

Friday Sermon

21/09/1443

22/04/2022



The Virtuous Shaykh

**Dr. Abdul Muhsin
bin Muhammad Al-Qasim**

Imam and Preacher at the Prophet's Masjid

Title

**The Blessing of Reaching the Last
Ten Nights of Ramadan**

THE BLESSING OF REACHING THE LAST TEN NIGHTS OF RAMADAN¹

Indeed all praise is due to Allah. We praise Him, seek His help and His forgiveness. We seek refuge in Allah from the evil of our own selves and from our evil actions. Whomsoever Allah guides there is none who can misguide him and whomsoever He misguides there is none that can guide him. I bear witness that there is none worthy of worship except Allah alone, without any partners, and I bear witness that Muhammad, *sallAllahu 'alayhi wa sallam*, is His servant and messenger, may Allah send abundant blessings and peace upon him.

As for what proceeds:

Fear Allah, O slaves of Allah as he should be feared, and be mindful of him in secret and private counsel.

O Muslims!

Reaching the seasons of good is a great blessing from Allah. Witnessing the times in which rewards are multiplied for doing righteous actions is a great favour from Allah. No matter how long a person lives for, his life is short and in the seasons of worship there is a

¹ This khutbah was delivered on Friday 21st Ramadan, 1443 AH, at the Prophet's Masjid.

multiplication and increase in rewards which is equal to having (good deeds over) an extended life.

The seasons that Allah has chosen for his servants vary in their ranks and virtues. A lesson to take from these seasons is the importance of finishing them in a good way even one started them with some deficiency, as actions are judged by how they are completed.

Whoever reaches Ramadan and has been given the ability by Allah to fast and pray, has in fact been given a great opportunity that has not been given to many from amongst the creation. So whoever has been given life to reach the last ten nights then he has been granted that which would be grieved were he to be deprived of it, and that which would sadden him were he to miss it.

He was been granted respite to increase in doing good deed, seek forgiveness for his sins, make up for what he missed, rectify that which he was neglectful in, as well as engage in righteous actions that will increase his rank in Paradise. The Messenger, *sallAllahu 'alayhi wa sallam*, said, **“May he be humiliated who witnesses the month of Ramadan then it leaves him without his sins being forgiven.”** Narrated by At-Tirmidhi.

The last ten nights from Ramadan is the crown of the month and its essence. Acts of worship done in it are better than acts of worship done during all the nights in the rest of the year. It is recommended during this time to increase in the recitation of the Quran. Ibn Rajab, may

Allah have mercy on him, said, “It is recommended to increase in the recitation of the Quran during the most virtuous of times such as the month of Ramadan and in particular the nights in which Laylat-ul-Qadr is sought in order to make the most out of these times.”

In it is Laylat-ul-Qadr (The Night of Power or Decree) in which Allah revealed the entire Great Quran to the lower heaven of this world,

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

“Indeed, We revealed it (the Quran) on Laylat-ul-Qadr.”

It is a night of great importance and extremely high status. Allah says,

﴿وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ﴾

“And what will make you know what is Laylat-ul-Qadr.”

Indeed it is a blessed night which has abundant good. Allah, the Most High, says,

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ﴾

“Indeed We revealed it (the Quran) on a blessed night.”

It is a night in which deeds and their reward in it is better than worship done over one thousand months that don't have Laylat-ul-Qadr. One tasbeeh (saying Subhan Allah) can not be quantified nor can its reward be

grasped. One rak'ah (unit of prayer) in it equals years of worship. Whoever is given uprightness during it to have righteous actions that are accepted, then it is as if he were given a long life that he spent all of which in obedience and worship.

Due to the status of Laylat-ul-Qadr, Allah writes in it all that is decreed for an entire year of the lives of the creation. The affairs for the year are taken from the Preserved Tablet and given to the angels who write them. This includes what is decreed from certain timings of events, provisions and whatever else is in that year. Allah says,

﴿فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ * أَمْرًا مِّنْ عِنْدِنَا﴾

“On that night every matter of wisdom is ordained by a command from Us.”

