PURPOSE OF FASTING

THE PURPOSE OF FASTING OUTLINED BY ALLAH THE EXALTED

"O you who believe, fasting has been prescribed for you as it was prescribed for those before you in order for you to attain Taqwa (God-consciousness and abstinence from all vices)." (Al-Baqarah: v183)

The purpose of Human existence is IBADAH; Obedience and Worship 24 hours. Allah says:

"I only created jinn and man to worship me." (Az-Zariyat: v56).

In another verse Allah the Exalted says:

"O Mankind! Worship your Lord, who created you and those before you, so that hopefully you will have Taqwa (God-Consciousness)." (Al Baqarah: v21).

Ramadan

CONCLUSION

OUR PURPOSE OF EXISTENCE IS TO ATTAIN TAQWA

Taqwa is the perpetual dynamic spiritual force which keeps a person aware of the presence of Allah inwardly and obedient outwardly.

DEFINITION OF THE PURPOSE

WHAT IS TAQWA?

EFFECTS OF TAWQA - FOUR SIGNS

When these effects dominate one's life continuously or mostly; This is a very good indicator of the existence of Taqwa in that person.



1. Give preference to Allah and His command

To give preference to Allah over all falsehood and false gods and to give preference to His commands by controlling ones desires in compliance with the divine commands through practical struggle.



2. Give preference to the Holy Prophet ﷺ and honoring His way of life and teachings.

To give preference to the Holy Prophet ﷺ over all leaders and role models and to give preference to His ﷺ way of life over all false and opposing ways of life and life styles by adopting the Prophetic ﷺ way in all spheres of life and leaving what opposes it.



3. Compassion upon creation

To fulfill the rights of Allah's creation and to have compassion upon them according to teachings of Quran and Sunnah by protecting the life, honour, wealth and the environment. Also trying to save them from the punishment of the hereafter by giving them good advice and warning them of the bad consequences of bad deeds.



4. Presence of Allah

To always be in the presence of Allah, with the inner self and the heart and to maintain this presence by remembering that Allah is with me, watching me, hears everything I say and as a consequence to choose to do the appropriate actions in one's life.

PROCESS & MEANS TO ACHEIVE THE PURPOSE

One of the meanings of 'Saum' (fast) in Arabic is to abstain. In order to attain Taqwa or the state of God-Consciousness one needs to train and discipline himself.

Fasting in Islam is a holistic concept meaning that the whole of the person should be fasting.

Abu Hurayrah reported that the Prophet (peace and blessings be upon him) said:

"Fasting is a shield; so when one of you is fasting he should neither indulge in obscene language nor should he raise his voice in anger. If someone attacks him or insults him, let him say: "I am fasting!" (Muslim)

Based on this Hadith and many other Ahaadith the Scholars and people of knowledge have developed a training program to help one gradually develop their Taqwa. They have divided the minimum level of Taqwa that one should attain into five levels.

Each year in Ramadhan one should adopt a level and assess him self in accordance with the criteria that is set. (More details overleaf).

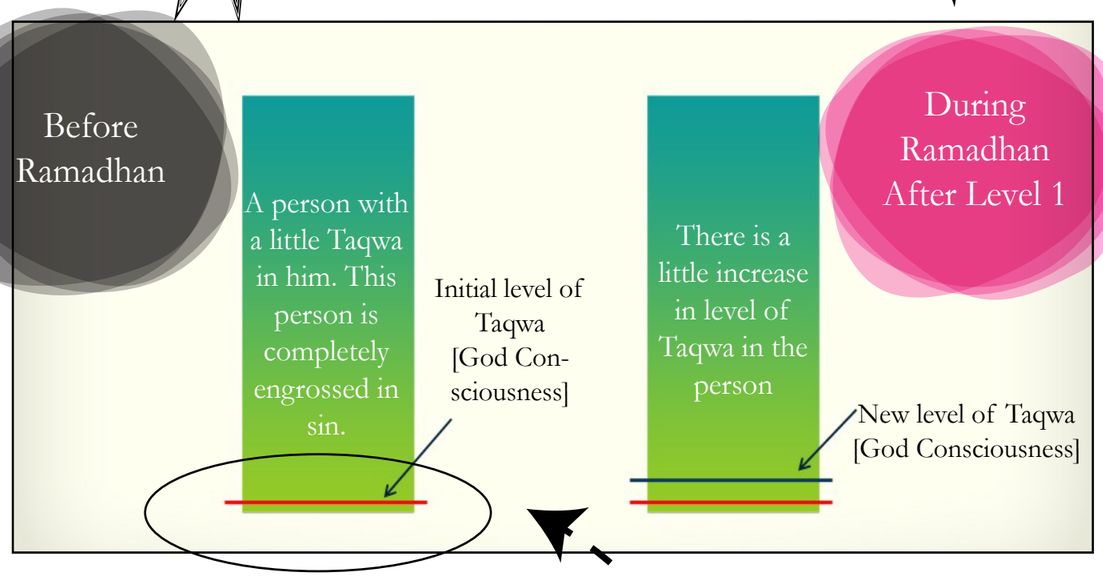
This is the bare minimum level that every Muslim should be performing in order for the obligation to be lifted from their shoulders

Prior to the beginning of Ramadhan a person may be living a life of sin and heedlessness, with very little or no God consciousness present in their life. In this state their initial level of Taqwa (God consciousness) is either non-existent or at its extreme low.

However, when a person practices Level 1 of the fasting methodology, which is abstaining from eating, drinking and marital relations from dawn to sunset alongside performing the five daily prayers and tarawih, the individual has restrained some control over his body and this represents a small but significant increase in his taqwa (God consciousness).

FASTING OF THE WHOLE INDIVIDUAL PERSON

LEVEL 1 – TO ABSTAIN FROM EATING AND DRINKING AND MARITAL RELATIONSHIPS FROM DAWN TO SUNSET AND TO PERFORM THE FIVE DAILY PRAYERS AND TARAWIH



This is well illustrated in the above chart where the red line represents the taqwa level of a person who has been living in a state of heedlessness and sin prior to the commencement of Ramadhan. In the first bar we can see that the red line (taqwa) is all the way at the bottom symbolising the lack of taqwa within a person. The black line represents the increase of taqwa in the person after practising Level 1 throughout the month of Ramadhan.

FIQH OF FASTING

What is Fasting?

Linguistically, the word fasting in the Arabic language means unconditional 'restraint' (imsaak) from any action or speech during any time.

According to the Sacred Law (Shariah), fasting is the act of:

- refraining from engaging in sexual activity, and
- refraining from entering anything into the body cavity,
- whether deliberately or accidentally,
- from the time the sun begins to rise to the time the sun sets
- accompanied with the intention of fasting
- from individuals who are permitted to fast.

'Refraining from engaging in sexual activity' includes actual sexual intercourse and ejaculation caused by foreplay.

