

جمال الإسلام في رمضان
جماعة من جماعة من جماعة

The Condition of the *Salaf* During *Ramaḍān*

TAKEN FROM THE WORKS OF THE
MAJOR SCHOLARS:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Person Who Reaches *Ramaḍān* and is not
Forgiven for His Sins

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) reported that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “May he be humiliated, the man in whose presence I am mentioned, and he does not send *Ṣalah* upon me. May he be humiliated, the man who sees *Ramaḍān* come and go, and he is not forgiven. May he be humiliated, the man whose parents grow old in his presence, and they are not a reason for him to enter Paradise.”¹

Concerning this narration, *Imām al-Manāwī* (رَضِيَ اللَّهُ عَنْهُ) states that “the humiliated person is the one who knows that if only he fought his desires one month each year and performed beneficial acts like fasting and standing in prayer, his past sins would be forgiven, yet he falls short and fails to act, letting the month pass.”²

Further, *al-Mubārakfūrī* (رَضِيَ اللَّهُ عَنْهُ) states that this person lets the month “come to an end before he is forgiven. Meaning, he did not repent, or he did not value [the month] by exerting himself in acts of obedience.”³

¹ It is collected by *al-Tirmidhī* in his *al-Jāmiʿ* (no. 3545) and authenticated by *Shaykh al-Albānī* in *Mishkāt al-Maṣābīh* (no. 927).

² ‘Abd al-Raʿūf al-Manāwī, *Fayḍ al-Qadīr*, vol. 4 (Egypt: al-Maktabah al-Tijariyyah al-Kubra, 1356 AH), 34.

³ Muḥammad b. ‘Abd al-Raḥmān al-Mubārakfūrī, *Tuḥfah al-Aḥwadhī*, vol. 9 (Beirut: Dar al-Kutub al-Ilmiyyah), 372.

1



The Advice of *al-Imām* ‘Abd al-‘Azīz b. Bāz
(رحمته الله) Concerning the Month of *Ramaḍān*

My advice to all Muslims is to fear Allah, to approach this great month with sincere repentance from every sin, to learn their religion and to study the rulings of fasting and prayer, based upon the Prophet’s (صلى الله عليه وسلم) statement, “If Allah wants good for a person, He gives him understanding of the religion”;⁴ and his statement, “When *Ramaḍān* begins, the gates of Paradise are opened, the gates of the Hell-fire are closed, and the devils are chained”;⁵ and his statement, “On the first night of *Ramaḍān*, the gates of Paradise are opened, the gates of *Jahannam* are closed, and the devils are imprisoned. A caller cries out, ‘O seeker of good, proceed. O seeker of evil, desist.’ And Allah has people whom He frees from the Fire, and this happens every night.”⁶ [...] And [the Messenger of Allah] said, “Whoever fasts the month of *Ramaḍān*, out of *Imān* and anticipation of Allah’s reward, his past sins will be

⁴ Al-Bukhārī (no. 71), and Muslim (no. 1037)

⁵ Al-Bukhārī (no. 3277), and Muslim (no. 1079)

⁶ Al-Tirmidhī (no. 682), and Ibn Mājah (no. 1642). It has been authenticated by *Shaykh* al-Albānī in *al-Jāmi’ al-Ṣaḡhīr* (no. 761)

forgiven; and whoever spends the [the nights of] *Ramaḍān* in prayer, out of *Imān* and anticipation of Allah’s reward, his past sins will be forgiven.”⁷ He also stated that Allah said, “Every good deed of the children of Ādam is rewarded tenfold to seven-hundredfold, except fasting; it is for Me, and I shall reward for it. One abandons his desire, his food, and his drink for My Sake. The person who fasts will have two delights: one delight when he breaks his fast, and one when he meets his Lord. And the breath of the one who is fasting is sweeter to Allah than the fragrance of musk.”⁸ He also stated, “When one of you is fasting, do not utter evil or ignorant speech. If someone insults him or fights him, let him say, ‘I am fasting.’”⁹ He also said, “Whoever does not leave off evil speech and actions, Allah has no need of him leaving off food and drink.”¹⁰

So, my advice to all Muslims is to fear Allah and guard their fast from every sin. They should be diligent in performing good deeds and racing toward acts of obedience, like giving charity, reciting the Qur’ān, uttering *al-tasbīḥ*, *al-tahlīl*, *al-taḥmīd*, *al-takbīr*, and *al-istighfār*, because this is the month of the Qur’ān:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾

“The month of *Ramaḍān* [is the month] in which the Qur’ān was sent down” [*al-Baqarah* 2:185].

