

The Virtues and Rewards of Fasting Shaykh Abu Bakr al-Jazaa'iree (Hafidhahullaah)

“Whoever fasts (the month of *Ramadaan* having *Emaan* (Faith in Allaah) and *Ih-ti-saab* (hope and expectation of His Reward) will have his previous sins forgiven.”

[al-Bukhaaree, Muslim, from Abu Hurairah (RadiyahAllaahu ‘anhu)]

This refers to those who have **fasted** (the month of *Ramadaan*) as a **Mu'min** (believer) in Allah, and **believing** in the divine law (*Shar'*) that He has legislated for His believing servants – such as the fast of *Ramadaan* and other acts of worship - while *expecting the reward from Allaah*, the Mighty, the Majestic.

Therefore, *he does not seek any reward for his fasting from other than Allaah*, the Most High, neither **Madh** (praise), which he hopes for from the people, nor dispelling any **Ma-dham-mah** (blame, censure) from the people. In this case, his reward for this fasting is that **'Allaah will forgive him his previous sins'** – the *minor* sins, as well as *major* ones, **if** he repents from them (i.e. from the major sins).

“Verily, Allaah has '*U-ta-qaat*' (those who He frees) from the Hell-Fire at every *Fitr* (fast-breaking), and that is during every *night* (of the fast).” [Ibn Maajah, from Jaabir (RadiyahAllaah ‘anhu). See: Saheeh al-Jaami' as-Sagheer, 1/433, no. 2170]

This refers to *every night* of the nights of *Ramadaan*, every time the **A-dhaan** (call) is pronounced for the **Maghrib** (sunset) prayer, and the believers begin to break their fast – then, **Allaah frees from the Hell-Fire** a number of the believers, and no one knows who they are except Him, the Mighty, the Majestic. So, this is a **Bush-raa** (Good News) for the believers who are fasting.

“As-Siyaam (fasting) is a *Jun-nah* (shield) from the Hell-Fire, like the shield that one of you uses in fighting.” [an-Nasaa'ee, Ibn Maajah, from Uthmaan ibn Abi al-'Aas.

See: Saheeh al-Jaami' as-Sagheer, 2/720, no. 3879]

This refers to that which the *fighter* wears on his head to *protect* himself from the *harm* of being struck with a sword, a spear or other (weapons). In some narrations (of the Hadeeth) it has: “[Fasting is a shield] as long as you do not **pierce** it [i.e. *violate the fast*] by **backbiting** [or other sinful behavior]...”

Guidance and Instructions (*Ir-shaa-daat*) for the Teacher (*Mu-rab-bee*):

1. Read the *Hadeeth* carefully and *repeat* it (again and again) until the listeners **memorize** it.
2. Read the *Sharh* (explanation) – line by line – making clear that which needs clarification.
3. *Remind* them (the listeners) that in order for ***al-'Ibaadah*** (worship) to be *Saheeh* (correct), *Maqbool* (acceptable) and a means of *Taz-kiy-ya-tun-Nafs* (purification of the soul), it must fulfill (two conditions): ***al-Ikh-laas*** (being done sincerely for the sake of Allaah) and ***al-Mu-taa-ba-'ah*** (following) the Messenger of Allaah (SallAllaahu Alaihi wa Sallam) in its performance – (a) how *much* (you do), (b) the *manner* (in which you do it), (c) its *timing*, and (d) its *place* (of performance).
4. *Remind* them (the listeners) of the excellence of ***as-Siyaam*** (fasting) and the ***Ajr*** (reward) that it contains, in order to *encourage* them to fast.
5. *Remind* them (the listeners) that **obscenities, cursing, abusive speech, backbiting and tale-bearing** all destroy the ***Ajr*** (reward) of fasting; therefore, *beware* of them.

**Kitaab al-Masjid wa Bait al-Muslim, pg. 258
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