

حكم الصيام

The Wisdoms of Fasting

من مجالس شهر رمضان للشيخ محمد بن صالح العثيمين رحمه الله:

المجلس التاسع

From the sittings in the month of Ramadan by Sh. Muhammad ibn

Salih al-Uthaymeen [May Allah have mercy on him]:

The Ninth Sitting

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إن الحمد لله، نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا، ومن سيئات أعمالنا من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدًا عبده ورسوله

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾

[آل عمران: ١٠٢]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ [النساء: ١]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾

[الأحزاب: ٧٠-٧١]

أما بعد: فإن أصدق الحديث كتاب الله، وخير الهدي هدي محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار

عِبَادَ اللَّهِ: اعْلَمُوا رَحْمَتَ اللَّهِ أَنَّ اللَّهَ سَبْحَانَهُ لَهُ الْحُكْمُ التَّامُّ وَالْحِكْمَةُ
الْبَالِغَةُ فِيمَا خَلَقَهُ وَفِيمَا شَرَعَهُ، فَهُوَ الْحَكِيمُ فِي خَلْقِهِ وَفِي شَرْعِهِ، لَمْ يَخْلُقْ
عِبَادَهُ لِعِبَادَةٍ، وَلَمْ يَتْرِكْهُمْ سُدىً، وَلَمْ يَشْرَعْ لَهُمُ الشَّرَائِعَ عَبَثًا، بَلْ خَلَقَهُمْ
لِأَمْرٍ عَظِيمٍ، وَهَيَّأَهُمْ لِخُطْبِ جَسِيمٍ، وَبَيَّنَّ لَهُمُ الصِّرَاطَ الْمُسْتَقِيمَ، وَشَرَعَ
لَهُمُ الشَّرَائِعَ يَزِيدَادُ بِهَا إِيمَانَهُمْ، وَتَكْمُلُ بِهَا عِبَادَتُهُمْ، فَمَا مِنْ عِبَادَةٍ شَرَعَهَا
اللَّهُ لِعِبَادِهِ إِلَّا لِحِكْمَةٍ بَالِغَةٍ، عَلِمَهَا مَنْ عَلِمَهَا وَجَهِلَهَا مَنْ جَهِلَهَا، وَلَيْسَ
جَهْلُنَا بِحِكْمَةٍ شَيْءٍ مِنَ الْعِبَادَاتِ دَلِيلًا عَلَى أَنَّهُ لَا حِكْمَةَ لَهَا، بَلْ هُوَ دَلِيلٌ
عَلَى عَجْزِنَا وَقُصُورِنَا عَنِ إِدْرَاكِ حِكْمَةِ اللَّهِ سَبْحَانَهُ لِقَوْلِهِ تَعَالَى: {وَمَا
أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا} [الإِسْرَاءُ: ٨٥]

O' Slaves of Allah! Know - may Allah have mercy on you - that Allah, the Glorified, has complete authority and perfect wisdom in what He has created and legislated. He is the Wise in His creation and His legislation. He has not created His slaves in vain or left them without a purpose. He has not legislated for them the legislations in vain. Instead, He created them and intended for them a tremendous matter and clarified for them the straight path. He legislated upon them the legislations so that they may increase their faith and complete their acts of worship. There is no act of worship that Allah legislates except that there is perfect wisdom behind it; it is known by those who know it and unknown to those who do not know it. Our ignorance of the wisdom behind certain

acts of worship does not mean that there is no wisdom within them. Rather, it is evidence of our inability and failure to comprehend Allah's wisdom. This is based on Allah's statement:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۝

And you [i.e., mankind] have not been given of knowledge except a little. [al-Isra: 85]

وقد شرع الله العبادات ونظم المعاملات ابتلاءً وامتحاناً لعباده ليتبين بذلك من كان عبداً لمولاه ممن كان عبداً لهواه، فمن تقبل هذه الشرائع وتلك النظم بصدور منشرج ونفس مطمئنة فهو عبداً لمولاه، راضٍ بشريعته، مُقدِّمٌ لطاعة ربه على هوى نفسه، ومن كان لا يقبل من العبادات، ولا يتبع من النظم إلا ما ناسب رغبته ووافق مراده فهو عبداً لهواه، ساخطٌ لشريعة الله، مُعرضٌ عن طاعة ربه، جعل هواه متبوعاً لا تابعاً، وأراد أن يكون شرع الله تابعاً لرغبته مع قصور علمه وقلّة حكمته قال الله تعالى: {وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ} [المؤمنون: ٧١]

