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RAMADAAN

ISSUE 1

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Author: Shaykh Abdullaah ibn Salih al-Fawzaan

The Approach of Ramadaan

Author: Shaykh Abdullaah ibn Salih al-Fawzaan

Source: Ahaadeeth As-Siyaam: Ahkaam wa Adaab (pg. 13-15)

Abu Hurairah reported that the Messenger of Allaah (sallallaahu alaihi wasallam) said: "Ramadaan has come to you - a blessed month. Allaah has made obligatory upon you its fasting. In it, the gates of heaven are open, the gates of the Hellfire are closed and the evil devils are chained. To Allaah belongs a night in it, which is better than a thousand months. Whosoever is prevented from its good, then he has been deprived." [1]

The hadeeth is a glad tidings to the righteous servants of Allaah, of the coming of the blessed month of Ramadaan. The Prophet (sallallaahu alayhi wasallam) informed his companions of its coming and it was not just a simple relaying of news. Rather, his intent was to give them the glad tidings of a magnificent time of the year, so that the righteous people who are quick to do deeds can give it its due estimate. This is because the Prophet (sallallaahu alaihi wasallam) explained in it (the hadeeth) what Allaah has prepared for His servants from the ways towards gaining forgiveness and His contentment and they are many ways. So whosoever has forgiveness escape from him during the month of Ramadaan, then he has been deprived with the utmost deprivation.

From the great favors and bounties that Allaah has bestowed upon His servants is that He has prepared for them meritorious occasions so that they may be of profit for those who obey Him and a race for those who rush to compete (for good deeds). These meritorious occasions are times for fulfilling hopes by exerting in obedience and uplifting flaws and deficiencies by self-rectification and repentance. There is not a single occasion from these virtuous times, except that Allaah has assigned in it works of obedience, by which one may draw close to Him. And Allaah possesses the most beautiful things as gifts, which He bestows upon whomsoever He wills by His Grace and Mercy.

So the one who achieves true happiness is he who takes advantage of these virtuous months, days and hours and draws closer to His Guardian in them, by doing what is prescribed in them from the acts of obedience.

Thus, perhaps he will be showered with one of the many blessings of those occasions and be helped by it, with an assistance that saves him from the Fire and what it contains, such as its blazing heat. [2]

Being able to reach Ramadaan is a magnificent bounty in itself, bestowed upon the one who reaches it and rises to its occasion, by standing in prayer during its night and fasting during its day. In it, he returns to his Protector -- from disobeying Him to obeying Him, from neglecting Him to remembering Him, from remaining distant from Him to turning towards Him in submissive repentance.



The predecessors of this ummah would recite the Qur'aan constantly during Ramadaan. And when they would fast, they would sit in the masaajid and say: "We will guard our fast and not backbite anyone."

They would recite the Qur'aan in their prayer and out of it. 'Uthmaan (radiallaahu anhu) would complete the recitation of the (whole) Qur'aan once a day. And some of the Salaf would complete it during their qiyaam in Ramadaan every three nights. Some of them would do it every seven days and some every ten days.

Ash-Shaafi'ee would complete the Qur'aan sixty times during Ramadaan, while reciting it outside of prayer. Al-Aswad would recite the whole Qur'aan every two nights of Ramadaan. Qataadah would always complete the Qur'aan every seven days. He would do it every three days in Ramadaan, and during the last ten days, he would do it every night. Their reports concerning that are famous.

Al-Haafidh Ibn Rajab (rahimahullaah) said: "The forbiddance of reciting the Qur'aan in less than three days (as stated in a hadeeth) has only been mentioned in regards to its being done on a normal basis. As for the specific times that are virtuous, such as the month of Ramadaan and especially the nights in which the night of Al-Qadr is sought. Or those places that are virtuous, such as Makkah for the one who enters it without residing there, then it is recommended to recite the Qur'aan a lot in these times and places, seeking the merits connected with their time and place. This is the opinion of Ahmad, Abu Ishaq and other scholars. And the actions of others indicate that as has been stated previously." [5]

The person reciting the Qur'aan must observe the proper etiquettes of recitation. Some of them are that: He make his intention sincerely for Allaah, that he recite it whilst being in a state of purity, that he use the Siwaak and that he recite it while pondering on its meaning and observing total consciousness. Allaah says:

"A Book, which We have revealed to you in order that its verses may be pondered upon, so that the people of understanding may be reminded."

