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A transcript from the lecture
**The Last 10 Days
of Ramadhaan**

by Shaykh Ubayd al-Jabiree
(hafidhahullaah)

“We have indeed revealed in the Night of Al-Qadr (Decree) and what will make you understand what Laylatul Qadr is. It is the Night of Al-Qadr (Decree) which is better than a thousand months. In this Night the Angels come down by the Permission of their Lord and all Commands from Allaah. It is a time of peace and tranquility until the rising of Fajr. Surah Al-Qadr



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The Last 10 Days of Ramadhaan

by Shaykh Ubayd al-Jabiree



Translated by Abu Abdillah Owais al-Hashimi for Miraath Publications

Transcribed by Umm 'AbdurRahmaan Saleha bint Ahmed



The Last Ten Days (Nights) of Ramadhaan¹

Shaykh Ubayd al-Jabiree (hafidhahullaah) began tonight's speech by first sending his salaam upon all the listeners and then praising Allaah and bearing witness that there is no deity deserving of worship except Allaah alone and that Muhammed (sallallaahu alayhi wasalam) is the final messenger of Allaah.

To proceed:

The Shaykh went on to say that I think that tonight's topic of tonight's speech should be about what we are looking forward to and what is to come to us in the near future in shaa Allaah and those are the ten last nights of Ramadhaan. The last ten days of Ramadhaan that have been made blessed and which Allaah has given special qualities. These nights and or these last ten days of Ramadhaan we will speak about them. Allaah's Messenger (sallallaahu alayhi wasalam) speaks about the last ten days of Ramadhaan and he speaks about them in the context of Ramadhaan in general as well as speaking about the last ten days specifically. So the Shaykh says from amongst the things from amongst the things we find in the Sunnah about these ten nights in general is the statement of Allaah's Messenger (sallallaahu alayhi wasalam),

“Whoever stands in prayer in Ramadhaan out of Eemaan (faith) and Itisaabun (seeking Allaah's reward) then his previous sins will be forgiven.”

The Shaykh explained that the Qiyam that is mentioned in this hadeeth is the prayer that is done at night and the last ten nights of Ramadhaan are the best of these nights. The nights of this month of Ramadhaan. They Shaykh explained the statement 'Eemaan (faith) and Itisaabun (seeking Allaah's reward) - whoever stands in prayer in Ramadhaan out of Eemaan (faith) and Itisaabun (seeking Allaah's reward). Eemaan meaning believing in what Allaah has legislated of the different types of worship and servitude the Allaah in this month. Itisaab meaning seeking Allaah's reward and hoping for Allah's reward for worshipping Him in these nights.

Shaykh Ubayd went on to say that amongst the special features and qualities of these ten nights, the last ten nights of Ramadhaan is that Allaah puts within these ten nights. He made a special night which is better than a thousand months. This means that worshipping Allaah in this special night is better than the worship of a

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thousand months. This night is Laylatul Qadr, The Night of Decree. Allaah said about this night as is mentioned in Surah al Qadr as the Shaykh mentioned the meaning of which is

“We have indeed revealed in the Night of Al-Qadr (Decree) and what will make you understand what Laylatul Qadr is. It is the Night of Al-Qadr (Decree) which is better than a thousand months. In this Night the Angels come down by the Permission of their Lord and all Commands from Allaah. It is a time of peace and tranquility until the rising of Fajr.

Surah 87 Al-Qadr

The Prophet (sallallaahu alayhi wasalam) said about this night that

“Whoever stands in prayer during Laylatul Qadr out of his firm faith and seeking reward from Allaah will have his previous sins forgiven.”

The Shaykh said then here is a question which I believe the Muslims ask themselves and they think about. That question is; when does this night occur? Does it occur in any or all the last ten night of Ramadhaan or is it specific to certain nights? So the answer to this the Shaykh said you will find in the Sunnah of the Messenger of Allaah (sallallaahu alayhi wasalam). He (sallallaahu alayhi wasalam) said,

“Whoever is awaiting or seeking the Night of Qadr, then let him seek it out and wait for it in the last seven nights.”

