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Some Considerations about Fasting in Judaism Christianity and Islam

Abstract

Fasting is an ancient act of worship that Allah Almighty commanded his servants to do, as stated in the Torah, Psalm, Bible and the Holy Quran.

Fasting is also commanded in the Torah, as stated in the verse, “You shall celebrate the Feast of Unleavened Bread, as I have commanded you. In the month of Abib, at the appointed time, you shall eat unleavened bread for seven days.”

David (pbuh) said in his psalm: “My soul would burn with fasting and my prayer would return to my heart.

According to the statements in the Gospels of Matthew and Luke, Jesus fasted for 40 days.

As stated in the verse, “O you who believe, fasting is prescribed to you as it was prescribed to those before you,” and as stated by our Prophet (p.b.u.h.), fasting is “one of the five fundamental principles of Islam,” and is emphasized as an important form of worship.

We discussed the literal and terminological meanings of the word “*oruc*” which is the Turkish form of the Persian word “روزه” “*rûze*” a long with, the historical development and virtue of fasting in Judaism, Christianity and Islam as well as ethical dimensions of fasting.

Fasting is not only a form of worship that disciplines the soul but also a form of worship that spiritually heals the body. It is a form of worship that creates balance in the regulation of individual and social life. The positive effects of fasting on the human body have been demonstrated by scientific data. In our research, we have tried to address the spiritual benefits of fasting for people, both physically and spiritually, by taking advantage of the scientific results of the studies conducted on this subject.

Keywords: *judaism, christianity, Islam, worship, fasting*

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Yəhudilik xristianlıq və İslamda orucba bağlı bəzi mülahizələr

Xülasə

Oruc, Tövrət, Zəbur, İncil və Qurani-Kərimdə bildirildiyi kimi, Allah-Təalanın bəndələrinə əmr etdiyi qədim ibadətdir.

"Sənə əmr etdiyim kimi, Mayasız Çörək bayramını keçir. Abib ayında, təyin olunmuş vaxtda yeddi gün mayasız çörək yeyin." Ayədə bildirildiyi kimi, Tövrətdə də oruc əmr edilmişdir.

Davud (ə) məzmununda buyurur: “Ruhum orucdan yanar, duam qəlbimə dönərdi”.

Matta və Luka İncillərindəki ifadəyə görə, Hz. İsa (ə.s) 40 gün oruc tutdu.

“Ey iman gətirənlər, oruc tutmaq sizdən əvvəlkilərə vacib edildiyi kimi sizə də vacib edildi” ayəsində bildirildiyi kimi və Peyğəmbərimizin (s) bildirdiyi kimi, oruc “İslamın beş əsas şərtindən biridir” və mühüm ibadət olduğu vurğulanır.

Farsca “رُزَّة” “rûze” sözünün türkçə forması olan “oruç” sözünün hərfi və terminoloji mənaları, orucun vaxtı, yəhudilik, xristianlıq və islamda orucun tarixi inkişafı və fəziləti, orucun etikası haqqında danışdıq.

Oruc təkcə ruhu nizama salan bir ibadət deyil, həm də bədənə mənəvi şəfa verən, fərdi və ictimai həyatın tənzimlənməsində tarazlıq yaradan bir ibadətdir. Orucun insan orqanizminə müsbət təsirləri də elmi məlumatlarla sübut edilmişdir. Araşdırmalarımızda bu mövzuda aparılan araşdırmaların elmi nəticələrindən istifadə edərək orucun insanlar üçün mənəvi və fiziki faydalarını nəzərdən keçirməyə çalışdıq.

Açar sözlər: yəhudilik, xristianlıq, İslam, ibadət, oruc

Introduction

Fasting has been among the acts of worship commanded to be performed in the holy books throughout human history. In addition to the commands regarding fasting in the Torah, the Psalms, the Bible, and the Quran, the time of fasting, those who cannot fast, and the conveniences granted to them are included.

The fact that compilers of Hadith Literature, from parts to al-Kutub al-Tis'a include sections on fasting in their works also emphasizes the importance of these acts of worship.

We have discussed the general historical development of fasting by using the Torah, Psalms, Bible and Quran, and the time and virtues of fasting by using hadiths. We have interpreted the effects of fasting on the human body in the light of scientific data. The month of fasting. Since it is the month in which the Quran was revealed and it also includes the Night of Power, a night better than a thousand months, fasting in a holy month is a separate feature that increases its value.