Also, from the etiquettes of the recitation is that one does not stop his reciting in order to speak to someone else. Indeed, when many people sit to recite the Qur'aan, and there are people sitting next to them, a majority of the time, they stop their recitation and speak to their neighbours. This is not proper since it is turning away from the recitation without a valid reason.

And it is on the one who recites, to act upon the Qur'aan, making permissible its Halaal and forbidding its Haraam, so that the Qur'aan can be a proof for him on the Day of Judgement and intercede for him in entering the gardens of bliss

Footnotes:

[1] Saheeh Muslim

[2] Reported by Muslim (804)

[3] Saheeh Muslim (804)

[4] Al-Bukhaaree (1/30) and Muslim (2308)

[5] Lataa'if-ul-Ma'arif: pg. 102-103

Reciting the Qur'aan in Ramadaan

Author: Shaykh Abdullaah ibn Salih al-Fawzaan

Source: Ahaadeeth As-Siyaam: Ahkaam wa Adaab (pg. 63-65)

Abu Umaamah (radiiallaahu anhu) reported that the Prophet (sallallaahu alaihi wasallam) said: "Recite the Qur'aan for indeed it will come on the Day of Judgement as an intercessor for its Ashaab (those who read, memorize and implement it)." [1]

This hadeeth indicates the virtues of reciting the Qur'aan, the greatness of its reward and that it will intercede for its holders on the Day of Judgement towards their entrance into Paradise.

An-Nawaas Ibn Sama'aan (radiiallaahu anhu) reported: "I heard the Messenger of Allaah (sallallaahu alaihi wasallam) say: 'The Qur'aan will be brought on the Day of Judgement as well as the people who used to act upon it. Surat-ul-Baqarah and Aali 'Imraan will then approach them.' The Messenger of Allaah (sallallaahu alaihi wasallam) likened them to three examples, which I have not forgotten afterwards. He (sallallaahu alaihi wasallam) said: 'As if they were two clouds or two dark black canopies with light between them both or like two flocks of birds stretching their wings in the air pleading for the one who recited them.'" [2]

'Abdullaah Ibn 'Amr (radiiallaahu anhu) reported that the Messenger of Allaah (sallallaahu alaihi wasallam) said: "The fast and the Qur'aan will intercede for the servant on the Day of Judgement. The fast will say: 'My Lord, I restricted him from food and drink, so allow me to intercede for him.' And the Qur'aan will say: 'I prevented him from sleeping at night, so allow me to intercede for him.' So they will be allowed to intercede." [3]

Therefore, it is essential for the person fasting to recite the Qur'aan much during these blessed days and honorable nights. For indeed, there is a special virtue for the abundance of recitation in these days, which is not found in any other month. He should take advantage of the nobleness of time during this month, in which Allaah revealed the Qur'aan.

There is a special merit to reciting the Qur'aan in the nights of Ramadaan. For indeed, the night brings an end to the busy daily affairs, the enthusiasm is roused and the heart and the tongue mount upon reflecting. And Allaah is the one in whom we seek assistance.

It is reported that Jibreel used to meet with the Prophet (sallallaahu alaihi wasallam) during each night of Ramadaan and they would study the Qur'aan together. [4] So if making thikr (remembrance of Allaah) were better than the Qur'aan or equal to it (on these nights), they would have done that all the time or at certain times along with constantly gathering for that occasion.

Thus, this hadeeth illustrates the precedence of studying the Qur'aan during Ramadaan and gathering together for that occasion as well as turning towards one who is more prominent in the memorization of it.