⁷ Al-Bukhārī (no. 1901), and Muslim (no. 760)

⁸ Al-Bukhārī (no. 7492), and Muslim (no. 1151)

⁹ Al-Bukhārī (no. 1904)

¹⁰ Al-Bukhārī (no. 1903)

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It is highly recommended for believing men and women to recite the Qur’ān abundantly, day and night. Every letter [the person recites] is one good deed, and that good deed will be multiplied tenfold, as the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated. [The believers] must be wary of committing sins, must advise one another with truth, and must enjoin good and forbid evil.

This is a tremendous month in which good deeds are multiplied and sins are magnified. So, it is incumbent upon the believer to make every effort to do what Allah has made obligatory upon him, to be wary of what He has made impermissible for him, and to have greater concern during *Ramaḍān* as it relates to performing good deeds, like giving charity, visiting the sick, attending funerals, maintaining family relations, reading Qur’ān, supplicating, etc., in anticipation of Allah’s reward and out of fear of His punishment.¹¹

¹¹ ‘Abd Al-Azīz b. Bāz, “*Naṣīḥah bi Munāsabah Istiqbāl Shahr Ramaḍān.*” Binbaz.org. <http://www.binbaz.org.sa/fatwas/10437>.

2



The Chaining of the *Shayāṭīn* During *Ramaḍān*

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “When *Ramaḍān* begins, the gates of the heavens are opened, the gates of the Hell-fire are closed, and the *Shayāṭīn* (devils) are chained.”

One might ask, *If the Shayāṭīn are chained during Ramaḍān, then why does sin and evil still occur?* Before addressing this question, we should mention the source of the narration. It is collected by *Imāms* al-Bukhārī¹², Muslim¹³, al-Nasāʾī¹⁴, and Aḥmad.¹⁵

As for the answer to the question, *al-Hāfiẓ* b. Ḥajr, (رَحِمَهُ اللهُ) mentions several possibilities: “The *Shayāṭīn* [here] are those who eavesdrop [on the revelation], and they are chained during the nights (of *Ramaḍān*), not during the days, as they were forbidden from eavesdropping at the time of the Qurʾān’s revelation. So, they were chained to further protect it. Another possibility is that the *Shayāṭīn* are not as determined to tempt the Muslims [during *Ramaḍān*] as

¹² *Al-Ṣaḥīḥ* (no.1899), on the authority of Abū Hurayrah

¹³ *Al-Ṣaḥīḥ* (no. 2492-2493), on the authority of Abū Hurayrah

¹⁴ *Al-Sunan* (no. 2104-2106), on the authority of Abū Hurayrah

¹⁵ *Al-Musnad* (2/281), on the authority of Abū Hurayrah

they are [in other months]. This is because [the Muslims] are busy fasting—which suppresses desires—reciting Qur’ān, and remembering [Allah]. Others have said that this refers to *some* of *Shayāṭīn*, the evil ones among them...” Later, Ibn Ḥajr cites al-Qāḍī ‘Iyāḍ (رحمته الله): “It is possible that this refers to the abundance of reward and forgiveness (during *Ramaḍān*), and that the temptation of the *Shayāṭīn* decreases, so it is as if they are locked up... And what supports the second view is [the Prophet’s] statement, in the narration of Yūnus, on the authority of Ibn Shihāb in *Ṣaḥīḥ Muslim* that ‘the gates of mercy are opened.’ Perhaps the opening of the gates of Paradise means that Allah has facilitated acts of obedience for His worshippers, which cause them to enter Paradise, whereas the closing of the gates of the Hell-fire means a diversion from the desire to commit sins, which leads the sinner to the Hell-fire. As for the chaining of the devils, this refers to their inability to tempt [the believer] and beautify desires.”

