The Virtue & Excellence of The Last Ten Nights of Ramadhaan

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The Virtue and Excellence of The Last Ten Nights of Ramadhaan

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THE VIRTUES AND EXCELLENCE OF THE LAST TEN NIGHTS OF RAMADHAAN

By Shaykh Muhammad Ibn Rabee’ Ibn Hadee al-Madkhalee (حفظه الله)

The Shaykh (حفظه الله) began with Khutbatul Haajah then continued...

Dear beloved brothers, those who are listening to us now and those who are not listening to us yet; those whom we love for the Sake of Allah ﷻ and those who gather with us upon the correct ‘Aqeedah which is pure and free from polytheism.

Dear brothers, before we go into my lecture which is about the virtues of the last ten nights of Ramadhaan, it is a must that we stop here in order to praise Allah for His great blessings and the first, highest and best of these blessings is the guidance of Allah and being upon Tawheed and being far from any acts of shirk or bid’ah. This also necessitates that we praise Allah as much as we can because we see and hear the world around us bouncing around in ignorance and bouncing around in being far from the religion and the following of Muhammad, the Honourable Prophet ﷺ. And we see the world far from following or being upon the Honourable Qur’aan, the Mighty Qur’aan, the Book of Allah that He revealed upon His Prophet, Muhammad ﷺ; our Prophet who came to us with the straight religion - the pure, clean religion. Our Prophet who was the seal of all prophets and messengers and the seal of all messages from Allah that will continue until the day the Hour and the Hereafter is established, without any
changing and without any deviation; and praise is due to Allah. For all of these blessings we must thank Allah.

And the second point, I praise my brothers who are in charge of such activities and those who have good thoughts about us to the point that they are hosting us to give a lecture to you. I ask Allah to give us all Ikhlaas, accept our actions, and give us Ikhlaas in our statements as well as our actions, and to bless our actions whatever that action might be of fasting, praying, charity and calling to Allah. I ask Allah to free our necks and your necks and the necks of all our fathers and mothers and whoever died upon Tawheed and Islaam from the Hellfire.

Dear Muslims, it is not hidden from you the virtues of the month of Ramadhaan and it is not hidden from you the blessings of the month of Ramadhaan in which Allah has revealed the Qur’aan.

Dear brother and sisters, dear beloved, now we enter our subject matter which is the virtues and blessings of the last ten of Ramadhaan, including Laylatul Qadr.

The Prophet صلى الله عليه وسلم used to increase in his acts of ‘ibaadah in the month of Ramadhaan overall. He used to increase in his recitation of the Qur’aan. He used to go over the entire Qur’aan every single Ramadhaan with the Archangel Jibreel ﷺ.

In the first twenty days of Ramadhaan he صلى الله عليه وسلم would mix the night between sleep and worship but once the last ten days came in then he would increase in his worship of Allah سبحانه و تعالى to the point that he almost would not sleep for the last ten
nights. And this is of course out of seeking Laylatul Qadr which if you catch that night, its worship is better than a thousand months of worship. And from here we learn that it is from the matters that are permissible in the Deen of Allah to specify the last ten days of Ramadhaan to strive to increase the actions of ‘ibaadah in the last ten nights.

Our Prophet, our role model ﷺ used to give up all matters of the dunyaa in the last ten days and go into I’tikaaf in his masjid. He would spend the entire twenty-four hours in the masjid in matters of dhikr, ‘ibaadah, recitation of Qur’aan, standing in the night or day in prayer, fasting and so on. He would keep himself as far away as possible from the worldly affairs and whatever would keep him busy in this dunyaa so much so that he may put off any of the matters of this world until after the month of Ramadhaan because it is a great opportunity for those whom Allah ﷺ has given the success to be upon ‘ibaadah in the last ten days and nights of Ramadhaan. It is a great opportunity for those searching for Laylatul Qadr that Allah accepts their deeds on such a great night that is equal in worship to more than a thousand months; and if you want to count, that is more than eighty-three years in ‘ibaadah. Also, that Allah ﷺ out of His Mercy for this ummah - the Muslims - He mentioned to us this religion and He gave us the religion that is Islaam and He told us about the people of Islaam and our Prophet Muhammad ﷺ. Like ‘Aa’ishah رضي الله عنه when she mentioned that the
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Prophet صلى الله عليه وسلم once the last ten entered he would stand in the nights¹ meaning, most of the night or all of the night except for a necessity, he would interrupt his worship like going for food and other than that. He صلى الله عليه وسلم would also wake up his family and this shows us that it is permissible for the man of the house to not neglect his wife and his children but rather he must try as best as he could to wake them up in the last ten of Ramadhaan and command them to stand in those blessed nights. Also ‘Aa’ishah رضي الله عنها mentioned that the Prophet صلى الله عليه وسلم would tighten his izaar and tighten the izaar here has two meanings that are permissible to mention.

