

King Abdulaziz bin Abdulrahman Al Saud's interest in the month of Ramadan 1319-1372 AH/1902-1953 AD

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Abstract

The blessed month of Ramadan received the attention of King Abdulaziz bin Abdulrahman Al-Faisal Al Saud, which included his care for the mosques and mosques, washing the Kaaba, covering it, checking the sighting of the crescent of the month of Ramadan, announcing it, printing and distributing the Imsakiya, offering congratulations on the arrival of this month and receiving it, determining the work system, and his most prominent works in All state affairs and his charitable works, his advice and guidance, his care for the radio program during the month of Ramadan, his care for Umrah performers and pilgrims, and finally, verifying the sighting of the crescent of Shawwal, distributing Zakat al-Fitr and Eid clothing, and announcing the program for celebrating Eid al-Fitr.

Keywords: Kingdom, Fasting, Crescent, The Two Holy Mosques.

King Abdulaziz bin Abdulrahman Al Saud gave the month of Ramadan special attention befitting this holy month. Fasting in this month is considered the fourth of the five pillars of Islam, and every year it falls in the ninth month in the Hijri calendar, during which Muslims abstain - except for those who have a permissible excuse. - About food and drink, and about a group of prohibitions that invalidate fasting from dawn until sunset. The month of Ramadan is a generous guest that comes to Muslims every year, the month of the Qur'an, and the month of mercy and forgiveness.

King Abdulaziz paid attention to this holy month from the standpoint of his awareness of his responsibilities as a Muslim and ruler of the land of the Two Holy Mosques, the place of revelation, the home of the Holy Qur'an, and the

starting point of the prophetic mission and the message of Muhammad, and his awareness of the greatness of this holy month and the good deeds and rewards that God has bestowed on Muslims, and this month and the blessings it has received. The care and attention given by King Abdulaziz bin Abdulrahman Al Saud to his approach was followed by his sons, the righteous kings after him.

This research, with its topic: (The blessed month of Ramadan during the reign of King Abdulaziz bin Abdulrahman Al Saud 1319-1372 AH/1902-1953 AD), comes as an attempt to give a picture of King Abdulaziz's interest in this holy month.

The time period for the research extends from the month of Ramadan in the year 1319 AH, which is the year in which King Abdulaziz

regained Riyadh, until the year 1372 AH - the year that preceded his death (may God have mercy on him), which is the last year in which he fasted the month of Ramadan, as his death was on Rabi' al-Awwal 2, 1373 AH / November 9, 1953 AD. The number of Ramadan months during his reign reached 53 months.

Research Importance:

The research presents a historical dimension to the interest of the kings of the Kingdom of Saudi Arabia in the blessed month of Ramadan, whose methodology was established by the founder, King Abdulaziz bin Abdulrahman Al Saud, and was followed by his sons, the righteous kings after him, and the religious status that the Kingdom of Saudi Arabia occupies, as the land of the Two Holy Mosques is a haven for the hearts of Muslims from all over the world. The world, and the great services it provides to those performing Umrah in this holy month in particular.

Reasons for choosing the topic:

The reasons for choosing the topic can be summarized in the following points:

- The importance of studying the topic.
- The importance of knowing the methodology established by the founder of the Kingdom of Saudi Arabia in the holy month of Ramadan.

The study problem:

This research seeks to answer the following questions:

- What is King Abdulaziz's care for mosques and mosques, and for washing and covering the Kaaba?
- What is the mechanism for detecting the sighting of the crescent of the month of Ramadan and announcing it, and what is the care taken to print and distribute the Imsakiya?
- What is the mechanism for King Abdulaziz to present and receive congratulations on the advent of Ramadan?
- What is the work system during the month of Ramadan during the reign of King Abdulaziz, and what are his most prominent actions during this month?

- What are King Abdulaziz's charitable works during the month of Ramadan?

- What are the manifestations of King Abdulaziz's advice and guidance during the month of Ramadan?

- What are the manifestations of King Abdulaziz's interest in the radio program during the month of Ramadan?

- What are the manifestations of King Abdulaziz's care for Umrah pilgrims and pilgrims?

- What is the mechanism for checking the sighting of the crescent of Shawwal?

- What are the manifestations of King Abdulaziz's interest in Zakat al-Fitr, Eid clothing, and the Eid celebration program?

Study objectives:

The objectives of the study are summarized as follows:

- Monitoring King Abdulaziz's care for mosques and mosques, washing and covering the Kaaba.

- Determine the mechanism for detecting the sighting of the crescent of the month of Ramadan and announcing it, and the aspects of care for printing and distributing the Imsakiya.