A Muslim must be conscious of this bounty and acknowledge its magnitude. For indeed, many people are prevented from fasting, either because they die before they reach it or



because they are not capable of observing it or because they oppose and turn away from it. Thus, the one who fasts must give praise to his Lord for this bounty and should welcome this month with the joy and delight that a magnificent time of the year out of all the occasions for performing obedience is welcomed. He should exert himself deeply in doing good deeds. And he should invoke Allaah to grant him fasting and standing in night prayer and that He provide him with seriousness, enthusiasm, strength and energy in that month. And that He awaken him from heedless oversleeping so that he may take advantage of these virtuous times of good.

It is unfortunate to find that many people do not know the value of this virtuous occasion, nor do they consider it to be sacred. So the month of Ramadaan no longer becomes a significant time for obedience, worship, reciting the Qur'aan, giving in charity and making remembrance of Allaah. Rather, to some people it becomes a significant time for them to diversify their foods and drinks and to prepare different types of meals before the month begins. Some other people do not know Ramadaan except as a month of sleeplessness and constant recurring gatherings, while sleeping by day. This is to the point that some among them sleep past the time of the obligatory prayers, thus not praying them in congregation or in their proper times. Other people do not know Ramadaan except as a significant time for conducting worldly affairs, not as a significant time for conducting affairs for the Hereafter. Thus, they work busily in it, buying and selling, and they stay in the market areas, consequently abandoning the masjids. And when they pray with the people, they do so in such a hurried manner. This is because they find their pleasure in the market places. This is the extent that the notions and views (of Ramadaan) have been changed.

Some of the Salaf have used to say: "Indeed Allaah, the Most High, has made the month of Ramadaan as a competition for His creatures, in which they may race with one another to His pleasure, by obeying Him. Thus, one group comes first and so they prosper and another group comes last and so they fail." [3]

Also, the individual does not know if this is perhaps the last Ramadaan he will ever see in his life, if he completes it. How many men, women and children have fasted with us the past year, and yet now they lie buried in the depths of the earth, depending on their good deeds. And they expected to fast many more Ramadaans. Likewise, we too shall all follow their path. Therefore, it is upon the Muslim to rejoice at this magnificent occasion for obedience. And he should not renounce it, but instead busy himself with what will benefit him and what will cause its effect to remain. For what else is it, except numbered days, which are fasted in succession and which finish rapidly.

May Allaah make us, as well as you, from among those who are foremost in attaining good deeds.

NOTES

[1] This hadeeth is reported by Ahmad and An-Nasaa'ee. See Ahmad Shaakir's checking of the Musnad (no. 7148) and Saheeh At-Targheeb wat-Tarheeb of Al-Albaanee (1490) as well as Tamaam-ul-Mannah (395)

[2] These are the words of Ibn Rajab in Lataa'if-ul-Ma'aarif: pg. 8

[3] Lataa'if-ul-Ma'aarif of Ibn Rajab: page 246

The Wisdom Behind Fasting

Author: Shaykh Muhammad Ibn Saalih Al-'Uthaimeen

Source: *Majaalis Shahr Ramadaan* [pgs. 41-43] Abridged

From the wisdom of fasting is that: It is an act of worship done for Allaah, in which the *'abd* (servant) draws closer to His Lord by abandoning the things that he loves and desires, such as food, drink and sexual intercourse. So because of this, the truthfulness of his Faith and the completeness of his servitude to Allaah become apparent, as well as his love for Allaah and his longing for what Allaah has prepared for him (of good). This is since the one who fasts does not abandon something that is beloved to him except for that which is greater to him than it (which is Allaah). When the believer knows that Allaah's contentment lies in the fasting - which is abandoning those desires that he naturally loves - he will give his Lord's contentment precedence over his desires. So he abandons his desires no matter how much he longs and yearns for them, because his delight and the tranquility of his soul lies in his abandoning all that for the sake of Allaah.

