

# Ramadan is for those who have Believed, Found Guidance, Done Righteous Deeds, and Feared Allah (swt). Ramadan Bears Witness in their Favor and does not Testify against them

(Translated)

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By: Ustaadh Ibrahim Salama

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In the name of Allah (swt), and all praise is due to Allah (swt), and blessings and peace be upon our master Muhammad (saw), and upon his family (ra), his Companions (ra), and those who follow them. For many long years, Ramadan has come and gone, while the Ummah has been overwhelmed by calamities, trials, hardships, and tribulations, and has grown accustomed to ruling by other than what Allah (swt) has revealed, and this is a grave sin and immense injustice, and has leaned toward the oppressors, surrendering to the worst among them: the slaves of the disbelievers and their agents! Thus, the condition of the Ummah has become a fulfillment of what is reported in the noble hadith, «وَلَكُمْ غُتَاءٌ كَغُتَاءِ السَّيْلِ، **“but you are to be like the foam carried by the flood; weakness is placed in your hearts, and fear is removed from the hearts of your enemies, because of your love for this world and your dislike of death.”** (Narrated by Abu Dawud and Ahmad).

Will we not then ask ourselves: Where is Ramadan in relation to us? And where are we in relation to Ramadan? The month of goodness, blessing, mercy, and forgiveness; the month of obedience, prayer, and supplication. Allah (swt) said, «وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ **“And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be guided.”** [TMQ Surah Al-Baqarah:186].

Allah (swt) out of His grace, generosity, favor, and blessings, bestows upon us and informs us that He (swt) is near to us. So we do not place hope in anyone except Allah (swt), He (swt) is the Most Excellent Protector and the Most Excellent Helper. He (swt) is near; He (swt) answers our supplicated Dua and hears our call. Allah (swt) said, «فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ **“Indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.”** [TMQ Surah Al-Baqarah: 186]. This noble verse is among the most hope-inspiring verses in the Qur'an; it is all affection, solace, and reassurance that instills contentment in the believer's heart, resolves in action, sincerity of devotion toward Allah (swt), absolute obedience, and reliance (tawwakul) upon Him, so the hearts of the believers find tranquility in the fulfillment of Allah (swt)'s promise, His mercy, and His good pleasure, living in a haven of security and a reassured soul, obeying none but Allah (swt) and His Messenger (saw), and worshipping none but Allah (swt).

Allah (swt) directs His servants and commands them to obey Him, respond to Him, believe in Him, and act according to His Shariah and His methodology. Allah (swt) said, «فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ **“So let them respond to Me and believe in Me that they may be guided.”** [TMQ Surah Al-Baqarah: 186]. The entire affair is in Allah (swt)'s Hand; none can avert His command. Responding to Allah (swt) is part of true guidance. Iman and acting upon Allah (swt)'s methodology and Shariah consist of ruling and arbitrating by Allah (swt)'s Shariah Law exclusively and solely, and the rightly guided are those who respond to Allah (swt), adhere to His Shariah, obey His commands, and refrain from what He (swt) has prohibited, thereby establishing the Deen of Allah (swt), His Shariah, and the methodology



a war of these false slogans of patriotism, nationalism, and independence, and the war in Palestine is the best witness to that. The self-proclaimed champions of patriotism, regionalism, nationalism, revolution, and independence have dissolved themselves in humiliation, disgrace, and submission in the service of the Jews and the Americans so where are the Muslims?!

Allah (swt) said, ﴿قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ﴾ **“Say, ‘Indeed, the guidance of Allah (swt) is the [only] guidance’”** [TMQ Surah Al-Baqarah:120] by way of exclusivity and restriction: the guidance of Allah (swt) is the only guidance, and anything besides it is not guidance, and it is not permissible to follow it, act upon it, or call to it. Whoever wills, let him believe; and whoever wills, let him disbelieve.