- Learn about the mechanism of King Abdulaziz presenting and receiving congratulations on the advent of Ramadan poetry.

- Identify the work system during the month of Ramadan during the reign of King Abdulaziz, and his most prominent actions during this month.

- Highlighting King Abdulaziz's charitable work during the month of Ramadan.

- Learn about King Abdulaziz's advice and guidance during the month of Ramadan.

- Identifying the aspects of King Abdulaziz's interest in the radio program during the month of Ramadan.

- Identifying the aspects of King Abdulaziz's care for Umrah pilgrims and pilgrims.

- Determine the mechanism for detecting the sighting of the Shawwal crescent.

- Clarifying the aspects of King Abdulaziz's interest in Zakat al-Fitr, Eid clothing, and the Eid celebration program.

Previous studies:

Through the researcher's review of the information bases for university dissertations and scientific research in research centers, the researcher did not find an independent, documented scientific study covering all the objectives of the study, and no explicit or implicit topic emerged that addressed "King Abdulaziz bin Abdulrahman Al Saud's interest in the blessed month of Ramadan 1319-1372 AH/1902." - 1953 AD.

Research Methodology:

The research relied on the descriptive and analytical historical approach, which is based on collecting scientific material from its original sources and extrapolating it, then monitoring and classifying it according to the research plan, then analyzing and criticizing it scientifically and objectively, with the aim of arriving at the picture that is closest to the historical truth regarding the subject of the research, while adhering to the temporal and spatial frameworks. Then, formulate the scientific material in a precise scientific manner, taking into account the rules of language, the interconnection between the information, and the sequence of its events, to reach the desired results that the research aims to achieve.

Research Plan:

It is divided, along with the introduction and conclusion, into nine sections:

First: His care for mosques and mosques, washing the Kaaba, and covering it.

Second: Verifying the sighting of the Ramadan crescent, announcing it, and printing and distributing the Ramadan crescent.

Third: Offering and receiving congratulations.

Fourth: The work system during the month of Ramadan, and its most prominent actions.

Fifth: His charitable works during the holy month of Ramadan.

Sixth: His advice and guidance.

Seventh: His care for the radio program during the month of Ramadan.

Eighth: His care for Umrah pilgrims and pilgrims.

Ninth: Investigate the sighting of the crescent of Shawwal, zakat al-Fitr, Eid clothing, and the Eid celebration program.

Research sources:

The scientific material included published and unpublished documents, newspapers, magazines, and books, perhaps the most prominent of which are: unpublished documents from the archives of the King Abdulaziz House, and Umm Al-Qura newspaper, as it is the official newspaper of the state and the main window for King Abdulaziz's decisions.

God grants success

1. His care for mosques and prayer halls, washing the Kaaba, and covering it:

King Abdulaziz was keen to prepare for the blessed month of Ramadan well before its arrival, including directing his Crown Prince Saud to renovate and expand the Grand Mosque in Riyadh (Al-Deira Mosque), and to introduce electricity into it to operate ceiling fans and the microphone. Work began to demolish the mosque in Muharram 1371 AH/October. 1951 AD, and work continued for nine months, as it was opened on Friday, Ramadan 7, 1371 AH / May 30, 1952 AD. The mosque was renovated, its mosque expanded, electricity was introduced to it, electric fans worked in it, and loudspeakers were installed on its sides that transmitted the Friday sermon and prayers in the first week of Ramadan 1371 AH/1952 AD (Umm Al-Qura Newspaper, 1416; Asaker, (n.d.))

King Abdulaziz also had great efforts in expanding the Grand Mosque in Mecca and the Prophet's Mosque in Medina. To accommodate the largest number of worshipers throughout the year, pilgrims during the Hajj season, and to perform Umrah and the Qiyam and Tarawih prayers in the month of Ramadan, especially with the doubling of numbers in this month, and the related expansion of repair and restoration

work to serve the worshipers and pilgrims and provide means of comfort for them in all aspects (Abdullah,1971; Mona, 2014)

King Abdulaziz was also keen to appoint imams and muezzins to perform prayers in the month of Ramadan in all the mosques and mosques spread throughout the regions of the Kingdom of Saudi Arabia in general, and in the Two Holy Mosques in particular. He entrusted this task to the princes of the regions (King Abdulaziz House, 1354 AH), and he also paid his full attention to the imams and muezzins of mosques during the month of Ramadan, by paying their wages and disbursing their dues (King Abdulaziz House,1369)