And from the wisdom behind fasting is that it is a means of attaining Taqwaa, as Allaah says: **"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, in order that you gain Taqwaa."** This is since a person who is fasting is commanded to do the obligatory duties and to avoid sinful acts. The Prophet (sallallaahu alaihi wasallam) said: **"Whoever does not abandon false speech, acting upon that (false speech) and (acts of) ignorance (i.e. sins), then Allaah has no need of him abandoning his food and drink."** [Reported by Al-Bukhaaree] So when a person is fasting, every time he desires to do a sinful act, he will remember that he is fasting and thus withhold himself from that. This is why the Prophet (sallallaahu alaihi wasallam) ordered the person who is fasting, when cursed at and abused, to say: **"I am fasting"**, cautioning him (the reviler) that a person fasting is commanded to refrain from cursing and reviling, and reminding himself that he is fasting and cannot react with cursing.

And from the wisdom behind fasting is that the heart opens to contemplation and remembrance (of Allaah). This is since fulfilling one's desires leads to heedlessness and perhaps the heart becomes hardened and blinded from the truth. This is why the Prophet (sallallaahu alaihi wasallam) advised us to eat and drink little, where he said: **"The Son of Aadam does not fill a vessel worse than his stomach."** [Reported by Ahmad, An-Nasaa'ee and Ibn Maajah]

And in Saheeh Muslim, Handhala Al-Usaidee (raa), who was one of the scribes of Allaah's Messenger, said to the Prophet (sallallaahu alaihi wasallam): **"Handhala has become a hypocrite."** So Allaah's Messenger (sallallaahu alaihi wasallam) said: **"Why is that?"** He said: **"O Messenger of Allaah, when we are with you, you remind us of the Hellfire and Paradise, as if we see them with our own eyes. But when we depart from you, we meet our wives and our children and our homes and we forget much (of what we heard from you)."** In the last part of the hadeeth, the Prophet (sallallaahu alaihi wasallam) said to him: **"But O Handhala, there is a time for this and a time for that (three times)."** Abu Sulaymaan Ad-Daraanee said: "Indeed, when the soul hungers and thirsts, the heart softens and becomes pure. And when it is fed, the heart becomes blinded."



Likewise it will be in the life of this world, since that is the time for the manifestation of the signs of worship, due to the report:

"And the scent coming from the mouth of the one fasting when he breaths out from the food (he ate previously) is more pleasant in the sight of Allaah than the smell of musk" [6]

This scent, although disliked by the people who smell it in this world will, however, be more pleasant in smell in the sight of Allaah than the scent of musk. This is because it is something that originates from the obedience to Allaah.

Ibn Hibbaan (*rahimahullaah*) said: "The sign that will mark the believer on the Day of Judgement is the brightness (of their faces) due to their ablution (wudoo') in this world, causing a distinction between them and the rest of the nations. And their mark on the Day of Judgement due to their fasting will be pleasant smelling breath, more pleasant in the sight of Allaah than the scent of musk. This is in order that they may be known amidst that group for that deed. We ask Allaah to grant us blessing on that day." [7]

And from the merits of Ramadaan is that Allaah has distinguished those who fast with a specific door from the doors of Paradise. No one more righteous than them will enter through it. Sahl Ibn Sa'ad (raa) reported that the Prophet (sallallaahu alaihi wasallam) said: **"Verily, there is a door in Paradise, which is known as Ar-Rayyaan. On the Day of Judgement, the ones who fasted will enter in through it, no one other than them will enter in through it. And when they have entered, it will close, so no one will enter through it (after them)."** [8]

And in addition to the wording: **"And whosoever enters will be given to drink. And whosoever drinks will never feel thirsty again."** [9]

However, these merits will not be attained except by the one who fasts with sincerity by abstaining from food, drink, intercourse, abstaining from hearing the unlawful, looking towards the prohibited and earning from unlawful means. Thus his body limbs must fast and abstain from sinful acts. His tongue must fast and abstain from lying, foul speech and false swearing. This is the legislated fast, the result of which will be great reward. And if this is not so, then the Prophet (sallallaahu alaihi wasallam) has said: **"Whosoever does not abandon false speech and acting upon it, then Allaah has no need for him to abandon his food and drink."** [10]

