

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The ‘*Allāmah* Rabī’ Al-Madkhalī – may Allāh preserve him – was asked the following question:

Q: What was the state of the *salaf* during Ramadān?

A: In response to this question, I say: the state of the Noble Messenger ﷺ is well known, that he would prepare for this month by fasting plentifully (before it):

“He would fast the whole of Sha’bān, he would fast (the entire month of Sha’bān) except for a small portion of it.”

As it is narrated in the *hadīth* of ‘Aisha – may Allāh be pleased with her.

Then he would fast this Noble Month (i.e., the month of Ramadān) and he would give even more importance to the last ten nights. For when the last ten nights would enter, he would strive hard, and he would tighten his lower garment and perform ‘*itikāf*. His wives would (also) perform ‘*itikāf*, and many of the companions would perform ‘*itikāf*. They would perform these tremendous acts (such as) fasting in the correct manner, righteous actions, exerting effort and having benevolence.

The Messenger of Allāh ﷺ was bounteous and the most generous of the people, and when Ramadān would enter he would be more (frequent in) generosity than the (frequency) of the wind that is sent [with rain], especially when Jibra’īl عليه السلام would come to him, as is

mentioned in the *hadīth* of Ibn ‘Abbās – may Allāh be pleased with them both.

The Messenger of Allāh ﷺ would recite the Qur’ān to Jibra’īl (in its entirety) a single time during Ramadān, but when it was the final year of his life, he recited the (entire) Qur’ān to Jibra’īl twice as is mentioned in a *hadīth*, and this was an indication of his death (being near) ﷺ.

So, the *salaf* gave great care and attention to this tremendous month by turning to the recitation of the Qur’ān, increasing in the remembrance of Allāh and by refraining from acts of disobedience, because the fast necessitates (all of) this. Fasting is not only to refrain from food and drink but rather it is to refrain from all that which brings about the anger of Allāh – the Most High and Exalted – from disobedience and other than that, and it is to turn to acts of obedience to Allāh and having sincerity to Allāh in doing so.

As has been narrated regarding (Imām) Mālik that he would teach the people until Ramadān entered, then he would spend his time fasting and reciting the Qur’ān.

So, they (i.e., the *salaf*) gave importance to the recitation of the Qur’ān throughout this month, contemplating and reflecting over it, taking admonition from it, being dissuaded from what it dissuades from, understanding the *halāl* and the *harām*, understanding the promise (that it contains for the obedient) and the threat (that it threatens the disobedient with), and what is similar to this

from the Noble Qur’ān. And with ‘this’ the souls are purified and the hearts are enlightened, ‘this’ meaning the Qur’ān, which is life, light and guidance, as Allāh has described it as such when He said:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا
الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ
مَنْ نَّشَاءُ
مِّنْ عِبَادِنَا ۗ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ

“And thus, We have sent to you (O Muhammad ﷺ) Rūb (a Revelation, 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 (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e., Allāh’s Religion of Islamic Monotheism).”

Asb-Shurā (42):52]

So, read about the strife of the *salaf* and about their patience, sincerity to Allāh, how they would apply themselves throughout this noble month and in other than it. We don’t just remember during the month of Ramadān then forget (thereafter) and leave off acts of obedience the rest of the months, (but rather) we continue in the pursuit of worshipping Allāh, standing the night (in prayer), turning to Allāh, and those other acts of obedience that we do to bring us nearer (to Allāh) throughout Ramadān.

Some people approach this month by carrying out acts of obedience, however, when this month departs, they fall short, become lazy, negligent and forgetful of many of the acts of obedience. No! [This is not how it should be!] (During) this month give greater importance to it than other than it, without doubt, but for the rest of the year, the rest of (our) lives, it is imperative that we remember Allāh constantly.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

“O you who believe! Remember Allāh with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and ‘Asr prayers].”

[Al-Ahzāb (33):41-42]

For the believer (is one) who remembers Allāh – the Most High and Exalted – constantly, and he obeys Him, has *taqwa* of Him, fears Him, is vigilant of Him every hour of his life.

I ask Allāh that He grants us and yourselves success and the ability to stand (in prayer), fast (throughout the day) and perform that which is obligatory in this noble month, and (that He allows us) to be ardent upon (obtaining) its virtues. Likewise, I ask Allāh that He grants us success and the ability to always perform those acts of obedience, and to turn towards that which is pleasing to Him, indeed our Lord hears the supplication.



@istiqamahpubs



istiqamahpubs.com

قَالَ السَّلَفُ فِي رَمَضَانَ

THE STATE OF THE SALAF IN

RAMADĀN

By the Shaikh, Al-Allāmah, Rabī
ibn Hadī Al-Madhkhālī

فِيهِهُ اللَّهُ

