

Lecture:

كيف يستعد السلف لرمضان؟

How the Salaf Prepared for Ramadan?

Delivered by

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إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسَنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

فَإِنْ أَصْدَقُ الْحَدِيثِ كِتَابُ اللَّهِ تَعَالَى وَأَحْسَنُ الْهُدَى هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

In the short time that I have, inshallah, I will be speaking about how the Salaf used to prepare for Ramadan. Since Ramadan is quickly approaching, I found it an important topic to discuss so that we may benefit from this month similar to how they benefited (may Allah be pleased with them).

1. **Before Ramadan, the Salaf used to ensure that they made up any fasts they missed due to an excuse from the previous Ramadan.** Aisha (may Allah be pleased with her) said:

كان يكون علي الصوم من رمضان فما أستطيع أن أقضيه إلا في شعبان

I had to complete some of the fasts of Ramadan, but I could not do it but during the month of Sha'ban [Saheeh Muslim no. 1146]

Imam Nawawi (may Allah have mercy upon him) said:

ومذهب مالك وأبي حنيفة والشافعي وأحمد وجماهير السلف والخلف : أن قضاء رمضان في حق من أفطر بعذر كحيض وسفر يجب على التراخي ، ولا يشترط المبادرة به في أول الإمكان ، لكن قالوا : لا يجوز تأخيرها عن شعبان الآتي ؛ لأنه يؤخره حينئذ إلى زمان لا يقبله وهو رمضان الآتي .

“The school of thought of Malik, Abu Hanifa, Shafi’ee, Ahmad, and the majority of the Salaf and Khalaf is to that the one who has to make up missed fasts due to **menstruation and travel can delay it and it is not required for him/her to take initiative to complete them at the beginning of the affair. However, they say: it is not allowed to delay it from the coming Sha’baan because he/she will then delay it to a time it will not be accepted and it is the next Ramadan...**” [Sharh Saheeh Muslim (8/22)]

2. **The Salaf used to fast Sha’baan, some of it or most of it:**

لم يكن النبي صلى الله عليه وسلم يصوم من شهر أكثر من شعبان فإنه كان يصوم شعبان كله وفي رواية:
كان يصوم شعبان إلا قليلا

The Prophet (ﷺ) did not observe voluntary Saum (fasting) so frequently during any other month as he did during Sha'ban. He observed Saum throughout the month of Sha'ban. [al-Bukhari and Muslim no. 1160]

Hafidh Ibn Rajab (may Allah be pleased with him) said:

وقد قيل في صوم شعبان: إن صيامه كالتمرين على صيام رمضان لنلا يدخل في صوم رمضان على مشقة وكلفة، بل يكون قد تمرن على الصيام واعتاده، ووجد بصيام شعبان قبله حلاوة الصيام ولذته، فيدخل في صيام رمضان بقوة ونشاط

"It was said about the fast of Sha'baan: **verily he fasted it like practice for the fast of Ramadan so that the fast of Ramadan does not come and it is difficult and a burden.** Rather, he practices fasting to get used to it. So he would find in the fast of Sha'baan before Ramadan sweetness and pleasure. So he would enter into the fast of Ramadan with strength and energy"

[Lataaif al-Ma'aarif pg. 258]

3. Feeling Happy About it's Arrival

Hafidh Ibn Rajab (may Allah be pleased with him) said quoting some the Scholars:

كيف لا يبشر المؤمن بفتح أبواب الجنان كيف لا يبشر المذنب بغلق أبواب النيران كيف لا يبشر العاقل
بوقت يغل فيه الشياطين من أين يشبه هذا الزمان زمان

"How can a believer not be glad with the opening of the gates of Paradise? How can a sinner not be glad with closing of the gates of Hell-fire? How can an intelligent one not be glad with the time the devils are chained? How can this time be compared to any other time?" [Lataaif al-Ma'aarif no. 279]