Finally, Ibn Ḥajr quotes al-Qurtubī (رحمته الله): “One may ask, why do we see so much evil and sin happen during *Ramaḍān*? Since the *Shayāṭīn* are chained, why does this still occur? The answer is that few of those who fast do so in proper fashion, or that [the narration] refers to some—not all—of the *Shayāṭīn*, specifically the evil ones among them, as mentioned in several narrations, or that it refers to a reduction in evil during [*Ramaḍān*]. And this is perceptible, for [evil] occurs less during *Ramaḍān* than at any other time. Yet, the chaining of all the devils would not necessarily eliminate evil and sin, as there are other reasons for this,

like evil natures, wicked customs, and the *Shayāṭīn* from the humans.’ Others have said that the chaining of the *Shayāṭīn* during *Ramaḍān* removes a person’s excuse. It is as if it is said to him, ‘The *Shayāṭīn* have been restrained, so do not use them as an excuse when abandoning acts of obedience or committing acts of disobedience.’¹⁶

Additionally, *al-Imām* al-Nawawī (رحمته الله) cites two possible interpretations from al-Qāḍī ‘Iyāḍ. First, that the narration has a literal meaning, and the opening of the gates of Paradise, the closing of the gates of the Hell-fire, and the chaining of the devils are from the signs of *Ramaḍān*. As for the chaining of the devils, he says this is “to prevent them from harming and tempting the believers.” The second interpretation is that the narration has a figurative meaning, referring to the great “reward and forgiveness” of *Ramaḍān*.¹⁷

In summary, this narration is good news for the believer, informing him that this is a month of forgiveness, mercy, and pardon, wherein Allah, the Most Merciful, has opened the gates of Paradise and shut the gates of Hell. Thus, it is imperative that those who reach this month take full advantage of the chaining of the devils, the troops of al-*Shayāṭān*. May Allah, the Granter of Favor, allow us to enter the gate of *al-Rayyān*.¹⁸ Indeed Allah is the Bestower of Mercy, Hearer of supplication.

¹⁶ *Fath al-Bārī* (4/706, 707)

¹⁷ *Sharḥ Ṣaḥīḥ Muslim* (7/186-187)

¹⁸ This refers to the narration collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 1762) in the “Book of Fasting,” and Muslim in his *Ṣaḥīḥ* in the “Book of Fasting,” on the authority Sahl ibn Sa’d

3



The Conduct of the *Salaf* Before and During *Ramaḍān*

Al-Imām ‘Abd al-‘Azīz b. Bāz (رَحْمَةُ اللهِ) was asked about the condition of the *Salaf* during *Ramaḍān* and stated, They would welcome [*Ramaḍān*] with joy, happiness, and advice to perform righteous deeds during this time. This is because it is a tremendous month; reaching it is a gift from Allah. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to give his companions glad tidings: ‘The blessed month of *Ramaḍān* has come to you,’ a month in which Allah has made the fast obligatory and the night prayer supererogatory. So, the believer rejoices over this month, diligently performs righteous deeds during it, and delights in it, just as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would give his companions good news of [*Ramaḍān*].¹⁹

who related that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “In Paradise there is a gate called *al-Rayyān*. The people of fasting will enter through it on the Day of Judgement, and no one besides them will be permitted entry. It will be said, ‘Where are the people of fasting?’ They will stand, and no one besides them will enter through it. Once they enter, it will be locked.”

¹⁹ ‘Abd Al-‘Azīz b. Bāz, “*Haḍyū al-Salaf fī Istiqbāl Ramaḍān*,” Binbaz.org. <http://www.binbaz.org.sa/old/28697>.