The first one, it is used as a metaphor for someone who is getting ready to do heavy labour. It is used as a metaphor for somebody who is striving and trying as hard as he could to worship Allah as much as he could because if a man wanted to stand up the night or if a man is about to go into physical labour then he would tighten his izaar around his waist. And that is one meaning. As for the second meaning of tightening the izaar - again both meanings are permissible to mention - that he does not have any sexual intercourse with his wives in the last ten days of Ramadhaan. This is from the way of ijtihad in worship, not in the way of prohibiting something that Allah has made permissible for man in the nights of Ramadhaan. Additionally, the Prophet صلى الله عليه وسلم was known to strive in those nights to attain and catch the great reward, which is

¹ ‘Aa’ishah رضي الله عنها said: "When the last ten days (of Ramadhaan) would come, the Prophet صلى الله عليه وسلم would spend his night in worship, wake his family (at night), exert himself and tighten his izaar (waistcloth).” [Al-Bukhaaree & Muslim]
Laylatul Qadr because if you do so as has been mentioned in the text of the Qur’aan and the Sunnah, that Allah will free necks. Meaning He will free specific slaves of His from the Hellfire on that night or protect them altogether from even being touched by the Hellfire and this is a great bounty and blessing from Allah.

Dear brothers and sisters, dear beloved, here is a matter that relates to how to make Salaatut Taraweeh or how to make Salaatul Qiyaam. I would like to refer you to an article written by our honourable brother Shaykh Usamah al-‘Utaybi that he wrote in the forum section on the website Sahab.net where he uses the proofs from the way of al-‘Allaamah ‘Abdullah Ibn Butayn. It talks about how to make tahajjud in the last ten of Ramadhaan because some of those who belong to the Salafi Manhaj may restrict themselves to only eleven rak’at in the nights of Ramadhaan. And of course they may have a problem with what happens in Haraam an-Nabawiyy and Masjid-ul-Haraam - the fact that they make twenty rak’at in the nights of Ramadhaan and at the end of the night they pray another eleven rak’at. Some people may have a problem with this. As the Shaykh mentioned in his article all the proofs, and the four madhaahib have mentioned that the matter is vast and easy. Some of them have mentioned yes, it is twenty rak’at, some have mentioned other than that, and some have mentioned yes, it is restricted to only eleven rak’at in the night.

And I say it is a must upon the Muslim to take any field of hardship away from that. The matter is easy and it is not that hard. I have seen al-‘Allaamah Shaykh Ibn Baaz with my own eyes, if he came to the Salaatut Taraweeh in the Prophet’s Masjid when he used to
live in Madinah and lecture at the University of Madinah, he used to make the entire twenty rak’aat behind the Imaam in the Prophet’s Masjid. But I also saw him when he went to his own masjid which is in the city of Ta`if when he used to go there. When Ramadhaan used to be in the summer - because the whole government moves to the town of Ta`if in the summer - and the Shaykh Ibn Baaz would be in his masjid then the Imaam leading the salaah would only make eight rak’aat followed by three rak’aat of witr. He would restrict it to eleven rak’aat total for Taraweeh.

See how Ibn Baaz, if he was in the Prophet’s Masjid he would make twenty rak’aat and if he was in his own masjid he would apply the Sunnah like it is and make eight rak’aat followed by three rak’aat of witr; a total of eleven rak’aat. The matter is easy and no matter what, what is really required and what we really have to pay attention to is ijtihad, to strive and worship Allah as much as we can in those nights.

So whoever makes eleven rak’aat and lengthens his recitation, meaning reciting the Qur’aan for as long as it takes while he is standing, then he makes rukuoh for as long as it takes and makes sujood as long as it takes, the way the Prophet ﷺ used to do, this is the Sunnah as mentioned in the hadeeth of ‘Aa`ishah رضي الله عنها that the Prophet ﷺ never exceeded eleven rak’aat in the night2. But remember how

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2 Narrated Abu Salmah Ibn ‘Abdur Rahmaan:

I asked ‘Aa`ishah, “How is the prayer of Allah's Messenger during the month of Ramadhaan?” She said, “Allah's Messenger never exceeded eleven rak’aat in Ramadhaan or in other months; he used to offer four rak’aat - do not ask me about their beauty and length, then four rak’aat, do not ask me about their beauty and length, and then three rak’aat.” ‘Aa`ishah further said, “I said, ‘O Allah’s Messenger! Do you...
the Prophet ﷺ used to make his rukooh and his recitation and his sujood and so on, especially in the last ten nights he may actually stretch those eleven rak’aat to include the entire night. In brief, we do not want to go to extremes. Go back to the article of Shaykh ʿUtaybi ﷺ that he took from al-ʿAllaahmah ʿAbullah Ibn Butayn رحمه الله.