Allah (swt) said, ﴿وَلَنْ أَتَّبِعْتَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ﴾ **“And if you were to follow their desires after what has come to you of knowledge, you would have against Allah (swt) no protector.”** [TMQ Surah Al-Baqarah: 120]. This means, are we still upon the covenant and the compact, so that Ramadan may bear witness for us in obedience to Allah (swt), carrying out His command, and refraining from what He (swt) has prohibited? Are we holding fast to the Book of Allah (swt), His covenant, and His compact, responding to Allah (swt) and to His Messenger (saw), believing in Allah (swt), His messengers, and His books with true Iman? Allah (swt) said, ﴿وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ﴾ **“And those who hold fast to the Book and establish prayer, indeed, We will not allow to be lost the reward of those acting righteously.”** [TMQ Surah Al-Araaf:170]. Holding fast to the Book of Allah (swt) means acting upon its Shariah rulings, complying with its commands and prohibitions, following the way of the Messenger of Allah (saw) and his (saw) methodology, with absolute devotion and obedience, and sincere worship based on managing and governing people’s affairs according to the Book of Allah (swt) and the Sunnah of His Messenger (saw), with complete devotion to Allah (swt), reliance (tawwakul) upon Him, turning to Him, and acting in obedience to Him and to His Messenger (saw) exclusively and solely. Among the characteristics of the people of Ramadan is that they know, ﴿أَنَّمَا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ﴾ **“that what has been revealed to you from your Lord is the truth,”** [TMQ Surah Ar-Ra’ad: 19] and so they follow it.

Allah (swt) said, ﴿أَفَمَنْ يَعْلَمُ أَنَّمَا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ \* الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ \* وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ \* وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ﴾ **“Then is one who knows that what was revealed to you from your Lord is the truth like one who is blind? Only those of understanding will be reminded, those who fulfill the covenant of Allah (swt) and do not break the contract, and those who join that which Allah (swt) has commanded to be joined and fear their Lord and are afraid of the evil of His account, and those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good, for those will be the good consequence of this home.”** [TMQ Surah Ar-Ra’ad:19-22]. Whoever knows, believes, and does good deeds in accordance with his Iman, then is guided, and establishes the creed and faith in people’s lives by ruling and adjudicating according to the Book of Allah (swt) and the Sunnah of His Messenger (saw) by making the word of Allah (swt) supreme and the word of those who disbelieve inferior, then he is one of those for whom success is hoped.

Disbelief is misguidance, ignorance, and blindness of sight and insight, so the disbelievers do not believe in Allah (swt), do not follow the Messenger of Allah (saw), and do not rule by the Book of Allah (swt). Allah (swt) said, ﴿إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾ **“Only those of understanding will be reminded”** [TMQ Surah Ar-Ra’ad:19]. They are those who remember when reminded, and whose hearts humble themselves at the remembrance of Allah (swt) and His ayaat, so their hearts and minds recognize the obligation of obeying Allah (swt) and adhering to His Shariah and methodology, ruling by what was revealed to His Messenger (saw).

Allah (swt) said, ﴿يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ﴾ **“they fulfill the covenant of Allah (swt) and do not break the contract.”** [TMQ Surah Ar-Ra’ad 20]. And the covenant of Allah (swt) is Iman in Him and in His Messenger (saw), and acting upon His Book and the Sunnah of His Messenger (saw). It is the foundation of every covenant and compact. The believer does not break it nor transgress by acting upon anything else. Then comes adherence to every covenant and compact made between Muslims and others in accordance with the Shariah of Allah (swt), and whatever is outside the Shariah of Allah (swt) has no value.

Allah (swt) said, ﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾ **“And those who join that which Allah (swt) has commanded to be joined and fear their Lord and are afraid of the evil of [His] account”** [TMQ Surah Ar-Ra’ad: 21]. This is complete, sincere, and truthful obedience to the command of Allah (swt) absolutely, out of fear of His punishment and hope in His mercy, and taqwa fills their hearts, and they hold themselves to account before the Day of Reckoning.

Allah (swt) said, ﴿وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ﴾ **“And those who are steadfast, seeking the countenance of their Lord”** [TMQ Surah Ar-Ra’ad: 22]. They are steadfast for the sake of Allah (swt), in obedience to Him, seeking His reward and good pleasure, and for them is the best reward for the blessing of patience, contentment, and satisfaction with the favor and bounty of Allah (swt).

Allah (swt) said, ﴿وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ﴾ **“And establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good—for those will be the good consequence of [this] home”** [TMQ Surah Ar-Ra’ad: 22]. These are among those for whom Ramadan bears witness to their obedience to Allah (swt), and among those who hope for Allah (swt)’s response to their supplications.