Al-Imām Muḥammad b. Ṣāliḥ al-‘Uthaymīn (رَحْمَةُ اللَّهِ عَلَيْهِ) was asked a similar question and replied,

During the seasons of good (i.e. good works), during the month of *Ramaḍān*, the first ten days of *Dhū al-Ḥijjah*, etc., the companions were the most diligent of people in taking advantage of these times, performing acts of obedience for Allah. This is from the goodness that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) indicated: “The best of mankind is my generation, then the generation after them, then the generation after them.”²⁰ Therefore, it is incumbent upon us to follow them in these matters, to take advantage of these times of good, and to avoid evil. For the reality of person’s life is what he has spent in obedience to Allah. Thus, you find a person regarding the entirety of his life as nothing, as Allah states,

﴿يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ﴾

“On the day when they will see what they are promised, it will be as though they had not remained [in the world] except an hour of a day” [*al-Ahqāf* 46:35].

When your lifespan ends, you will not find anything from the worldly life. It will be as if it was a dream. However, if you spent this precious time in obedience to Allah, then you will have truly profited. Allah says,

²⁰ Al-Bukhārī (no. 6065), and Muslim (no. 2533)

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﴿ وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣) ﴾

By time! Indeed, man is in loss, except those who have believed and performed righteous deeds and advised one another to truth and advised one another to patience” [*al-‘Aṣr* 103:1-3].²¹

Additionally, *al-‘Allāmah* Ṣāliḥ al-Fawzān (حفظه الله) was asked how the *Salaf* prepared for *Ramaḍān*, and how the Muslim takes advantage of the days and nights before this blessed month. He answered,

May Allah bless you for calling attention to this [matter] in two great questions: the first question concerning the condition of the *Salaf* during the month of *Ramaḍān*. Before *Ramaḍān*, as it has been recorded in the books of narration with authentic chains, they would ask Allah to allow them to reach it.²² Then when it would begin, they would ask Him to help them to perform good deeds. Then when it was

²¹ Muḥammad b. Ṣāliḥ al-‘Uthaymīn, “*Ḥāl al-Ṣaḥābah fī Mawāsim al-Khayrāt*,” binothaimeen.net. www.binothaimeen.net/content/8911.

²² Ibn Rajab al-Ḥanbalī (رحمه الله) stated, “One of the *Salaf* said, ‘They would supplicate to Allah for six months to allow them to reach *Ramaḍān*, then they would supplicate to Him for six months to accept [their worship].’”

‘Abd al-Raḥmān b. Aḥmad b. Rajab, *Laṭā’if al-Ma‘ārif* (Dar Ibn Hazm), 376.

over, they would ask Allah to accept [their worship], as Allah says,

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾

“And they who give what they give while their hearts are full of fear, because they are sure to return to their Lord (for reckoning)” [al-Mu’minūn 23:60].

They would exert themselves and were concerned whether [the deeds] had been accepted. This is because they knew Allah’s Greatness and knew that Allah only accepts sincere worship done in accordance with the *Sunnah* of His Messenger. They did not ascribe purity to themselves and were afraid of nullifying their deeds. Thus, they were greatly concerned about the acceptance of their actions, because Allah says,

﴿قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾

“Indeed, Allah only accepts from the righteous” [al-Mā’idah 5:27]

During [*Ramaḍān*], as we have mentioned, they would occupy themselves with worship and decrease worldly activities. They would spend their time sitting in the Houses of Allah, saying, “Let us protect our fast and not backbite anyone,” bringing *maṣāḥif* and studying the Book of Allah. They were careful not to waste time. They were neither heedless nor neglectful, as many are today. Rather, they did not waste time [during *Ramaḍān*]. They prayed at night, fasted during the day, recited Qur’ān, remembered Allah, and [performed] righteous acts. They would not spend a

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minute or a moment of [of this time] without putting forward good deeds.²³

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Questioner: A questioner asks about the condition of the *Salaf* during *Ramaḍān*.

Shaykh Rabī' b. Hādī al-Madkhalī (حفظه الله): The condition of the noble Messenger (صلى الله عليه وسلم) in *Ramaḍān* is well known. He used to prepare for this month, fasting most of *Sha'bān*, as narrated in the ḥadīth of A'ishah (رضي الله عنها): “He (صلى الله عليه وسلم) used to fast all of *Sha'bān* or most of it.”²⁴ Then he (صلى الله عليه وسلم) would fast in this noble month of *Ramaḍān* and exert himself, especially in the last ten nights of [the month].