It is a night in which the descending of angels from the sky increases by the permission of Allah as a result of its increased blessings,

﴿تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ﴾

“The angels and the Spirit (i.e., Jibreel) descend therein by the permission of their Lord with all decrees.”

Ibn Kathir, may Allah have mercy on him, said, “The descending of angels increases during this night due to its immense blessings. Also, the angels descend with the descent of blessings and mercy just as they descend at the time of recitation of the Quran and they surround the

circles of *dhikr* (remembrance), and they lower their wings for the student of knowledge in veneration of him.”

Standing in prayer at night on Laylat-ul-Qadr while having a firm belief in attaining its reward and hoping for its recompense, is rewarded with the forgiveness of all one's sins. He [the Prophet], *sallAllahu 'alayhi wa sallam*, said, **“Whoever stands (in prayer) on Laylat-ul-Qadr out of faith and hoping for its reward will have his previous sins forgiven.”** Agreed upon [i.e. narrated by al-Bukhari and Muslim].

It is legislated to spend the standing in prayer, supplication, remembrance of Allah, seeking forgiveness and other acts of the like. Whoever is prevented from its blessings and good then he has truly been prevented. He, *sallAllahu 'alayhi wa sallam*, said, **“In it (i.e., in Ramadan) is a night better than a thousand months, whoever is prevented from attaining its good has truly been prevented.”** Narrated by Ahmad.

Due to the high status of Laylat-ul-Qadr the Messenger, *sallAllahu 'alayhi wa sallam*, used to seek it out and encourage his companions to seek it out in the last ten nights, and this is emphasised more so on the odd nights of the last ten. The Prophet, *sallAllahu 'alayhi wa sallam*, went to a large extent to seek it out. He performed *i'tikaaf* in the first ten nights and then the middle ten nights, after that he came to know that it was

in the last ten nights so he performed *i'tikaaf* in those nights also. Narrated by Muslim.

The Prophet, *sallAllahu 'alayhi wa sallam*, used to increase in worship in these ten nights and strive immensely. He would stay awake during the night engaging in prayer, remembrance of Allah, supplication, seeking forgiveness and other than that. 'Aishah, may Allah be pleased with her, said, "The Messenger of Allah, *sallAllahu 'alayhi wa sallam*, used to strive in the last ten nights that which he did not strive in other than them." Narrated by Muslim. In these ten nights he, *sallAllahu 'alayhi wa sallam*, would also reduce his involvement in worldly affairs and seclude himself from people. He would also wake his family up so that they could attain the good of these nights. 'Aishah, may Allah be pleased with her, said, "When the last ten nights began, the Prophet, *sallAllahu 'alayhi wa sallam*, would stay awake during the night [in worship], waken his family, strive hard and tie his waist belt." Agreed upon.

He would perform *i'tikaaf* in his masjid every year during the last ten nights seeking out Laylat-ul-Qadr so that he would reach it while in worship with a present heart and in a state of turning to Allah. 'Aishah, may Allah be pleased with her, said, "The Prophet, *sallAllahu 'alayhi wa sallam*, used to perform *i'tikaaf* in the last ten nights of Ramadan until Allah, 'azza wa jalla, took his soul, after which his wives performed *i'tikaaf*." Agreed

upon.

Every act of worship that is legislated in Ramadan extends until the last night of the month and it is more emphasised in the last ten nights. So it is upon the Muslim during these nights to have greater eagerness towards this. Along with fasting the days it is legislated during this time to stand the night in prayer, especially with the congregation, as “the one who stands (in prayer) with the Imam until he leaves it is recorded for him that he prayed the entire night.” Narrated by Ahmad.

