

A question regarding saying “Ramadān Karīm”

حفظه الله Shaykh Sulaymān Ar-Ruhaylī



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ramādān Karīm

Shaykh Sulaymān Ar-Ruhaylī (Allāh preserve him)

Our Shaykh, Shaykh ibn Al-‘Uthaymīn (Allāh have mercy on him) was asked regarding saying “**Ramādān Karīm**” (i.e. Ramādān is generous), and he said that this is impermissible because Ramādān itself does not give anything. Rather, it is Allāh Who is the Most Generous and it is He Who gives.

However, what is apparent to me - and Allāh knows best — is that this matter requires further elaboration:

1. If he means by “Ramadan Karīm” that the month of Ramadan is Mukram (honoured), i.e. Maf ‘ūl (object of the sentence), then this is correct and it is permissible. There is no doubt that the month of Ramadan is honoured by Allāh and the believers.
2. If he means by “Ramadan Karīm” that in the month of Ramadan Allāh honours his servants and is generous to them, then this is permissible and there is nothing wrong with this. That is to say that Ramadan is being described as “Ramadan Karīm” because it is in this month that honouring and generosity is taking place.
3. If he means by “Ramadan Karīm” that Ramadan itself honours people and

it itself is generous to the people, then this is not permissible. And some of the people say this, for example, one says, “Ramadān Karīm” and the other replies by saying, “Allāh is more generous”, i.e. Ramadān gives generously, but Allāh is more generous than Ramadān. And this is not correct because the One Who gives generously is Allāh [and not the month of Ramadān].

Translator: Yasar A. Rahmān

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