'Refraining from entering anything into the body's cavities refers to the acts of entering food, drink, or medicine into the body's cavities, regardless of whether this is a typical item one would enter into the body's cavities or not. Entering any of these substances inside the body's cavities means that the substance enters into the throat, the intestines, the stomach, or the brain by way of the nose, the throat, the private parts, or open wounds. 'Whether deliberately or accidentally' excludes forgetful acts of eating, drinking, or sexual activity. Accidental acts break the fast and the fast must be repeated after Ramadan. An act is accidental when someone is fully conscious he is fasting at the precise time. For example, a person who is aware he is fasting (at the time) accidentally swallows water while making wudu. Nevertheless, it is recommended that he continues to act like a fasting person for the remainder of the day and he is obligated to repeat the fast after Ramadan.

'From the time the sun begins to rise to the time the sun sets' refers to the true entering of the Fajr time to the entering of the Maghrib time.

'Accompanied with the intention of fasting' means that one must intend to fast in order to distinguish if one is really performing an act of worship or not when one refrains from eating, drinking, or having sexual intercourse. For example, if one were to merely stay away from food, drink, or sexual activity without an intention to fast, then this fast is not valid and does not count.

'From individuals who are permitted to fast' means that one must be free from a situation that would prevent the validity of one's fast, such as menstruation or lochia (post-natal bleeding).

When Does Fasting Become Obligatory?

Fasting the month of Ramadan is obligatory upon every Muslim, male and female, who is sane and pubescent (mature). This ruling also applies to making up any unperformed Ramadan fasts whether due to an excuse or one's own remissness (slackness). Therefore, a person is obligated to makeup missed Ramadan fasts.

A male child becomes pubescent (mature) when he experiences a wet dream or ejaculation. A female child becomes pubescent (mature) when she experiences a wet dream or her first menstruation. If by the age of 15 lunar years (approximately 14 solar years and five months) neither male nor female has undergone these experiences, then they are considered legally pubescent (mature) and are obligated to fast.

Fasting the current month of Ramadan is obligatory upon the aforementioned individuals if they are physically able to fast, free from menstruation and lochia (post-natal bleeding), and resident.

Who Is Excused From Fasting the Month of Ramadan?

Fasting the month of Ramadan is not obligatory upon a menstruating woman or a woman in the state of lochia (post-natal bleeding) because fasting is not permitted while they are in this state. Sick people and women who are pregnant or breastfeeding are obligated to fast. However, illness can excuse a person from fasting if one reasonably fears that the act of fasting would increase the sickness or slow the recovery process. The same ruling applies to a woman who is pregnant or breastfeeding and reasonably fears that fasting will harm her or her baby. Reasonable fear is known by: 1) manifest signs, 2) a relevant past experience, or 3) the notification of an upright, Muslim doctor/expert.

A traveler is also excused from fasting if he initiates (starts) his journey before the time of Fajr enters. However, it is better that he fasts providing that this does not cause undue hardship. If a person begins fasting a day of Ramadan and then travels, it is recommended that he complete his fast. However, if he breaks it there is no expiation – just the making up of it after Ramadan. To become a traveler one must travel over 48 miles or 78 km. If one stays for less than 15 days beyond the traveling distance, one would legally be considered a traveler (he is exempted to fast if he desires for those days, however, it is better to fast if one is able to). Conversely, if he intends to stay for more than 15 days he must fast (he is not exempted from fasting) except on the actual days of travelling i.e. the days he utilized for travelling to his destination and the days utilized for returning.

All of the aforementioned individuals are obligated (it is compulsory) to make up their missed fasts once Ramadan has ended in a time that they are able. There is no expiation for a person who delays making up their missed fasts, though it is superior (better) to make them up immediately if they are able.

What are the Different Types of Fasts?

There are essentially 9 types of fasts:

- Specified Obligatory (Fard) fasts: the current month of Ramadan
- Non-Specified Obligatory (Fard) fasts: make up fasts from a past Ramadan
- Specified Necessary (Wajib) fasts: specified vowed fasts
- Non-Specified Necessary (Wajib) fasts: non-specified vowed fasts; expiation fasts; or make up fasts for any vowed, Sunnah, Nafl, or expiation fast that one vitiated (broke)
- Emphasized Sunnah fast: the 9th of Dhul al-Hijjah (the day of Arafat); the 10th of Muharram (the day of 'Ashura) along with either the ninth or the eleventh day
- Recommended fasts: 13th, 14th, 15th days of each lunar month (full moon days); every Monday and Thursday of each month; 6 days of the month of Shawwal (it is best to perform them consecutively); or any other fast established by a request or promise of reward from the Sunnah, like the fast of Dawud (fasting every other day), which is said to be the most beloved fast to Allah (swt)
- Voluntary (Nafl) fasts: any fast other than the aforementioned as long as it is not disliked
- Slightly Disliked (Makruh Tanzihi) fasts: only fasting 10th of Muharram without the ninth or eleventh day; singling out Friday if one specifically thinks that there is reward in it, otherwise there is no dislikedness; singling out Saturday, though there is no dislikedness if it coincides with another type of fast; continuously fasting without breaking one's fast in the evening (wisal)
- Prohibitively disliked (Makruh Tahrimi), sinful fasts: the day of Eid al-Fitr; the day of Eid al-Adha and the three days that follow (al-Ayyam al-Tashriq)

Specified fast means that there is a specific time designated for performing this fast. As such, one is obligated to fast this day, and one cannot intend to fast a different type of fast. Non-Specified fast means that there is not a specific time designated for performing this fast. Therefore, it is possible to choose when to fast it. The distinction between specified and non-specified also returns to rulings related to the intention which is forthcoming

What are the Stipulations for a Valid Fast?

The stipulations (conditions) for a valid fast are:

1. the intention,
2. to be free from menstruation and lochia (post-natal bleeding), and
3. to be free from anything else that would break the fast.

It is not a condition for the validity of the fast that a person be free from the state of major ritual impurity (janaba). The mother of the believers, Aisha (r.) said, "Fajr would enter during the month of Ramadan and the Messenger (saw) would be in a state of major ritual impurity from other than a sexual dream (i.e. because of sexual relations). He would perform the purificatory bath and fast (that day)." [Muslim]

Likewise, if one intended to fast during the night and woke up within Fajr time in a state of major ritual impurity, then one must perform the purificatory bath (ghusl) for the sake of the validity of one's prayers, fast this day, and the fast is considered valid.

What Is the Intention?

The intention is needed for each day one fasts, even in the month of Ramadan. The intention is the determination one feels in the heart to do something. A way to envision this point is if a person was to ask one what they are doing, one would affirm that they are fasting. Practically-speaking, it is nearly impossible not to have the intention in the Hanafi Madhab. One does not have to verbally state the intention, though it is better.

When Does One Make the Intention?

The time of the intention depends on the type of fast.

Category A: For the specified obligatory, specified necessary, emphasized Sunnah, recommended, and Nafl fasts, the following rulings apply to the intention:

- One must make the intention in the appropriate time in order for the fast to count.
- The time of the intention is from Maghrib of the previous night to before the Islamic midday (see definition below) of the following day. This is providing that one did nothing that would invalidate the fast from the start of Fajr time.
- Scholars confirm that it is superior (better) for one to make the intention the night before one fasts (i.e. any time from Maghrib to the entering of Fajr) due to the difference of opinion from other schools on this point.
- It is sufficient to intend to fast without specifying if the fast is obligatory, necessary, Sunnah, recommended, or Nafl. Nonetheless, this is better.