One of the customs followed during the reign of King Abdulaziz every year at the end of the month of Shaban, 3-7 days before the advent of Ramadan, was washing the Holy Kaaba (Umm Al-Qura Newspaper, 1938), with Zamzam water mixed with luxurious rose water and the finest types of perfumes (Umm Al-Qura Newspaper, 1951/1366), and King Abdulaziz was keen to direct his orders to the Kiswah House. In the month of Ramadan, the industry begins weaving the Kaaba's covering. To be fully ready in the last third of the month of Dhul-Qi'dah, in preparation for its delivery to the chief of staff of the Sacred House of God (Umm Al-Qura newspaper, 1931; Umm Al-Qura newspaper, 1933, Umm Al-Qura Newspaper, 1929/20).

2. Verifying the sighting of the Ramadan crescent, announcing it, and printing and distributing the Ramadan calendar:

King Abdulaziz was keen to investigate the sighting of the crescent of the month of Ramadan, by sending instructions to his deputy, Prince Faisal in Hijaz (Al-Zirkli, 2007), the princes of the regions, and the newspapers. The country's official newspaper, Umm al-Qura, usually publishes an announcement by the Municipality of the Capital, the Grand Sharia Court, and the Presidency of the Judiciary to investigate the sighting of the crescent of the month of Ramadan. The last month of Sha`ban of every year, in order to be on the safe side of

fasting, to beware of differences, and to ask those who see the crescent to take the initiative to notify the Sharia authority in their country (Umm Al-Qura Newspaper, 1930; Umm Al-Qura Newspaper, 1927; Umm Al-Qura Newspaper, 1951/1365; Umm Al-Qura Newspaper, 1929/219), as the Grand Sharia Court - currently the Supreme Court - was responsible for alerting people to investigate the sighting of the crescent of the month of Ramadan on the night of completion. Sha`ban has thirty days, calling on everyone who sees the crescent to report to the nearest court and prove his testimony according to Sharia (Umm Al-Qura Newspaper, 1396 AH). It is also its responsibility to announce that it has not been sighted, and it continues to play this role to this day (Umm Al-Qura Newspaper, 1345 AH)

Out of King Abdulaziz's keenness to verify the sighting of the crescent moon, he established an astronomical observatory in Mecca. To prove his vision on Mount Abu Qubais, where his idea originated in the year 1367 AH/1948 AD, when he asked Sheikh Muhammad Abdul Razzaq Hamzah, who was interested in studying astronomy, and who in turn submitted a request to Crown Prince Saud bin Abdul Aziz, to establish it, and he agreed to his request, and it was issued on the 23rd of Ramadan. 1367 AH / July 29, 1948 AD, for the Ministry of Finance to build a special room for the observatory on the top of Mount Abu Qais in Mecca (Umm Al-Qura Newspaper, 1396 AH)

As soon as it was verified that the sighting of the crescent of the month of Ramadan had been confirmed, it would send wireless telegrams to the princes of the regions stating that the crescent of the blessed month of Ramadan had been sighted and it would also publish it in the newspapers (Umm Al-Qura Newspaper, 1929; Al-Kazemi, 2016 AD, p. 345). After arriving in the capital, Riyadh, and the emirates of the regions, the garrisons of the cities and villages would mark the night of the sighting of the crescent of Ramadan with twenty-one shots with the aim of Informing distant villages and desert

areas (King Abdulaziz House, 1354 AH; Umm Al-Qura Newspaper, 1374 AH), and about the Riyadh artillery and the method of informing people about the sighting of the crescent of the month of Ramadan, Ahmed Ali bin Asad Allah Al-Kazemi (Al-Kazemi, 2016 AD, pp. 23-27), who is an eyewitness during the reign of King Abdulaziz, says in his memoirs about the events of Thursday, the 30th of the month of Shaban 1356 AH / 1937 AD: "The sun has set and the muezzins have begun calling for the Maghrib prayer, and the entire town is as if it were in a great military maneuver. All you hear is the sound of bullets from the rooftops and wall towers with different sounds. The people and the people are accustomed to this matter, but as for the foreigner who does not know this custom, then he hears it all of a sudden." This continuous shooting makes one only think that there was a revolution or an attack by an enemy... The storm of shots ended around one o'clock - sunset time - and the cannon shots began and there was a period of at least five minutes between one shot and another, because the cannon is one. It is said that it can be heard from long distances, and it is said that the villages surrounding Riyadh hear its voice, such as Badi'ah and Diriyah, and boys and servants participate in dragging this cannon from the palace to outside the town with voices and singing, and also when it is returned to the palace..." (Al-Kazemi, 2016 AD, p 170), The Riyadh cannon was fired from the top of Mount Al-Marqab, which is a well-known and high place located on the eastern side of the castle of the town of Riyadh and overlooking it. This Al-Marqab castle had five square-shaped towers, including a medium tower located in its middle. Al-Marqab Castle was renovated later in the 1950s by order of King Abdulaziz. And by the famous builder Hamad bin Qabaa, the gunpowder cannon is fired from the top of the observation deck. Shuaib bin Abdul Rahman Al Dosari was one of those working on it. King Abdulaziz appointed him and chose him for this task in the forties of the AH century of the fourteenth century (Asaker, (n.d), p 43)