Research

When we do a source search on the fasting, we see that in the hadith literature, there are 60 hadiths in al-Muwatta by Malik ibn Anas (d. 179/795), 112 hadiths in 69 chapters in the Kitab al-Sawm of al-Jami's Muhammad ibn Ismail al-Bukhari (d. 256/870), In al-Jami' al-Sahih by Muslim ibn al-Hajjaj, there are 285 hadiths in 40 chapters in Kitab al-Siyam; in the Sunan of Ibn Majah Abu Abdillah Muhammad ibn Yazid (d. 273/887), there are 145 hadiths in 68 chapters in Kitab al-Siyam; in the Sunan of Abu Dawud Suleyman ibn al-Ash'as (d. 275/888), there are 164 hadiths in 82 chapters in Kitab al-Sawm. In the Sunan of Muhammad ibn Isa at-Tirmidhi (d. 279/892), there are 127 hadiths in 83 chapters in the Kitab al-Sawm; in the Sunan of Abu Abdirrahman Ahmad ibn Shuayb al-Nasai (d. 303/915), there are 345 hadiths in 85 chapters in the Kitab al-Siyam; and in the Sunan of ad-Darimi, there are 97 hadiths in the Kitab al-Sawm

Since the al-Musnads were classified according to the names of the companion narrators, the hadiths related to fasting were included in the al-Musnads of the companion narrators. The fact that the compilers of hadith opened sections on Sawm or Siyam in their works and included the subjects of fasting also emphasizes the importance of these acts of worship.

In Islamic catechisms, the subject of fasting is taken up in the same way as in the books of the Fundamentals of Islamic Religion, as well as in the manner in which subjects such as Prayer, Hajj and Zakat are taken up. We would like to present as an example the Great Islamic Catechism of Omar Nasuhi Bilmen (d. 1391/1971), one of the oldest catechisms written in the Republican period. The subjects of fasting are classified in general terms as follows: The nature of fasting, its types, the wisdom behind its obligation and legitimacy, things that are recommended for the fasting person, the conditions of fasting, its time, the sighting of the crescent, intentions for the fasting person, things that are not disliked for the fasting person, things that break the fast or not, fasts that do not require qada, fasts that do not require expiation, excuses that make it permissible not to fast, etc. have been discussed (Bilmen, 1986, pp. 251-287).

In Mehmet Cemal Sofuoglu's (d. 1434/2013) book, The Fundamentals of the Islamic Religion, it is included in the section on worships such as prayer, pilgrimage, and alms, as discussed in Islamic catechisms. Fasting topics are generally classified as follows: History, fasting among Jews, fasting among Christians, fasting in Islam, types of fasting, things that do not break the fast, things

that require expiation, situations that make breaking the fast permissible, and some issues related to fasting (Sofuoghlu, 1999, pp. 372-411).

The works written on the subject of fasting are mostly written as book chapters. There are also works written in the format of independent books. The subject of fasting is generally discussed under the title of worship in religions in books, book chapters and articles, and fasting in Judaism, Christianity and Islam is discussed under separate headings. In our research, we evaluated fasting in Judaism, Christianity and Islam under the same heading in order to compare them.

Fasting in Judaism, Christianity and Islam has also been covered in encyclopedias. Some of these are: Encyclopaedia Judaica (6: 1189-1196), Encyclopaedia Religion and Ethics (5: 764-770), Turkey Religious Foundation Islamic Encyclopedia (33: 414-416).

1.Dictionary and Terminological Meanings of the Word Fasting

"Fasting" is a word of Persian origin. روزه is the Turkish form of the word "Rûze". In Arabic, fasting is expressed with the words صَوْم "sawm" used in the singular and صِيَام "siyam" used in the plural. صَوْم "Sawm" in the dictionary; It means to prevent oneself from any words, actions and behaviors such as eating, drinking, walking and talking, to stay away from something to remain silent, to hold back and prevent oneself against something. (Ibn Manzur, ts: XII/350-351); (al-Firuzabadi, 1987, 1460).

The word صَوْم "Sawm" means "to stay away from eating and drinking with the intention from dawn to sunset" (İbrahim Mustafa and others, 1972, p. 529).

The definition of fasting in terminology is as follows: "Fasting is not eating, drinking or having sexual intercourse from the time of imsak before sunrise until the time of iftar at sunset." (Turjan, T., 2013: II/593).

The word "صَوْم" "sawm" is mentioned in 11 verses in the Holy Qur'an. Among them: "(O Mary!) Eat and your inner eye will be enlightened. If you see any of the people, 'Indeed, I have vowed to remain silent (صَوْم) (sawm) to the Most Merciful. Say, 'I won't talk to any people today!' In the verse meaning (Surah Maryam, 19/26), "silence" is used (al-Firuzabadi, 1987: 1460), and in other verses it is used as a term. صَوْتُ صَمْتُ words means silence, quite and shut up. (Baalbek, 1995, p. 700).

2.Fasting Times

In the verse on the subject, the beginning and ending times of fasting are stated metaphorically in the Qur'an as follows: "Eat and drink until the **white thread** of dawn becomes distinguishable from the **black thread**; then complete the fast until evening!" Surah al-Baqara, 2/187). الْأَبْيَضُ الْخَيْطُ "The white thread" in the verse means the whitening of the place and the الْأَسْوَدُ الْخَيْطُ "The black thread" means the darkness of the night. When this verse was revealed, Adiy b. Hatim (d. 67/686) took two white and black threads and put them under his pillow. He tried to determine the start and end times of the fast by looking at the threads but he could not get any results so he went to our Prophet (p.b.u.h.) and explained the situation. Our Prophet (p.b.u.h.) said: "The black and white thread" is the darkness of the night and the light of the day." (al-Bukhari, 1992: Sawm, 16, Tafsir, 28; Abu Davud, 1992: Siyam, 17; an-Nasai, 1992: Siyam, 1). In the verse: "You can eat and drink until the darkness of the night ends and the light of the day appears." Surah al-Baqara, 2/187) It is commanded. Nowadays, the time to start fasting is shown as "imsak time" in the calendars.

Just as the word إِمْسَاكٌ "Imsak" means "to hold back and prevent oneself" (İbn Manzur, undated: X/489). It also means that the bodies are free from food and drink. (al-Firuzabadi, 1987: 1230). "Imsak time" is the time of dawn and from this moment on the time for the night prayer ends and the time for the morning prayer begins. This time is also the time when sahur ends and fasting begins. Our Prophet (p.b.u.h.) stated the imsak time at the beginning of this time as follows: "Neither Bilal's adhan nor the false dawn should prevent you from having your sahur meal. However, Fecr-i Sadık prevents it." (at-Tirmidhi, 1992: Sawm, 15).

Sahur, in the words of our Prophet (p.b.u.h.): "Get up for sahur. Because there is abundance in sahur." (el-Bukhari, 1992: Sawm, 20; Muslim, 1992: Siyam, 9; et-Tirmidhi, 1992: Sawm, 16; İbn Mace, 1992: Siyam, 22; an-Nasai, 1992: Siyam, 18-19). "The difference between our fast and the fast of the People of the Book is the sahur meal." (at-Tirmidhi, 1992: Sawm, 16-17).

“**Iftar time**” means the time when the fasting prohibitions end and is the time of sunset. At this time, the time for the evening prayer begins.

3. Historical Development of Fasting in Judaism Christianity and Islam

Allah sent a prophet to every society. (Surat al-Fatir, 35/29). Prophets informed their people of Allah's commands and prohibitions, rules of worship and morality. Among these worships, there is also fasting. For example, Ibn Mace (d. 273/887) included a narration although weak about Noah's (p.b.u.h.) fasting all the time except for the holidays in his work called as-Sunan in the 32nd chapter of the Siyam book. Prophet Ibrahim (p.b.u.h.) fasted three days of every month. It is reported that Moses (p.b.u.h.) fasted for 40 days during his stay on Mount Tur. (*Torah Psalms Bible*), 1974: *Torah*, Exodus, 24/18; 34/28).

Fasting is an ancient form of worship that dates back to the earliest periods of human story. Almighty Allah explains this issue: “O Believers! Fasting has been prescribed to you, as it was prescribed to those before you, so that you may be protected (from evil and haram). (Surat al-Baqara, 2/183). The expression “**those before you**” in the verse includes all humans until the first human being, Prophet Adam (p.b.u.h.). History of Religions research has also revealed that fasting exists in all religions whether divine or human. Therefore, since the day humans existed on earth, no individual or society has been without religion nor has it been devoid of fasting and similar acts of worship even though they differ in form, time, purpose and content. This fact also appears in the History of the Prophets.

Allah stated that fasting was made obligatory because it was a bit more difficult compared to other acts of worship. He also stated that fasting was made obligatory for the previous ummahs using a style that would provide psychological relief and prevent the Muslims who were subjected to the command from getting lazy. This style, for example, was not used for prayer, which is understood to exist in other ummahs.

In the Torah, fasting is ordered on some days. “You shall keep the Feast of Unleavened Bread. As I commanded you. You shall eat unleavened bread for seven days in the Month Abib at the appointed time. Because you left Egypt in the Month of Abib (meaning the Month of April). (<https://wol.jw.org/tr/wol/d/r22/lp-tk/1200274126>) (*Torah Psalms Bible*), 1974: *Torah*, Exodus, 34/18). The only fast that must be kept in Judaism is “**Yom-Kippur**” (Most solemn of Jewish religious holidays observed on the 10th day of the lunar Month of Tishri (in the course of September and October) when Jews seek to expiate their sins and achieve reconciliation with God. Yom Kippur concludes the “**10 days of repentance**” that begin with Rosh Hashana (New Year's Day) on the first day of Tishri. The Bible refers to Yom Kippur as Shabbat Shabbaton (“Sabbath of Solemn Rest,” or “Sabbath of Sabbaths”) because even though the holy day may fall on a weekday, it is on Yom Kippur that solemnity and cessation of work are most complete. The purpose of Yom Kippur is to effect individual and collective purification by the practice of forgiveness of the sins of others and by sincere repentance for one's own sins against God. Yom Kippur is marked by abstention from food, drink, and sex. Among Orthodox Jews the wearing of leather shoes and anointing oneself with oil are forbidden. Orthodox Jews may wear long white robes called kittel) (<https://www.britannica.com/topic/Yom-Kippur>) is called “**atonement fasting**”. “**Kippur**” day, one of the biggest days of worship is considered the biggest day of fasting. And it is obligatory to fast on this day. “And it will be an everlasting law for you. In the seventh month, on the 10th day of the month, you will humble your souls. You shall not do any work whether local or foreigner who is visiting among you. For atonement will be made for you from that day, to purify you. You will be cleansed from all your sins before the Lord. It is a Sabbath of complete rest for you and it is an everlasting law that you should humble your souls.” (*Torah Psalms Bible*, 1974: *Torah*, Leviticus, 16/29-31). “And on the tenth of the seventh month there will be a holy meeting for you and you will humble yourselves. “You will not do any kind of work.” (*Torah Psalms Bible*, 1974: *Torah*, Numbers, 29/7).

In the Bible fasting is praised. “John's disciples and the Pharisees were fasting. Why do the disciples of John and the Pharisees fast but why do not your disciples fast? And Jesus said to them: “Can those at the wedding fast while the bridegroom is with them? They cannot fast as long as the

bridegroom is with them. But the days will come when the bridegroom will be taken away from them. Then they will fast on that day.” (*Torah Psalms Bible*, 1974: *Bible*, Mark, 2/18-20). There are two fasts in Catholic Christianity: Thanksgiving fast and church fast. Christians usually fast on Wednesday, Friday and Saturday. Because these are the days when repentance is accepted.

David (p.b.u.h.) said in his psalm: “I would break my soul with fasting and my prayer would return to my heart,” and he emphasized the importance of fasting in disciplining the soul. (*Psalms*. 35: 13). Martin Thurner summarized the fasting practice in Christianity in general as follows: “The name fasting means voluntary giving up eating for a certain period of time. According to church rules, current practice is generally to avoid eating certain foods, such as meat or dairy products. The religious purpose of fasting is first of all to sensitize people’s relationship with God by taking a break from daily life and habits and to understand the meaning of this attitude which deepens as a result of this sensitivity. For this reason, fasting is mentioned in the Bible in cases where radical changes (individual or social) are experienced. (Mourning, purification, atonement, reconciliation) Fasting has gained great importance since the time of Moses in terms of preparation for encountering God. (*Torah Psalms Bible*, 1974: Exodus, 34:28) Jesus’ news about fasting in the *New Testament* is also based on this. According to the *Gospels of Matthew* and *Luke*, Jesus fasted alone in the desert for 40 days and the devil haunted him during this time. (*Torah Psalms Bible*, 1974: *Matthew* 4: 2; *Luke* 42: 2) The fasting of Jesus helped him understand within himself the call and message given to him. It can be assumed that during this fasting period, Jesus not only received the unprecedented and unheard-of revelation of the God of Love but also made the decision to convey His revelation regardless of the rejection and opposition of those around him. Therefore, man’s 40-day period of fasting is a symbolic foreshadowing of the later period of suffering. In this sense, following the fasting example of Jesus, Christians fast for 40 days every year in preparation for Easter. This period begins on Ash Wednesday and reaches its peak on Good Friday before Easter. Traditionally, Friday of each week is a day of fasting in memory of Jesus’ death by crucifixion. From the Christian point of view, the essential thing about fasting is that it should be done with sincere intention and supported by good deeds, repentance and love for relatives. Although Jesus fasted, he dispensed with strict fasting for his disciples because of the joy of being saved by God. (*Torah Psalms Bible*, 1974: *Bible*: Mark: 2: 19). It is understood from here that fasting is a tool in Christianity. It is not the goal so it should not mean giving up on the world.” (Thurner, Fast, 2013: II/594-595).

When Our Prophet Muhammad (p.b.u.h.) was assigned to prophethood, there was fasting in the Hijaz region. When Our Prophet came to Medina he saw that the Jews were fasting for “**Ashura**” He asked himself why they were fasting? asked. They said: “Today is an auspicious day. Today, God saved the Israelites from their enemies. Moses (p.b.u.h.) fasted today.” They answered. Thereupon, Our Prophet (p.b.u.h.) said: “We are more worthy and worthy of Moses than you” and he fasted for Ashura and ordered his companions to do so as well. (al-Bukhari, Savm, 69; Muslim, Siyam, 128; et-Tirmidhi, Sawm, 49; al-Darimi, 1992: Sawm, 1712). Before fasting in Ramadan was made obligatory, our Prophet (p.b.u.h.) also fasted on the 13th, 14th and 15th days of the lunar months which are called **الْبَيْضُ الْأَيَّامُ** “**eyyam al-bid**”. (Ahmed b. Hanbel, 1992. V/246, al-Tirmidhi, 1992: Sawm, 41, 54).

Ramadan fasting became obligatory after the 183rd verse of the Surah Baqara was revealed in Medina, one and a half years after the Hijra, before the Battle of Badr. “O You Who Believe! Fasting has been prescribed to you, as it was prescribed to those before you so that you may be protected (from evil and haram things).” (Surat al-Baqara, 2/183). In this verse, it is stated that fasting is absolutely obligatory but when and how should fasting be done? And how many days will it be kept? is not reported. In the next verse, this obscurity is partially resolved and it is declared that the fast will be kept on **مَعْدُودَةً أَيَّامًا** “**numbered days**”.

“(Fasting) is for **مَعْدُودَةً أَيَّامًا** numbered days. Whoever among you is sick or on a journey (and cannot fast later) should fast on other days as the number of days he could not fast. Those who can hardly afford to fast (due to old age or an incurable disease) pay a ransom **فَدْيَةٌ** (**fidye**) of feeding the poor. However whoever does good (feeds more poor people), it is better for him. Fasting is better

for you if you only knew.” (Surat al-Baqara, 2/184). The numbered days (مَعْدُودَةً أَيَّامًا) in this verse are not clear. Muâz b. Cebel (d. 18/640) stated that the purpose of these “**numbered days**” was to fast for three days in each month which our Prophet (p.b.u.h.) kept before the Ramadan fast and that this fast was abolished when the Ramadan fast was made obligatory. Ibn Abbas (d. 68/687) and Qatada b. Diame (d. 118/736), although there are narrations from at-Tabari (d. 310/923) preferred the view that the purpose of “**numbered days**” was the month of Ramadan. (at-Tabari, 1988: II/131-132).

In verse 185 of Surah al-Baqara, it is clearly stated that fasting should be kept in the month of Ramadan: “That month of Ramadan; The Qur’an was sent down in it as a guide for people and as clear evidence of the right path and distinguishing between right and wrong. So whoever of you reaches this month, let him fast during it. And whoever is sick or on a journey let him fast on other days as the number of days he could not fast. Allah wants to make your way easier not harder. This is so that you may complete the number and glorify and thank Allah for guiding you to the right path.” In the verse: “Whoever reaches this month should fast it.” The month in the sentence is the month of Ramadan. Although it is clearly stated in the verse that the obligatory fast is to be kept during the Month of Ramadan, how can it be kept? When to start fasting? When will it end? It is stated that only healthy and resident people who have reached the Month of Ramadan should fast and that travelers and patients may not fast in order to make up for it later.

From the companies Salama b. Ekva (d. 74/693): “They give ransom فِدْيَةٌ (fidye) to those who can barely afford to fast and to feed a poor person.” He said that when the verse (Surah al-Baqara, 2/184) was revealed whoever wanted fasted and whoever asked paid ransom and when the verse 185 of Surah al-Baqara was revealed this option was abolished. (Muslim, 1992: Sıyam, 149-150; Abu Davud, 1992: Sawm, 1, 2).

From The Companies Muadh b. Jabal (d. 18/640) says: “Then whoever of you reaches this month should fast!” He stated that Allah made fasting obligatory for those who are healthy and settled that permission was given not to fast for the sick and travelers and that paying ransom by not fasting was made specific to the elderly who could not afford to fast. (Ahmed b. Hanbel, 1992: V/246). What is the order of the person who goes on a journey regarding whether he should fast or not? When asked Our Prophet (p.b.u.h.) replied: “Whether you fast or not” (al-Darimi, 1992: Sawm, 1663) and stated that fasting during the expedition is not good (al-Darimi, 1992: Sawm, 1665-1667).

Muslims are encouraged to fast in verses and hadiths, those who fast are praised and they are promised God’s mercy, approval, reward and reward.

It is stated that there will be forgiveness and a great reward for men and women who possess ten characteristics including fasting. “Muslim men, Muslim women; believing men, believing women; men who worship and obey, women who worship and obey; honest men, honest women; patient men, patient women; Men who devoted their hearts to worship, women who devoted their hearts to worship; Men who help (for the sake of Allah), women who help; fasting men, fasting women; Men who protect their chastity, women who protect their chastity; Men who remember Allah a lot, women who remember Allah a lot; Allah has prepared a great reward for them.” (Surat al-Ahzab, 33/35).

Verse declares that there is no difference between men and women in matters of faith, worship and morality, the qualities that a Muslim must have and the value of Muslims who have these qualities in the sight of Allah and the reward that will be given. A Muslim who has the characteristics expressed in the verse is a person who has reached perfection and gained divine approval.

4.Fasting Worship in Hadiths

In addition to the mention of fasting in the verses, examining the position of fasting in the hadiths will enable us to understand it better in every aspect. The act of fasting needs to be better understood so that it can be fulfilled fully just like any other act of worship.

In this section, we will include some hadiths about the virtues of fasting and the Night of al-Qadr. (For the hadith narrations mentioned with the words **sawm** and **siyam**, Wensinck, A. J., “صَوْم” “**Savm**”, 1988: 444-468).

Fasting is one of the five basic principles of the Islamic religion. Fasting which is one of the conditions of Islam is a requirement of the religion. Our Prophet (p.b.u.h.) said: “Islam is built on five principles: There is no god but Allah and testifying that Muhammad is His servant and messenger, performing prayers, pilgrimage to the Kaaba, fasting in Ramadan.” (al-Tirmidhi, 1992: Iman, 3).

Fasting is a worship that has many rewards. Since fasting is a worship that is least likely to involve hypocrisy, it is considered one of the worships that have the most rewards. Almighty Allah gives rewards for acts of worship tenfold to seven hundredfold. The reward Allah gives to fasting is unlimited.” Every deed of the son of Adam is rewarded from ten to seven hundred times. Almighty Allah; ‘Except for fasting, because fasting is for me and I will reward it. Because the one who fasts means abandoning his eating, drinking and lust for me.” (Muslim, 1992: Siyam, 164; Ibn Mace, 1992: Sawm, 1). Two issues are emphasized in this hadith. One of them is that fasting is performed only for the sake of Allah, that is, there is no hypocrisy in this worship and the other is that fasting performed sincerely has many rewards in the presence of Allah. As the reason why fasting is given great rewards, it is stated that one should abandon eating, drinking and lust only for the sake of Allah and should sincerely fast for the sake of Allah without any other interest. In fact, hypocrisy may be involved in acts of worship that are known to be performed by others, such as prayer, alms, and pilgrimage. But fasting is an act of worship that is between a person and Allah. Only God knows whether a person is truly fasting or not.

Fasting in Ramadan atones for sins. “A person may sin because of his family, property and neighbours. Prayer, fasting and alms will atone for these sins.” (al-Bukhari, 1992: Sawm, 3). It is stated in the hadith that anyone who fasts without declaring that the sins are minor or sinful will be forgiven. However when we consider the issue in the context of the integrity of the Qur’an and Sunnah in order to get rid of major sins such as drinking alcohol, gambling, stealing and not praying and sins that involve the rights of people, it is necessary to repent in accordance with the conditions, pay their due to the rightful owner and be halal.

The “**Rayyan**” gate of heaven is reserved for those who fast. Our Prophet (p.b.u.h.) expressed this issue as follows: “There is a door in heaven called rayyan through which only those who fast on the day of judgment will enter heaven. None else can enter through this door with them. Where are those who fast (at the gates of heaven)? It is called out. (Those who fast come) and enter heaven through this gate. When the last ones enter, the gate closes and none can enter heaven through this gate anymore.” (Muslim, 1992: Siyam, 166) “Whoever fasts for one day for the sake of Allah, Allah will keep him away from the fire of hell for a distance of seventy years.” (Muslim, 1992: Siyam, 168).

A Muslim who fasts from dawn to iftar will naturally feel hungry towards evening. Since he hasn’t eaten or drank anything, he may have a bad breath due to hunger. It is stated in the hadith that this scent is more acceptable to Allah than the most beautiful scents. (Muslim, 1992: Siyam, 30) A fasting Muslim breaks his fast when the adhan is recited in the evening, experiences the joy of performing a worship for Allah and satisfies his hunger by eating and drinking at the iftar table and rejoices. His real joy will be experienced in the afterlife and he will literally fly with joy when he is called from the gate of heaven.

Fasting is a shield against the fire of hell; Our Prophet (p.b.u.h.) compared fasting to a shield. Just as the shield protects the person from possible harm, fasting protects the Muslim from the fire of hell. “Just as the shield protects you in war, fasting protects you from the fire of hell.” (Ibn Majah, 1992: Sawm, 1).

Fasting prevents a person from doing haram things; declaring that fasting is obligatory to protect against evil and harams is intended to explain the place and effect of worship in a person’s personal and social life. As a matter of fact, Almighty Allah says: “Prayer prevents people from indecency and evil. Remembering Allah (prayer) is certainly the greatest act of worship. Allah knows what

you do.” He declared it in the verse (Ankebut Surah, 29/45). Our Prophet (p.b.u.h.) said: “Fasting is a shield; do not let anyone be ignorant and speak evil words while fasting. “If someone teases or says bad words, he should say: 'I am fasting, I am fasting'.” (al-Bukhari, 1992: Sawm, 10; al-Darimi, 1992: Sawm, 1687).

As our Prophet (p.b.u.h.) stated: “There are two joys for the fasting person: One is the joy when he breaks the fast; The other is his joy when he meets his Lord.” (al-Bukhari, 1992: Sawm, 2). Here is a religion that considers the happiness of a person who fasts patiently for a whole day when breaking the fast at iftar, as high as meeting his Lord and fasting, as required by this religion is a tool that will enable people to open the right door. Happiness is eternal in return for Allah’s servants fasting patiently and fulfilling the fasting ritual properly.

Ramadan is a season when our mistakes and sins are forgiven. Our Prophet (p.b.u.h.) emphasized this issue as follows: “Let the person whose sins are not forgiven even though Ramadan comes and goes be offended. Shame on anyone who lives with his parents or one of them and does not enter heaven thanks to them. May the nose of anyone who does not recite blessings on me when I am mentioned be disgraced! (al-Tirmidhi, 1992: Daavat, 110).

The sanctity and virtue of the Night of al-Qadr is mentioned both in the Quran and hadiths. “We sent it (the Quran) down in the Night of al-Qadr. Do you know what the Night of al-Qadr is? al-Qadr Night is better than thousand nights. That night, the angels and the spirit descend for every task with the permission of their Lord. That night is full of peace until dawn.” (Surah al-Qadr, 97/1-5).

5. Patience and Willpower Training

Fasting is a training in patience and willpower; Fasting can voluntarily stay away from the desires of the soul. In this respect, fasting is a training of will. It is also a training in patience in terms of enduring the distress caused by hunger and thirst. Almighty Allah: “O You Who Believe! Ask God for help with patience and prayer. There is no doubt that Allah is with those who are patient.” (Surat al-Baqara, 2/153). “Those who are patient will be given their reward in full, without account.” (Surat al-Zumer, 39/10). It encourages patience with the verses in its meaning. One way to learn patience is fasting.

Talip Türçan evaluated it as follows in terms of creating will education in humans: “Fasting has an important place in human will education. A person who fasts not only learns to face difficulties physically but also matures mentally and spiritually. Abstaining from eating, drinking and similar needs within the stipulated time refers to the formal aspect of fasting. The essence of fasting lies in the person’s experience of inner purification his effort and desire to get closer to God. It was stated by the Prophet Muhammad that fasting in Islam will have a special reward as it is a special act of worship between Allah and the believer.” (Türçan, T., 2013: II/593).

Fasting restrains lustful emotions; fasting prevents a person from prostitution and immoral behavior. Our Prophet (p.b.u.h.) stated this regarding this issue: “He who can afford to marry should marry. Because marriage prevents the eyes (from looking at foreign women) and protects the genital organ (from falling into haram). I advise anyone who cannot afford to get married to fast. Because fasting has a feature that suppresses lust.” (al-Bukhari, 1992: Sawm, 10) Two things usually cause a person to sin. One is his lustful desires, the other is his tongue and stomach. A Muslim who protects his lustful desires, tongue and stomach, says the Kalima Shada from his heart and reasons for it in every aspect will have fulfilled his duty as a servant and won heaven in the afterlife.

Fasting is not only about restraining appetite and lust, but also about protecting your tongue from speaking bad and ugly words. A fasting person cannot and should not be ignorant, say bad words, or fight. Even if someone teases him, a fasting Muslim should not respond to this. Our Prophet (p.b.u.h.) said the following about a fasting person not to lie or do business with lies: “Whoever does not stop lying and doing business with lies, Allah does not need him to stop eating and drinking.” (al-Tirmidhi, Sawm, 16).

When the Month of Ramadan begins, the gates of heaven are opened, the gates of hell are closed and the devils are chained. (Muslim, 1992: Siyam 2). All the deeds that people do while

fasting during Ramadan are means that lead people to heaven. As long as we protect ourselves from ourselves. In all the work we do, we must protect our essence so that we can discipline our souls. The fact that the gates of hell are closed and the devils are not in a position to whisper to people leaves us alone with our ego, that is, with ourselves. That's why this Month of Ramadan, we must discipline our souls with both hunger and the etiquette of fasting. That is to say, fasting does not only mean staying hungry at certain times of the day. A person cannot be considered to have worshiped just by being hungry. Almighty Allah does not need any of the worship we have already done. We incapable people need to worship for His mercy. Everything we do is for ourselves. An atom's worth of good and an atom's worth of evil to us. That's why the fast we keep in this holy month when the doors of mercy of the Almighty Creator have been opened is for us.

If a fasting person does not abandon lying and doing business with lies, Allah has no need for him to abandon eating and drinking. (al-Bukhari, 1992: Savm, 8). How much more clearly can this worship be expressed? People's fasting should not only be physical. It should be both spiritually, heartily and physically. A fasting person should not break his intention and should eliminate bad thoughts, lies and backbiting. Otherwise, the fast we keep will just be starving, and there will be no reward or beauty left. A fasting person should avoid evil so that he can fulfill his worship properly. Fasting means keeping the soul away from evil. Fasting means closing oneself off from evil. Our Prophet (p.b.u.h.) explained the benefits of fasting for both the soul and the body as follows: "Fast undoubtedly fasting is a shield against the fire of hell and the evils and calamities of the world. (al-Darimî, 1992: Sawm, 1687; al-Suyuti, 1990: II/318, Hadith Numbers: 5164, 5165, 5166). "Whoever fasts for a day in the way of Allah Almighty, Allah creates a ditch between him and the fire, the width of which covers the distance between the sky and the earth. (al-Tirmidhi, Jihad, 3). As expressed in his hadiths, he likened it to a shield that protects against evil and calamities, to a moat that comes between the fire and the person and holds the space between the sky and the earth. These types of narratives are mentioned as sample narratives both in the Holy Qur'an (**Emsal al-Quran**) and hadiths (**Emsal al-Hadith**). (Köycü, E., 2018: 15-36).

The Prophet (p.b.u.h.) was asked: "Where is the Night of al-Qadr (in Ramadan)?" And that is throughout Ramadan." he replied. (Abu Davud, 1992: Salat, 324).

"Whoever observes the Night of Power with the hope of believing in his reward and earning it, his past sins will be forgiven." (Muslim, 1992: Musafirin 174; Abu Davud, Salat, 318).

Fasting is like intending to pray. Just as talking during the prayer breaks the prayer, doing evil and being carried away by one's ego during the fast also invalidates the fast. There is no need to eat or drink anything. Fast and stay healthy! (al-Munziri, 1969: II/83). Weakness and headaches experienced in the first week while fasting; This is due to the rapid removal of toxins accumulated in the body. There is wisdom in every requirement of this beautiful religion but we human beings cannot see it.

Conclusion

When we look at the worship as a whole, it is clearly seen that its performance cannot be fulfilled only based on the verses of the Quran. Even the Companions who witnessed the revelation of the concise verses regarding the subject were unable to understand it and appealed to our Prophet (p.b.u.h.) in order to understand the subject better and understand it in detail. As in all other worships, fasting cannot be performed without the guidance and exemplary practice of Our Prophet (p.b.u.h.) Our Prophet (p.b.u.h.) encourages believers about the virtue and performance of fasting and the Night of Qadir and also mentions the rewards to be earned in the presence of Allah and believers are directed to fasting.

A person who fasts with faith and expecting reward only from Allah; He/she will have obeyed Allah and His Messenger (p.b.u.h.) and won a great reward. In addition to being grateful for the blessings God has given, he learns about the situation of those who are hungry. He/she preserved his health; he/she disciplines his soul and trains his will. He/she will gain patience and fortitude and

will be protected from bad words and actions. Fasting, which corrects the individual's soul and bad feelings is of great importance in terms of ensuring peace and tranquility in society.

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