Category B: For non-specified obligatory and non-specified necessary fasts, the following rulings apply to the intention:

- One must make the intention in the appropriate time in order for the fast to count.
- The time for the intention is from Maghrib of the previous night to the entering of Fajr on the day one desires to fast.
- One must also specify the type of fast when intending.
- If one made the intention after the entering of Fajr to before the Islamic midday (see definition below), then this fast counts as a voluntary (nafl) fast instead.

When Is the Islamic Midday?

The Islamic midday (al-Dahwa al-Kubra) is the half-way point between the entering of Fajr time to the entering of Maghrib time. It does not mean noon, nor does it mean the zawal. For example, if Fajr entered at 04:30 am and Maghrib entered at 06:15 pm, then the Islamic midday would be the half-way point between this 13:45 hour time span, which is approx. 11:20 am. Thus, in this example, a person would have from the entering of Maghrib of the previous night to before 11:20 am of the next day to make the intention if he is performing a fast from category A.

The intention must be made 'before' the Islamic midday because one needs to fast with the intention for the majority of the day. According to the Sacred Law, this would be akin to fasting the entire day.

What Happens If One Decides Not to Fast?

It is a condition that the intention to fast remains with one. If during the night one decides not to fast the next day after previously intending to fast it, then one is not considered to be fasting for that day. If one renewed the intention, however, then one is considered to be fasting.

What Are Some Recommended Acts While Fasting?

- To eat the pre-dawn meal (suhur) before Fajr time enters
- To delay the pre-dawn meal closer to the time before Fajr enters
- To hasten to break one's fast at the entering of Maghrib

What Are Some Duas to Read When Breaking the Fast?

- Allahumma laka sumtu wa bika aamantu wa 'alayka tawakkaltu wa 'ala rizqika aftartu wa sawm al-ghad min shahr Ramadan nawaytu faghfir li ma qaddamtu wa ma akh-khartu "Oh Allah, for You I fasted, and in You I believe, and on You I place my reliance, and on Your provision I break my fast. And I intend the fasting of tomorrow for the month of Ramadan. Forgive me for what I did before and what I do after."
- Allahumma laka sumtu wa 'ala rizqika aftartu "Oh Allah for You I fasted and upon Your provision I break my fast."
- Allahumma laka sumna wa 'ala rizqika aftarna fataqabbal minna innaka Anta al-Sami' al-'Alim "Oh Allah for You we fasted, and upon Your provision we break our fasts. Accept this from us. Verily, You are All-Hearing, All-Knowing."

What Does a Woman Do If Her Period Starts In Ramadan?

- If her menstruation starts in Ramadan during the night (i.e. any time from the entering of Maghrib to before the entering of Fajr), then she refrains from fasting the following day and for the duration that she is menstruating.
- If her menstruation starts in Ramadan during the day (i.e. any time from the entering of Fajr to the entering of Maghrib), then her fast is vitiated (broken) and it does not count. Even if her menstruation were to start one (1) minute before Maghrib (sun set). She must make up this day after Ramadan has ended in a time when she is able. She must refrain from fasting for the duration that she is menstruating.
- A menstruating woman can eat and drink during the day in Ramadan. Refraining from food or drink with the intention of fasting is unlawful for her. Nevertheless, it is desirable to do so without the intention to fast.
- A menstruating woman should record the number of days she missed while fasting and make them up after Ramadan ends in a time when she is able.
- The same rulings apply to a woman in a state of lochia (post-natal bleeding).

What Does a Woman Do If her Period Ends In Ramadan?

If her menstruation stops in Ramadan during the night (i.e. any time from the entering of Maghrib to before the entering of Fajr), then she performs a purificatory bath (ghusl), begins her obligatory worship, and she is obligated to fast the following day and the remainder of Ramadan.

If her menstruation stops in Ramadan during the day (i.e. any time after the entering of Fajr up to the entering of Maghrib), then she performs a purificatory bath (ghusl), begins her obligatory worship and she acts like a fasting person until the Maghrib time enters due to the sacredness of the month of Ramadan. She is encouraged to abstain from eating and drinking for the remainder of the day. However, this day of acting like a fasting person does not count as a fast. She must make up this day after Ramadan has ended in a time when she is able. She is obligated to fast the following day and the remainder of Ramadan. A menstruating woman should record the number of days she missed while fasting and make them up after Ramadan ends in a time when she is able. The same rulings apply to a woman in a state of lochia (post-natal bleeding).

Are There Actions That Can Vitiate (break) the Fast?

Yes, there are actions that can vitiate (break) the fast. These actions fall under two categories:
I. that which vitiates (breaks) the fast and requires a makeup along with expiation and
II. that which vitiates (breaks) the fast and requires makeup only.
For the first category, the principle returns to deliberately performing an act that vitiates (breaks) the fast by one's own free will and without a valid reason. Deliberately means that one remembers that one is fasting and purposely performs an action that breaks the fast. These actions are outlined below in the section 'category I' For the second category, the principle returns to accidentally performing an act that vitiates (breaks) the fast. It also includes acts performed by force of a third party. Accidentally means that one remembers that one is fasting but broke the fast by one's own doing without the intention to purposely break the fast. These actions are outlined below in the section 'category II' If any of the actions from category I are performed forgetfully, then they do not vitiate (break) the fast. Forgetfully means that one does not have the presence of mind that one is fasting when performing the action. The Prophet (saw) said, "Whoever forgets that he is fasting and eats or drinks, then he still completes his fast. It is only Allah who fed him and gave him drink." [Bukhari] In another narration, the Prophet (saw) said, "If a fasting person eats forgetfully, it is only provision Allah put forth to him and there is no makeup upon him." [Bukhari]

Category 1: Acts That Vitiate (break) the Fast & Require Makeup & Expiation

Acts that invalidate the fast and require a makeup along with expiation only relate to the current Ramadan fasts. Otherwise, if one performs any of the following actions while performing a fast outside of the current month of Ramadan, such as a make-up fast, then the fast is vitiated (broken) and only a makeup is required. One does not owe the expiation.
If done deliberately, by one's own free will, and without a valid reason while fasting a current Ramadan fast, the following acts invalidate the fast and require a makeup along with expiation: 5

- Eating or drinking something that humans would normally consume and this consummation nourishes, medicates, or pleases the body in some way.
- Actual sexual intercourse (not masturbation, which only breaks the fast and must be repeated after Ramadan), in the front or rear private part (anus, It is impermissible and a grave crime to engage in sexual intercourse from the rear private part. The Sacred Law unconditionally prohibits this type of sexual activity whether during or after the month of Ramadan), regardless if one ejaculated or not
- Swallowing the saliva of one's spouse.

What is the Expiation?
The expiation is to fast sixty consecutive days in the year without any interruption. One must choose a time where one can fast these sixty days without the days of Eid or the three days after Eid al-Adha (al-Ayyam al-Tashriq) interrupting the fasts because of the prohibition of fasting on these days. If one does not fast them consecutively, then one must restart the 60 day period each time the continuity of the fasts is broken.
The only exceptions to this rule are if one is menstruating or in a state of lochia (post-natal bleeding). A menstruating woman must continue to fast after she becomes pure, and she cannot delay the completion of the expiation. If she does delay fasting after becoming pure, then she must restart the 60 days of fasting. The same ruling applies to a woman in the state of lochia (post-natal bleeding).
If one is genuinely unable to perform the sixty consecutive fasts based on reasonable surety, then one must either:
a) feed the same sixty, poor people to their fill for two meals, or
b) feed one poor person to his fill for two meals a day for sixty days, or
c) give sixty poor people half a sa'(4.5 lbs.) of wheat (or similar food grains) or its monetary value, or
d) give sixty poor people a sa' (9 lbs.) of dates (or similar food grains) or its monetary value, or
e) give one poor person either c or d for sixty days. It is important to note that one does not have a choice between fasting sixty days and feeding sixty poor people. Rather, one is obligated to fast sixty days, unless one is genuinely unable to perform all of these fasts based on reasonable surety. Reasonable surety is known by:

- manifest signs
- a relevant past experience
- the notification of an upright, Muslim doctor/expert.

One expiation suffices for all previous violations performed, even if they occurred in separate Ramadans. However, if one performed a future violation after the performance of the expiation, then a new expiation is owed.

Category 2: Acts That Vitiate (break) the Fast & Require Make up but Do Not Require Expiation

This category includes any act that vitiates (breaks) the fast if done accidentally (one is aware that he is fasting) or by force of another. It also includes any makeup fast one vitiated (broke) while trying to make it up.

1. The Mouth & Throat:

- eating or drinking accidentally (one is aware at the time he is fasting)
- eating or drinking because one thought Maghrib entered but Maghrib did not enter
- eating or drinking because one doubted that Fajr entered but Fajr really did enter
- eating or drinking forgetfully and thereafter thinking that the fast is broken, to deliberately eat and drink again
- swallowing what is between the teeth, on the condition that it is the size of a chickpea (channa) or bigger
- swallowing a pebble or other items that people wouldn't typically eat
- swallowing water by accident when gargling for wudu or ghusl (with the exception of water that remains in the mouth—see next category)
- swallowing blood that exits from the gums and dominates the saliva
- swallowing toothpaste or mouthwash
- deliberately swallowing vomit that reaches a mouthful
- deliberately vomiting a mouthful, regardless if one swallows it or not
- vomiting and thereafter thinking that the fast is broken, to deliberately vomit again
- smoke that enters the throat by one's doing, on the condition one's body doesn't benefit from it
- kissing that causes one to ejaculate, on the condition one did not swallow the other's saliva

2. The Private Parts:

- engaging in sexual intercourse because one still thinks Fajr has not entered but it really has
- engaging in sexual intercourse forgetfully and thereafter thinking that the fast is broken, to deliberately have sexual intercourse again
- entering a suppository (enema) into the anus
- entering something dry into the anus and it completely disappears inside the body
- entering something wet or oiled into the anus, even if it does not completely disappear inside of the body
- entering a wet tissue or a wet piece of cotton into the vagina, even if it does not completely disappear inside of the body
- entering a dry tissue or a dry piece of cotton into the vagina and it is completely inserted inside of the body without any part remaining outside
- pouring water or oil into the anus and it reaches the distance of the mihqana*
- pouring water or oil into the vagina and it reaches the distance of the mihqana*

3. The Nose:
- water used to clean the nose for wudu or ghusl reaches the throat or the brain
- inhaling medicine into the nostrils
- inhaling smoke by one's doing, on the condition one's body doesn't benefit from it.

4. The Body, in General:
- touching that causes one to ejaculate (this includes masturbation)
- applying medicine to an open abdominal or head wound and it reaches the stomach or the brain

*The mihqana, or huqna in other relations, is a device used to insert medicine into the body by way of the anus (medical term: enema). In our day, a mihqana is similar to a rectal syringe or a clyster-pipe. The distance that breaks the fast is determined by when the top of mihqana reaches the place where medicine is released from it to the intestines.

What are the Acts That Do Not Break the Fast?

1. The Mouth & Throat:
- eating or drinking something forgetfully (not to be confused with accidentally)
- eating what is between the teeth if it is less than the size of a chickpea (channa)
- tasting the leftover traces of medicine in the mouth or throat
- chewing on a sesame seed without swallowing it, if its taste doesn't reach the throat
- dust or smoke (including smoke from incense) entering one's throat without one's doing
- a mosquito, fly, or any other object entering one's throat without one's doing
- swallowing the wetness that remains after washing one's mouth for wudu or ghusl
- swallowing one or two drops of sweat or tears that enter the mouth and mixes with one's saliva, on the condition that one cannot taste its saltiness
- swallowing one's own saliva
- swallowing one's own phlegm (mucus) after clearing the throat
- swallowing vomit that emerges in the mouth without one's doing, even if it is a mouthful
- deliberately vomiting less than a mouthful, regardless if one swallows it or not
- using a miswak or toothbrush
- wetting one's lips with one's saliva while speaking and swallowing it
- swallowing blood that exits from the gums and does not dominate the saliva on the condition one cannot taste it
- pulling back saliva into one's mouth that flows to the chin like a string on the condition that it stays connected and does not break off
- backbiting

2. The Private Parts:
- performing sexual intercourse forgetfully (not unintentionally)
- the state of major ritual impurity (janaba) suddenly befalls one, such as from a wet dream
- ejaculation caused by looking or thinking
- entering a dry finger into the anus
- pouring water or oil into the male urethra
- entering tissue or a piece of cotton into the male urethra, even if it completely disappears inside the body
- entering a dry finger into the vagina
- entering a dry tissue or a dry piece of cotton into the vagina upon the condition that part of it remains outside of the body
- performing istinja with water, providing that the wetness doesn't reach the distance of the mihqana (see aforementioned definition)

3. The Nose:
- mucus descending from the nose
- sniffing up mucus that is in the nose and it descends to one's throat
- inhaling smoke, perfume, or incense without one's doing
- smelling an odor

4. The Eyes:
- applying kuhl in the eyes, even if one finds its taste in the throat or its color in the saliva or phlegm (mucus)
- dripping eye drops or contact solution into the eyes
- wearing contact lenses

5. The Ears:
- water entering the ears from a bath
- scratching the inside of one's ear with a q-tip, even if dirt exits and one reinserts it into the ear.

6. The Body, in General:
- rubbing oil or cream on the body or hair
- applying deodorant
- performing a bath and finding its coolness penetrating into one's body
- withdrawing blood, such as in a blood test
- blood cupping

7. The Mind:
- intending to break one's fast but not actually doing it

What are the Acts That Are Disliked While Fasting?
- tasting or chewing something without an excuse, provided that its flavor is not swallowed
- chewing flavorless gum
- kissing with desire in which one fears falling into sexual intercourse or ejaculation, on the condition one did not swallow the other's saliva
- gathering saliva in the mouth and then swallowing it
- to gargle excessively when making wudu or ghusl for fear of breaking the fast
- to sniff water excessively when cleaning the nose in wudu or ghusl for fear of breaking the fast
- doing things that would weaken one while fasting, like cupping or withdrawing blood
- brushing the teeth with toothpaste or using mouthwash, on the condition one does not swallow it

Can I Be Affectionate With My Spouse While Fasting?

There are different rulings related to this question due to the various ways one can be affectionate.

1. Physical Contact that Does Not Vitiate (break) the Fast:
- Non-passionate kissing in which one is free from swallowing the saliva of one's spouse and free from the fear of falling into sexual intercourse or ejaculation
- Non-passionate touching in which one is free from the fear of falling into sexual intercourse or ejaculation, such as hugging or holding hands
- Looking at one's spouse, even if one ejaculates.

2. Physical Contact that Does Not Vitiate (break) the Fast But Is Prohibitively Disliked and Sinful:
- Kissing with desire in which one fears falling into sexual intercourse or ejaculation
- Touching with desire in which one fears falling into sexual intercourse or ejaculation
- Anything sexual that one fears will lead to sexual intercourse or ejaculation

3. Physical Contact that Vitiates (breaks) the Fast And Requires Makeup Only:

- Ejaculation from masturbation
- Kissing and touching (i.e. no actual penetration took place) that causes ejaculation

4. Physical Contact that Vitiates (breaks) the Fast and Requires Makeup and Expiation (only in Ramadan):

- Deliberate passionate kissing that causes one to swallow the saliva of one's spouse
- Deliberate sexual intercourse in one of the private parts with ejaculation
- Deliberate sexual intercourse in one of the private parts without ejaculation

The person who involved himself in the above-mentioned situations (#3 and #4) should refrain from eating, drinking, and sexual activity for the remainder of that day, as well as repenting for the severity of the sin.
Outside the month of Ramadan, if one breaks a fast deliberately through these acts, then the expiation is not required.

What is the I'tikaf (Spiritual Retreat)?

The mother of the believers, Aisha (r.) said, "The Prophet (saw) would always perform I'tikaf in the last ten days of Ramadan until Allah Most High took his soul (saw)." [Bukhari]
The scholar al-Zahidi said, "It is strange how the people have left performing the I'tikaf. The Messenger (saw) performed some actions and left them, but he never left the I'tikaf – from the time he entered Medina to the moment he died (saw)."
The I'tikaf is entering the masjid with the intention to remain there for worship. The masjid must be one where the group prayer is offered for the five obligatory prayers.
The I'tikaf is permissible if one is free from a state of major ritual impurity, menstruation, and lochia (post-natal bleeding).
The conditions for a valid vowed I'tikaf (see definition below) are 1) the intention, 2) to be Muslim, 3) sanity, and 4) to be free from menstruation and lochia (post-natal bleeding).
What Are the Types of I'tikaf?
o Necessary (wajib): The vowed I'tikaf is an oath to make i`tikaf for a specified time. It must be at least an entire day and night. One is obligated to fast during it in order for the vowed I'tikaf to count.
o Emphasized Sunnah: the last ten days and nights of Ramadan. Performing I'tikaf in the last ten days and nights of Ramadan is a strongly emphasized communal Sunnah. It is blameworthy upon the community as a whole to not perform the I'tikaf. If some people perform the I'tikaf and others do not, then they raise the blameworthiness from the entire community. The scholars do not stipulate that one must fast during the emphasized Sunnah I'tikaf because it is performed during Ramadan and the assumption is that the person will be fasting anyway.
o Recommended: any times other than the aforementioned. For the recommended I'tikaf, its minimum duration is a moment, even if it's when one passes through the mosque. Fasting is not a condition for the recommended I'tikaf.

Can a Woman Perform I'tikaf?

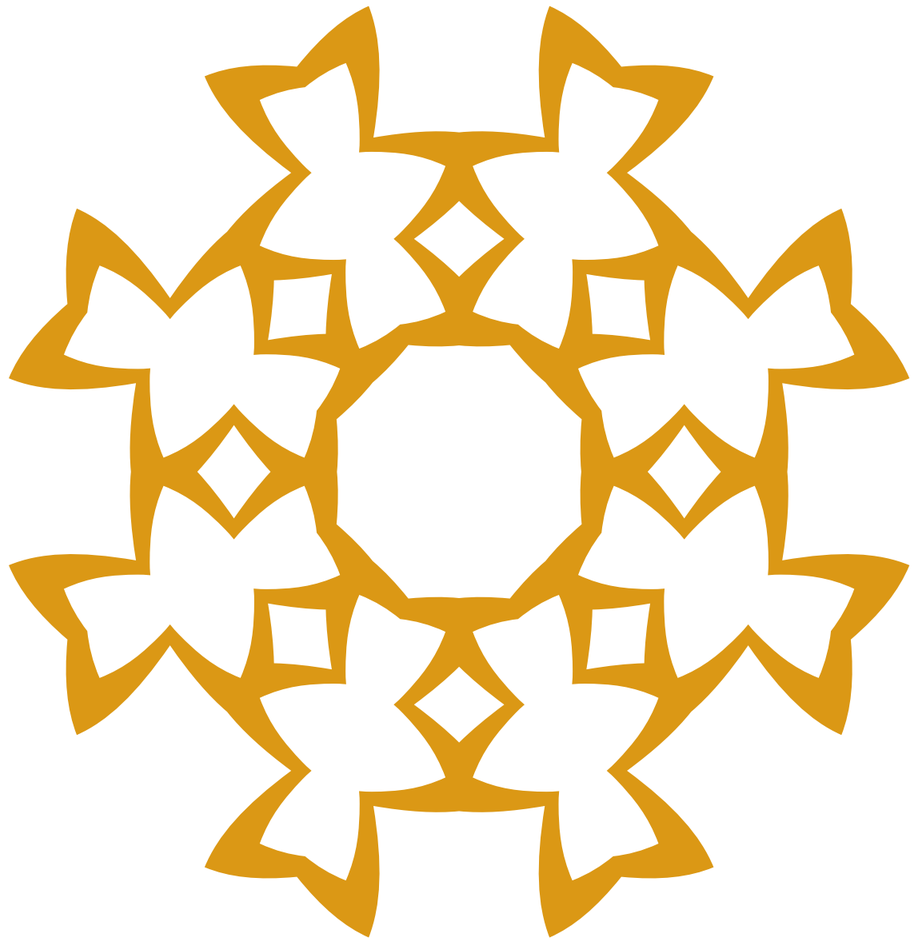
Yes, a woman can perform I'tikaf. A woman's I'tikaf is best performed in the prayer area (specified room) of her house. The prayer area is the place where she has designated to pray her obligatory and Nafl prayers. It is disliked for a woman to perform I'tikaf in the masjid. It is not valid for men to perform I'tikaf in other than the masjid.

Can One Leave the Masjid During I'tikaf?

Leaving the masjid without an excuse ends the I'tikaf. This ruling also applies to a woman performing I'tikaf in the prayer area of her house. If one does leave because of an excuse, the excuse must be due to a Shariah-compliant need, or to use the restroom if unable to use the masjid facilities, or out of necessity.

What Does a Person Do During I'tikaf?

One is encouraged to busy oneself with worship and anything beneficial, such as praying, reciting the Qur'an, making much dhikr, speaking of the good, and gaining beneficial knowledge. A person performing I'tikaf can eat, drink, sleep, talk, and do everything that is normally permissible, except for sexual intercourse, kissing, and touching with desire.
Allah (swt) says, "And do not approach your women while you are performing the spiritual retreat in the masjids." [02:187]. Engaging in these acts end the I'tikaf whether inside or outside of the masjid. For example, if one left the masjid for a Shariah-compliant need and fell into sexual intercourse with one's spouse, then this act ends the I'tikaf. Engaging in these actions end the I'tikaf, regardless of whether one did them during the day or the night.
During the I'tikaf, it is disliked to believe that remaining silent is a form of worship. It is also disliked to engage in work or trade.

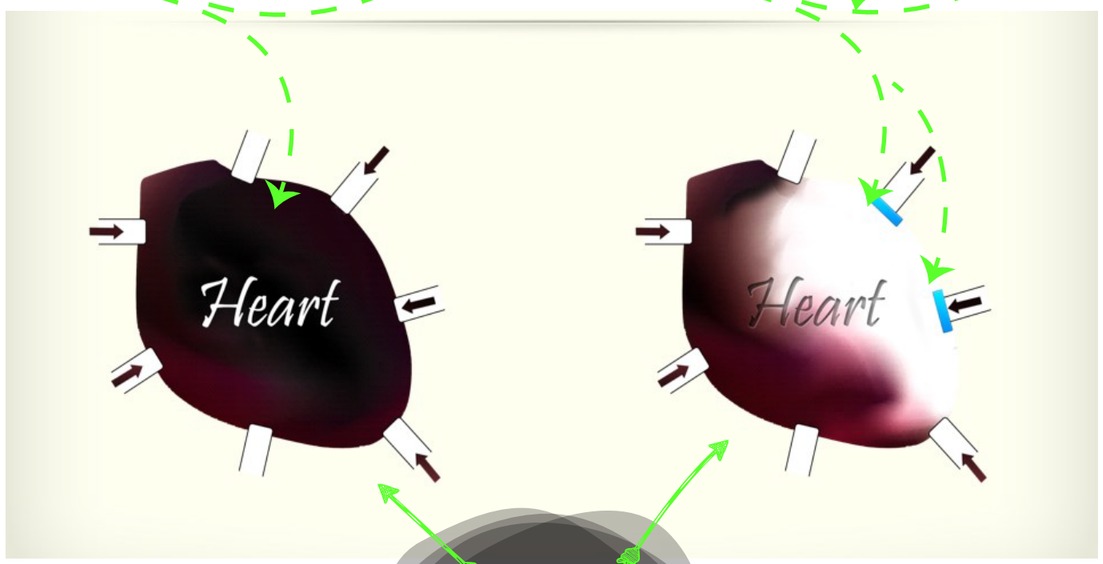


FASTING OF THE WHOLE INDIVIDUAL PERSON

LEVEL 2 – TO OBSERVE AND ABSTAIN FROM THE SINS OF THE TONGUE, EYES AND FEET [INCLUDING LEVEL 1]

Heart darkened due to sins of the sensual organs

Effects of blocking two channels of the organs of the body



Diseases entering the Heart is blocked, this minimizes the effects

In a Hadith narrated by Abu Huraira and Darimi, the Beloved Prophet Muhammad ﷺ stated that "*Many people who fast get nothing from their fast except hunger and thirst*".

The indication in this Hadith is that the objective of fasting is not only to fast outwardly by abstaining from food and drink but rather to train oneself in the abstinence of the sins of the entire body, mind, heart and soul. The fast of the whole individual person is the greatest and most rewardable type of fast as it eventually leads to the purification of the heart about which the Beloved Prophet Muhammad ﷺ said:

"*Verily, in the body there is a piece of flesh, if it is sound then the entire body will be sound, and if it is corrupt then the entire body will be corrupt, indeed it is the heart.*" [Bukhari & Muslim].

In order to purify the heart from the blackness of sin one must block the channels to the heart which consist of the seven bodily organs: Tongue, Eyes, Feet, Ears, Stomach, Private Parts and Hands.

In Level 2 of this course a person is trained to begin purifying three of his bodily organs, namely the tongue, eyes and feet as well as continuing to practice what they learnt in Level 1. These organs are purified by abstaining from the sins one can commit with them, such as backbiting with the tongue, unlawful glances with the eyes and walking towards evil with the feet. A full list of disciplinary rules for each organ is listed overleaf.

By the end of Ramadhan successful completion of Level 2 results in the blockage of three channels to the heart and equates to a further level of increase of Taqwa within the individual.

BACKBITING

To mention a fault about an identified or named absent person, such that if he were to hear it, they would dislike it.

There are eight situations in which backbiting is permissible:
1) Complaining about a wrong that someone did to one (perhaps in order to redress this wrong).
2) Asking for help to stop another person from disobeying Allah.
3) Asking a scholar for a legal opinion about a matter that involves another person.
4) Warning people about a bad man or woman who harms people or causes trouble.
5) Identifying a person who is only known by a degrading name (e.g., "the leper").
6) Talking about the disobedience of a person who openly disobeys Allah and does not care.
7) Telling the truth about a person when someone asks for advice in order to decide whether or not to deal with him (e.g. get married to him, do business with him, choose him as a friend, etc.).
8) Finding out the reliability of witnesses or narrators.

SINGING

Singing which involves only human voices is generally allowed. However lewd lyrics (i.e. lyrics that describe sexual acts or nakedness of people) and bedroom voices (i.e. speaking in a seductive manner especially if done by women) are unlawful to listen to in real life and from real-sounding electronic devices (e.g. a radio or a telephone). As for unrelated women's voices outside of singing, we are narrating the opinion that they are Mubah (permissible) to listen to for men if these voices are not purposely seductive or high strung (e.g., for educational purposes or for purposes of business).

EXCESSIVE TALKING AND LAUGHING

At-Tirmidhi relates in a hadith on the authority of Ibn 'Umar: "Do not talk excessively without remembering Allah, because such excessive talk without the mention of Allah causes the heart to harden, and the person furthest from Allah is a person with a hard heart."
The Holy Prophet (Peace be upon him) said: "Do not laugh too much, for excessive laughter kills the heart [spiritually]." (Ibn Majah)

LYING

Another detestable utterance of the tongue is lying. Telling untruths is certainly one of the gravest sins if it is done on purpose, when one knows perfectly that the thing is untrue and intends to cause harm by saying it. The worst of lying and slander is to slander Allah (swt) and His Messenger (Peace be upon him). Anyone who attributes words and actions to the Prophet (Peace be upon him) without being sure of their authenticity is committing a grave sin.

Lesser forms of lying include promising something you know you will not be able to deliver; offering made-up dreams for interpretations; listening critically to the talk of people you dislike with the intention of repeating it, hoping to create contempt for them; repeating in public things you have heard said in private; and making fun of people.

It is permitted to say something which is untrue in three situations:
1. In marriage, when a husband compliments his wife with the intention of pleasing her. 2. In war. 3. When reconciling between two people you can say to one of them that the other was saying good about you, when he actually wasn't. Only for the purpose to bring them two together.



SLANDER

Making up a false statement about a person and spreading it in public.

SACRILEGE

The worst word the tongue might utter is the denial of Allah the Exalted, His prophets and the religion of Islam. If this is declared willfully and publicly, one loses one's religion. All the divine rewards promised for good deeds are lost, and such a person is considered by the religious community to be as dead, a sinner bound for hell. Those who have spoken must repent, publicly renouncing their sacrilegious declarations or abandonment of faith.

There are lesser cases when one may utter a sacrilegious word in jest or error. This is reprehensible. It still necessitates sincere repentance, but it is not punishable as is intentional infidelity.

OBSCENE TALK

Another obnoxious habit of the twisted tongue is to use bad words. Even in one's ordinary conversation; obscene words such as those which refer to private parts and bodily functions, when used out of context to insult or to ridicule or to make fun, are strictly forbidden in the morality of Islam. Even if these words muct be used out of necessity, one must be discreet.

HYPOCRISY

Speaking other than what we really think and feel is duplicity. It is an act of hypocrisy and should be avoided. On the other hand, in some dire, dangerous situations, it is permissible to say what one does not mean oneself from the hand of a tyrant.
It is hypocritical and double-tongued to talk falsely praising one to his face and cursing him to others, with either selfish intentions or to breed hostility between people.

CURSING

To curse people or to even curse at animals and at things, is very dangerous. Cursing is defined as wishing for someone to have great harm, to be damned, to be chased away from the mercy of Allah. No one has the right to curse anyone, be it a believer or a disbeliever, especially if there is no reason behind it.

DISCLOSING SECRETS

When you hear something shameful about somebody, you are obliged to keep it a secret unless it is definitely against the law. Even if the matter is an infraction of the religious law, you are bound to keep it a secret if it does not concern you. If it concerns and touches you, you are free to divulge what you heard; yet it is still better to keep silent, even in grave cases. If what you heard is a violation against somebody's rights, seriously hurts another member of the community, or is legally punishable, then it is your right to divulge what you know. But if the wrong done did not cause any harm to anybody nor is punishable under the constraints of the law, it is best to keep one's silence.

RIDICULING

To neglect or hold in contempt another and to show his defects. It may be expressed in words and actions and also by gestures.

Another offense of the tongue is name-calling, which is to give people bad titles or nicknames in order to belittle or insult them. This is an attempt to change somebody's identity for the worse in the eyes of other people, and can be very harmful.

ARGUMENTATION

Discussion, argument, and debate are discouraged in Islam. Someone who knows the truth tells it, and those who do not know listen to it. When the subject is religious rules and precepts and canon law, these are clearly established and may be acquired by study. Yet there may be valid questions, depending on cases, situations, meaning, and intentions. Then it is permissible to ask, but not to rebut or contradict that which was claimed to be right. If you doubt the truth of something, and the subject is worldly, you should keep silent. But if an intentional lie is told about religious matters, you have the right to object if you are sure of the truth of the matter, as proven by the Qur'an and the traditions. On the other hand to protect yourself from arrogance it is better to keep quiet.

SAFEGUARD IT FROM UNLAWFUL IMAGES IN MAGAZINES VIDEOS ON THE INTERNET OR ON TV

The rule is that anything that is unlawful to look at in real-life is also unlawful to look at when depicted in a life like way. Therefore, pornography in magazines, billboards, posters, electronic screens, projector screens, so forth, is all unlawful. As for the other non-pornographic photographs (e.g. of a panda bear, a properly dressed human, or a building), they are generally permissible to look at.
There are many contradiction regarding TV and surfing the internet as you could use them both in a good way and in a bad way and that why it is a doubtful matter. They must avoid that which Allah has forbidden, namely watching obscene movies which show things that Allah has forbidden such as naked and semi-naked pictures, or reprehensible programs, or things which appear on TV that go against the laws of Allah, such as images, singing, musical instruments and misleading ideas. Every Muslim, should refrain from watching unlawful movies because it involves witnessing evil and doing wrong, and because it also causes hardness and disease in the heart, makes a person take the laws of Allah lightly and makes him find it too difficult to do the things that Allah has enjoined, such as praying in congregation and other obligations, and makes him fall into doing many haraam things.

GAZING EXCESSIVELY AT DUNIYAH WISHING TO ATTAIN IT SO DEEPLY

One should lower their gaze from viewing sensual images (of the opposite gender, cars, houses, yachts, jewellery, clothes, shoes, athletic equipment, food, other material possessions etc.) in real life or in photographs.

The person travelling on the path should refrain from looking at anything the lower self wants. This is because images that are viewed with the eye imprint a stamp on the heart and as long as the heart is stamped with the images of created things, the soul will not be able to perceive the light of the divine.

Allah has made the eyes the reflection of the heart. If a person lowers his gaze, the desire in his heart will be reduced, but if a person looks and stares, the desire in his heart will be provoked and exacerbated.



SAFEGUARD THE EYES FROM LOOK ING AT THE OPPOSITE GENDER

The prophet Muhammad (peace be upon him) has said “Beware! In every man’s destiny there are tests of adultery (zina). There is no running away from it. It will catch up with you.”
Allah subhana wa ta’ala has placed the test of zina in every individuals life and therefore each person to walk this earth will be tested through it, in one form or another. Adultery (zina) can take place with the eyes, ears, tongue, hand, private part or the mind.
Zina is not limited to sexual intercourse but rather in this hadith it demonstrates that Zina can amount to anything which takes a person away from the obedience of Allah. For example Zina of the eyes is to look at things that invite you to sin and Zina of the mind is to think about the evil act.

LOOKING WITH JEALOUSY HATRED OR IN A BELITTLING WAY

In order to discourage envy, the Prophet (peace be upon him) said: "Do not look to those above you. Look to those below you, as it will more likely remind you of Allah's favours bestowed on you." [Sahih al-Bukhaari and Sahih Muslim]
The distortion of reality by imagination has lead people to such inhuman behaviours as looking upon the sick, the crippled, the weak, and the poor in disgust instead of compassion. It makes people feel proud that they are better than others instead of helping them, or provokes them to look at the good things other people have and either attack them or wish that they could take them for themselves.

MEETING NON MAHRAMS WITH UNLAWFUL INTENTIONS

In general, meeting Non-Mahrams without a valid reason is unacceptable, let alone going out of your way and meeting with them for unlawful reasons. Do not let your feet commit such a deed as your feet will be testifying against you on the Day of Reckoning. Meeting non-Mahrams is the catalyst to committing many other sins such as sins of the eyes, sins of the tongue, sins of the hands and so on.

It is the small deeds that lead us towards committing the greater sins and also the source of Allah’s anger. Good and evil deeds are like boxes which contain either the pleasure of Allah or the wrath of Allah. We should refrain from opening the boxes of evil deeds as we do not know which of the boxes could contain the wrath of Allah, and lead us to the gates of Hellfire.