And Abu Hurairah (raa) reported that the Messenger of Allaah (sallallaahu alaihi wasallam) said: **"Perhaps, all that one who fasts will get from his fast is hunger and thirst. And perhaps all that one who stands at night in prayer will get from his standing is sleeplessness."** [11]

Footnotes:

[1] Al-Bukhaaree (4/103) and Muslim (1151)

[2] Surat-uz-Zumar: 15

[3] Tafseer Ibn Katheer (7/80)

[4] Surah Yoonus: 85

[5] This wording is found in the hadeeth of Muslim (Book of Fasting: 163)

[6] Reported by Ibn Hibbaan and Ahmad

[7] See Saheeh Ibn Hibbaan (8/211)

[8] Al-Bukhaaree (4/111) and Muslim (1152)

[9] This increase to the hadeeth is found in the Saheeh of Ibn Khuzaimah (no. 1903)

[10] Al-Bukhaaree (10/473)

[11] Reported by Ahmad, Ibn Hibbaan and others with an authentic chain of narration

Some of the Merits of Ramadaan

Author: Shaykh 'Abdullaah Ibn Saalih Fawzaan

Source: *Ahaadeeth As-Siyaam: Ahkaam wa Adaab* (pg. 27-29)

Abu Hurairah (raa) reported that the Messenger of Allaah (sallallaahu alaihi wasallam) said: **"Every deed of the Son of Aadam will be rewarded ten to seven hundred times its worth. Allaah, Mighty and Sublime, said: 'Except for the fast, for indeed it is for Me, and I will reward it. He leaves off his desires and his food for My sake. There are two times of joy for the one fasting. The time of joy when he breaks his fast and the time of joy when he meets His lord. And the scent coming from the mouth of the one fasting is more pleasant in the sight of Allaah than the smell of musk.'"** [1]

This hadeeth is proof for the virtue of fasting and the great station it possesses in the sight of Allaah. Four of its many virtues occur in this hadeeth, and they are:

1. Those who fast will receive their reward in full without any reckoning, for every good deed is rewarded ten to seven hundred times its like in worth, except for the fast. Indeed, its reward is not limited to this number, but rather Allaah will reward it with manifold its likes in worth. This is because the fast is from (the forms of) patience and Allaah has stated:

"Verily, the patient ones will be given their reward in full without any reckoning." [2]

Al-Awzaa'ee said of this (ayah): "It will neither be weighed for them nor measured, but rather it will simply be served to them as food is served." [3]

2. Indeed Allaah connected the fast to Himself in conjunctive form, above all other types of deeds. And this conjunction is enough to show its noble status. This, and Allaah knows best, is due its state of encompassing the entirety of the day. Thus, one can find that the individual fasting has neglected his desires, while his soul constantly yearns after them. This, along with its lengthened duration, is not found in anything else besides the fast, especially in the days of summer due to their length and severity in heat. The individual's abandonment of the things he desires is an act of worship, which will be rewarded. This is because the fast is a secret kept between the servant and his Lord. No one knows of it except Allaah, the most High. It is an inward (hidden) action, which cannot be seen by the creation, thus riyaa' (showing off) cannot enter into it.

3. When the one who fasts meets his Lord, he will be delighted by his fast due to what he will see in it from its abundance, good standing and his reward by having his fast accepted, which Allaah granted him in the first place.

As for his joy at the time when he breaks the fast, then it is due to the completion of the act of worship and its being free from evil and those things that have been forbidden in it. This is from the praiseworthy types of joy since it is a joy that emanates from the obedience to Allaah and the completion of the fast, due to which great reward has been promised. This is as Allaah says: **"Say: By the grace and mercy of Allaah, and by that, then rejoice."** [4]

4. The breath coming from the mouth of the one fasting is more pleasant in the sight of Allaah than the scent of musk. This beautiful smell will be for the Day of Judgement for that is the day when the rewards for deeds will be manifested. This is based on one narration of the hadeeth: **"...more pleasant in the sight of Allaah on the Day of Judgement..."** [5]



And from the wisdom behind fasting is that the person who has wealth is caused to realize the blessing of wealth that Allaah has bestowed on him, such that Allaah blessed him with food, drink and sexual intercourse. Many people are deprived of these things, so he should praise Allaah for these blessings and thank Him for granting him them. And he should remember his brother who is poor and who probably goes through the day starved and hungry. So he should be generous to him and give him charity so that he can clothe his barrenness and satisfy his hunger.