This period of time in which Laylatul Qadr is found is further explained and specified in another authentic hadeeth in which the Prophet (sallallaahu alayhi wasalam) explained that Laylatul Qadr occurs in the odd nights. In the odd nights of the last ten nights. The Shaykh explained that the odd nights are the nights of the 21st Ramadhaan, 23rd, 25th, 27th and the 29th. So the Muslim is recommended to pray and worship Allaah throughout the entire month of Ramadhaan but especially so in the last ten nights, such that he can have the hope of coinciding in his worship with the Night of Laylatul Qadr to get this great reward of forgiveness and worshipping Allaah during this night. It is from the Sunnah, from the guidance and behaviour of the Prophet (sallallaahu alayhi wasalam) during these last ten nights in which Aisha (radiallaahu anha) told us about the Prophet (sallallaahu alayhi wasalam). That when the last ten nights would come he (sallallaahu alayhi wasalam) would tighten his waist wrap and would wake up his family and would stay up the whole night in worship.

The Shaykh explained the word in the hadeeth means tighten his waist wrap means that he would keep away from his wives. He would not have relations with his wives. He would wake up and get up his family and he would recommend and encourage to partake in the worship of Allaah in praying and reciting Qur’aan and all other types of worship. He (sallallaahu alayhi wasalam) would stay up all night in worship performing all kinds of worship of Allaah.

The Shaykh said these are some of the features and qualities of the last ten nights of Ramadhaan which we are looking forward to them coming. These last ten nights will start for us this Sunday evening. So these are some of the features of the last ten nights which are the best nights in the month of Ramadhaan. We know that the Muslim is recommended to worship Allaah and devote himself to Allaah throughout the whole month but these last ten nights of Ramadhaan have additional level of worship of praying, standing up in prayer, recitation of the Qur’aan, remembering Allaah so as to coincide by Allaah’s Permission with Laylatul Qadr and get those

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reward and the Shaykh said here this is what we mention about these last ten nights and we now leave some time or take some time to take questions that have come to us.

Questions and Answers

A number of questions have come with regard to the signs that indicate Laylatul Qadr. There are some things mentioned in the Sunnah and there are some signs that people mention that we do not know anything about. The Shaykh has been asked to explain some of these signs.

Qn: 1: [Can you] Explain some of the signs of Laylatul Qadr [the night of Decree]?

Ans: 1: The signs which indicate Laylatul Qadr which have been mentioned by the Prophet (Sallallaahu 'alayhi wa sallam), I can recall at this moment the following.

1. The first of them or number one is that Laylatul Qadr is a peaceful, tranquil quiet night. Within that night or the night of Laylatul Qadr you do not hear the barking of dogs, or the sound of the cockerel.
2. The second sign is that in Laylatul Qadr the people experience a pleasant breeze or a pleasant wind which they enjoy which they like.
3. Thirdly, in Laylatul Qadr there is rain. This is one of the signs of Laylatul Qadr that during the night of Laylatul Qadr the rain falls.
4. Fourthly, is that when the sun rises on the following morning the disc of the sun is seen without strong rays or is without any rays. The disc is a clear disc when it rises in the morning.

The Shaikh said many of these signs the people notice them or they see them and if we notice these signs, then we should have glad tidings in the hope that we have coincided with Laylatul Qadr.

Qn: 2: I have many days to make up from a previous Ramadhaan and have been pregnant many times in a row. What is the most efficient way for me to make up my fast? Am I allowed to fast every day or do I make up the fast every other day.