In the last ten nights, he would exert himself in worship and tighten his *Izār* (loin cloth)²⁵; he would

²³ Ṣāliḥ b. Fawzān al-Fawzān, “*Hāl al-Salaf al-Ṣāliḥ fī Istiqbāl Ramaḍān*,” [alfawzan.af.org.sa](http://www.alfawzan.af.org.sa). <http://www.alfawzan.af.org.sa/en/node/9840>

²⁴ Our mother A'ishah (رضي الله عنها) reported, “He used to fast [*Sha'bān*] until we said, ‘He will not break his fast,’ and he would break his fast until we would say, ‘He will not fast,’ and I never saw him fast more than during *Sha'bān*. He would fast the whole of *Sha'bān* or most of it.” This is collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 1868) and Muslim in his *Ṣaḥīḥ* (no. 1156)

²⁵ This is found in the ḥadīth of A'ishah, who stated, “When the last ten days of *Ramaḍān* came, the Messenger of Allah (صلى الله عليه وسلم) would tighten his *Izār*, stay up at night [to

make *ʿitikāf*, and his wives and many of his Companions would also make *ʿitikāf*. He would establish these tremendous acts of fasting, righteous deeds, goodness, and sacrifice.

The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was extremely generous, from the most giving of people, and when *Ramaḍān* came, he was more generous than the strong wind, especially when Jibrīl (عَلَيْهِ السَّلَام) would come to him, as narrated in the *ḥadīth* of Ibn ‘Abbas (رَضِيَ اللهُ عَنْهُ).²⁶ The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would recite the Qur’ān to Jibrīl once every *Ramaḍān*, and in the last year of his noble life, he recited the Qur’ān to Jibrīl twice, as related in the *ḥadīth* of A‘ishah and Abū Hurayrah (رَضِيَ اللهُ عَنْهُمَا).²⁷ This was a sign of his imminent death.

At any rate, the *Salaf* held special concern for this tremendous month, engaging in the recitation of the Qur’ān, increasing in the remembrance of Allah, and abstaining from wrongdoing, as fasting necessitates this. Fasting is not merely abstaining from food and drink—nay, it is a way of refraining from everything that Allah hates from sins and so forth.

worship], and wake his family [for prayer].” This is collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 1920).

²⁶ This is collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 1803) and Muslim in his *Ṣaḥīḥ* (no. 2308).

²⁷ The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated, “Jibrīl used to recite the Qur’ān to me once a year, but this year he recited it to me twice. I believe that my appointed time is near.” Collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 3426)

Fasting also means turning in obedience to Allah (عَزَّوَجَلَّ) and having *Ikhlāṣ* (sincerity) for Allah in this act. May Allah be pleased with [the *Salaf*]. It is said that Mālik (رَحْمَةُ اللَّهِ) would teach the people, then when the month of *Ramaḍān* would come, he would free up his time to fast and to recite the Qur‘ān.²⁸ So give importance to reciting the Qur‘ān in this noble month, along with contemplating it, reflecting upon it, taking heed of its exhortations, regarding its admonitions, comprehending the *Halāl* and *Harām*, understanding [Allah’s] threats and promises, and the likes from this Noble Qur‘ān. With this the souls are purified, and the hearts illuminated.

This Qur‘ān is an Inspiration, a light, and a guidance, as Allah (تَبَارَكَ وَتَعَالَى) has described it:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا ۗ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

²⁸ Elaborating on this, the *muḥaddith* Muḥammad Nāṣir al-Dīn al-Albānī (رَحْمَةُ اللَّهِ) stated, “This has no basis in the *Sunnah*; rather, what is found in the two *Ṣaḥīḥs* (i.e. al-Bukhārī and Muslim) is to increase the recitation of the Qur‘ān during the month of *Ramaḍān*. As for limiting the month of *Ramaḍān* to reading the Qur‘ān, while disregarding other acts of worship, like seeking knowledge and studying *ḥadīth*—its clarification, and explanation—then this is baseless; and included in [these acts of worship] are generosity and charity. Reserving the month of *Ramaḍān* for only reading the Qur‘ān has no basis. However, what has a foundation is increasing its recitation.”

