



The Message of Ramadan

AN ESSENTIAL GUIDE TO GAIN MAXIMUM
BENEFIT FROM RAMADAN

SYED MAUDUDI ^{رحمہ اللہ}

REVISED TRANSLATION WITH ADDITIONAL NOTES

REVIEW AND EDITING: M. NABEEL MUSHARRAF



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لَوْجِهَ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

Only for Allah's pleasure! We neither seek reward from you nor thanks.

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Foreword



iCAN Sama-O-Basr Publications is honored to present this exceptional booklet from Maulana Maududi. Within its pages, readers will find invaluable insights on fasting, drawn from the esteemed work '*Khutbat*', alongside a translation of the enlightening article '*Roza aur Zabt-e-Nafs*' sourced from '*Nashri Taqreerain*'.

Some of the key features of this book include:

- Revised and simplified translations of the section on fasting, where considered appropriate to enhance understanding.
- Revised headings
- Addition of comments and notes as applicable
- Addition of the translation of the article '*Roza aur Zabt-e-Nafs*' as section two. This article beautifully explains the concept of desires and how one can overcome them, and vice versa.

iCAN Sama-O-Basr has always strived to produce books that benefit the broader community. This book, following the same

principle, will *in sha Allah* prove beneficial not only for Muslims but also for those who are not yet Muslim but are curious to learn more about why Muslims fast. We hope that our readers will find this booklet as beneficial as our previous collections. May this offering enrich our understanding and deepen your spiritual journey as individuals and as communities.

Muhammad Nabeel Musharraf, Sha'ban 1445 (2024)

Section 1

The True Spirit of Fasting



Brothers in Islam! The second act of worship that Allah enjoins upon you is *Sawm* or the Fasting.

Fasting and the previous generations:

Legal definition of fasting:

It means abstaining from dawn to sunset from eating, drinking and sex.

Prescribed for all previous generations:

Like the Prayer, this act of worship has been part of the *Shariah* of all the Prophets. Their followers fasted as we do. However, the rules, the number of days, and the periods prescribed for fasting have varied from one *Shariah* to another.¹ Today, while

¹ At another place, Maulana Maududi R.A. explains:

fasting continues to be practiced in various forms within most religions, people have distorted its original form by adding their self-made customs and traditions in most cases.

O Believers! Fasting is ordained for you, even as it was ordained for those before you (al-Baqarah 2: 183).

The philosophy of Ibadah

An important context - our entire life is meant to be worship

Islam seeks to make every aspect of life a form of worship. It teaches that serving the Creator is inherent to our existence. One should constantly surrender to God in both thoughts and

“This [i.e. fasting being a part of the *Shariah* of all Prophets] naturally suggests that this method of training has a deep connection with the nature of Islam. It has been attached to the pillar of prayer as its supporter and helper. Its purpose is to accelerate and strengthen the effects that prayer has on human life. Prayer is the daily routine of training that briefly involves a person in its influence five times a day, providing them with light doses of education and training. Fasting, on the other hand, is a special training course for one month of the year, which subjects a person to the discipline of fasting consistently for almost 720 hours, so that the effects that were mild in daily training become intense.”

This training is to enable the Muslims to live a life that is completely in obedience to Allah SWT as explained in the subsequent passages.

actions. Awareness of what pleases and displeases God should guide every moment. We must strive for His pleasure and avoid anything that leads to His displeasure, just as we avoid fire². Only when our lives reflect this can we truly fulfill our purpose of creation - worshipping our Creator.

Purpose of rituals in Islam

The real purpose of ritual acts of worship - *Salah, Zakah, Sawm and Hajj* - is to help us come to that life of total worship [that our Creator intended for us]. Never think that you can acquit yourselves of what you owe to Allah only if you bow and prostrate yourselves five times a day, suffer hunger and thirst from dawn to sunset for thirty days in Ramadan and, if wealthy, give the Alms and perform the Pilgrimage once in a lifetime. Doing all this does not release you from being His slave in the rest of your life, nor make you free to do whatever you like. Rather, one of the underlying purposes of enjoining these rituals upon you is to develop you so that you can transform your whole lives into the *Ibadah* of God.

How do the Fasting and the month of Ramadan prepare us for this lifelong act of worship?

² As we try to protect ourselves from fire in this world, the same should be our thinking about the hereafter.

It is only between you and Allah!

All acts of worship include some outward physical movement, but not the Fasting.

- In the Prayer you stand, sit, bow down and prostrate yourselves; all these acts are visible to everybody.
- In Hajj you undertake a long journey and travel with thousands of people.
- Zakah, too, is known to at least two persons, the giver and the receiver.

None of these acts can remain concealed; if you perform them, other people will come to know about them. But the Fasting is a form of *Ibadah* which is entirely private. The All-knowing God alone knows that His servant is fasting. You are required to take food before dawn (*Suhur*) and abstain from eating and drinking anything till the time to break the Fast (*Iftar*). But, if you secretly eat and drink in between, nobody except God will know about it.

Being steadfast and patient for Allah

The private nature of the Fasting ensures that you have strong faith in Allah SWT as the One who knows everything. You will refrain from thinking about eating or drinking secretly only if your faith is true and strong: even in the hottest summer, when your throats dry up with thirst, you will not drink a drop of water; even when you feel faint with hunger, when life itself

seems to be ebbing, you will not eat anything. To do all this, imagine what firm conviction you must have in that nothing whatsoever can ever be concealed from your God! How strong must be His fear in your heart! You will keep your Fast for about 360 hours in a month only because of your profound belief in the reward and punishment of the Hereafter. Had you the slightest doubt in that you have to meet your Creator, you would not have completed such a fast. With doubts in hearts, no such resolves can be fulfilled.

Month-long Training

In this manner, Allah SWT tests a Muslim's faith for a full month every year. As you successfully navigate this trial, your faith grows stronger and deeper alongside. Fasting serves as both a trial and a training. Just as entrusting something to someone tests their integrity, fasting tests your faith. If he does not abuse your trust, he not only passes his test, but, at the same time, also develops greater strength to bear the burden of greater trusts in future. Similarly, Allah tests your faith rigorously for a month, with several hours each day. Successfully enduring this trial grants you enduring strength to resist sins. This is what the Qur'an says:

O believers! Fasting is ordained for you, like how it was ordained for those before you, that you might attain to God-consciousness (al-Baqarah 2: 183).

Practising Obedience with discipline

The Fasting has another characteristic. It makes us obey the injunctions of the *Shariah* with sustained intensity for prolonged periods of time. *Salah* lasts only a few minutes at a time. *Zakah* is paid only once a year. Although the time spent on *Hajj* is long, it may come only once in a lifetime, and for many not at all. In the school of the Fasting, on the other hand, you are trained to obey the *Shariah* of the Prophet Muhammad ﷺ, blessings and peace be on him, for one full month, every year, day and night. You have to wake up early before dawn for *Suhur*, cease all eating and drinking precisely at a designated time, engage in specific activities and avoid others throughout the day, break your fast (*Iftar*) in the evening at an exact time. After a brief relaxation period, you swiftly proceed to lengthy late evening prayers (*Tarawih*). Every year, for an entire month, from dawn until sunset and from sunset until dawn, you live a disciplined life, akin to a soldier in an army, adhering to certain rules consistently. You are then sent back to continue your normal duties for eleven months so that the training you have received for one month may be reflected in your conduct, and if any deficiency is found it may be made up the next year.

Communal Fasting

Training of such profound nature cannot be imparted to each individual separately. Similar to how an army trains, everyone must act in unison at the bugle's sound to foster team spirit, synchronize their actions, and aid each other in their

development. Whatever one person lacks may be made up by another, whatever deficiency remains in him may be compensated by yet another.

The month of Ramadan is designated for all Muslims to fast together, ensuring *similar* outcomes. This transforms individual worship into collective worship. Similar to how the number one, when multiplied by thousands, becomes significant, the moral and spiritual benefits of fasting by one person multiply immensely when millions fast together.

Environment and atmosphere which fosters goodness

The month of Ramadan fills the whole environment with a spirit of righteousness, virtue and piety. As flowers blossom in spring, so does Taqwa in Ramadan. Everyone tries extra hard to avoid sin and, if they lapse, they know they can count on the help of their many other brothers who are fasting with them. The desire automatically arises in every heart to do good works, to feed the poor, to clothe the naked, to help those in distress, to participate in any good work being done anywhere, and to prevent evil. Just as plants have their season of flowering, Ramadan is the time of year for the growth and flourishing of good and righteousness. For this reason, the Prophet ﷺ, blessings and peace be on him, said:

Every good deed of a man is granted manifold increase, ten to seven hundred times. But says Allah: Fasting is an exception; it is exclusively for Me, and I reward for it as much as I wish (Bukhari,

Muslim).

All other good deeds increase in proportion to both the intention of the doer and their outcomes, yet there is a limit to their growth. The Fasting, however, has no such limit. In Ramadan, in the season for the flourishing of good and piety, not one but millions of people jointly water this garden of virtue. The more you sincerely perform good deeds in this month and the greater you avail yourselves of its blessings, the more will you radiate their benefits to our other brothers. The more you sustain the impact of the Fasting on your life during the subsequent eleven months, the more will our garden flourish, and flourish without limit. Should its growth become inhibited, the fault must lie with you.

Why do, then, these results seem to be missing?

You are now probably saying to yourselves: We do observe the Fasting and offer the Prayers, but the promised results are nowhere to be seen. [Let us ponder over why this seems to be the case]:

First reason – Mixing Islam with non-Islam

I have already explained one of the reasons for this situation previously. After snapping the vital links between various parts of Islam and injecting into it many new things, you cannot expect the same results as from the *whole*.

Second reason – Incorrect conception of Ibadah

A second reason is that the way you look at the *Ibadah* has changed. You believe that simply refraining from food and drink from morning till evening constitutes worship; once you fulfill these actions, you have fulfilled the rights of worship of Allah. Ninety-nine percent or even more among you are unmindful of the true spirit of *Ibadah*, which should permeate all your actions. That is why the acts of *Ibadah* do not yield their full benefit. Everything in Islam hinges on intention and a comprehension of its authentic essence and form.

Third reason – Nullifying the training

In the following sections, Maulana has elaborated on another reason why the benefits associated with fasting are not realized. He illustrates this with the example of a person who eats food and then deliberately induces vomiting by putting his fingers in the throat. This mirrors our situation when we negate the discipline gained during Ramadan by engaging in sinful acts as individuals and as communities, thereby undermining the training received during the holy month. Just as a soldier, when exposed to negative habits or an environment contrary to their training, forgets their discipline and loses fitness, so too do we risk losing our spiritual gains. Conversely, if we surround ourselves with individuals committed to the mission, we remain active and dedicated. The opposite

also holds true if our companionship is with the oblivious.

What is our worship missing?

Focus on form and not the spirit

The reason most of you behave as you do is that the very meaning and purport of Ibadah has become distorted in your minds. You think that mere abstention from eating and drinking throughout the day is the Fasting. You therefore are very particular to observe the minutest details about it. You fear God to the extent that you avoid even the slightest violation of these rules; but you do not appreciate that merely being hungry and thirsty is not the purpose but only the form.

This form has been prescribed to create in you such fear of God and love, such strength of will and character, that, even against your desire, you avoid seemingly profitable things which in fact displease Allah and do those things which possibly entail risks and losses but definitely please God. This strength can be developed only when you understand the purpose of the Fasting and desire to put to use the training you have undergone of curbing your physical desires for the fear and love of God only.

But what happens as soon as Ramadan is over? You throw to the winds all that you gain from the Fasting, just as a man who has eaten food vomits it up by thrusting his fingers down his

throat.

Just as physical strength cannot be obtained from bread until it is digested, transformed into blood, which spreads through every vein, so spiritual strength cannot be obtained from the Fasting until the person who keeps fast is conscious of its purpose and allows it to permeate his heart and mind and dominate his thoughts, motives and deeds.

Attaining Taqwa through fasting is linked to understanding its spirit and not remaining confined to its form

This is why Allah, after ordaining the Fasting, has said that Fasting is made obligatory on you, ‘so that you may attain to God-consciousness’, *la'allakum taltaqun*.

Note that there is no guarantee that you will definitely become God-conscious and righteous. Only someone who recognizes the purpose of the Fasting and strives to achieve it will receive its blessings; someone who does not, cannot hope to gain anything from it.

Two important dimensions of worship: Spirit and Form

Brothers in Islam! Essentially every work which we do has two components.

- The first is its purpose and spirit;
- The second is the particular form prescribed to achieve that purpose.

Importance of spirit over form

Take the case of food. Your main purpose in eating is to stay alive and maintain your strength. The method of achieving this objective is by taking a piece of food, putting it in your mouth, chewing it, and swallowing it. This method is adopted because it is the most effective and appropriate one to achieve your purpose. But everyone knows that the main thing is the purpose for which food is taken, not the form the act of eating takes.

What would you say if someone tried to eat a piece of sawdust or cinder or mud? You would say that he was mad or ill. Why? Because he clearly would not have understood the real purpose of eating and would have erroneously believed that chewing and swallowing constituted eating.

Likewise, you would also call someone mad who thrust his fingers down his throat to vomit up the food he had just eaten and then complained that the benefits said to accrue from taking food were not being realized. Rather, on the contrary, he was getting thinner and tinner. This person blames food for a situation that is due to his own stupidity.

[This shows us that] although outward actions are certainly

necessary, because without them the bread cannot reach the stomach, the purpose of eating cannot be achieved by merely fulfilling these outward actions.

The state of the worship of the most of us

Perhaps you can now understand why our *Ibadah* has become ineffectual and empty. The greatest mistake we commit is to take the acts of Prayer and Fasting, along with their outward form, as the real *Ibadah*. If you do so, you are just like the person who thinks that merely performing four acts - taking a piece of food, putting it in the mouth, chewing it, and swallowing it - makes up the process of eating. Such a person imagines that whoever does these four things has eaten the food. He then expects that he should receive the benefits of eating, irrespective of whether he swallowed mud and stone, or vomited up the bread soon after eating it.

Otherwise, how can you explain, that a man who is fasting, and is thus engaged in the *Ibadah* of God from morning till evening, in the midst of that *Ibadah*, tells a lie or slanders someone? Why does he quarrel on the slightest pretext and abuse those he is quarrelling with? How dare he encroach on other people's rights? Why does he make money illegally and give money to others illicitly? And how can he claim, having done all these things, that he has still performed the *Ibadah* of Allah? Does this not resemble the actions of that person who eats cinders and mud and thinks that by merely completing the four requirements of eating he has actually done the job of eating?

How, too, can we claim to have worshipped Allah for many long hours throughout Ramadan when the impact of this whole exercise in spiritual and moral upliftment vanishes on the first day of the next month? During the 'Id days we do all that Hindus do in their festivals, so much so that in some places we even turn to adultery, drinking and gambling. And I have seen some degenerates who fast during the day and drink alcohol and commit adultery at night. Most Muslims, thank God, have not fallen so low. But how many of us still retain any trace of piety and virtue by the second day of 'Id?

Conditions of True Fasting

The Prophet ﷺ, blessings and peace be on him, has in various ways pointed out the real spirit of fasting and has explained that to go hungry and thirsty while ignoring the spirit carries no value in the sight of God.

Abstention From Falsehood

Once, he said:

If one does not give up speaking falsehood and acting by it, God does not require him to give up eating and drinking (Bukhari).

On another occasion, he said:

Many are the people who fast but who gain nothing from their fast except hunger and thirst; and many are those who stand praying all night but gain nothing except sleeplessness (Darimi).

The lessons are clear and unequivocal: merely being hungry and thirsty is not by itself worship, but a means for performing real worship. Real worship means desisting from violating the law of God out of this fear and this love of God, pursuing activities that please Him, and refraining from the indiscriminate satisfaction of physical desires. If you fast while ignoring this essence of the Fasting, you are simply causing unnecessary inconvenience to your stomachs.

Faith and Self-scrutiny

The Prophet ﷺ, blessings and peace be on him, draws attention to another aim of fasting thus:

Whoever observes the Fast, believing (With Iman) and counting (With Ihtisaab), has all his past sins forgiven (Bukhari, Muslim).

[Let us unpack two important terms mentioned in this hadith:]

- *Iman* means that faith in God should remain alive in the consciousness of a Muslim.
- *Ihtisab* means that you should seek only Allah's pleasure, constantly watching over your thoughts and actions to make sure you are doing nothing contrary to His pleasure, and trusting and expecting the rewards promised by Allah and the Messenger ﷺ.

Observing these two principles brings the rich reward of all your past sins being forgiven. The reason is obvious: even if you were once disobedient, you will have now turned, fully

repentant, to your Master - and 'a repentant is like one who has, as it were, never committed a sin at all', as said the Prophet, blessings and peace be on him (Ibn Majah).

Shield Against Sins and ill behaviour

On another occasion, the Prophet ﷺ, blessings and peace be on him, guided:

The Fast is like a shield [for protection from Satan's attack]. Therefore when one observes the Fast he should [use this shield and] abstain from quarrelling. If anybody abuses him or quarrels with him, he should simply say: Brother, I am fasting [do not expect me to indulge in similar conduct] (Bukhari, Muslim).

Hunger for Good deeds and concern for others

The Prophet Muhammad ﷺ once advised that while fasting, a person should increase their good deeds and eagerly strive to perform acts of kindness. Their compassion and empathy for others should deepen in Ramadan, recognizing the suffering of fellow servants of God who are destitute, as they themselves experience hunger and thirst firsthand during fasting.

In Ramadan, whoever provides food to a person who is fasting to break that Fast will earn forgiveness for his sins, deliverance from the Fire and as much reward as the one who is fasting, without any reduction in the recompense of the latter (Baihaqi).

Abdullah Ibn 'Abbas says that the Prophet ﷺ, blessings and

peace be on him, used to become extra-ordinarily kind and generous during Ramadan. No beggar in that period went empty-handed from his door, and as many slaves as possible were set free (Baihaqi).

Section 2

Fasting and Self-Restraint



Maulana Maududi has beautifully summarized the aforementioned various texts from the Quran and Sunnah regarding fasting in the following article.

Three main components of this article

One of the countless moral and spiritual benefits of fasting is that it cultivates the power of self-restraint in a person. To fully comprehend this, it is necessary to:

- First, grasp the meaning of self-restraint.
- Then, determine the type of self-restraint Islam desires.
- Finally, observe how fasting generates this powerful attribute.

What is meant by self-restraint?

Self-restraint means having good control over one's own self, body, and abilities, and having such a strong grip on the desires

and emotions of the self that they should remain obedient to his decisions and commands [rather than the opposite].

What is *Khudi* and what is its relationship with *Nafs*?

The position of *Khudi* (i.e. self-hood) in a person's existence is akin to the position of a ruler in a kingdom. The body and its parts are the tools of *Khudi*. All physical and mental abilities are meant to serve it.

The *Nafs* has no status other than that it presents its desires as requests in front of *Khudi*. It is within the discretion of *Khudi* to decide:

- how to use those tools and powers,
- for what purpose, and
- which of the self's demands to accept and which to reject.

Signs of a defeat:

If the *Khudi* lacks such authority that it cannot govern its own kingdom according to its own will, and if its desires, demands, and commands hold sway over it, then it is a defeated and helpless self. Its example is like that of a rider who has come under the control of his horse. Such weak individuals cannot achieve any kind of successful life in this world.

A testimonial of history:

Those individuals in human history who have left their mark

were precisely those who, by forcefully establishing their own dominion, became masters of their own selves—not slaves to the desires of the nafs and emotions, but remained their masters, whose intentions remained strong and determination firm.

The type of *Khudi* that is blameworthy:

There is a vast difference between the *Khudi* that proclaims itself to be 'god' and the one which remains subservient to God. While it is important for the *Khudi* to have control over the body and the resources given to it in order to attain success, if it becomes detached from its Creator and oblivious to the Creator of the world, not considering itself bound by any higher moral law, nor concerned about being held accountable, then even if such a *Khudi* gains control over its body and desires to emerge as a powerful self, it can only create great mischief in the world, producing major troublemakers like Pharaoh, Nimrod, Hitler, and Mussolini.³ Such unrestrained self-control is undignified and not desired by Islam.

³ This explains that irrespective of how disciplined one might look and how much self-control one appears to possess, if he or she is not thinking and acting in accordance with the purpose of their creation, they will spread mischief on earth. Either their desires will overtake them while they are still praising themselves for their self-control, or they will force themselves to do evil, silencing any voices of conscience that might arise from within or outside.

The type of *Khudi* that is praiseworthy:

The self-control that Islam advocates is one where a person first humbles himself before their God, seeks His pleasure, and adopts obedience to His laws as his motto, holds himself accountable before Him, and then gains authoritative control over his body and its capabilities, and enjoys dominant mastery over his *nafs* and its desires, so that he may become a positive force in the world. This is the true essence of self-control from an Islamic perspective.

Now let us see how fasting generates this power in a person.

Three demands of *Nafs* and body

If you evaluate the demands of the self and body, you will realize that they consist of three fundamental demands, and these are the most powerful and persistent demands:

- The **demand for sustenance**, which is essential for survival.
- The **reproductive demand**, which is a means of species survival.
- The **demand for rest**, which is necessary for the restoration of productivity.

How does a person succumb to these demands?

If these three demands remain within their limits, they are exactly in accordance with the natural disposition [i.e. the *fitrah*]. However, the self and body possess these three traps in

such a way that with just a slight slackening, they ensnare a person in their net, turning the person's self into their slave instead. Each of these demands grow and convert into a list of further sub-demands, and each of them exerts such force that a person becomes engrossed in fulfilling them, forgetting their life's purpose, their principles, and the dictates of their conscience.

What happens next?

When weak *Khudi* succumbs to these demands, the demand for food turns it into a slave of the stomach. The reproductive impulse plunges it into the lowest of the low in animality, and the body's quest for rest leaves no strength of will remaining within it. If so happens, a person is not the ruler of his self and body but rather ruled by them, and his only task becomes to execute their commands in all manners, whether good or bad, lawful or unlawful.

How does fasting protects from this trap?

Fasting takes these three desires of the self under its control and teaches self-discipline.

- **The demand for sustenance:** It informs the self that has faith in God: Your Lord has made eating and drinking forbidden for you for this day.
- **The reproductive demand:** Within this period, your Master has also imposed restrictions on your reproductive desires.

From dawn till sunset, it is also forbidden for you to fulfill these desires even through lawful means. It also informs you that your Lord's pleasure lies in this restriction.

- **The demand for rest:** It commands: After a day of hunger and thirst, when you break your fast, do not recline lazily, but rather stand up and worship more than usual. It also instructs you that after completing the lengthy prayers, do not become drowsy and fall asleep until dawn, but rather wake up for the pre-dawn meal and feed your body before the morning.

Training about God-consciousness and self-accountability:

After conveying all these instructions, it leaves the implementation of these matters to the individual. Behind it, there is no police, no CIA, no external force to exert pressure. Whether one consumes secretly or fulfills carnal desires, besides God, there is no one watching. If one devises a legal stratagem to avoid Taraweeh prayers, no worldly power can capture him. Everything depends on one's own self. If a believer's self has truly become obedient to God, and if there is enough strength in his intentions to control his nafs, then he will himself impose upon those desires for food, carnal desires, and the pursuit of comfort the discipline that has been prescribed for him today against his normal routine.

A continuous exercise:

This is not just a one-day exercise. One day is not enough for such practice. Continuously for 30 days, this same exercise is conducted with the self. Throughout the year, a program has been devised for a total of 720 hours, instructing to wake up for pre-dawn meal, refrain from eating and drinking after sunrise, abstain from all kinds of food throughout the day, break the fast at the appropriate time after sunset, spend a portion of the night standing in the extraordinary prayers of *Taraweeh*, and after resting for a few hours, start the same program again for the next day. In this way, by continuously restraining the three biggest and most powerful demands of the self within the framework of discipline throughout the month, the self develops the strength to govern itself according to the will of God. This program is not just a one-time event, but rather, after reaching the age of maturity, every year, for a month, this same exercise is dedicated until death, so that the grip of self-discipline remains fresh and strong on the self repeatedly.

The greater objective of fasting

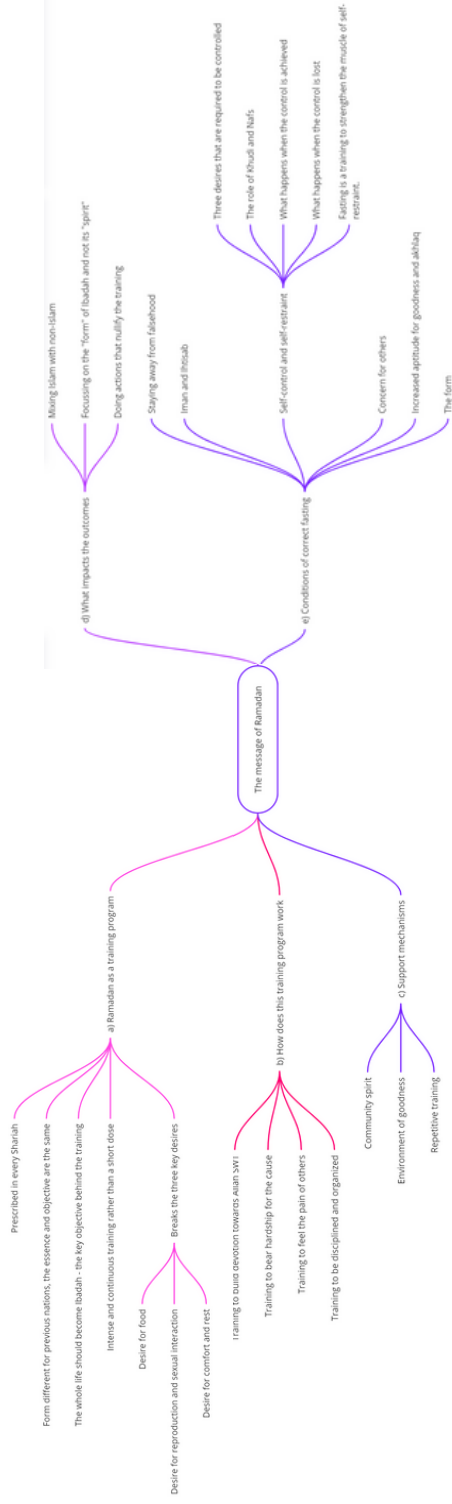
This entire exercise is not merely for the purpose of a believer gaining control over their hunger, thirst, desires, and comfort-seeking. Nor is its purpose solely to attain control over the self and body for just one month of Ramadan. In fact, its claim is that by facing the most powerful battles of the self, it should become capable of gaining control over all its emotions and desires. It aims to generate so much strength within a fasting person that not only during Ramadan but also in the remaining eleven months, he can utilize his body and its abilities for every

service that God has enjoined upon him. He should strive for every good deed that pleases God, abstain from every evil deed that displeases God, and restrain his desires and emotions within the limits set by God.

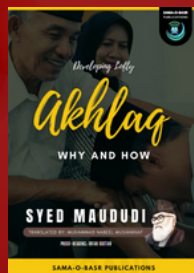
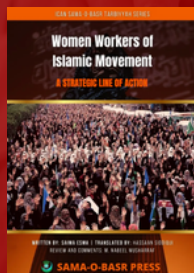
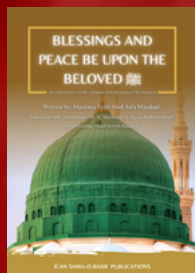
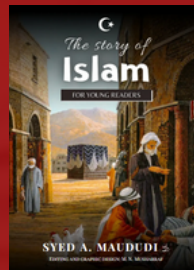
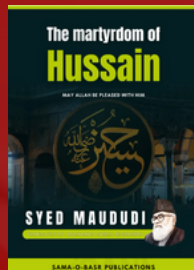
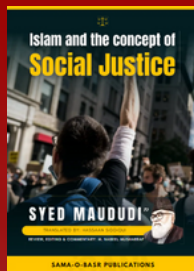
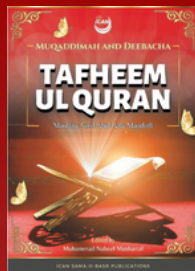
His reigns should not be in the hands of his nafs so that it doesn't pull him in whatever direction it desires, rather the reins of control should remain in his hands so that he only fulfills the desires of his self according to the restrictions set by God, at the time, to the extent, and in the manner permitted by that discipline. His resolve should not be so weak that he merely knows the obligation; he should also desire to fulfill it. It should be the case that the commands of Allah do not prevail over the body. No, within the domain of the body, he should remain like a powerful ruler who can at any time make use of his subordinate officials according to his will. This is the real purpose of fasting - to generate this strength. The person who does not attain this strength through fasting, they have merely inflicted upon themselves the torment of hunger, thirst, and sleeplessness, all in vain.

The Quran and Hadith both clearly explain this. The Quran states that fasting has been prescribed for you so that you may attain Taqwa (God-consciousness). In a Hadith, the Prophet Muhammad (peace be upon him) said that whoever does not abandon falsehood in speech and action, there is no need for Allah to give up his food and drink. Additionally, the Prophet (peace be upon him) said that many fasting individuals are only deprived of hunger and thirst through fasting." (July 1948)

Mindmap of the key concepts of the book



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Sama-O-Basr