We go back to the subject matter of our phone link. This matter refers to the bounty and the blessings of Laylatul Qadr in which Allah says about in the Qur’aan that in it is distinguished every matter of wisdom as a command from Us. In addition, Allah has mentioned it in the chapter of al-Qadr. Pay attention to the two parts of the aayaat we mentioned; in it is distinguished/revealed all matters of wisdom and the matter that has been revealed on the Night of Decree. The scholars of Tafseer have mentioned that Allah will reveal from the Preserved Tablet what will happen in the year after the Night of

sleep before offering the Witr prayer? He replied, ‘O ‘Aa’ishah! My eyes sleep but my heart remains awake!’” [Al-Bukhaaree]

3 “Therein (that night) is decreed every matter of ordainments. Amran (i.e. a Command or this Qur’aan or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers).” [Soorah ad-Dukhaan 44: 4-5]

4 (1) Verily! We have sent it (this Qur’aan) down in the Night of al-Qadr (Decree).
(2) And what will make you know what the night of al-Qadr (Decree) is?
(3) The Night of al-Qadr (Decree) is better than a thousand months.
(4) Therein descend the angels and the Rooh (Jibreel) by Allah’s Permission with all Decrees,
(5) Peace! Until the appearance of dawn.
Decree of the matters of sustenance, matters of happiness and matters of life and death. All of this will be revealed from the Preserved Tablet and given to the angels in charge of those matters to execute for the rest of that year. Allah has given such an honour to that night that He  سبحانه وتعالى even though He knows what will happen and He already destined this in the Preserved Tablet long before that night, it will be taken from that Preserved Tablet and given to the angels that Allah has put in charge of executing His commands and are busy with the affairs of the slaves of Allah سبحانه وتعالى. So the Night of Qadr, in it is distinguished and revealed all matters of wisdom.

Dear brothers, this is going to be the last part of this phone lecture and we really need more action than statements. From the wisdom of Allah سبحانه وتعالى, is that He has hidden the Night of Decree from us and we do not know exactly when it is going to be in the last ten in the month of Ramadhaan. And He  سبحانه وتعالى told His Prophet صلى الله عليه وسلم  صلى الله عليه وسلم exactly when it would be and when the Prophet صلى الله عليه وسلم went out to his Companions to tell them exactly when the Night of Decree will be, he found two of the Muslims arguing with one another, asking him to judge between them so he became busy with their affair and was made to forget exactly which night is the Night of Decree in the last ten of Ramadhaan. This in itself indicates and shows us how bad it is to disagree with one another and how bad it is to fight amongst the Muslims, so much so that Allah سبحانه وتعالى took away the knowledge of the exact day of Laylatul Qadr in the last ten. That is one way of looking at it.
Another way, instead of us striving on that one specific night, Allah made it easier upon us and made it available in the last ten. Now you get more reward, you worship Allah and get more reward and the blessings of seeking that Night of Decree in the last ten of Ramadhaan. Therefore, it is a must upon us to strive hard and worship Allah as much as we can in the last ten days of Ramadhaan and the last ten nights of Ramadhaan.

And for you, some of the hadeeth of the Prophet صلى الله عليه وسلم. From them is a hadeeth by way of Ibn ‘Abbaas that the Prophet صلى الله عليه وسلم said that in the last ten of Ramadhaan (i.e. the last ten nights), the Night of Decree can be on the first of the last ten days (i.e. the twenty-first night) or it can be on the third of the last ten days (i.e. the twenty-third night) or it can be on the fifth of the last ten days (i.e. the twenty-fifth night) and so on; meaning, the odd nights of the last ten days of Ramadhaan⁵. Again, the twenty-first, twenty-third, twenty-fifth, twenty-seventh and twenty-ninth of Ramadhaan.

And here is another hadeeth where the Prophet صلى الله عليه وسلم said: “Seek out/search for the Night of Decree on the odd nights of the last ten days⁶ (i.e. the twenty-first, twenty-third, twenty-fifth, twenty-seventh and twenty-ninth).”

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⁵ Narrated Ibn ‘Abbaas رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Look for the Night of Qadr in the last ten nights of Ramadhaan, on the night when nine or seven or five nights remain out of the last ten nights of Ramadhaan (i.e. 21st, 23rd, 25th, respectively).”