As for what is famously mentioned that the Salaf used to supplicate to Allah six months for them to reach Ramadan and six months for Allah to accept it from them, then it is not **authentic**. It was reported by Hafidh Ibn Rajab from Ma'laa Ibn Fadl who said:

كانوا يدعون الله تعالى ستة أشهر أن يبلغهم رمضان يدعونه ستة أشهر أن يتقبل منهم

They used to supplicate to Allah, the Exalted six months that they reach Ramadan and supplicated to Him six months to accept it from them [Lataaif ul-Ma'aarif pg. 280]

But without a chain of narrations that can be found. So it is not correct to believe this or say this without establishing its authenticity.

That is what the Prophet (ﷺ) and the Salaf used to do before Ramadan began. As a form of preparation.

As for during Ramadan, then there are also a number of things the Salaf did to gain rewards and protect their fast. It would be wise that we also cover those as well, inshallah, in what time is remaining.

1. Reading Much Qur'an

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وَأَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

'Abdullah bin 'Abbas used to say:

The Prophet (ﷺ) was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel met him. Gabriel used to meet him every night during Ramadan to revise the Qur'an with him. Allah's Messenger (ﷺ) then used to be more generous than the fast wind.

[Reported in al-Bukhari no. 3554]

Hafidh Ibn Hajr (may Allah be pleased with him) said:

واستحباب الإكثار من القراءة في رمضان وكونها أفضل من سائر الأذكار

"In this is the recommendation to increase in the recitation of the Quran in Ramadan and it is better than the remaining remembrances" [Fathul-Bari (1/31)]

The best places to read the Quran and study it are the Masaajid. As comes:

ما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله، ويتدارسونه بينهم، إلا نزلت عليهم السكينة، وغشيتهم الرحمة، وحفتهم الملائكة، وذكرهم الله فيمن عنده

Any group of people that assemble in one of the Houses of Allah to recite the Book of Allah, learning and teaching it, tranquility will descend upon them, mercy will engulf them, angels will

surround them and Allah will make mention of them to those (the angels) in His proximity."

[Saheeh Muslim no. 2699]

Imam Nawawi (may Allah be pleased with him) said:

وفي هذا : دليل لفضل الاجتماع على تلاوة القرآن في المسجد

"In this Hadith is evidence for the excellence of gathering to recite the Quran in the masjid..." [Sharh Saheeh Muslim (17/21)]

That leads to the next point, which is that it is recommended for the one fasting to go the Masjid.

2. Staying in the Masjid:

عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ , قَالَ : كَانَ أَبُو هُرَيْرَةَ وَأَصْحَابُهُ إِذَا صَامُوا جَلَسُوا فِي الْمَسْجِدِ , قَالُوا : " نُنْظِرُ صِيَامَنَا

On the authority of Abu al-Mutawakil an-Naaji (may Allah be pleased with him) who said:

"If Abu Hurayrah (may Allah be pleased with him) and his companions were fasting, they would sit in the masjid and say: **"Let us purify our fast"** [Reported by Hunnad ibn as-Sari in Kitab az-Zuhad no. 1207. The chain is **Saheeh**]

This is because the Masaajid are the best places in the sight of Allah and are places of worship. The Salaf used to go to the Masjid whenever they had free time, as comes in the following narration from Sha'bi (may Allah be pleased with him):

كانوا إذا فرغوا من شيء أتوا المساجد

“When they (the Companions and the Salaf) were unoccupied, they came to the Masaajid”

[Reported by Bayhaqi in Shu’ab al-Imaan no. 2690 and the Muhaqiq Mukhtaar an-Nadawi said: **Its narrators are reliable**”]

This is a lost practice in our times. We need to come the Masaajid more often, especially during Ramadan when we are trying to draw near to Allah. However, we must avoid idle speech when fasting and while in the masjid. That leads to my last point:

3. Avoiding Vain speech:

كَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ إِذَا دَخَلَ شَهْرُ رَمَضَانَ: " أَلَا إِنَّ هَذَا كَتَبَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، وَلَمْ يَكْتُبْ عَلَيْكُمْ قِيَامَهُ، فَمَنْ قَامَ مِنْكُمْ فَإِنَّهَا مِنْ نَوَافِلِ الْخَيْرِ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ، وَمَنْ لَا فَلْيَنْمِ عَلَى فِرَاشِهِ، وَلْيَتَّقِ أَحَدُكُمْ أَنْ يَقُولَ: أَصُومُ إِنْ صَامَ فُلَانٌ، وَأَقُومُ إِنْ قَامَ فُلَانٌ، مَنْ صَامَ أَوْ قَامَ فَلْيَجْعَلْ ذَلِكَ لِلَّهِ، ثُمَّ رَفَعَ يَدَهُ فَقَالَ: أَلَا لَا يَتَقَدَّمُ الشَّهْرَ مِنْكُمْ أَحَدٌ، أَلَا لَا تَصُومُوا حَتَّى تَرَوْهُ، ثُمَّ صُومُوا حَتَّى تَرَوْهُ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَتِمُّوا الْعِدَّةَ ثَلَاثِينَ، وَأَقِلُّوا اللَّغْوَ فِي مَسَاجِدِ اللَّهِ، وَلْيَعْلَمْ أَحَدُكُمْ أَنَّهُ فِي صَلَاةٍ مَا انتَظَرَ الصَّلَاةَ، أَلَا وَلَا تَفْطِرُوا حَتَّى تَرَوْا اللَّيْلَ يَغْشَى عَلَى الظَّرَابِ

If the month of Ramadan entered, Umar ibn al-Khattab (may Allah be pleased with him) used to:

“Verily in this month Allah has prescribed fasting upon you and he did not prescribe standing for prayer upon you. So whoever stands among you then it is a voluntary good which Allah said to do.

Whoever will not stand, then let him sleep on his bed. Let anyone of you beware from saying: I

will fast if so and so will fast. And I will stand for prayer if so and so stands for prayer. Whoever fasts or stands for prayer, let him do that for Allah. Then he raised his hand and said: None of you should precede the month of Ramadan with fasting. Do not fast until you see the moon. When you see it then fast. If it is unclear to you, then complete thirty days. **Decrease idle speech in the**

Masaajid of Allah. Let one of you know that he is in prayer as long as he is waiting for prayer. Do not break your fast until you see the night falling over the mountains”

[Reported by Ibn Abi Dunya in Fadaail ul-Ramadaan no. 31 and others. The Muhaqiq of the book:

Abdullah ibn Ahmed Mansur graded it **Saheeh.**]

Umar (may Allah be pleased with him) discouraged idle speech because the fasting person should not be speaking idle speech while fasting, especially in the houses of Allah. As comes in the Hadith of Abu Hurairah (may Allah be pleased with him):

ليس الصيامُ من الأكلِ و الشربِ ، إنما الصيامُ من اللغوِ و الرفثِ

"Fasting is not from food and drink, verily fasting is from idle speech and rafath..."

[Saheeh Targheeb no. 1085]

Imam al-Munaawi (may Allah be pleased with him) said:

(من اللغو) قول الباطل واختلاط الكلام (والرفث) الفحش في المنطق والتصريح بما يكره من ذكر النكاح

“From idle speech: **false statements and mixed speech.** (And Rafath) is **obscenity in speech** and making explicit mention of what is usually mentioned using a euphemism, like sexual intercourse...”[Fayd ul-Qaadir (5/358)]

So the real fasting is avoiding such behavior, whether in the masjid or outside of it. The goal of fasting is to gain Taqwa and this can only be achieved by adhering to the Fast the Prophet (ﷺ) taught us.

Inshallah I will stop with that. I ask Allah that He makes this talk beneficial for all those who listen to it.

وآخر دعوانا أن الحمد لله رب العالمين