Ans: 2: In response to this question the Shaykh said I say to my daughter in Islaam and all our other daughters amongst the muslim women, in your land and everywhere else those who are listening. May Allaah correct your affairs. I say to you first and foremost that pregnancy alone does not justify or sanction that a muslim women should not fast. Rather, not fasting is sanctioned or made legitimate or because of illness and sickness that may be caused by pregnancy. Sickness and illness such that the women is affected by headaches and vomiting and nausea and such matters that make fasting difficult for her. Also, the other situation in which a pregnant women is allowed to not fast is if she becomes certain that her child, her unborn child the fetus will be harmed if she fasts. This situation or this fear or concern is established through medical examination where a trustworthy muslim doctor will state that the fetus will be damaged or harmed if the women continues to fast. So in summary, in these if these two conditions; the pregnant women is allowed not too fast. The first is that she herself will be harmed by fasting and such that she will become ill or she will experience illness and will make her fasting difficult. The second situation is that if she comes to know for certain that her unborn child the fetus will come to harm if she continues to fast. After you have understood this, I say that the pregnant women is to make up her fast that she has missed as soon as possible. She is to hurry to make up

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those fasts, and this is regardless of whether she makes up those fasts consecutively or whether she them on different occasions or on different days and splits those up. She can do any of those things. The Shaykh said if she is able to make up those fasts consecutively one after the other than that is better, that is probably the best thing to do but if she can't do that and she fasts some days on and she leaves some days and then fast again a little while later then this also is ok for her to do. The point is that she should try to make up those fasts as soon as she can because this is a debt to she owes. It is a debt that she owes that is upon her. As regards to the other thing that is mentioned in your question and the fasting that you have to make up from a previous Ramadhaan which you could not make up due to being pregnant often. The Shaykh said that after Eid al-Fitr, at the end of Ramadhaan, I say to you that you should, as soon as possible, try to make up the fasts that you have missed and the Shaykh made a du'aa for all of the sisters, that may Allaah give them success in doing that which is correct.

Qn: 3: The question here is about during the taraweeh prayer the Imaam performs the sujood of tilawaah (prostration of recitation) while reciting certain verses of the Qur'aan. However, the women cannot see him during the sajdah because they are in a separate room so they cannot follow him in this. Is their salah (prayer) correct and valid?

Ans:3:In response to this question Shaykh Ubayd (hafidhahullaah) said, the first thing that I would like to say is that the women if they can hear the recitation of the Imaam and that they can hear his Takbir, they can hear him saying Allaahu Akbar to go down into prostration while he has been reciting and they can hear the Ayaat the verses of the verses of prostration being recited then it is obligatory upon them to follow the Imaam and to make prostration of recitation based upon the statement of the Prophet (sallallahu alayhi wasalam) that when the Imaam prostrates you must prostrate. This hadeeth is general about the salah. The Shaykh said that the prostration of recitation is in and of itself something that is mustahab (which is recommended). However, if the Imaam is doing it in the salah then we must follow him in that. Then the Shaykh said that if the women cannot hear the Imaam reciting or they cannot hear him going down and doing the Takbir then how is it or how can the women follow the Imaam when he makes rukoo (bows) and makes prostration in the rest of the prayer. How is it that they will be able to follow the Imaam in the rest of the prayer if they cannot hear him? The Shaykh said that if they cannot hear the Imaam when he is doing his prayer and when he is bowing and prostrating then the Shaykh says why don't they, in that case, pray on their own amongst the women themselves and have their Imaam amongst themselves. The Shaykh said it seems to me from the question that the women that are being referred to in this question they can hear the Imaam and they can hear his recitation but they have missed the prostration of recitation due to not having noticed that the Imaam has gone down for the prostration. If this is the case then they accidentally missed the Imaam's listening or hearing the Imaam go down for prostration, then in that case in shaa Allaah there is no sin upon them or there is no harm upon their salah. The Shaykh said I suggest, in this case, if the women are not able to hear the Imaam reciting and making the Takbir in the salah, I suggest that an opening be made in the room in which the women are praying, such that the first row of women can at least see the Imaam or at least they can see the last row of the men. So that they can see and hear what is happening in the prayer.

