

Why was the Prophet (sal Allaahu alayhi wa sallam) so generous in Ramadhan?

By Shaykh Khalid Ar-Raddaadee

Abdullah ibn Abbaas (may Allah be pleased with him) said, “the Prophet (sal Allaahu alayhi wa sallam) was the most generous of people; and he was the most generous when he would meet Jibreel. He would meet him every night of Ramadhan, he would revise the Qur’an with him. When he would meet him, the Messenger of Allah was the most generous in doing good than even a strong wind.”[1]

The meaning of “generosity” is: an abundance of giving.

His generosity increased in Ramadhan due to five reasons:

First: Because it a virtuous month in which the reward for charity is multiplied, and similarly [the reward] for performing acts of worship.

Az-Zuhree said: A single statement of Tasbeeh (glorification) in Ramadhan is better than a thousand statements of Tasbeeh in the other months”. [2]

Second: It is a month of fasting, so generously giving to other people helps them to break their fast and also with Suhoor.

Third: the bestowing of goodness increases in Ramadhan, so the Messenger (sal Allaahu alayhi wa sallam) wanted to do a similar action to Allah in His kindness and generosity.

Fourth: An abundance of generosity was a form of gratitude for Jibreel (alayhi as-salaam) constantly visiting him every night.

Fifth: When he would revise the Qur’an [with Jibreel] every night of Ramadhan, his focus towards the Hereafter would increase, thus he would give whatever his hands possessed from the Dunyaa (Worldly life). [3]

Ibn Qayyim (rahimahullah) said, “From his guidance in the month of Ramadhan was to increase in different types of worship. Jibreel (alayhi as-salaam) would revise Qur’an with him in Ramadhan. Whenever Jibreel met him, he would become more generous in goodness, even more than a strong wind. He was the most generous of people and he was further generous in Ramadhan. He would increase in charity, showing goodness to others, recitation of the Qur’an, Salaah, Dhikr and I’tikaaf.[4] He would specify Ramadhan with [an amount of] worship that He would not perform in other months; in fact he would sometimes continuously fast for days without breaking it [5] because he wanted to utilise the hours of his night and day in worship.” [6]

FOOTNOTES

[1] Narrated by Ibn Abbaas; Collected by Al-Bukhaaree & Muslim

[2] Narrated by At-Tirmidhee No. 3472

[3] Refer to: ‘Kashf Mushkil As-Saheehayn’ by Ibn Al-Jawzee, Vol 2 Page 213

[4] I’tikaaf: To limit one’s self to the masjid in devotion to the worship of Allah.

[5] The act of continuously fasting throughout the day and night over a few days without breaking it is called Wisaal. The Prophet (sal Allaahu alayhi wa salam) would sometimes do this, however he forbade his Ummah from doing so. He said, “Do not continuously fast [throughout the day and night]. The companions replied: “But you do so, O Messenger of Allah”. He replied, “I am not like you, my lord feeds me at night and gives me to drink.” [Narrated by

جوده -صلى الله عليه وسلم- في رمضان

المرجع: <http://1=m?html.post-blog/05/2018/uk.co.blogspot.2kraddrdd//>

عن عبد الله بن عباس - رضي الله عنهما - قال: « كان رسول الله - صلى الله عليه وسلم- أجود الناس، وكان أجود ما يكون في رمضان حين يلقاه جبريل، وكان يلقاه جبريل في كل ليلة من رمضان، فيدارسه القرآن، فلرسول الله حين يلقاه جبريل أجود بالخير من الريح المرسلة ». أخرجه البخاري رقم(1902)، ومسلم رقم(2308).

الجود: كثرة الإعطاء. وإنما كثر جوده -صلى الله عليه وسلم- في رمضان لخمس أشياء: أحدها: أنه شهر فاضل، وثواب الصدقة يتضاعف فيه، وكذلك العبادات. قال الزهري: «تسبيحة في رمضان أفضل من ألف تسبيحة في غيره» [أخرجه الترمذي رقم(3472)].

والثاني: أنه شهر الصوم، فإعطاء الناس إعانة لهم على الفطر والسحور. والثالث: أن إنباع الحق يكثر فيه، فأحب الرسول أن يوافق ربه - عز وجل- في الكرم. والرابع: أن كثرة الجود كالشكر لترداد جبريل -عليه السلام- إليه في كل ليلة. والخامس: أنه لما كان يدارسه القرآن في كل ليلة من رمضان زانت معابنته الآخرة، فأخرج ما في يديه من الدنيا. [ينظر: "كشف مشكل الصحيحين" لابن الجوزي(213/2)].

وقال ابن القيم -رحمه الله- في "زاد المعاد"(30/2):
«وكان من هديه -صلى الله عليه وسلم- في شهر رمضان الإكثار من أنواع العبادات، فكان جبريل -عليه الصلاة والسلام- يدارسه القرآن في رمضان، وكان إذا لقيه جبريل أجود بالخير من الريح المرسلة، وكان أجود الناس وأجود ما يكون في رمضان، يكثر فيه من الصدقة والإحسان وتلاوة القرآن والصلاة والذكر والاعتكاف، وكان يخص رمضان من العبادة بما لا يخص غيره به من الشهور، حتى إنه كان ليواصل فيه أحياناً ليوفر ساعات ليله ونهاره على العبادة».