See: <http://www.sahab.net/forums/index.php?showtopic=121955>

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“And thus We have sent to you *Ruḥan* (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur’ān) a light wherewith We guide whosoever of Our slaves We will. And verily, you are indeed guiding (mankind) to the Straight Path” [*al-Shūra*: 52].

Concerning the *Salaf*, read about their struggle, their patience, and their sincerity for Allah, how they exerted themselves in this noble month and other months. We should not become mindful during the month of *Ramaḍān*, then become forgetful and forsake obedience [to Allah] in the remaining months. We must continue to perform acts of worship for Allah, standing at night in prayer and turning to Allah, in addition to the other acts of worship, to draw closer [to Him] during *Ramaḍān*. We must not forget.

Some turn in obedience to Allah during this month, and once it has passed, they fall short, become lazy, and forget many acts of worship. No. There is no doubt that we should be more concerned during this month than others, but we must remember Allah continuously throughout the year and throughout our lives.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and ‘*Asr* prayers]” [*al-Aḥzāb*: 41-42].

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Therefore, the believer remembers Allah continuously, obeys Him, and fears Him in every hour of his life. I ask Allah to grant us and you success in standing in prayer, fasting, performing that which is obligatory upon us in this noble month, and seeking its virtues. We also ask Allah to grant us success in remaining steadfast upon obedience to Him and turning to Him with that which pleases Him. Verily our Lord hears supplication.²⁹

²⁹ Rabī' b. Hādī 'Umayr al-Madkhalī, *Majmu' Kutub wa Rasā'il wa Fatāwa*, vol. 15 (Cairo: Dar al-Imam Ahmad), 337-339.

4



Those Who Only Know Allah during *Ramaḍān*

Al-Imām ‘Abd al-‘Azīz b. Bāz (رَحْمَةُ اللَّهِ):

Questioner: “There is a statement: ‘A people who only know Allah during *Ramaḍān* will not be successful.’ Is this a *ḥadīth*?”

Shaykh Ibn Bāz (رَحْمَةُ اللَّهِ): “This is a statement of one of the *Salaf*. One of the *Salaf* was asked about those who perform acts of worship and apply themselves during *Ramaḍān*; then when *Ramaḍān* ends, they abandon [this worship]. He answered, ‘Those who only know Allah during *Ramaḍān* are the worst of people.’ This [statement] is correct concerning those who neglect obligatory acts. As for those who are less diligent, the statement is incorrect. What is intended are those who neglect the obligatory acts. For example, the person prays during *Ramaḍān*, then abandons prayer after *Ramaḍān* ends. These are the worst of people, because they have disbelieved due to this. The abandonment of prayer is disbelief. We ask Allah for pardon.³⁰

³⁰ *Shaykh al-Islam* Ibn Taymiyyah (رَحْمَةُ اللَّهِ) stated, “The person who determines to leave off sin solely during the month of *Ramaḍān* is not repentant whatsoever; rather, he is merely one who abandoned the sin during the month of *Ramaḍān*.”

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As for leaving off desired acts [of worship] after *Ramaḍān*, this is not harmful. This is because people apply themselves in the month of *Ramaḍān*, performing all kinds of recommended acts of worship: giving charity and so forth. Therefore, if a person eases up in performing recommended acts after *Ramaḍān*, it should not be said that he is the worst of people.³¹

³¹ ‘Abd Al-Azīz b. Bāz, “Those Who Only Know Allah During Ramaḍān.” Binbaz.org. <http://www.binbaz.org.sa/node/19317>.

5



Remaining Steadfast in Worship After *Ramaḍān*

Al-Imām Muḥammad b. Šāliḥ al-Uthaymīn (رحمة الله)

O worshippers of Allah, [before its arrival] the people were anticipating *Ramaḍān*, saying, ‘Only a month or two remains [until it begins].’ Some made it to [*Ramaḍān*], and some died beforehand. Some reached the beginning of the month but did not make it to the end. This is the reality. *Ramaḍān* comes to us, then passes us. This is how it will continue to be; a person will anticipate it, then it passes him, until the person dies.