Allah (swt) said, ﴿وَالَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ﴾ **“But those who break the covenant of Allah (swt) after its confirmation and sever that which Allah (swt) has ordered to be joined and cause corruption on earth, for them is the curse, and they will have the worst home.”** [TMQ Surah Ar-Ra’ad:25] So, these and their like are among those against whom Ramadan bears witness because of their disobedience to Allah (swt), their denial of Iman, their ruling by other than the Shariah of Allah (swt), their following of the disbelievers, their turning others away from the path of Allah (swt), and their corruption on earth through ruling by the laws of the disbelievers, their systems, and what they legislate from themselves by the rulings of disbelief and taghut. Allah (swt) said, ﴿أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾ **“For them is the curse, and they will have the worst home.”** [TMQ Surah Ar-Ra’ad: 25].

Allah (swt) said, ﴿فَفِرُوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ \* وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ﴾ **“Flee to Allah (swt)! I am truly sent by Him (swt) with a clear warning to you. And do not set up another god with Allah (swt). I am truly sent by Him (swt) with a clear warning to you.”** [TMQ Surah Az-Zaariyaat :50-51].

Flee to Allah (swt), He (swt) is ﴿ذُو الْقُوَّةِ الْمَتِينُ﴾ **“the One of unyielding strength”** [TMQ Surah Az-Zaariyaat :53]. So make reliance (tawwakul) upon Him, turn to Him, and place your trust in Him (swt) in every matter and affair. Do not associate anything with Allah (swt); for Allah (swt) is free of any need for partners. On the authority of Abu Hurayrah, may Allah (swt) be pleased with him, that the Prophet (saw) said, narrating from his Lord, blessed and exalted is He, «أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ» **“I am the One Who is most free from want of partners. He who does something for the sake of someone else besides Me, I discard him and his polytheism.”** [Narrated by Muslim].

Allah (swt) said, ﴿وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ﴾ **“And do not make [as equal] with Allah (swt) another deity. Indeed, I am to you from Him a clear warner”** [TMQ

Surah Az-Zaariyaat :53]. It is a command to purify obedience to Allah (swt) and to affirm His oneness, glorified is He (swt), there is no deity but He (swt), the Ever-Living (swt), the Sustainer (swt), and repeated admonition and warning, all of it forgiveness, mercy, and good pleasure for His sincere servants.

Allah (swt) said, ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ \* مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ \* إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ **“And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah (swt) who is the continual Provider, the firm possessor of strength.”** [TMQ Surah Az-Zaariyaat :56 -58].

The purpose and intent of creating the jinn and humankind is the worship of Allah (swt) exclusively and solely. Allah (swt) said, ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ **“And I did not create the jinn and mankind except to worship Me.”** [TMQ Surah Az-Zaariyaat :56]. Their function in this worldly life is to worship Allah (swt) alone with no partner, the absolute worship in which the servant does not undertake any matter or affair except in accordance with what his Master and Lord has commanded: a servant who obeys and worships his Lord as He (swt) has commanded, and a Lord who is worshipped, issues commands, and is obeyed, so life is straightened and managed according to what Allah (swt) has revealed to His Messenger (saw). The concept of servitude is established in the heart, and people’s lives are set right by servitude to Allah (swt). No one does any work, and no limbs, senses, emotions, or feelings engage in any activity or stillness, thought, or imagination, except in accordance with what Allah (swt) has commanded, and what He has forbidden. People’s lives are set right by servitude to Allah (swt), their Creator: a servant who is worshipped, and a Lord Who is worshipped, Whose commands are obeyed and whose prohibitions are avoided, and Whose law and way of life are adhered to. The meaning of worship is far broader and more comprehensive than what has become fixed in the minds of many Muslims these days, where today it is confined to devotional rituals and acts of worship. Instead, worship encompasses all aspects and affairs of life: in politics, ruling governance, economics, social system, justice, equity, Jihad in the Path of Allah (swt), vicegerency upon the earth, and its development. All of life is to worship Allah (swt) by being managed according to what Allah (swt) has commanded and prohibited. Worship is absolute obedience to Allah (swt) with complete devotion to Him by carrying out His command and obeying Him, turning to Him, relying upon Him, implementing His Shariah, and adhering to His methodology.

