

Seize the Last Ten Nights of Ramaḍān

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى أهله وصحبه أجمعين

On Monday 26th May 2019, Shaykh Bandar al-Khaybarī delivered a LIVE Tele-Lecture, “Seize The Last Ten Nights of Ramaḍān,” with Muwahhideen Publications as part of a Webinar entitled, “Guidance In The Last Ten Nights of Ramaḍān”

The following is an abridged transcript of the tele-lecture...

Just a few short days ago I was on this same channel talking about welcoming the month of Ramaḍān, and it was as if this was just yesterday or the day before yesterday. And this shows how things have changed and that at the end of time how time flies as it didn't before. Time comes close together as if there is no difference between the days.

Just yesterday we were talking about receiving and welcoming Ramaḍān, and today we are talking about coming to the end of this month. This is the nature of time and how this dunyá flies by.

Allāh creates whatever He wishes and chooses some from His creation and gives them preference over others. He prefers certain times, places and people over others. Allāh created the seven heavens, giving preference to the seventh

over the first, which is closest to this earth. He created all human beings and chose the Prophets, making them better than the other human beings; and from them He chose 'Ulul-'Azm. He gave them preference over the rest of the Prophets. Likewise, the days of the year; He selected the month of Ramaḍān and within the month of Ramaḍān, He selected the last ten nights, giving them preference and making them better.

So **Allāh's** believing servants choose these times to store for themselves good deeds such that they will be waiting in their account for them on the day they meet their Lord.

In these last ten nights we find in them opportunities not present in any other time of the year. These last ten nights have a virtue over all the other nights of the year. There comes in the ḥadīth on the authority of the Mother of the Believers 'Ā'ishah (رضى الله عنها) collected by Imām Muslim that **Allāh's** Messenger (صلى الله عليه وسلم) used to work hard in the month of Ramaḍān like no other month of the year (i.e. in acts of obedience and worship) but in the last ten nights, he would work like no other time in the month of Ramaḍān. He used to revive and liven up his night (i.e. he would be awake all night) and he would tighten his waistband and wake up his family and work hard in doing acts of obedience to **Allāh**.

In the first twenty nights, he would pray part of the night and sleep part of the night and in the last ten he would pray all night or spend some time in prayer, dhikr, i'tikāf and other acts. He would seize the opportunity because these nights carry blessings no other nights of the year do.

Jibrīl would come to the Prophet (صلى الله عليه وسلم), revising with him the Qur'ān in its entirety every year and twice in the final year of his life. This is because especially in the last ten nights, there is something special found in no other time of the year, and that is Laylatul-Qadr. **Allāh** says:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

“Verily, We sent it—(the whole Qur'ān)—down (to the lowest heaven) during the Night of Decree (for it to be revealed piecemeal thereafter). And what will inform you what is the Night of Decree? The Night of Decree is better than a thousand months.”¹

Doing good deeds on this one night is better than—not equal to—one thousand months. That is 83 years, and the Messenger (صلى الله عليه وسلم) said about his ummah that their lifespan will be between 60 and 70 years, and few from his ummah will live more than that. So this one night is more than the lifespan of the average Muslim. Think about that.

We are not even required to do acts of worship until roughly 15 years old, so for a good quarter of our lifespan we are not even responsible for doing acts of worship. Then after that, how much time do we actually spend in worship? The

¹ Sūrah al-Qadr 97: 1-3

majority of our time is spent in sleeping, eating, working and other permissible things—very little time is spent in worship.

Even if we lived for 83 years, no one will spend 83 years in worship. But this one night is better than 83 years, coming closer to **Allāh**. Standing in prayer to come closer to Him in this one night is as if you spent more than an entire lifetime worshipping your Lord.

This opportunity is not present in any other time of the year. In fact, it was not present in humanity before the Prophet Muḥammad (صلى الله عليه وسلم), period. The followers of ʿĪsá or Mūsá did not have this opportunity. They did not have the opportunity to do acts of worship in one night worth more than 83 years. This opportunity is something special and specific to the Ummah of Muḥammad (صلى الله عليه وسلم).