There are a couple of questions

Qn: 4: What is the ruling or is it allowed to greet each other by saying Ramadhaan Mubarak or Ramadhaan Kareem? Also a question about making up or expiating for missed days of fasting by feeding poor people is it allowed to feed poor kuffar poor non-muslim people or must it be muslims?

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Ans: 4: The Shaykh's response to the first part of the question with regards to the greeting that people might use for Ramadhaan and Eid. The Shaykh said there have been a couple of wordings that have been mentioned here is to say Ramadhaan Mubarak and Eid Mubarak, have a blessed Ramadhaan and have a blessed Eid. The Shaykh said using these terms Ramadhaan Mubarak and Eid Mubarak then in shaa Allaah this is ok, there is no problem in this and it can be used as many of the Salaf used this type of term. As for the second wording mentioned which is Ramadhaan Kareem and Eid Kareem then I do not know of any basis for using these term or these types of congratulatory greeting and therefore I advise that the muslim should stay away from that and they should use terms that I have mentioned like Ramadhaan Mubarak and Eid Mubarak or to say may Allaah accept from us our worship and the like.

As regards the second part of the question which asks the expiation of missed days of fasting by feeding the poor people can be directed toward non-muslim poor people. Then the Shaykh said no this cannot be done the sadaqat the charities that are from the muslims are to be delivered or are to be given to the poor muslims and not to the kuffar.

Qn: 5: The question is about being in a person's house. I want to know what if you are at someone's house and the prayer comes in and you have knowledge of the fact that they do not know the salah or some things that they may do may not be correct and that you are aware that you have more knowledge and even though they may be learning right now, they do not know. Do you follow them or do you leave them in the prayer.

Ans: 5: In response to this question the Shaykh said the answer to this question has a number of points to it. Firstly, it is the custom of most people that they will put forward the person that they think is the most knowledgeable and the better person in the deen. Usually, the people when the people come to visit them will put forward the person who they think is more knowledgeable and better. Secondly, if the type of mistake that this person makes, this person who you are visiting, whose house you are in, if the mistake that they make are minor mistakes. In the sense that they do not spoil the prayer. For example, the person makes some slight mistakes in recitation which do not change the meaning which are not major mistakes in recitation or perhaps that person prays a bit quickly or hurries a bit but that does not make his prostration and his bowing defective. In such a case, it is ok to pray behind that person and that is because that person is more deserving to me to lead the prayer as he is the man of the house. The third point is, however, if the person's mistake that they make the type of mistake that really makes the prayer defective. Whereby a person cannot recite the Qur'aan properly. Such that they make mistakes in their recitation that change the meaning of the Qur'aan or change the meaning of the verses that they are reciting or they do not make their bowing and prostration adequately such that it is defective and insufficient then in such a case the prayer behind such a person is not valid. In which case you would try to persuade or get the person to put forward those that are adequate and more knowledgeable in the prayer or you cannot do that then you can delay praying that prayer until you have left that person's house then you go and pray somewhere else.

Qn: 6 : Question from America, there is a phenomenon which has become widespread that people are watching movies and films on CD's and DVD's which, as you know Shaykh, contain what they have of women that are not dressed adequately or naked women or music and so on and so forth. Do you have any advice with regard to this phenomenon?

Ans: 6: First and foremost, I warn the muslims from watching these types of films which are dominated by simple things like; inadequate dress, people not dressed correctly, bad idea and bad morals. I warn the

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Muslims from watching these things because of what they contain of these ideas with images which spoil the minds of the Muslims and are a way and are a means the kuffar (non-muslims) use to battle against the Muslims and spoil the muslims and move them away from their Deen (religion).

Secondly, I advise and call upon the Imaams of the mosque and those who give the khutbah (the sermon) to warn the Muslims against such things. Warn them against watching such movies with all the means that they have, such that the Muslims will be aware and reminded of this evil.

The Shaykh said that is the last question we are taking tonight and with that we finish this session.