

Why must we be generous on Ramadan?

In the Name of Allah, Most Gracious, Most Merciful

All praise is due to Allah, Lord of the Realms; and Prayers and Peace of Allah be upon our Prophet Muhammad, and upon all his family and companions.

□ **Ibn Rajab**, may Allah have mercy upon him, said in **Lata'if Al-Ma'arif**, addressing the increasing generosity of The Prophet, Prayers and Peace of Allah be upon him, in the month of Ramadan: It has many implications, including:

1- The honor of time and the reward for an act multiplied.

2- To assist the fasting, standing (at night in prayer), and those who remember Allah to do their acts of worship, thereupon a reward like theirs is assured to the assistant. It is narrated by Zayd Ibn Khalid, may Allah be pleased with him, from The Prophet, Prayers and Peace of Allah be upon him, that he said: «He, who serves food to a fasting person to break his fast, receives a reward like his reward, without reducing anything from the reward of the fasting person.»
[reported by At-Tirmizi and others]

3- During the month of Ramadan, Allah Almighty bestows generously His mercy and forgiveness upon His servants, and emancipates slaves in large quantities from the Hell-fire, especially on the night of Al-Qadr (the night of decree). Allah bestows mercy upon those of His servants who are merciful to others, as confirmed by The Prophet, Prayers and Peace of Allah be upon him: «Verily, Allah bestows mercy only upon those of His servants who are merciful to others.»
[Reported by Al-Bukhari]

So, he, who gives generously to the servants of Allah, Allah Almighty, subsequently, bestows generously upon him out of His bounties, and it is known that the reward always is given from the same kind of deed.

4- The combination of fasting and giving in charity is among the things that guarantees Paradise. Along these lines, it is narrated by 'Ali, May Allah be pleased with him, from The Prophet, Prayers and Peace of Allah be upon him, that he said: «In paradise there are rooms which their back are apparent from its front and its front is apparent from the back», the companions asked: for whom are these rooms 'Oh' Messenger of Allah? He said: «for those who talk to the people kindly, feed the people, observed fast plenty, and perform prayers when others are sleeping.» [reported by At-Tirmizi]

All those characteristics gather in Ramadan, where the believer observes fasts, stands (at night in prayer), gives in charity, and speaks good and pleasant words, since the fasting person is forbidden to engage in vain discourse and obscenity.

Furthermore, fasting, giving in charity and prayer convey him who perform them to the presence of Allah Almighty.

One of the righteous forefathers said: "Prayer conveys its doer to half the way, fasting leads him to the gate of The Sovereign, and charity takes him by his hand and admits him to the presence of The Sovereign."

It is narrated by Abu Hurairah, may Allah be pleased with him, The Prophet, Prayers and Peace of Allah be upon him, that he said: «Who among you has observed fast today?» Abu Bakr said: "I." he further asked: «Who among you has followed a funeral today?» Abu Bakr said: "I." he asked again: «Who among you has served food to a needy today?» Abu Bakr said: "I." he asked: «Who among you has given in charity?» Abu Bakr said: "I." he asked (for the fifth time): «Who among you has visited a patient to inquire about his health?» Abu Bakr said: "I." on that The Prophet, Prayers and Peace of Allah be upon him, said: «Those (characteristics) never gather in a man but that he will enter Paradise.» [Reported by Muslim]

5- The combination of fasting and charity is more convenient to expiate sins, safeguard, and keep one away from Hell-fire, especially when voluntary night prayer is joined to them. It is proven from The Messenger of Allah, Prayers and Peace of Allah be upon him, that he said: «Fasting is a protective shield (from the Hellfire).»
[reported by Al-Bukhari]

According to another narration: «Fasting is as an armor of a fasting person against Hellfire like one's armor in a battle»
[Reported by An-Nasa'i]

It is also narrated by Mu'ath, may Allah be pleased with him, from The Prophet, Prayers and Peace of Allah be upon him, that he said: «No doubt, charity extinguishes (i.e. expiates) sins in the same way as the water extinguishes fire; likewise, standing up at night for voluntary night prayer.»
[Reported by Al-Albani]

Abu Ad-Darda', may Allah be pleased with him, used to say: "Pray two Rak'as in the darkness of night (perchance their reward would illuminate) for your sake in the darkness of the grave; and observe fast on a very hot day, (perchance its reward would cool) for the heat of the Day of Resurrection; and give charity (perchance its reward would remove) for the evil of a severe day."