Laylatul-Qadr is a time that is very special; there is nothing like it. There was nothing like it in history and there is nothing like it in any time of the year. The Muslim should seize the opportunity and work hard in acts of obedience to **Allāh**. He should not busy himself excessively in trying to find out which night of the ten it is. The point is to work hard and do acts of worship in the last ten nights. **Allāh** will not allow the work of the righteous to go to waste. **Allāh** will not lose track of your good deeds. As long as you do so in the ten nights, you will get the reward.

There is a great wisdom in **Allāh** not telling us when it is. He made it a secret on purpose, so we will work hard throughout the ten nights and not just one. Was **Allāh** incapable of telling His Servant (صلى الله عليه وسلم) which night it was?

Absolutely not! That is fully within His Capability but He kept it a secret on purpose for a great wisdom, so we will work hard on all ten nights and not just one. There is no other time in the year to perform righteous actions like these last ten nights.

What is appropriate for the Muslim is to take advantage of these last blessed ten nights and exert himself in making lots of du‘ā’ to **Allāh**, begging of Him, humbling oneself and being broken and in need before Him.

When the Mother of the Believers ‘Ā’ishah (رضى الله عنها) asked the Messenger (صلى الله عليه وسلم) what she should say if she were to live to see the last ten nights of Ramaḍān, he taught her a short, comprehensive du‘ā’. Just think about what he taught her to ask for in these last ten nights. He did not teach her to ask for anything of the worldly affairs. Instead, he taught her to do what is even better and more perfect and more complete, which is to ask for **Allāh’s** Pardon saying,

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allāh, You are the Oft-Pardoning; You love to pardon, so pardon me.

Out of all the things he could have taught her to make du‘ā’ for, the one thing he told her to exert herself in and beg for was for **Allāh** to pardon her. This is the greatest thing we should seek after in the last ten nights of Ramaḍān. We should beg **Allāh** to forgive and pardon us, overlook our sins and shower upon us His Bounties and ask for the best of this life and the next. This is the best thing a person can ask for. The main thing the Prophet (صلى الله عليه وسلم) taught the

most beloved person to him was a short, comprehensive and easy to remember du‘ā’.

If **Allāh** pardons and forgives a person, it means that He loves that person and when **Allāh** loves that person he cannot even imagine what type of blessings are waiting in this life and the next.

Instead of busying oneself with du‘ā’s that rhyme, or these drawn out rhyming things that sound like poems, he should busy himself with du‘ā’s taught by the Prophet (صلى الله عليه وسلم) that are short and comprehensive and are better than much of what people busy themselves with. And these rhyming du‘ā’s, many times have violations against the etiquettes of making du‘ā’.

We should seek out the authentic du‘ā’s he (صلى الله عليه وسلم) taught to his Companions like this one, which is the absolute best request we should busy ourselves with in the last ten nights. Seek out authentic du‘ā’s that he (صلى الله عليه وسلم) said himself.

Does this mean we cannot ask for worldly needs? It is permissible, but the best thing we could possibly ask for is **Allāh’s** Pardon and Forgiveness because this is the purpose behind Ramaḍān. This is why we are fasting and standing and reciting the Book of **Allāh**—to be amongst those whom **Allāh** is pleased with.

As we spoke about in our talk about welcoming Ramaḍān, the ḥadīth where the Messenger (صلى الله عليه وسلم) said, “May his nose be rubbed in the dirt! May his nose be rubbed in the dirt! May his nose be rubbed in the dirt!” When he was asked

who is he? He said, “Whoever enters Ramaḍān and comes out of it and is not forgiven.”

The opportunity for **Allāh’s** Forgiveness is greater than any other time. Only a person who is a loser, who deserves for his nose to be rubbed in dirt will let these opportunities pass him by without seizing them.

The last ten nights is the ultimate opportunity to beg for **Allāh’s** Forgiveness, and this is the purpose behind this month—to gain forgiveness of our sins and acquire the Pleasure of **Allāh**.

May **Allāh** bless us all with deeds that are righteous and make us from those who are emancipated from the Fire, and make us from those who stand on Laylatul-Qadr, overlook our faults and pardon our sins.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم