



## Virtue of the Month of Fasting

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise belongs to Allāh, the Most Kind, the Most Merciful, Owner of Bounty, the Self-Sufficient, the Owner of a Powerful Sovereign, the Patient, the Most Bounteous, the Most Gracious, the Most Beneficent, He is the First, there is nothing before Him. [He is] the Last, there is nothing after Him. [He is] the Most High; there is nothing above Him. [He is] the Most Near, nothing is nearer than Him. His Knowledge encompasses what is happening and what has already occurred. He elevates and humiliates whom He wills. He withholds and gives; and He does what He wants [all based on] His Wisdom. Every day He is (engaged) in some affair.

He stabilized the earth with mountains. He sends down rain from the heavy clouds to revive the land. He decreed death on whomever lives on [the earth] in order to recompense the evil doers according to what they did and compensate [the righteous ones] with a fine [reward]. I praise Him upon His beautiful and perfect attributes, and I thank Him for His out flowing bounties. And it is with being grateful to Him that His gifts and bounties increase.

I bear witness that there is no deity that has the right to be worshiped but Allāh Alone, without a partner, the King who rewards everyone according to what they do. I also bear witness that Muḥammad is His slave and His Messenger, the one who was sent to both mankind and jinn. May the peace and blessings of Allāh be upon him, his family members, his Companions and whoever follows their footsteps till the Day of Judgment.



**O My Brothers!** Know that fasting is one of the best acts of worship, and greatest acts of obedience. There are many reports and prophetic narrations that mention the virtues of fasting. From among the virtues of fasting is that Allāh (ﷻ) has prescribed it on every nation, as He (ﷻ) states:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

**“O you who believe! Observing (the Fast) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqūn (the pious)”** [Sūrah al-Baqarah 2:183]

[The fact that Allāh obligated] fasting upon every nation, indicates the great reward that is found (by observing it). From among the virtues of fasting during [the month of] Ramaḍān is that it is a reason for our sins to be forgiven and for our shortcomings to be expiated. As it is reported in al-Bukhārī and Muslim, that the Prophet (ﷺ) said:

{مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ}

**“Whoever fasts the month of Ramaḍān sincerely to Allāh while seeking the reward of it will have his previous sins forgiven.”** [Collected by al-Bukhārī and Muslim]

**Meaning:** [the fasting person] must be pleased with the obligation of fasting during the month of Ramaḍān while seeking the reward of his fast with his Lord, without having any dislike in his heart with its obligation or any doubt in its reward. If this happened then Allāh will forgive his previous sins. It is also mentioned in Ṣaḥīḥ Muslim from the narrations of Abu Hurayrah (رضي الله عنه) who said that the Prophet (ﷺ) said:



{الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانَ إِلَى رَمَضَانَ مُكَفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ}

“Performing the five daily prayers, establishing the Friday congregational prayer constantly, and fasting from one Ramaḍān to another Ramaḍān expiates what is between them as long as the major sins are abstained from.” [Collected by Muslim]

From among the virtues of fasting is that [the] reward is unspecified. Rather Allāh gives [those who observe the fast] their reward in full without reckoning. It is also reported in Ṣaḥīḥ al-Bukhārī and Muslim from the narrations of Abu Hurayrah that the Messenger of Allāh (ﷺ) said:

{كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ، فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ. وَالصِّيَامُ جُنَّةٌ، وَإِذَا كَانَ يَوْمٌ صَوْمٍ أَحَدِكُمْ، فَلَا يَرْفُثْ وَلَا يَصْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ، أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي أَمْرٌ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمَسْكِ، لِلصَّائِمِ فَرْحَتَانِ يَفْرِحُهُمَا إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ}

Allāh (ﷻ) said: ‘Every act of the son of Adam is his except for fasting; for indeed it is for Me and I will give the reward of it.’ Fasting is a salvation from the Hell-Fire. Therefore if one of you is fasting he should not be obscene in his language nor indulge in unnecessary argument. If someone insults him or tries to pick a fight with him, he should say to that individual: ‘I am fasting.’”

“I swear by Him in whose Hand is Muḥammad’s soul, the bad breath from the mouth of the individual who fasts is, with Allāh, better than



the fragrance of the musk. The one who fasts has two occasions of happiness, the first one is his happiness when he breaks his fast, and the second happiness is when he receives his reward with his Lord."

[Collected by al-Bukhārī and Muslim]

In another narration of al-Imām Muslim there is the wording:

{كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَّا سَبْعِمِائَةَ ضِعْفٍ قَالَ  
اللَّهُ عَزَّ وَجَلَّ إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي}

"Every act of the son of Adam is His, every good deed will be multiplied for him ten to seven hundred times, except fasting, for verily it is Mine and I give the reward for it. The slave restrains his sexual desire(s) and food for My Sake"

This Great Ḥadīth indicates the virtues of fasting from many aspects:

**The First Aspect:** Allāh (ﷻ) has chosen fasting for Himself besides the other acts of worship, and this is only because of the nobility of fasting with Allāh, and because of His love for this worship. Likewise (fasting) proves the sincerity of the slave with His Lord (ﷻ). That is because fasting is a secret act of worship between the slave and his Lord. None can witness it except Allāh. Sometimes the one who fasts may be in seclusion far away from the people and can do what is forbidden for the one who fasts to do, but he will refrain himself from it out of fear of Allāh and his hope in His reward. He knows that he has a Lord that can see him in his seclusion.

Thereupon, Allāh thanked him for his sincerity and chose to reward the one who fasts for his fasting besides the rest of the acts of worship. That is why Allāh (ﷻ) said: "He leaves his sexual desire(s) and his food for My sake." The



benefit of this virtue appears as well on the Day of Judgment as Ibn ‘Uyaynah (رَحْمَةُ اللَّهِ) said:

{ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُحَاسِبُ اللَّهُ عَبْدَهُ وَيُؤَدِّي مَا عَلَيْهِ مِنَ الْمَظَالِمِ مِنْ سَائِرِ عَمَلِهِ حَتَّى إِذَا لَمْ يَبْقَ إِلَّا الصَّوْمُ يَتَحَمَلُ اللَّهُ عَنْهُ مَا بَقِيَ مِنَ الْمَظَالِمِ وَيُدْخِلُهُ الْجَنَّةَ بِالصَّوْمِ }

“On the Day of Judgment, Allāh will reckon His slave and will pay his grievance from his deeds until when all his deeds are gone except fasting, Allāh will pay his grievance for him and grant him paradise with his fasting.” [Reported in at-Tarhīb wa at-Tarhīb]

**The Second Aspect:** Allāh (ﷻ) said regarding fasting: “*I give the reward of fasting*”. He has attributed the reward of fasting to Himself, that is because good deeds are multiplied by numbers, one good deed is multiplied by ten to seven hundred and more, but as for fasting, Allāh (ﷻ) has attributed its reward to Himself without the consideration of a number. Allāh, the Most High is the Most Generous, the Most Bounteous, and of course the greatness of gifts is based on the greatness of the giver. Therefore the reward of fasting will be very great without a limit.

Fasting is to exercise patience upon the obedience of Allāh, being patient with Allāh’s set limits, and being patient upon the harms that are written on you of hunger, thirst, and weakness in one’s body and soul. The three types of patience are all found in the one who fasts. Therefore the one who fasts qualifies to be (considered) amongst the patient. Allāh (ﷻ) said:

﴿ إِنَّمَا يُؤَفَّقُ الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾



“Verily, the patient will have their reward without measure.” [Sūrah az- Zumar:

10]

**The Third Aspect:** Fasting is a protection and a veil that shields you from idle-talk and ill-words. That is why the Prophet (ﷺ) said:

{ إِذَا كَانَ يَوْمٌ صَوْمٍ أَحَدِكُمْ، فَلَا يَرْفُثْ وَلَا يَصْخَبْ }

“When one of you is fasting he should not say bad words or argue”

[Collected by al-Bukhārī]

Likewise, fasting protects a person from the Hell-Fire, as it is narrated by al-Imām Aḥmad in his Musnad with a sound chain of narration from the narrations of Jābir (رَضِيَ اللَّهُ عَنْهُ):

{ إِنَّمَا الصَّيَامُ جُنَّةٌ يَسْتَجِنُّ بِهَا الْعَبْدُ مِنَ النَّارِ }

“Fasting is a protection; with it a slave is protected from the Hell-Fire”

[al-Albāni graded it to be Ḥasan in Ṣaḥīḥ al-Jāmi’]

**The Fourth Aspect:** The bad breath from the one who fasts is better than the smell of musk with Allāh, because it is from the traces of fasting. Due to that it is beloved to Allāh (ﷻ) more than the smell of musk. If this indicates anything, it indicates the magnitude of fasting with Allāh. Even the thing that is disliked by the people and is disgusting to them, with Allāh it is beloved because it derives from the (slaves) obedience to Allāh by way of fasting.

**The Fifth Aspect:** the one who fasts will have two happy occasions: the first is when he breaks his fast, and the second is when he meets his Lord. As for his happiness (at the time of) breaking his fast, (this includes) him being happy with what Allāh (ﷻ) blessed him with by allowing him to carry out the worship



of fasting which is one of the best of the good deeds. There are many people who were deprived of this opportunity, so they did not fast.

Likewise, the one who fasts becomes happy with what Allāh makes lawful for him after breaking his fasts of food, drink, and intimacy which were (all) previously forbidden to him at the time of his fast.

As for his happiness when meeting his Lord; that is when he sees the reward of his fasting with Allāh (ﷻ) available and complete at the time when he is in desperate need of (this reward). This is when it will be said: **“Where are those who fast (in the worldly life)?” Let them enter Paradise from the door of ar-Rayyān, which no one enters other than them.** [Collected by al-Bukhārī]

This narration also directs the one who fasts not to retaliate on those who insult them or pick a fight with them and not to weaken himself in the presence of the one who does that by keeping silent. Rather he should advise him and let him know that he is fasting, (as a way of letting) him know that the nobility of fasting is what prevents him from taking revenge and not because he is weak. (At that point) the insults and fighting will stop:

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ  
عَدُوٌّ كَأَنَّهُ وَليٌّ حَمِيمٌ- وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ  
عَظِيمٍ﴾

**“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allāh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend But none is granted it (the above**



quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise, and of a high moral character) in this world.” [Sūrah Fussilat: 34-35]

From among the virtues of fasting is that it intercedes for those who fast on the Day of Judgment. As it is narrated on the authority of ‘Abdullāh bin ‘Amr (رضي الله عنه) that the Messenger of Allāh (ﷺ) said:

{الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَقُولُ الصِّيَامُ: أَيُّ رَبِّ إِنِّي مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَّعْنِي فِيهِ وَيَقُولُ الْقُرْآنُ: مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفَّعْنِي فِيهِ فَيُشْفَعَانِ}

“The Qur’ān and fasting will intercede for the slave on the Day of Judgment. Fasting will say: ‘O my Lord I prevented him from his food and his desire(s) therefore accept my intercession for him. The Qur’ān will say: ‘I prevented him from his sleep in the night, therefore accept my intercession for him.’ He said: ‘then intercession will be granted for them (Fasting and Qur’ān).” [Aḥmad Shākir graded this narration to be authentic in his checking of Musnad of Aḥmad. Al-Albāni graded it to be Ḥasan Ṣaḥīḥ in Ṣaḥīḥ at-Targhīb. Note: Muqbil declared it to be weak in Ash-Shafā’ah.]

O my brothers! Know that the virtues of fasting cannot be attained until the slave establishes the etiquettes of fasting. Therefore, strive hard in perfecting your fast and in preserving its boundaries. Turn to your Lord with repentance from your sins and your remissness in that.

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