Increased remembrance of Allah is also legislated during this time as well as supplicating, constantly reading the Quran, being good to the creation by various ways of giving charity, feeding a fasting person, fulfilling the requirements of the needy, strengthening family ties, dutifulness towards one’s parents, being good to one’s neighbour, commanding the good and forbidding the evil. Furthermore, performing *‘umrah* (minor pilgrimage) in Ramadan is equal in reward to performing *hajj* (major pilgrimage) with the Prophet, *sallAllahu ‘alayhi wa sallam*.

Prior to, and after all that has been mentioned, it is upon the individual to make sincere repentance, constantly return towards Allah, have a submissive heart to the Creator and to purify one’s soul and rectify it by cleansing the heart and by having sincerity for Allah while following the guidance of the Prophet, *sallAllahu*

'alayhi wa sallam.

Amongst the predecessors were those who excelled in worship who would bow and prostrate a lot, fast often and stand in prayer. Also, from amongst them were those that were not like this in their worship; however all of them had consistent care and concern for their hearts. Their concern was actualising *tawheed* (monotheism) and purifying their hearts. Ibn Rajab, may Allah have mercy on him, said, “Most of the focus that the Prophet, *sallAllahu 'alayhi wa sallam*, and distinguished companions had was having righteous hearts, purifying them, having integrity and strengthening their relationship with Allah out of fear and love of Him and to honour and glorify Him and desiring that which is with Him, as well as abstaining from those things which will come to an end.”

To proceed O Muslims,

One's life is the time to invest for the Hereafter. The soul which moves around in the chest, once it leaves it will not return. Being neglectful, even for a moment, during the virtuous times is an injustice and a loss.

Whoever fell short or was neglectful in the beginning of this month then the doors of rectification are still open, so seek aid from Allah and do not become negligent or lazy. Do not slow down nor procrastinate and hasten in carrying out good deeds in what remains of

the month for perhaps you will attain from it that which has been missed in the time that has passed.

I seek refuge in Allah from the accursed Satan.

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

“And hasten towards forgiveness from your Lord and a Paradise as vast as the Heavens and the Earth, prepared for the righteous.”

May Allah bless me and you all with the Great Quran....

THE SECOND KHUTBAH

Praise be to Allah for all His good, and thanks be to Him for His guidance and favours. I bear witness that there is no one worthy of worship except Allah alone, with no partners, in glorification of Him, and I bear witness that our Prophet Muhammad is His servant and messenger, may Allah send abundant blessing and peace be upon him and upon his family and his companions.

O Muslims:

The last ten nights from Ramadan are the most precious nights of the year, so do not fall short [in grasping their benefits] during these nights and days. Be sure to not let Allah see you except in obedience, and if you are not able to perform acts of obedience then be wary of letting Him see you in disobedience. Also do not be negligent in carrying out the obligatory actions, the greatest of which after *tawheed* is the *salah* (five daily prayers) at their appointed times. Increase in prayers and spend in the way of Allah from the wealth which He has provided you. Beseech Allah with supplication and always increase in supplicating with sincerity, as it is the reason for acceptance and removing distress. Supplicate with that which has been narrated [from the Prophet, *sallAllahu 'alayhi wa sallam*], as it is more likely to be answered and be consistent with the recitation of the

Quran at every time. The Prophet, *sallAllahu 'alayhi wa sallam*, said, “**Recite the Quran for indeed it will come on the Day of Judgement as an intercessor for its companions.**” Narrated by Muslim.

Increase in the remembrance of Allah as it is the reason for victory and triumph. Allah says,

﴿وَأذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾

“And remember Allah much that you may be successful.”

Finish the month of Ramadan seeking forgiveness and asking Allah for acceptance, and do not marvel at your righteous actions, as that ruins them.

Then know...

خطبة الجمعة

١٤٤٣/٠٩/٢١ هـ

2022/04/22 م



فضيلة الشيخ الدكتور

د. عبد المحسن بن محمد آل الشيخ

إمام وخطيب المسجد النبوي الشريف

بعنوان

نعمة إدراك العشر
الأواخر من رمضان

مترجمة باللغة الإنجليزية



a-alqasim.com



FawaidAlQasim