6- One could not flee from deficiency and shortcoming in fasting, and in order for fasting to expiate sins, it is requisite for one to refrain from the things he is required to ward off, as mentioned in a Hadith reported by Ibn Hibban in his Sahih.

The laymen could hardly refrain from all such things in their fasting, as it should be. For this reason, a man is forbidden to say: "I have fasted the whole month of Ramadan," or "I have spent all nights of Ramadan standing (in prayer)." Thus, charity comes to mend that shortage and defect. This is why Zakat Al-Fitr has been enjoined at the end of Ramadan, as a means to purify the fasting person from vain discourse and obscenity.

Fasting and charity are functioned in expiations for oaths, proscriptions of Ihram, and having sexual intercourse with one's wife during the day of Ramadan. So, in the early days of Islam, Allah Almighty gave Muslims the freedom to choose between fasting and feeding the needy. However, this was abrogated, and feeding remained an alternative only for him who has no power to fast, due to his old age. Whoever delays to compensate the fasts of Ramadan until the coming of the next Ramadan, it becomes incumbent upon him to compensate it along with

feeding a needy per day, as a means of strengthening according to the majority of scholars. That is the fatwa given by the companions, may Allah be pleased with them. The same applies to him who breaks fast for the sake of another, like the pregnant and the breastfeeding woman, according to the opinion of a set of scholars.

7- The fasting person leaves his food and drink for the Sake of Allah. So, if he aids fasting persons like him on their piety, through serving them with food and drink, he then will be in the position of him who leaves a desire for the Sake of Allah, and gives others preference over him with it, or supports them from it. For this reason, he is encouraged, at the time of breaking his fast, to have fasting persons share with him the meal, for at that time, food and drink are the dearest to him, and if he supports them from it, he will be like those who give food to others, in spite of their love for it. furthermore, by doing so, he will give thanks to Allah for making food and drink permissible for him after forbidding them to him (during fasting). This is a grace that is not valued, except when deprived from it.

Some of the righteous forefathers was asked: "Why has fasting been ordained?" he said: "In order that the rich would taste hunger, thereby forget not the hungry." That is indeed one of the wisdoms and merits of fasting.

We have previously mentioned the traceable Hadith narrated by Salman, may Allah be pleased with him, in which he said: "It (Ramadan) is the month of equality. He, who could not give others preference over himself, should not fail, at least, to be of these who support others." Many righteous forefathers used to fast and support others from, or give others preference over themselves with their meals of breaking fast, and spend their days and nights with their bellies empty. Whenever Ibn 'Umar, may Allah be pleased with them, fasted, he would break his fast only with the needy. If his family happened to prevent them from him one night, he would not have his supper on that night. Whenever a beggar came to him while he was getting his meal of breaking fast, he would take his share of food and give it to him, and return to find his family having finished the remaining food in the bowl, thereupon he would fast on the coming day, without eating anything.

A righteous predecessor had a desire for a certain kind of food and he was fasting. At the time of breaking fast, this food was presented in front of him, but he heard a beggar saying: "Who is it to give a goodly loan to (Allah) the respite giver, the faithful Who is free of need?" he said: "His destitute servant who is bankrupt of good deeds." He stood and carried out the bowl and came out to him with it, and spent that night with his belly empty.

On another occasion, a beggar came to Imam Ahmad, may Allah have mercy upon him, and he gave him two loafs he had prepared for the meal of breaking fast.

Al-Hasan, may Allah have mercy upon him, used to serve his brothers (in religion) with food while he was fasting voluntarily, and sit to comfort them while eating.

Ibn Al-Mubarak, may Allah have mercy upon him, used to serve his brothers (in religion) when travelling with different kinds of sweet and other edibles while he was fasting.

Allah's peace be upon those souls! Allah's mercy be upon those spirits! Nothing remained of them but news and traditions. How different are those who withhold the right that is due on them, from those who give others preference over themselves (with all they have)!

Do not compare our tales to them***for the healthy when walks isn't like the paralyzed

8- There are further implications: **Ash-Shafe'i**, may Allah have mercy upon him, said: "It is better for one to increase his generosity in the month of Ramadan, in imitation of The Messenger of Allah, Prayers and Peace of Allah be upon him. People in it are in need for what sustains them, as a lot of them engage in fasting and prayers from their labors." That is the opinion of Al-Qadi Abu Ya'la and a lot of our companions.

Prepared by: Dar Al-Qasem

Revised to agree with authentic hadeeth

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