Indeed, Allah has legislated acts of worship and arranged transactions between His slaves as a trial and a test to distinguish between those who are sincere and truthful in worshipping Allah from those who worship their desires. Therefore, whoever acknowledges these legislations with an open heart and a tranquil soul is indeed a worshiper of his Lord, pleased with His legislations, and has prioritized obeying his Lord over his whims and desires. As for the one who does not turn to the worship of his Lord and only adheres to the legislation that suits his desires, such an individual worships his desires, dislikes Allah's legislation, and turns away from being obedient to his Lord. This individual made his desires to be followed instead of making them that which follows and has made the legislation of Allah to follow his desires despite his deficiency in knowledge and wisdom. Allah, the Most High, said:

وَلَوْ أَتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ بَلْ
أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُّعْرِضُونَ

**And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Rather, We have brought them their reminder, but they turn away from their reminder.
[al-Mu'minun: 71]**

ومن حكمة الله سبحانه أن جعل العباداتِ مُتنوّعةً ليتمحّصَ القُبولُ والرّضى، وليمحصّ الله الذين آمنوا. فإنّ من الناس من قد يرضى بنوعٍ من العباداتِ ويلتزم به، ويسخّطُ نوعاً آخر ويفرّطُ فيه فجعل الله من العباداتِ ما يتعلّقُ بعملِ البدنِ كالصلاةِ، ومنها ما يتعلّقُ ببذلِ المالِ المحبوبِ إلى النفسِ كالزكاةِ، ومنها ما يتعلّقُ بعملِ البدنِ وبذلِ المالِ جميعاً كالحجِّ والجهادِ، ومنها ما يتعلّقُ بكفِّ النَّفسِ عن محبوباتها ومُشْتَهياتها كالصيامِ. فإذا قام العبد بهذه العباداتِ المتنوعة وأكملها على الوجهِ المطلوبِ منه دون سخطٍ أو تفريطٍ فتعب وعمل وبذل ما كان محبوباً إليه وكفّ عما تشتهيه نفسه طاعةً لربّه وامتنالاً لأمره ورضاً بشرعه كان ذلك دليلاً على كمالِ عبوديته وتمامِ انقياده ومحبّته لربّه وتعظيمه له فتحقّق فيهِ وصفُ العبوديّةِ لله ربّ العالمين

From Allah's wisdom is that He has legislated different kinds of worship for us to accept with pleasure and as a purification for the believers. From amongst the people, some are pleased with specific acts of worship, and thus they stick to them, while they may not be as pleased with other acts of worship and, therefore, neglect them. Allah has made certain acts of worship related to our limbs, such as the prayer. In contrast, other acts of worship relate to our wealth, such as charity, while other acts of worship combine the two, such as Hajj and Jihad. Other acts of worship

relate to restraining the soul from its desires and lusts, such as fasting. When the slave establishes these acts of worship and completes them in a manner required from him without displeasure or neglecting them while exerting himself, working diligently, sacrificing what is precious to him, and restraining himself from that which his soul desires out of obedience to his Lord, and adhering to Allah's commandments while being pleased with His legislation, this is a proof of the completeness of his servitude to his Lord and his total submission to Allah's Will. It also demonstrates his love and reverence for his Lord. As a result, he deserves to be described as one with servitude for Allah, the Lord of all the worlds.