And from the wisdom behind fasting is that it trains one to curb the soul, and it gives one strength to withhold his soul by its bridle, such that one can govern it and lead it towards that which is good for it and what will make it prosper. This is because the soul commands one to do evil, except for those souls that my Lord has mercy on. So when a person undoes and lets go of his (soul's) bridle, the soul lands him into many dangers. But when he controls it and curbs it, he is able to lead it to the highest of levels and the greatest of goals.

And from the wisdom of fasting is that the soul is broken down and restricted from having pride, to the point that it humbles itself to the truth and softens itself before the creation. This is because eating, drinking and having sexual intercourse with women - all of these things bring about insolence, arrogance, vanity and pride over people and over the truth. The soul preoccupies itself with trying to obtain these things because of its need for them. So when it obtains these things, the soul feels like it has conquered what it desired and so it falls into the happiness and proudness that is condemned. And this is a cause for its destruction. Only those whom Allaah protects are saved from this.

And from the wisdom behind fasting is that the passageways of blood (in the body) become narrow due to hunger and thirst, so therefore the passageways of the Devil in the human body also become narrower. This is since the Devil flows through the son of Adam like the flowing of blood, as is authentically recorded in the two Saheeh collections. So by fasting, the whisperings of the Devil are subdued and the strength of one's desires and anger are subjugated. This is why the Prophet (sallallahu alaihi wasallam) said: **"O young men! Whoever amongst you can afford it, should get married, for it is the best means for lowering one's gaze and the best way of keeping (one's) private parts chaste. But whoever is not able to marry, then let him fast, for it has protection."**

And from the wisdom behind fasting are the health benefits that come as a result of it, which are attained by in-taking little food, allowing the digestive system to rest for a specified time, which lets excess wastes and excrements that are harmful to the body be discharged.

So how great and profound is the wisdom of Allaah, and how beneficial are His commandments to His creatures!

O Allaah, give us comprehension of Your Religion and allow us to understand the inner secrets of Your commandments. Rectify for us the affairs of our Religion and our worldly life. And forgive us and our parents and all the Muslims, by Your mercy, O Most Merciful. And may the peace and blessings of Allaah be on Muhammad (saws) and on his family and all his Companions.

Advice for Ramadaan

Taken from:- www.spubs.com Article ID : IBD090002

In Ramadaan Paradise opens its doors, Hell closes its and Satans are chained

Arfajah said "We were with `Utbah ibn Farqad while he was discussing Ramadaan. A companion of the Prophet entered upon the scene. When `Utbah saw him, he became shy and stopped talking. The man [the companion] spoke about Ramadaan, saying "I heard the Messenger of Allaah say during Ramadaan: **"The gates of Hell are closed, the gates of Paradise are opened, and the devils are in chains. An angel calls out : 'O you who intend to do good deeds, have glad tidings. O you who intend to do evil, refrain, until Ramadaan is completed.** [Ahmad and an-Nasa'i]

Fasting in Ramadaan; a shield from Hell

The Messenger of Allaah, (sallallaahu alayhi wasallam), said : **"When Allaah created Paradise and Hell-fire, He sent Jibreel [Gabriel] to Paradise, saying: Look at it and at what I have prepared therein for its inhabitants.** The Prophet (sallallaahu alayhi wasallam) said: **So he came to it and looked at it and at what Allaah had prepared therein for its inhabitants.** The Prophet (sallallaahu alayhi wasallam) said: **So he returned to Him and said: By your glory, no one hears of it without entering it. So He ordered that it be encompassed by forms of hardship, and He said: Return to it and look at what I have prepared therein for its inhabitants.** The Prophet (sallallaahu alayhi wasallam) said: **So he returned to it and found that it was encompassed by forms of hardship. Then he returned to Him and said: By Your glory, I fear that no one will enter it. He said: Go to Hell-fire and look at it and what I have prepared therein for its inhabitants, and he found that it was in layers, one above the other. Then he returned to Him and said: By Your glory, no one who hears of it will enter it. So He ordered that it be encompassed by lusts [or desires]. Then He said: Return to it. And he returned to it and said: By Your glory, I am frightened that no one will escape from entering it.** [at-Tirmithi and al-Hakim among others].