Thus, a person lives his life as a servant of Allah (swt), obeying His commands and refraining from His prohibitions, finding tranquility in his heart and contentment in his soul by acknowledging his servitude to Allah (swt) Alone with no partner, by carrying out the command of Allah (swt), adhering to His Shariah, and establishing it in the reality of life through ruling and arbitrating, making the Word of Allah (swt) supreme, and the word of those who disbelieve inferior. This is manifested in understanding the meaning of worship to Allah (swt) as the purpose of existence, and as the function of man in this worldly life: establishing the Deen of Allah (swt) and the sovereignty of His Shariah in the reality of people’s lives, by adhering to the Shariah of Allah (swt) and His methodology, spreading it, and preserving it until the Hour is established, by taking the Messenger of Allah (saw) as the example and the best model, whose following is obligatory, embodying his actions and statements, following his Sunnah, and adhering to his way and methodology. The Messenger of Allah (saw) is the most perfect and clearest example of worship to Allah (swt), which must be adhered to in life in all its aspects and affairs in obedience to Allah (swt) and imitation of His Messenger (saw), with contentment and submission. Thus, the Muslim is a servant of Allah (swt) his Creator and Master, distracted by nothing from that, through his complete devotion to Allah (swt), carrying out His command, refraining from His prohibitions, and establishing the religion of Allah (swt) and His Shariah; and this is his function in this worldly life.

At that point, he neither goes astray nor suffers. Allah (swt) said, ﴿فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾ **“But whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].”** [TMQ Surah Taha 20:123]. Sustenance in itself is guaranteed; Allah (swt) has guaranteed it for people, believer and disbeliever alike, so let none of us seek sustenance (rizq) through disobedience to Allah (swt), and let no one think that sustenance (rizq) is in the hand of the unjust ruler who withholds it from you, or in the hand of the righteous ruler who gives it from himself. We are all servants of Allah (swt); our sustenance and our lifespan are in His hand.

Allah (swt) does not ask anyone to feed Him or provide for Him. Allah (swt) said, ﴿مَا أُرِيدُ﴾ **“I do not want from them any provision, nor do I want them to feed Me.”** [TMQ Surah Az-Zaariyaat :57].

When He commands them to spend on the needy and the deprived, it is only to purify their souls and cleanse them from stinginess and miserliness, and to reassure their hearts and to establish in their souls and senses that “Allah (swt) is the Provider, the Possessor of Strength, the Firm,” so that their souls do not become stingy and do not fear poverty and refrain from spending. On the authority of Jabir ibn ‘Abdillah, may Allah (swt) be pleased with him and his father, he said: The Messenger of Allah (swt) (saw) said, ﴿أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمَلُوا﴾ **“O people, fear Allah (swt) and be moderate in seeking a living, for no soul will die until it has received all its rizq (sustenance), even if it is slow in coming. So, fear Allah (swt) and be moderate in seeking provision; take that which is permissible and leave that which is forbidden.”** (Narrated by Ibn Majah). This means adhere to the Shariah of Allah (swt) in seeking sustenance, take what Allah (swt) has made Halal for you and leave what He (swt) has made Haram, and do not hasten your sustenance through disobedience to Allah (swt), for you will only attain what has been decreed for you; and spend from what Allah (swt) has provided you, even if it is half a date. The meaning of that is also: that effort and work should not be wholly directed toward acquiring sustenance, for it is guaranteed by Allah (swt), so be moderate in seeking it and do not seek it through disobedience to Allah (swt); rather, let your effort be directed toward realizing worship to Allah (swt) through sincerity in obeying Him and devoting yourself to Him by establishing His deen and realizing His Shariah as ruling and predominant over the management, organization, and governance of people’s affairs with guidance, benevolence, justice, and equity, by the Book of Allah (swt) and the Sunnah of His Messenger (saw).

Our Lord, forgive us our sins and the excess committed in our affairs, and plant firmly our feet and give us victory over the disbelieving people. Our Lord, forgive us, our parents, and those who have a right upon us, and the believers on the Day the reckoning is established; and free, O Allah (swt) free our necks and the necks of our fathers and mothers from the Fire, and make us among those freed in the month of Ramadan. And send blessings, peace and grace, O Allah (swt), upon our master Muhammad (saw) and upon all his family and companions, and all praise is due to Allah (swt), Lord of the worlds.

Allah (swt) said, ﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ ۗ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ **“And Allah (swt) is predominant over His affair, but most of the people do not know.”** [TMQ Surah Yusuf :21].