إذا تبينَ ذلكَ فإنَّ للصيامِ حِكْمًا كثيرةً استوجبتُ أنْ يكونَ فريضةً من فرائضِ الإسلامِ وركناً من أركانه. فمن حَكَمَ الصيامَ أَنَّهُ عِبَادَةٌ لِلَّهِ تَعَالَى يَتَقَرَّبُ الْعَبْدُ فِيهَا إِلَى رَبِّهِ بِتَرْكِ مَحْبُوبَاتِهِ وَمُشْتَهَاتِهِ مِنْ طَعَامٍ وَشَرَابٍ وَنِكَاحٍ، فَيُظْهِرُ بِذَلِكَ صِدْقَ إِيمَانِهِ وَكَمَالَ عِبُودِيَّتِهِ لِلَّهِ وَقُوَّةَ مَحَبَّتِهِ لَهُ وَرَجَائِهِ مَا عِنْدَهُ. فَإِنَّ الْإِنْسَانَ لَا يَتْرُكُ مَحْبُوبًا لَهُ إِلَّا لِمَا هُوَ أَعْظَمُ عِنْدَهُ مِنْهُ. وَمَا عَلِمَ الْمُؤْمِنُ أَنْ رَضَا اللَّهُ فِي الصَّيَامِ بِتَرْكِ شَهْوَاتِهِ الْمَجْبُولِ عَلَى مَحَبَّتِهَا قَدَّمَ رَضَا مَوْلَاهُ عَلَى هَوَاهُ فَتَرَكَهَا أَشَدَّ مَا يَكُونُ شَوْقًا إِلَيْهَا لِأَنَّ لَذَّةَ وَرَاحَةَ نَفْسِهِ فِي تَرْكِ ذَلِكَ لِلَّهِ عَزَّ وَجَلَّ، وَلِذَلِكَ كَانَ كَثِيرًا مِنَ الْمُؤْمِنِينَ

لو ضُربَ أو حُبِسَ على أن يُفطِرَ يوماً من رمضانَ بدونِ عُدْرٍ لم يُفطِرْ.
وهذه الحكمةُ من أبلغِ حِكَمِ الصيامِ وأعظَمِها

Once that is clear, we realize that fasting has several pearls of wisdom, which makes it worthy of being one of the obligations and pillars of Islam. From the wisdom of fasting is that it is an act of worship for Allah, the Most High, in which the slave seeks closeness to his Lord by leaving off those things which are beloved to him, such as food, drink, and sexual intercourse. By doing this, the truthfulness of his faith becomes apparent, along with his complete servitude to Allah and the strength of his love and hope in Allah. This is because the human being will not leave something that he loves except for that which is loftier to him. When the believer knows that the pleasure of his Lord is in fasting, by abstaining from those things that he naturally loves and desires and giving preference to the pleasure of his Lord over his pleasure, he leaves off those things despite his love for them because the delight, joy, and tranquility of his heart are found in leaving those things for the sake of Allah, the Almighty. For this reason, many believers, if they were imprisoned and tortured to break their fast for a single day in Ramadan without a legislated excuse, they would not do so. This wisdom is the greatest of all the wisdom behind fasting.

ومن حِكْمِ الصيام أنه سببٌ للتَّقْوَى كما قال سبحانه وتعالى: {يَأْتِيهَا
الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ} [البقرة: ١٨٣]. فَإِنَّ الصَّائِمَ مَأْمُورٌ بِفِعْلِ الطَّاعَاتِ وَاجْتِنَابِ
المعاصي كما قال النبيُّ صلى الله عليه وسلم: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ
وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشْرَابَهُ»، رواه
البخاري. وإذا كان الصائمُ متلبساً بالصيام فإنه كلما همَّ بمعصية تَذَكَّرَ
أنَّهُ صائمٌ فامتنعَ عنها. ولهذا أمرَ النبيُّ صلى الله عليه وسلم الصائمَ أنْ
يقولَ مَنْ سَابَّهُ أو شَاتَمَهُ: إني امرؤٌ صائمٌ، تَنبِيهاً له على أنْ الصائمَ مَأْمُورٌ
بالإمساك عن السَّبِّ والشَّتْمِ، وتذكيراً لنفسه بأنه متلبسٌ بالصيام فيمتنعُ
عن المُقَابَلَةِ بالسبِّ والشتم

From the wisdom of fasting is that it is a means of attaining piety.
As Allah, the Most High, said:

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ

**O you who believe, fasting is prescribed on you as it was
prescribed on those before you so that you may attain piety.
[al-Baqarah: 183]**

The fasting person is commanded to do acts of obedience and
abstain from sins. As the Prophet ﷺ said:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ
طَعَامَهُ وَشَرَابَهُ

Whoever does not give up false speech and acting in accordance to that, and does not abandon foolishness, Allah does not need his leaving of food and drink. [al-Bukhari]

The fasting person, whenever he intends to sin and then remembers that he is fasting, he stops himself from sinning. This is the reason why the Prophet ﷺ commanded the one who is fasting to say to the one who insults him or quarrels with him: **“I am fasting”** to remind him that the fasting person is prohibited from cursing and insulting and to remind himself that he is fasting to abstain from taking revenge by cursing and insulting.