Therefore, when you know, O Dear Sister, that fasting subdues the desires and reduces their severity, and that it is these desires and lusts that lead to Hell Fire, then you will see how fasting comes between a fasting person and Hell Fire and you will rush to fast in Ramadaan and after Ramadaan in the best possible way.



Al-Qur'aan rather talks about the reward of fasting and there are verses which general meaning infers that those who obey Allaah will be saved from Hell, and fasting is a form of obeying Allaah. We will leave the verses that talk about the reward to the section related to Paradise. However, the Ahadith of our beloved Prophet Mohammad, (sallallaahu alayhi wasallam), are clear in this regard;

Abu Said al-Khudri reported that the Messenger of Allaah, (sallallaahu alayhi wasallam), said: **"No servant fasts on a day in the path of Allaah except that Allaah removes the Hell Fire seventy years further away from his face."** [Bukhari and Muslim]

Abu Sa`eed al-Khudri relates that the Messenger of Allaah (sallallaahu alayhi wasallam) said : **"Fasting is a shield with which a servant protects himself from the Fire"** [Ahmad, Sahih]

`Uthman Ibn Abil-`Aas relates that the Messenger of Allaah (sallallaahu alayhi wasallam) said : **"Whoever fasts a day in the way of Allaah, Allaah places between him and the Fire a trench like that between heavens and the earth"**. [at-Tirmithi and at-Tabarani, sahih]

Abu Hurairah narrated that Allaah's Messenger, (sallallaahu alayhi wasallam), said : **"When the month of Ramadaan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."** [Bukhari]

The Messenger of Allaah, (sallallaahu alayhi wasallam) said : **"When it is the first night of Ramadaan the evil devils are chained. The gates of Fire are locked- not a single gate is opened, and the gates of Paradise are opened- not a single gate is locked, and a caller calls out : 'O seeker of good come forward, and O seeker of evil withhold, and there are many whom Allaah frees from the Fire - and that is every night."** [at-Tirmithi, Ibn Majah, and Ibn Khuzaimah : Hasan]

Abu Hurairah reported that the Prophet, (sallallaahu alayhi wasallam), climbed upon the mimbar (pulpit) and said: **"Aameen [O Allaah grant it], aameen, aameen"**. So it was said, "O Messenger of Allaah, you climbed upon the mimbar and said : "aameen, aameen, aameen"? So he said : **"Jibraa'eel, `alaihi assalam, came to me and said, 'Whoever reaches the month of Ramadaan and does not have [his sins] forgiven and so enters Fire, then may Allaah distance him, say aameen"**. So I said "aameen". [Ibn Khuzaimah, Ahmad and al-Baihaqi : Sahih]

Jabir, (radhiya Allaahu `anhu) relates that the Messenger of Allaah, (sallallaahu alayhi wasallam) said : **"In every day and every night, during the month of Ramadaan, there are people to whom Allaah grants freedom from the Fire, and there is for every Muslim a supplication which he can make and will be granted"**. [al-Bazaar, Ahmad and Ibn Majah; Sahih]

In the famous hadith of Mu`ath ... I said O Messenger of Allaah, tell me of an act which will take me into Paradise and keep me away from Hell-Fire. He said: **you have asked me about a major matter, yet it easy for him for whom Allaah Almighty makes it easy. You should ..., You should fast in Ramadaan** Then he (the Prophet) said : **shall I not show you the gates of goodness ? Fasting is a shield ...**[at-Tirmithi]

We pray to Allaah to make for us this Ramadaan a shield from Hell Fire.