⁶ ’Aa’ishah رضي الله عنها reported: “The Messenger of Allah صلى الله عليه وسلم used to observe I’tikaaf in the last ten days of Ramadhaan and say, ‘Seek Laylatul-Qadr (Night of Decree) in the odd nights out of the last ten nights of Ramadhaan.’” [Al-Bukhaaree]
Another hadith, the Prophet ﷺ said: “Seek out the Night of Decree in the last ten of Ramadhaan.” And that is mentioned in Saheeh al-Bukhaaree by way of ‘Aa‘ishah ﷺ.

One of the scholars of the Salaf-us-Saalih swears that it is the twenty-seventh night of Ramadhaan but in general, we must learn the blessings and bounties of the last ten days of Ramadhaan, especially the last odd nights of the last ten days of Ramadhaan. So we must seek out that night and we must search for that night especially in the odd nights of the last ten days. We must do as much recitation as we can and as much fasting as we can and as much sadaqah as we can and so on of the actions that are legislated in the Qur’aan and Sunnah.

Allah has told us on many occasions, in more than one place in the Qur’aan about the Night of Decree and specified it to reveal the best book ever revealed to mankind at the hands of the best man ever created amongst mankind. That is the Qur’aan which He سبحانه وتعالى told us therein, “We have revealed it (the Qur’aan) on the Night of Qadr (Decree)”. Also the hadith that is mentioned in Saheeh al-Bukhaaree from the way of ‘Ubaadah Ibn as-Saamit that he said - and I mentioned the hadith earlier but I am going to mention it to you right now - “Allah's Messenger went out to inform the people about the (date of the Night of Decree (al-Qadr). There happened a quarrel between two Muslim men. The

7 ‘Aa‘ishah ﷺ reported: “The Messenger of Allah ﷺ used to seclude himself (in the masjid) during the last ten nights of Ramadhaan. He would say, ‘Search for Laylatul Qadr (Night of Decree) in the last ten nights of Ramadhaan.’” [Al-Bukhaaree & Muslim]
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Prophet ﷺ said, ‘I came out to inform you about the Night of Al-Qadr, but so-and-so and so-and-so quarrelled, so the news about it had been taken away; and maybe it was better for you. So look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramadhaan).’

This hadeeth also indicates how hated it is in Islaam to disagree and argue with one another or fight with one another. Fighting or disagreeing with one another as Muslims was the reason for the specific date of the Night of Decree to be taken away from us. This shows us the wisdom of Allah ﷺ in dealing with His creation to specify the last ten days of Ramadhaan and make it easy for us to do as much of the actions that pleases Allah in these last ten days, and we are literally in more need of action than statements.

In conclusion, I ask Allah ﷺ to accept our deeds and your deeds and we are still in the beginning of those last ten days so it is a must to strive more and more and it is a must for us to search for that night in the last ten days of Ramadhaan. I ask Allah ﷺ to accept our deeds and yours and I ask Allah ﷺ to restore security and safety upon the Muslims and make them all united as one body and I ask Allah ﷺ to destroy and take away the evil of the Raafidhah that Shaykh ul-Islam رحمه الله, more than eight hundred years ago said: “The evil of the Raafidah is worse than the evil of the Jews and Christians.” And al-Qahtaanee al-Andalusee of Spain mentioned in his poetry: “Ar-

8 Reported in Bukhaaree

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Raafidhah is more evil than the number of pebbles on the face of this earth. Ar-Raafidhah is even worse than every man and every jinn."

And now we have to forget about the danger of the Christians and Jews because we are facing the danger of the Raafidhah, those who are willing to die to spread their corrupt religion that they claim is Islaam but Islaam is innocent and free from them. Islaam has nothing to do with the Raafidhah.

We ask Allah to give victory to the people of Sunnah in Syria as Allah will give them victory against the Raafidhah because they are standing up to the Raafidhah. It is upon all of you to invoke Allah and make du’aa to Allah to give victory to our brothers and sisters from the people of the Sunnah in Syria and help and assist them as much as you can. And remember that Allah is near and close and He can hear your du’aa. And we are certain, we are upon certainty that the Syrian nation, the Sunni Syrian nation has stood up against the Raafidhah and against the Nusayriyyah and against their president who is a Nusayri who threw himself in the arms of Iraan and became a toy in the hands of the leaders of Iraan. He has become a captive for the Iranians - they make him do whatever they want. Even if he wanted to leave Syria now, he would never be able to because they want to use him until the last drop of blood he has in him. And now he has no choice whatsoever but rather he is following the commands from the Raafidhah in Iraan and he is just like them. He is wicked and is doing nothing but causing wickedness upon the earth. And he is just like his father, maybe more wicked than his father and his father was more wicked than him and maybe vice versa.
I ask Allah to accept all of our deeds in this blessed month and I ask Allah to make us finish this month as if we were just born to our mothers, clear and pure of any sin. And we say to you, we ask Allah to bless you with good in every Ramadhaan and bless you with good in every ‘Eid.

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