

Yâ eyyuhâllezîne âmenû kutibe aleykumus siyâmu kemâ kutibe allellezîne min kablikum leallekum tettekûn(tettekûne) Sadaqallahulazim. Allah Most High says: "O you who believe, fasting is prescribed to you, as it was prescribed to those before you, that you may learn patience". (Surah Baqarah, 183)

Today is the best day of the week, it is Friday and tonight inshallah we will be delivered to the best of the months, the month of Ramadan. This is the month when the Quran began to be revealed to Resulallah. In the verse Allah-u Taala is directly addressing the believers, not through the Prophet. He says "Ya Eyyuhel lezine Amenu- O you who believe" When Allah-u Ta'ala directly addresses us, we are compelled to listen and follow His commands with every part of our being, much like when He asked us "Am I not your Lord" before creation. In honor of the month of Ramadan Allah-u Taala prescribed for us a transforming spiritual practice from His Divine Pharmacy, which is called siyam, fasting as He prescribed it to other believers before us .

Prophet Adam, Prophet Abraham, Prophet Solomon reportedly fasted three days every month. Prophet David's fasting was fasting one day and not fasting the next, which is known as the "fast of David." The people of Nineveh, advised by Prophet Jonah to prevent the disaster, fasted for relief from their great trouble and suffering. Prophet Yahya, John the Baptist is said to have emphasized the importance of fasting as a form of devotion and repentance to Israelites. Both Prophet Zechariah and Hz. Meryem, the mother of Jesus, are noted for having practiced fasting through silence. Prophet Moses engaged in an extended fast, abstaining for a period of forty days. The forty-day fast observed by Jesus, peace be upon him, is recognized as part of the traditions of fasting that existed before the advent of Islam. All the religious texts and traditions highlight the significance of fasting in the context of spiritual preparation and reflection.

According to the hadith of Resulallah "When Ramadan enters, the gates of Paradise are opened, the gates of Hellfire are closed and the devils are chained." So Fasting is like a shield from Hellfire. As the shields protect us in the battlefield, fasting protects us from the delusions of Seyan-i Lain who tries to creep into us through our faculties when they are opened unconsciously.. This life is a battlefield and we need protection from the temptations of Seytan-i Lain and fasting is providing such a protection.

Allah-u Ta'ala promises that many believers who are fasting will be freed from the hell fire and will be destined for paradise during the month of Ramadan. That is the meaning of the gates of Paradise will be open starting from day one until the end. The promise continues as the believing servants of Allah will not be destined for the hell fire as the gates will be locked, because their likelihood to be destined for hell will be diminished with fasting

We must understand that every prescription of Islam has an outward meaning and a deeper inner meaning. The outer meaning of fasting is to give up eating, drinking and sexual intimacy between dawn and sunset. In reality, fasting is not only practiced by abstention from food and drink and sexual intimacy but it is practiced by all of our faculties. Fasting with the whole of the physical being is a sign of faith.

Resulallah said **“Fasting is half of patience and patience is half of faith”**. Fasting is one fourth of faith in which there is no hypocrisy, there is voluntary deprivation of oneself from the pleasures of this world. One should fast with the tongue, with the ears, with eyes, with the hands in short with the whole physical being. The tongue should be kept from lying, gossiping, slander, and the ears should stop listening to these heedless conversations. The eye should be kept from what is forbidden, viewing the world in the usual unconscious manner. The ego should be kept from its usual ambition, lust, anger and arrogance.

Resulallah said :”The one who fasts becomes beautified by the attributes of Allah” Inshallah fasting will purify our hearts from the concerns of this world: ambition, envy, miserliness, and so many other evil qualities. Fasting will open the door of heedfulness and contemplation and cures the ills of impatience and unthankfulness. While fasting keeps our body hungry, it feeds our hearts with His divine light when we show patience for the sake of Allah and wipes the dirt from the mirror of our souls where the secrets of Allah reflect and are shared with us

Fasting is for the believing servants of Allah. Allah has rendered fasting obligatory for human beings, not for animals. How can we claim that the ones who do not eat and drink the whole day but break the hearts of people, with what they say, who cannot control their tongues, are really fasting? Breaking hearts, causing pain, destroying are not the qualities of human beings but the qualities of animal-self.

Fasting is a form of personal worship that is practiced solely for the sake of Allah. Unlike the five daily prayers, paying zakat, or performing the pilgrimage of hajj, fasting is a hidden act of worship, visible only to Allah. It is hidden from anyone else except Allah-hu ta'ala. This is because fasting involves abstaining from actions, rather than performing them. Allah has concealed the practice of fasting to ensure that its sincerity remains pure and untainted. Allah-u Ta'ala has stated that He Himself will provide the reward for fasting. Although He is the provider of all rewards, this specific emphasis signifies that if Allah decides to grant a reward for fasting, there is no power that can revoke it. Even the sins one may have accumulated cannot diminish the reward of fasting. Fasting is such a special form of worship that it is accepted even when it is done while sleeping

Inshallah Ramadan will unite us not only around iftar tables for fast breaking and at nights performing taraweeh prayers but throughout the month and the year. The blessings of Ramadan are endless. Every good action is rewarded abundantly. Resulallah said "Whoever provides food for a fasting person to break his fast with, then for him is the same reward as the fasting person's, without anything being diminished from the reward of the fasting person." Inshallah we will hear every night during Ramadan the call of our Lord: **“Ask for something from Me so that I may give it to you. Repent, so that I may readily forgive you. Wish for My Mercy so that I will cover you with My Mercy!”** Ramadan Mubarak. May we have the opportunity to reshape our lives, break our habits, may Ramadan bring peace and salvation to our brothers and sisters who are suffering all around the world.

