185452 - Ruling on the words of one who says “If Ramadan were all year long, there would be fewer evils, and that would have been better”

the question

What is the ruling on someone saying “If Ramadan were all year long, there would be fewer evils, and that would have been better”? Please note that the person who wishes that knows for certain that there can be no objection to the rulings of Allah, may He be glorified and exalted, and he believes that no one can make suggestions to Allah, may He be glorified and exalted.

Detailed answer

Praise be to Allah.

What a person should do is hold his tongue and not concern himself with that of which he has no knowledge, or say things that do not concern him and are of no benefit others.

With regard to a person saying, “If Ramadan was all year long as there would be fewer evils”, even though there is nothing wrong with merely saying that from an Islamic point of view, because it is proven that there are fewer evils in Ramadan, because the devils are chained up during that month and their temptation and harm are reduced, saying such a thing – despite what we have said – is not appropriate, because no one knows what would happen to people if Allah had enjoined them to fast the entire year. That is a matter of the unseen which no one knows except Allah. The fact that evils are reduced in Ramadan, which Allah has enjoined upon His slaves, does not necessarily mean that the same would be true if Allah had ordained that the entire year should be Ramadan. Allah, may He be exalted, says (interpretation of the meaning):

“Say (O Muhammad SAW): ‘(But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge’”

[al-A‘raaf 7:33]

“And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. ones saying: ‘I have seen,’ while in fact he has not seen, or ‘I have heard,’ while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah).”

[al-Isra’ 17:36].

With regard to the words “but that would have been better”, it is clearly wrong to say this; in fact it is audacity towards Allah, and speaking about Allah without knowledge. It is suggesting something to Him, and that is poor etiquette towards Allah and is more akin to objecting to His laws and His decree, may He be glorified. Allah, may He be exalted, has forbidden anyone among His creation to decide alongside Him, as He says (interpretation of the meaning): “And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be Allah, and exalted above all that they associate as partners (with Him)” [al-Qasas 28:68].

So He has stated that no one among His creation has any choice over what He creates and decrees. He also says (interpretation of the meaning):

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error”

[al-Ahzaab 33:36].

So He has stated that no one among His creation has any choice with regard to His command and law.

Think about what happened in the story of the creation of Adam, and the story of the angels and the Lord of Glory:

“And (remember) when your Lord said to the angels: ‘Verily, I am going to place (mankind)

generations after generations on earth.' They said: 'Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You?' He (Allah) said: 'I know that which you do not know'"

[al-Baqarah 2:30].

Shaykh 'Abd ar-Rahmaan as-Sa'di (may Allah have mercy on him) said:

This was based on their assumption that this is what would happen with the generations of mankind who were to be placed on earth. They declared the Creator to be above such a thing, and they venerated Him and stated that they worshipped Allah in a manner that was free of any element of mischief, as they said: "while we glorify You with praises and thanks" that is, we glorify You in a manner that is befitting Your glory and majesty

"and sanctify You" – it may be that what is meant is: we purify ourselves for Your sake; that is, we purify ourselves by acquiring good characteristics, such as loving, fearing and glorifying Allah, and by ridding ourselves of bad characteristics.

Allah, may He be glorified, said to the angels: "I know" concerning these successive generations "that which you do not know", because you are speaking on the basis of speculation, whereas I know what is apparent and what is hidden, and I know that the good that will result from the creation of these successive generations is many times greater than any evil that may result from it. If there was nothing more involved in that but that Allah, may He be glorified, wanted to choose from among them the prophets, the s@iddeeqs, the martyrs and the righteous; and so that His signs might become manifest to His creation; and so that many acts of worship might be done that would not be done without the creation of these successive generations, such as jihad and so on; and so that the hidden potentials of the sons of Adam, both good and evil, might be demonstrated by means of testing them; and so that His enemies might be distinguished from His close friends, and His supporters from His opponents; and so that the hidden evil in the heart of Iblees, that was the main part of his character, might be made manifest – these are all great reasons, some of

which, let alone all of them, would have been sufficient reason for that.

End quote from Tafseer as-Sa ‘di (48-49).

And Allah knows best.