The messengers (the prophets) also rode their horses and later on their cars to convey the news of the confirmation to the surrounding villages, villages, and nearby desert areas. They also used to fire gunshots all at once to signal the sighting of the crescent of the month, so that their sound would reach as far as possible, and it would be over those villages, deserts, and desert areas. In turn, he also delivered the news to those close to them in the same way (Umm Al-Qura Newspaper, 1928), and the people's media developed by the month of Ramadan with the development of communications and media during his reign, as he was keen to employ modern technology to serve the benefit of his people.

Regarding fasting during the month of Ramadan in Riyadh, for example, there was a sign for fasting and the dawn call to prayer in Ramadan, especially for those far away who are unable to hear the sound of the call to prayer, which is: The Royal Palace has a lit-up Atreka hanging from a long column fixed to one of the palace's high towers. If the Atreka was lowered to the ground, it would be This is an announcement of the Fajr call to prayer and the beginning of the Imsak time, and there are two people responsible for this task, the first: (the warden), who inquires about the specific time daily, and the second: (the observer), who in turn monitors the times by minutes, because if he differs by advancing or delaying, he exposes himself to strict punishment (Al-Kazemi, 2016 AD, p 171) After its establishment, Saudi Radio also had a role in announcing the Maghrib call to prayer throughout the month of Ramadan, as part of its radio program was (The Iftar Cannon and the Maghrib Adhan) (Umm Al-Qura Newspaper, 1950).

Out of King Abdulaziz's keenness to guide Muslims to the times of prayers, the time of iftar, and the time of suhoor, the Government Printing Press (Al-Sammari, 1417 AH, p 40) in Mecca issued the Ramadan calendar, including what was issued, for example, for the month of Ramadan in the year 1362 AH/1943 AD (Umm

Al-Qura newspaper. 1943), and the year 1369 AH/1950 AD, in which the times for the five prayers were set. Suhoor, the first cannon, the second cannon, fasting, and the time of the Eid al-Fitr prayer, taking into account the width of Mecca, Taif, Jeddah, and the countries surrounding these three cities. The issuance came in two types, one small to be carried in the pocket and the other printed on satin paper to be hung on the wall (Umm Al-Qura Newspaper, 1950).

3. Offering and receiving congratulations.

King Abdulaziz was keen to extend congratulations on the occasion of the blessed month of Ramadan from the land of revelation and the cradle of Islam, and the land of the Two Holy Mosques, to citizens and residents in particular, and to the Islamic world, government and people in general (Umm Al-Qura Newspaper, 1374). He also received a number of congratulatory telegrams from the country's notables, notables, senior employees, and the general public, to congratulate on the occasion of the blessed month of Ramadan. This holy month, we hope that God will bring this month back to him and his family and citizens with Yemen, contentment, health and happiness (Umm Al-Qura Newspaper, 1934/522; Umm Al-Qura newspaper, 1937). After receiving and reading those telegrams, he responded to them with reply telegrams in which he exchanged congratulations with them. When King Abdulaziz's reply telegrams were read to his congratulators, it was noticed that the date written on the telegram was late. Examples of this: his reply telegram sent to Abdullah bin Muhammad al-Jaafari, dated Shawwal 10, 1352 AH, and his reply telegram sent to Muhammad Al-Rawaf, dated 24 Ramadan 1353 AH (Al-Sabait, and others, 1992, p163; King Abdulaziz House, 1219). In the first, his answer came after the end of the month of Ramadan, and in the second in the last ten days of it, and in an attempt to explain these two dates, there are two possibilities: either that both telegrams reached King Abdulaziz late after the beginning of the

month of Ramadan, or that there was an abundance of telegrams that It reached King Abdulaziz, but he delayed responding to them at the time. Whatever the explanation for the reason, whether it was the listed possibilities or something else, it was indicative of something that indicated his keenness and great interest in responding to all the congratulatory telegrams sent to him, and not neglecting or skipping any message he received.