All the religious obligations ordained by ALLah-u Taala is a specific prescription from His Divine pharmacy to transform our coarse being into a refined one and reshape our lives as “esref-u mahluk as his best creation ahsan-al taqwim. Among all the prescriptions Allah-u taala offered, perhaps fasting is the most transformative one. It offers us an opportunity to reshape our lives, and redefine ourselves. We do not want to spend our days fasting and get nothing but hunger and thirst, and we do not want to spend our nights praying and get nothing from our prayers but sleepless nights. We do want to redefine ourselves and start our lives with a better focus, with a purpose/ Connect every action to a higher purpose in our lives. Reshaping our lives starts with the determination to change. For us, change means changing our ways and aligning our paths in the direction of siratel mustakim

Fasting is special, no one knows that a believer is fasting other than Allah-u Taala. It is a very personal practice that cannot be done for anyone else. Fasting does not have any aspect which is visible as a form of worship. All the other forms of worship can be observed and monitored by others. Fasting is different, no one windows if you are fasting. only Allah knows who is fasting and who is not.

Because it is such a personal worship that can only be done for the sake of Allah, it is also hidden from anyone else expect ALLah-u taala. It is not visible like 5 times daily prayers or paying zakat or going to hajj. The reason for this is that fasting is not about doing, but it is about not doing but it is about abandoning. It is abandoning not only what is unlawful but also some of what is lawful. Allah-u Taala hides the practice of fasting from everyone so that the sincerity of the practice is not contaminated. Allah-u Ta'ala says I will give the reward of fasting myself. While He is the giver of all the rewards, the meaning of this particular emphasis is that if Allah chose to give a reward to someone there is no force that

can take it away. Not even the sins that were accumulated will have the power to erase the reward of fasting.

Fasting is such a special form of worship, even when it is done while sleeping it is accepted.

Fasting is abandon what is lawful as much as we abandoned what is not lawful.

fasting is prescribed to us as it was prescribed to those before us. In the verse Allah-u Taala is directly addressing the believers, not through Resulallah. This is similar to His address that we have heard before the creation when He said “Am I not Lord”?. He is addressing us with the greatest praise as mumin - O you who believe” and offering us the practice of siyam, fasting as it was offered to those before us.

All the religious obligations ordained by ALLah-u Taala is a specific prescription from His Divine pharmacy to transform our coarse being into a refined one and reshape our lives as “esref-u mahluk as his best creation ahsan-al taqwim. Among all the prescriptions Allah-u taala offered, perhaps fasting is the most transformative

Let's feel the joy of Ramadan with these beautiful traditions of Resulallah who said: **Every night during Ramadan, Allah Most High calls thrice to the believers: “Ask for something from Me so that I may give to you. Repent, so that I may readily forgive you. Wish for My Mercy so that I will cover you with My Mercy!”**

In another hadith: “All the doors of Heaven and Paradise open on the first night of Ramadan, and stay open until the last night.

“Whoever feeds someone who is fasting during Ramadan will be refreshed from the fountain of Kawthar on the Day of Judgment, and throughout eternity he will not thirst.” "If a person gives iftar to a fasting person in this month, his sins will be forgiven. And he will be given

as many rewards as has that fasting person, even if they are poor and cannot offer more than a date or a glass of milk, or a glass of water"

“For each prostration of the Muslims who pray during the nights of Ramadan, Allah registers seventeen hundred rewards.

“Paradise is decorated every year in honor of the month of Ramadan.” So let’s decorate our hearts and our homes for the honor of Ramadan and turn them into a garden of paradise.

The hadith stating, "When Ramadan enters, the gates of Paradise are opened, the gates of Hellfire are closed, and the devils are chained," as narrated by Al-Bukhari and Muslim, conveys the spiritual significance and the transformative potential of the month of Ramadan. Fasting during Ramadan acts as a shield, protecting believers from the temptations and illusory deceptions of Satan, who seeks to lead people astray. Just as a shield protects in battle, fasting offers spiritual defense against harmful influences.

The opening of Paradise's gates signifies the increased opportunity for forgiveness and blessings, encouraging believers to strive toward righteous deeds and spiritual growth during this holy month. Conversely, the closing of Hellfire's gates implies a decreased likelihood of falling into sin, as the malevolent forces are restrained.

The month of Ramadan is thus seen as a time when many believers will be freed from the threat of hell and instead destined for paradise, as the gates of paradise remain open from day one until the end. It emphasizes the boundless mercy and forgiveness available to the faithful who earnestly engage in fasting and worship, reaffirming the promise that those who truly believe and adhere to their faith will not be destined for hell, as the gates will be securely locked against them.

Yurdaer Al Latif Al Jerrahi