وَمَنْ حَكَمَ الصِّيَامِ أَنْ الْقَلْبُ يَتَخَلَّى لِلْفِكْرِ وَالذِّكْرِ، لِأَنَّ تَنَاوُلَ الشَّهَوَاتِ
يَسْتَوْجِبُ الْغَفْلَةَ وَرُبَّمَا يُقْسِي الْقَلْبَ وَيُعْمَى عَنِ الْحَقِّ، وَلِذَلِكَ أُرْشِدَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى التَّخْفِيفِ مِنَ الطَّعَامِ وَالشَّرَابِ، فَقَالَ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مَلَأَ ابْنُ آدَمَ وَعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ
لُقِيمَاتٌ يُقْمَنُ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ فَثَلْثُ لُطْعَامِهِ وَثَلْثُ لَشْرَابِهِ
وَثَلْثُ لِنَفْسِهِ» رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ

وفي صحيح مُسَلِّمٍ أَنَّ حَنْظَلَةَ الْأُسَيْدِيِّ - وَكَانَ مِنْ كِتَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَافِقٌ حَنْظَلَةٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَمَا ذَاكَ؟» قَالَ: يَا رَسُولَ اللَّهِ نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّ رَأْيِي عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافِسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتِ فَنَسِينَا كَثِيرًا... الْحَدِيثُ؛ وَفِيهِ: «وَلَكِنْ يَا حَنْظَلَةُ سَاعَةٌ وَسَاعَةٌ» ثَلَاثَ مَرَاتٍ

وقال أبو سليمان الداراني: إن النفس إذا جاعت وعطِشت صفا القلب ورَقَّ وإذا شبعَت عمي القلب

From the wisdom of fasting is that the heart becomes occupied with contemplation and the remembrance of Allah. This is because fulfilling one's desires necessitates negligence of the heart and causes the heart to become hardened and blinded from the truth. This is the reason why the Prophet ﷺ directed us to lessen our eating and drinking as he ﷺ said:

مَا مَلَأَ ابْنُ آدَمَ وَعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ لُقَيْمَاتٌ يُقْمَنُ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ فَثُلُثٌ لَطْعَامِهِ وَثُلُثٌ لَشْرَابِهِ وَثُلُثٌ لِنَفْسِهِ

The son of Adam fills no vessel worse than his stomach. It is sufficient for him to eat a few mouthfuls to keep his spine straight. But if he must fill it, then one-third for food, one-

third for drink, and one-third for air. [Ahmad, an-Nasa'i, Ibn Majah]

It is narrated in Sahih Muslim that Handhalah Al-Usayidi, one of the scribes of the Prophet ﷺ, said to the Prophet: **“Verily Handhalah has become a hypocrite.”** So the Prophet ﷺ said to him: **“What is this that you are saying?”** He said: **“O Messenger of Allah, we would be with you, and you would remind us of the Hellfire and Paradise to the point that we would feel like we can see them with our eyes. But once we leave you and begin to mix with our wives, children, and families, we forget much.”** The Prophet ﷺ mentioned in the same hadith: **“However, O Handhalah, there is a time [for worldly affairs] and a time [for worship]”** (three times).