4. The system of work during the month of Ramadan, its program and its most prominent actions:

One of the examples of King Abdulaziz's keenness and interest in this holy month is his directive to continue working during the month of Ramadan, taking into account the hardship of work and trying to reduce it by reducing its hours. He often issues a royal order in this regard. In the year 1347 AH / 1929 AD and the year 1352 AH / 1933 AD, he issued a royal order that working hours be Work during the month of Ramadan in government departments, starting from three o'clock in the evening until eight o'clock before Suhoor - sunset time - for five working hours (Umm Al-Qura Newspaper, 1929; Umm Al-Qura newspaper, 1933). Issue 216). One of the forms of his interest is providing leave in the last ten days of the month of Ramadan to the government sector, both civilians and military, for the sake of facilitation, comfort, and devotion to worship. In the last ten days (Al-Kazemi, 2016, pp. 347, 522)

As for King Abdulaziz's program during the month of Ramadan, he was keen to advance the ranks of the worshipers in Tarawih prayers and standing, and he held scholarly councils after Tarawih prayers, to remember, contemplate, read the Qur'an, and listen to the noble Prophetic hadiths. After completing Tarawih prayers, King Abdulaziz would move with the courtiers and visitors. To the lesson council, a book is read to them about the virtues of the month of Ramadan and the virtue of Umrah during it. One of the most famous readers of this council is Sheikh Abdul Rahman Al-Quwaiz (Al-Kazemi, 2016,

pp. 171-182). King Abdulaziz's private library included many books about the month of Ramadan, and he was even keen to print books related to this month at his expense. (Al-Sammari, 1417AH, p. 40), and among his programs during the blessed month of Ramadan was to allocate days for fasting in Taif and Mecca, and to perform Umrah in the last ten days of Ramadan (Umm Al-Qura newspaper, 1937).

The most prominent actions of King Abdulaziz during the month of Ramadan are his continuation of his actions as they are in all aspects, whether at the local, regional or international levels. Examples of this are many, including his actions in reclaiming Riyadh and unifying the Kingdom of Saudi Arabia. In his heroic journey to reclaim Riyadh, the month of Ramadan came upon him and his companions. Ramadan and continued his concealment from sight and his plan of action until he reached Riyadh and was able to recover it on Shawwal 5, 1319 AH / January 15, 1902 AD, and the herald called out, "The kingdom belongs to God, then to Abdul Aziz" (Ragheb, 1999, p103), and the month of Ramadan came upon him as he expelled the Ottoman forces from Al-Qassim on Ramadan 15. 1324 AH / November 1, 1905 AD (Al-Uthaymeen, 2004, p. 110), and after he was able to annex Al-Ahsa on Jumada Al-Awwal 28, 1331 AH / May 6, 1913 AD, he settled there for a period, and appointed Abdullah bin Jalawi as its Emir, and returned to Riyadh in the last ten days of Ramadan (Al-Uthaymeen, 2004, p. 141).

He also issued his orders in Ramadan 1369 AH / June 1950 AD, to prepare to celebrate the fiftieth anniversary of his recapture of Riyadh (Umm Al-Qura newspaper, 1950), and in the month of Ramadan he celebrated the seventh and eighth day of his sitting, on Ramadan 12, 1352 AH / January 8, 1933 AD (King Abdulaziz House Document, 1933), and Ramadan 22, 1352 AH / 8 January 1934 AD (Sawt Al-Hijaz newspaper, 1934).

King Abdulaziz also made internal and external visits during the month of Ramadan, including: His visit to Al-Ahsa in Ramadan in the

year 1350 AH / 1932 AD, to supervise the progress of the work of the committees that were formed there to reform its conditions and supervise its departments (Umm Al-Qura Newspaper, 1932), and his visit to Iraq on Ramadan 23, 1348 AH / February 22, 1930 AD, where a historic meeting was held between King Abdulaziz Al Saud and King Faisal bin Hussein, King of Iraq, on board the British battleship *Lupin* at the mouth of the Shatt al-Arab. The meeting resulted in a treaty of friendship and good neighborliness, and a treaty to hand over the rebels. This meeting resulted in a deepening of the bonds of familiarity and affection between the two kings. After the end of his visit to Iraq, he headed from there to visit Bahrain in 25 Ramadan 1348 AH / 24 February 1930 AD, may peace be upon its ruler (Al-Zirkli, 1977, p. 124).

During the month of Ramadan, the King issued a number of important historical decisions, perhaps the most important of which were: On Ramadan 29, 1345 AH/April 2, 1927 AD, he issued a public declaration to begin using the title (King of Hijaz, Najd, and its annexes) (Umm Al-Qura Newspaper, 1927), and issued it on Ramadan 23, 1349 AH/February 11, 1931 AD for a system amending the Hijazi Subordination Law. (Umm Al-Qura newspaper, 1931), and on Ramadan 23, 1368 AH / July 18, 1949 AD, King Abdulaziz issued the first royal decree No. (7/2/16/3996), establishing the first radio system in the Kingdom of Saudi Arabia (Shaker, 1434 AH), and a royal decree was issued on Ramadan 8, 1370 AH / June 12 1951 AD regarding the collection of the legal zakat imposed on money and trade goods, and the zakat on livestock and the fruits of the land (Umm Al-Qura Newspaper, 1951), and King Abdulaziz issued on Ramadan 24, 1371 AH / June 20, 1952 AD, a system that ensures that people's complaints and grievances reach him; To achieve justice and fairness therein (Umm Al-Qura Newspaper, 1952).

Regarding the agreements signed during the month of Ramadan, the Dhahran Airport Agreement was signed between the Kingdom of Saudi Arabia and the United States of America

on Ramadan 13, 1370 AH / June 18, 1951 AD (Umm Al-Qura Newspaper, 1951) and an agreement to assist in obtaining weapons was concluded between the Kingdom of Saudi Arabia and the United States of America on Ramadan 13, 1370 AH / June 18, 1951 AD (Umm Al-Qura Newspaper, 1951)

With regard to Saudi diplomacy and foreign relations, on Ramadan 7, 1340 AH / May 5, 1922 AD, negotiations began at the Muhammara Conference between representatives of the government of King Abdulaziz, representatives of the government of Iraq, and British delegates, to consider the issues of borders and clans between Najd and Iraq. King Abdulaziz did not agree to the treaty, when it was presented to him, but he approved it a few months later, when he signed the Uqair Protocols (Al-Zirkli, 1977, p. 75-76), and on Ramadan 1, 1344 AH / March 15, 1926 AD, the Netherlands recognized the Kingdom of Hijaz and the Sultanate of Nejd and its annexes (Umm Al-Qura Newspaper, 1926), On Ramadan 12, 1344 AH / March 26, 1926 AD, King Abdulaziz presented his second invitation to the Islamic Conference (Umm Al-Qura Newspaper, 1926/67), and announced the establishment of a Saudi Arab consulate in Basra on Ramadan 11, 1362 AH / September 10, 1943 AD (Umm Al-Qura Newspaper, 1943), and King Abdulaziz accepted Mr. Jordan's credentials in his capacity as Minister Plenipotentiary and Extraordinary Representative of the Government The United Kingdom of Britain on Ramadan 20, 1362 AH/September 19, 1943 AD in his palace in Riyadh (Umm Al-Qura Newspaper, 1943), and King Abdulaziz accepted the credentials of Bey Fuat Garem in his capacity as Minister Plenipotentiary and Extraordinary Delegate of the Government of the Turkish Republic to the Kingdom of Saudi Arabia on Ramadan 18, 1364 AH/August 26, 1945 AD (Umm Al-Qura Newspaper, 1945), An official notification was published about the issuance of a royal decree establishing a political representation for the government of the Kingdom of Saudi Arabia in Spain on Ramadan 20, 1371 AH / June 13, 1953

AD (Umm Al-Qura Newspaper, 1953), and official correspondence continued to be exchanged between King Abdulaziz and the rulers of Arab, Islamic and friendly countries (Al-Tuwaijri, 2008 p, 356).

5. His charitable works during the holy month of Ramadan:

King Abdulaziz intensified his charitable work during the month of Ramadan, seeking to be rewarded with what God has, in the form of charity, aid, donations, and relief, whether for citizens, residents, or peoples of countries of the Islamic world (Umm Al-Qura Newspaper, 1931), and he was developing a specific methodology to ensure that distributors of charity deliver to the poor and needy throughout the country. To include: estimating the value of charity, determining the executive procedures by which it is delivered, assigning some of the king's elite to participate in the distribution, Seeking the assistance of members of the group in the country whose people are to be given alms, setting conditions for those working in distributing the charity, and identifying those deserving of the charity should be under the direct supervision of the tribal emir or the volunteer, identifying the categories of beneficiaries, identifying the non-beneficiary categories, and combining financial and in-kind assistance, or one of them (Al-Tuwaijri, 1997, p. 707). The king was also careful not to delay sending alms to those who deserve them (Hamza, 1924).