O people, *Ramaḍān* comes to us like an honored guest, and we entrust it with deeds that we hope Allah will accept from us. Then this blessed month leaves us, either a witness for us or against us, based on what we have presented.

Some people rejoice at its departure, because they are done with it. They are finished with fasting, which was burdensome to them, finished with other acts of worship, which were troublesome to them, while others rejoice at its completion for an entirely different reason. [They rejoice] because they have rid themselves of sins and iniquities, with the righteous actions they performed during [*Ramaḍān*]. Because of this, they deserve the promise of Allah’s forgiveness:

‘Whoever fasts the month of *Ramaḍān* out of sincere faith and hope of [Allah’s] reward, his previous sins will be forgiven,³² and, ‘Whoever stands in prayer during *Ramaḍān* out of sincere faith and hope of [Allah’s] reward, his previous sins will be forgiven.³³ Indeed, there is a great difference between those who rejoice. The sign of those who [wrongfully] rejoice at its departure is that they revert to committing sins afterward. Thus, they neglect obligatory deeds and commit impermissible acts. The signs of this are apparent in society, for there are considerably less people praying in the *masājīd* [after *Ramaḍān*]. And whoever neglects his prayer will be more neglectful of other things, as prayer prevents *al-Fahshā* (immoral sins) and *al-Munkar* (evil deeds).

O Muslim brothers, do not think that when the month *Ramaḍān* concludes, the days of doing work are over. No, doing work does not end until death, as Allah says:

﴿وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

“Worship your Lord until certainty (i.e. death) comes to you” [*al-Hijr*: 15:99].

And He states:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

³² This is collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 38), on the authority of Abū Hurayrah.

³³ This is collected by Muslim in his *Ṣaḥīḥ* (no. 759), on the authority of Abū Hurayrah.

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“O you who believe, fear your Lord as He ought to be feared, and do not die except as Muslims” [*Āli ‘Imrān* 3:102].

So even if the month of fasting ends, certainly the time of doing work remains and does not cease. Performing righteous deeds continues, and all praise is for Allah.”³⁴

Muḥammad b. Šāliḥ al-‘Uthaymīn, “Remaining Dutiful in Worship After *Ramaḍān*,” Sahab.net, www.sahab.net/forums/index.php?showtopic=104423

6



Reading the Qur’ān During *Ramaḍān*

Al-‘Allāmah Aḥmad al-Najmī (رَحْمَةُ اللَّهِ)

Questioner: “Is it preferred for a person to recite the Qur’ān and complete it (i.e. its recitation) a number of times, or to read it slowly with the *Tafsīr* only once or twice during *Ramaḍān*?”

Shaykh Aḥmad al-Najmī: “By Allah, if he recites it one time with the [proper] reading and understanding, then that is better than to read it hastily. Once, a person said to ‘Abd Allah b. Mas’ūd (رَضِيَ اللَّهُ عَنْهُ), ‘I read *al-Mufassal*—the four *Ajzā* from [*Sūrah*] *Qāf* to *al-Nās*—last night.’ [Ibn Mas’ūd] replied, ‘Like the rapid recitation of poetry?’ So, a person should read [the Qur’ān] with contemplation, even if he has prior knowledge. Meaning, even if he has read the *Tafsīr*, for example, and it is clear to him, it is better for him to read slowly with consideration and to revise what he has previously read from the *Tafsīr*.”³⁵

³⁵ Aḥmad b. Yaḥyá al-Najmī, “Reading the Qur’ān during *Ramaḍān*,” Sahab.net, <http://www.sahab.net/forums/index.php?showtopic=130977>

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Shaykh al-Islam Ibn Taymiyyah (رَحْمَةُ اللَّهِ) stated, “The person who determines to leave off sin solely during the month of *Ramaḍān* is not repentant whatsoever; rather, he is merely one who abandoned the sin during the month of *Ramaḍān*.”

Ibn Rajab al-Ḥanbalī (رَحْمَةُ اللَّهِ) stated, “One of the *Salaf* said, ‘They would supplicate to Allah for six months to allow them to reach *Ramaḍān*, then they would supplicate to Him for six months to accept [their worship].’”



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