Abu Sulayman al-Darani said: **When the soul starves and feels thirsty, the heart becomes pure, clean, and soft, but when it is full, the heart becomes blind.**

ومن حِكْمِ الصِّيَامِ أَنَّ الْغَنِيَّ يَعْرِفُ بِهِ قَدْرَ نِعْمَةِ اللَّهِ عَلَيْهِ بِالْغِنَى حَيْثُ
أَنْعَمَ اللَّهُ تَعَالَى عَلَيْهِ بِالطَّعَامِ وَالشَّرَابِ وَالنِّكَاحِ وَقَدْ حُرِّمَهَا كَثِيرٌ مِنْ
الْخُلُقِ فَيَحْمَدُ اللَّهَ عَلَى هَذِهِ النِّعْمَةِ وَيَشْكُرُهُ عَلَى هَذَا التَّيْسِيرِ، وَيَذْكُرُ
بِذَلِكَ أَخَاهُ الْفَقِيرَ الَّذِي رَبَّاهُ يَبِيتُ طَاوِيئاً جَائِعاً فَيَجُودُ عَلَيْهِ بِالصَّدَقَةِ

يَكْسُو بِهَا عَوْرَتَهُ وَيَسُدُّ بِهَا جَوْعَتَهُ. وَلِذَلِكَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَجْوَدَ النَّاسِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيْلُ
فِيُدَارِسُهُ الْقُرْآنَ

From the wisdom of fasting is that the wealthy will recognize Allah's bounties upon them as Allah blessed them with food, drink, and marriage, bounties that many from amongst the creation have been deprived of. As a result, the rich person will be grateful to Allah for these bounties and thank Him for their ease while remembering his poor brother who possibly spends the whole night starving and hungry, so he will be generous towards him and give him charity by which he can clothe his nakedness and nourish his hunger. The Prophet ﷺ was the most generous person, but he used to be more generous in the month of Ramadan when Jibril would come and review the Qur'an with him.

وَمَنْ حَكَمَ الصِّيَامَ التَّمَرُّنُ عَلَى ضَبْطِ النَّفْسِ، وَالسَّيْطَرَةُ عَلَيْهَا، وَالْقُوَّةُ عَلَى
الْإِمْسَاكِ بِزِمَامِهَا حَتَّى يَتِمَّكَنَ مِنَ التَّحَكُّمِ فِيهَا وَيَقْوِدَهَا إِلَى مَا فِيهِ خَيْرُهَا
وَسَعَادَتِهَا، فَإِنَّ النَّفْسَ أَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي، فَإِذَا أَطْلَقَ الْمَرْءُ
لِنَفْسِهِ عَنَانَهَا أَوْقَعَتْهُ فِي الْمَهَالِكِ وَإِذَا مَلَكَ أَمْرَهَا وَسَيَّطَرَ عَلَيْهَا تَمَكَّنَ مِنْ
قِيَادَتِهَا إِلَى أَعْلَى الْمَرَاتِبِ وَأَسْنَى الْمَطَالِبِ

From the wisdom of fasting is training oneself to be disciplined, exhibiting self-control, and having the strength to hold the reins of one's soul to control and guide it to that which will bring good and happiness. Indeed, the soul, by its nature, inclines to evil except for those whom our Lord protects through His mercy. So if an individual unleashes his soul without controlling it, it will cause him to perish. But if he controls and governs his soul, he can direct it to the highest ranks and utmost goals.

ومن حِجَمِ الصِّيَامِ كَسْرُ النَّفْسِ وَالْحَدُّ مِنْ كِبْرِيائِهَا حَتَّى تَخْضَعَ لِلْحَقِّ
وَتَلِينَنَّ لِلخَلْقِ، فَإِنَّ الشَّبَعَ وَالرِّيَّ وَمُبَاشِرَةَ النِّسَاءِ يَحْمِلُ كُلُّ مِنْهَا عَلَى الْأَشْرِ
وَالْبَطْرِ وَالْعُلُوِّ وَالتَّكَبُّرِ عَلَى الخَلْقِ وَعَنِ الْحَقِّ. وَذَلِكَ أَنَّ النَّفْسَ عِنْدَ
اِحْتِيَاجِهَا لِهَذِهِ الْأُمُورِ تَشْغُلُ بِتَحْصِيلِهَا فَإِذَا تَمَكَّنَتْ مِنْهَا رَأَتْ أَنَّهَا ظَفِرَتْ
بِمَطْلُوبِهَا فَيَحْصُلُ لَهَا مِنَ الْفَرَحِ الْمَذْمُومِ وَالْبَطْرِ مَا يَكُونُ سَبَباً لِهَلَاكِهَا،
وَالْمَعْصُومُ مَنْ عَصَمَهُ اللَّهُ تَعَالَى

From the wisdom of fasting is that it breaks down the soul and limits its pride until it submits to the truth and is humble to the creation. For verily, satisfaction from food, drink, and intimacy with women all lead to self-deceit, pride, and arrogance, which causes one to belittle the creation and reject the truth. That is because when an individual needs these things, he becomes busy

trying to obtain them. Then once he obtains them, he feels like he has succeeded in his mission which causes the emergence of blameworthy pride, which ultimately becomes a cause of his destruction. Indeed, the safe one is the one whom Allah saves.