King Abdulaziz also used to provide the needy poor from the desert and the urban areas (the Royal Generosity), and it was more than two hundred thousand, and the owner of the craft, the merchant, the employee, and others took from it, and the amount multiplied to four times and more than before, and it was decided that it would not be given from this Generosity. Any person who is able to support himself and his family, including merchants, employees, and others, and allocates that to the needy men, women, and children who have no resource to live from

except God, then this blessing (Umm Al-Qura Newspaper, 1943).

One of King Abdulaziz's customs during the holy month of Ramadan is his opening the doors of hospitality palaces and guest houses for citizens, whether during breakfast or suhoor, in his private guest palace, or in his other guest houses. Among the most famous of them during the reign of King Abdulaziz is the Thaleem Host, which was opened in Shaban 1347 AH/February 1929 AD, and the Deira Palace. Which was opened before Thaleem, and both of them are a shelter and a restaurant for those coming to Riyadh for visits, trade, treatment, or the like (Al-Juhaimi, 2015, p. 25), and his deputy in Hijaz, Prince Faisal, followed his example in preparing a major iftar banquet in his palace, to which a large audience of employees, supervisors, and notables were invited. And merchants and others (Umm Al-Qura newspaper, 1929).

Among the charitable works that King Abdulaziz was keen on during the month of Ramadan was pardoning a group of prisoners, either completely or on bail, at the end of the month of Ramadan in all parts of the Kingdom. A full pardon is granted to those who meet three conditions, which are, first: that they have nothing but rights. The government, secondly: that they have served three-quarters of the sentence to which they were sentenced, thirdly: that they are known for their good conduct and conduct, as the Public Security Directorate submits to the Supreme Council lists of the names of prisoners who meet the descriptions provided, and the Supreme Court issues a noble order to release them before Eid al-Fitr (Umm Al-Qura Newspaper, 1933; Umm Al-Qura Newspaper, 1935; Umm Al-Qura Newspaper, 1943). As for pardon on bail, a royal order is issued on the occasion of Eid al-Fitr to release on bail those accused of minor charges who are detained during the days of the Eid (Umm Al-Qura Newspaper, 1929; Umm Al-Qura Newspaper, 1932). The goal in both cases: So that they can attend Abdul-Fitr with their

families and relatives, which is a custom started by King Abdulaziz, and continued by his righteous sons after him.

6. His advice and guidance:

One of the customs of King Abdulaziz is his keenness to remind and advise of the importance of seizing the days of the holy month with prayers, remembrances, reading the Qur'an, and zakat, and that our Islamic religion is a religion of strength and work, not a religion of weakness and lethargy, and that it is a religion based on lofty principles in regulating the relationship between brothers, such as justice, benevolence, sympathy, and compassion. Stop harm, and promote peace and tranquility. King Abdulaziz is known to give advice first and foremost to his family, his children and grandchildren, the Saudi people, residents and visitors, and all the way to all Muslims around the world. King Abdulaziz was known for his constant advice to all his children, old and young, to take into account the aspect of religion and preserve religion. To perform prayers in congregation in mosques that are close to their palaces, taking covenants and covenants from them to do so, and he never hesitated to punish those who failed to perform them (Al-Kazemi, 2016, p. 601).

7. His attention to the media during the month of Ramadan:

King Abdulaziz was keen to publish everything that would benefit Muslims during the month of fasting, through newspapers and local radio. Newspapers were keen to publish everything that elevated the good morals of a Muslim, and about the virtue of fasting in refining him, in many of their pages and editorial articles during the month of Ramadan (Umm Al-Qura Newspaper, 1927; Umm Al-Qura Newspaper, 1931).

Tuesday, Ramadan 23, 1368 AH, corresponding to July 19, 1949 AD, witnessed the issuance of a royal decree setting the general framework for radio, and stressing the necessity of adhering to honesty, honesty, realism, and objectivity, and the necessity of paying attention to religious matters, and broadcasting the Holy

Qur'an and religious sermons (Shaker, 1434 AH, p. 495), A weekly program was prepared for the morning radio and for the evening radio, throughout the holy month of Ramadan. It seems that this is the practice throughout the year, with regard to dividing radio programs into two periods, but Ramadan radio excelled during the reign of King Abdulaziz in addition to devoting its programs to the Holy Qur'an and the Prophet's hadiths. The noble Qur'an, interpretation of the Holy Qur'an, history, Islamic chants, women's education, the impact of fasting on the welfare of society, health and care for it, and news, with the addition of a third period starting half an hour before sunset. Its programs included: the Holy Qur'an, the noble hadiths of the Prophet, the Iftar cannon, and the Maghrib call to prayer (Umm Al-Qura Newspaper, 1950).

8. His care for Umrah pilgrims and pilgrims:

After the advent of the blessed month of Ramadan, there are many visitors to the Holy House of God to perform Umrah, whether from citizens, residents, or those coming from outside the Kingdom. A large number of pilgrims from the Holy House of God also arrive in Mecca to perform the Hajj, especially from distant regions (Umm Al-Qura Newspaper, 1938), and with the coming of Ramadan approaching. During the Hajj season, interest in pilgrims increases during this holy month, whether for domestic or foreign pilgrims, such as following: the movement of pilgrim ships (Umm Al-Qura newspaper, 1927; Umm Al-Qura newspaper, 1927/119), paying attention to their land routes (Umm Al-Qura Newspaper, 1934), publishing instructions to convoys of pilgrims arriving by land (Umm Al-Qura newspaper, 1948), preparing their homes (Umm Al-Qura newspaper, 1927/117; Umm Al-Qura newspaper, 1927/119), and counting their numbers. (Umm Al-Qura Newspaper, 1927/118), and providing them with water in Arafat (Umm Al-Qura newspaper, 1927/119).

9. Verifying the sighting of the crescent of Shawwal, zakat al-Fitr, Eid clothing, and the Eid celebration program:

At the end of the blessed month of Ramadan, the sighting of the crescent of the month of Shawwal is investigated (Umm Al-Qura Newspaper, 1930/273), in the same way as the sighting of the crescent of the month of Ramadan is investigated, and also in the same way in announcing it (Al-Kazemi, 2016, p. 170), and telegrams informing about the sighting of the crescent of the month of Shawwal are sent from King Abdulaziz to all the princes of the regions (Al-Sabait, A. S., and others, 1992, p. 307), and newspapers are also published A reminder to all Muslims of the necessity of paying Zakat al-Fitr, and that it is obligatory for every Muslim on behalf of himself and his dependents, towards their poor Muslim brothers (Umm Al-Qura newspaper, 1943/979), At the end of the month of Ramadan, King Abdulaziz paid attention to distributing zakat and Eid clothing to the needy and needy, in addition to what is spent as gifts and rewards for state workers. The Eid clothing that King Abdulaziz usually distributes to his men is annual clothing that they are accustomed to receiving from him. It is a kut and a dhokla for each one of them, in addition to what is distributed in what is known as "sharahat", which is an annual financial sum that King Abdulaziz also disburses to his men and the deserving (Al-Kazemi, 2016 AD, p.605).

Among the things that King Abdulaziz was keen on in the last days of the month of Ramadan were to specify and prepare Eid prayer halls in all regions and villages, to announce the time for the Eid al-Fitr prayer (Umm Al-Qura newspaper, 1930/273; Umm Al-Qura newspaper, 1933/424), and to arrange a schedule to receive citizens and residents of the Palace of Government to accept their congratulations on this occasion, in addition to preparing to hold celebrations. The official and popular holidays in all regions of the Kingdom, which are carried out with a degree of order and organization, ensure joy and joy for all citizens and residents on its land. Official celebrations are honored by the King, his Crown Prince, and Their Highnesses the Princes (Al-Kazemi, 2016, pp. 481-482), and

government departments are closed on the occasion of Eid Al-Fitr for four days then Employees return to work in government departments from morning to evening, as is customary (Umm Al-Qura newspaper, 1930/273).

Conclusion:

1. The blessed month of Ramadan received great attention from King Abdulaziz bin Abdulrahman Al-Faisal Al Saud, in all its stages, as the nature of each stage and its needs required special attention, consistent with its requirements.

2. King Abdulaziz's actions continued in the month of Ramadan as they were in the rest of the months of the year in all aspects, whether at the local, regional or international levels.

3. King Abdulaziz was keen to provide alms during the month of Ramadan to those who deserve them throughout the country, and he developed a special methodology for distributing them to ensure that they reach those who deserve them.

4. King Abdulaziz's interest in the blessed month of Ramadan comes from a sense of his responsibilities as a Muslim and ruler of the land of the Two Holy Mosques, the place of revelation and the starting point of the prophetic mission and the Muhammadan message, and as a sense of the greatness of this holy month and the good deeds and rewards that God has bestowed on Muslims.

5. King Abdulaziz's care for the blessed month of Ramadan is a method followed by his sons, the righteous kings after him.

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