ومن حَكَمِ الصِّيَامِ أَنَّ مَجَارِيَ الدَّمِ تَضِيقُ بِسَبَبِ الْجُوعِ وَالْعَطَشِ فَتَضِيقُ مَجَارِيَ الشَّيْطَانِ مِنَ الْبَدَنِ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ، كما ثبت ذلك في الصحيحين عن رسولِ الله صلى الله عليه وسلّم، فتسكُنُ بالصِّيَامِ وَسَاوِسُ الشَّيْطَانِ، وتتكسرُ سَوْرَةُ الشَّهْوَةِ وَالغَضَبِ، ولذلك قال النبي صلى الله عليه وسلّم: «يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُّ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»، متفق عليه. فجعل الصوم وجاء لشهوة النكاح وكسراً لحدتها

From the wisdom behind fasting is that the blood vessels become narrow due to hunger and thirst. As a result, the devil's passage through the body becomes narrow. This is because the devil travels through the son of Adam through the bloodstream, as it is authenticated upon the Messenger of Allah ﷺ in Sahih al-Bukhari and Sahih Muslim. Therefore, fasting diminishes the devilish

insinuations along with one's desires and anger. This is why the Prophet ﷺ said:

يا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصْرِ
وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

O young men! Whoever amongst you can marry, let him get married because it is most effective in lowering the gaze and preserving chastity. But whoever cannot afford to do so, then he should fast, for it weakens one's desires. [al-Bukhari and Muslim]. So he made fasting a means to diminish the intensity of the sexual desire for marriage [for those unable to get married].

وَمَنْ حَكَمَ الصِّيَامَ مَا يَتَرْتَّبُ عَلَيْهِ مِنَ الْفَوَائِدِ الصَّحِيَّةِ الَّتِي تَحْصُلُ بِتَقْلِيلِ
الطَّعَامِ وَإِرَاحَةِ جِهَازِ الْهَضْمِ مُدَّةٍ مَعِينَةٍ وَتَرْسُوبِ بَعْضِ الرُّطُوبَاتِ
وَالْفَضْلَاتِ الضَّارَّةِ بِالْجَسْمِ وَغَيْرِ ذَلِكَ. فَمَا أَعْظَمَ حِكْمَةَ اللَّهِ وَأَبْلَغَهَا، وَمَا
أَنْفَعَ شَرَائِعَهُ لِلخَلْقِ وَأَصْلَحَهَا

From the wisdom of fasting is the healthiness that results from fasting due to minimizing your food intake which allows your digestive system to relax for a certain period of time, and diminishes the moistness and the harmful waste materials in our body and other than that. How tremendous and perfect is our

Lord's wisdom! And how beneficial and befitting are His legislations for the creation!

اللَّهُمَّ فَفِّهْنَا فِي دِينِكَ وَأَلْهَمْنَا مَعْرِفَةَ أَسْرَارِ شَرِيعَتِكَ. وَأَصْلِحْ لَنَا شُؤُونَ دِينِنَا وَدُنْيَانَا، وَاعْفِرْ لَنَا وَلِوَالِدِينَا وَلِجَمِيعِ الْمُسْلِمِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَّى اللهُ وَسَلَّمَ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

O Allah! Give us understanding of Your religion and inspire us with the secrets of Your legislation. Rectify our religious and worldly affairs. Forgive us and our parents and the rest of the Muslims with Your mercy. Indeed, You are the Most Merciful. And may the peace and blessings be upon our Prophet ﷺ, his family, and all of his companions.

والله أعلم

وَصَلَّى اللهُ وَسَلَّمَ عَلَى عَبْدِهِ وَرَسُولِهِ مُحَمَّدٍ، وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

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