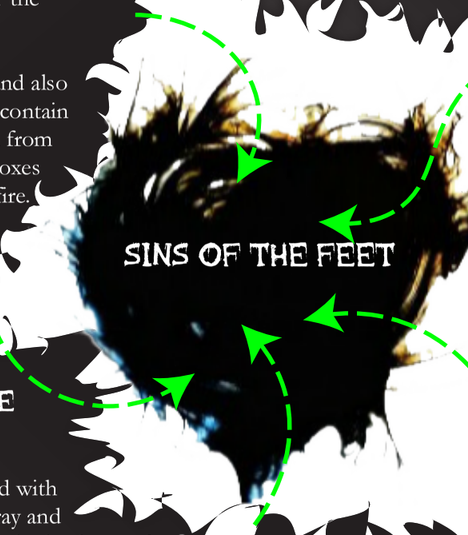
GOING TO PLACES WHICH PERSUADE YOUR HEART AND SENSUAL ORGANS TO COMMIT SINS

This sin is linked to sin number one (1) above. Walking towards the wrong deeds is unlawful as a person will not only be sinning the minor sins but one may also commit a major sin in the process such as adultery. When one follows their desires to do wrong, then they are driven to commit sins whether they are major or minor, Allah the Most High says in the Divine Revelation:

"And go not nigh to Fornication, surely it is an indecency and an evil way." (Surah al-'Isrā', 17:32)

Allah the Exalted clearly warns us not to even go ‘close’ to such a sin, as it is an evil way and an indecent act. So even going to a place that will affect your heart and organs in such a way is wrong because once you commit the small deed you have already pulled the pin out of the bomb and it is only a matter of time before you are bound to explode into the sin.

So one should stay fully aware of their actions and their consequences as well as to understand that this is a serious matter. Some say that, 'We are strong, we will not get close to the major sin through the smaller sin' (adultery through unlawful glances, but as mentioned earlier, it is like pulling the pin out of a bomb, if it doesn't blow up sooner, if will definitely blow up later, so beware of this deception of Shaytan.



GOING TO THE HOUSES OF SHAYTAAN THE PUBS CLUBS CINEMAS AND VAIN PLACES

Visiting the aforementioned places is unlawful as these places are filled with the small and large Shayateen who try their utmost to lead people astray and thus these places are where major fitnas take place. Those are the wretched palaces of Shaytaan and so we should not enter them places as these are devoid of the fruits of goodness and instead one will leave taking the poisoned fruits, snakes, scorpions and the wretched companions who will accompany you in the grave.

In these places a person would not only be committing a single sin, but numerous sins such as of the tongue, hands, ears, stomach and eyes. A person may be speaking in a wrong way, a person may touch wrong things, listen to music, consume haram and see wrong things. Why should we indulge in this? These places are not places where Allah and his Messenger (Peace be upon him) are remembered, but rather where Shaytan and his misleading disciples are remembered. We should not even walk past them, because they are places that give off bad auras which may lead people to step inside.

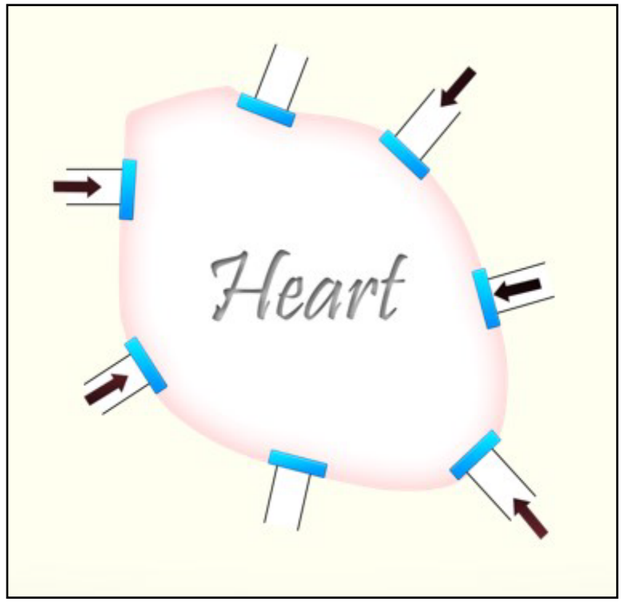
FASTING OF THE WHOLE INDIVIDUAL PERSON

LEVEL 3 – TO OBSERVE AND ABSTAIN FROM ALL THE SINS OF THE SENSUAL ORGANS OF THE BODY [INCLUDING LEVELS 1 & 2]

In Level 3 a person is trained to purify the rest of his sensual bodily organs, namely the ears, hands, stomach and private parts as well as continuing to practice what they learnt in Levels 1 and 2. These organs are purified by abstaining from the sins one can commit with them, such as listening to backbiting with the ears, unlawful touches with the hands and so forth. A full list of disciplinary rules for each organ is listed overleaf.

By the end of Ramadhan successful completion of Level 3 along with the practices of Level 1 & 2 results in the blockage of all seven channels to the heart and equates to a further level of increase of Taqwa within the individual. At this stage the seeker has mastered control of his bodily organs.

One by one the streams of disease of darkness of sin are blocked. So the Heart remains clean and the effect of Dhikr and prayer begins to show itself.



TO HURT ANY PERSON PHYSICALLY BY PUNCHING SLAPPING

When someone intentionally hurts others by hitting or slapping them it is also a sin of the hand. Many do not take care of these things because they think it has no value, when in fact it is a great matter, because not only are we hurting them with our hands, but we are also emotionally hurting their feelings.

Hadith: Narrated by `Abd Allah ibn `Amr ibn al-`As (Allah be well pleased with him) that he said: "I saw the Messenger of Allah (saw) performing Tawaf around the Holy Ka`ba saying to it: 'how pure and good you are! How pure and good your fragrance is! How great and exalted you are! And how great and exalted your sanctity is! But by Him in whose hand is Muhammad's soul, the sanctity of a believer's blood and property in the sight of Allah is greater than your sanctity!"

TOUCHING UNLAWFULLY THE OPPOSITE SEX INTENTIONALLY

According to the teachings of Islam, touching the opposite sex when not related is impermissible for Muslims.

It is not allowed for a believing man to touch a woman who is not allowed for him. Whoever does this has wronged himself (sinned).

There is a Hadith:

The Prophet (Peace and blessings be upon him) said, "It is better for you to be stabbed in the head with an iron needle than to touch the hand of a woman who is not permissible to you."

SINS OF THE HANDS

TO STEAL AND TO COMMIT FRAUD

The literal and legal defintion of stealing is wrongful or wilful taking of anything belonging to someone else, with an intention to deprive the owner of its use or benefit, temporarily or permanently. It also means taking another person's things (any property) without his/her permission/knowledge or without a legal right to do so.

Stealing is a sin, a grave sin in Islam. We can understand how severe, the sin is through the following verse of Qur'an:

"O Prophet (PBUH)! When believing Women come to you to give the Baya'a (the pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey you in Ma'ruf, then accept their Baya'a, and ask Allah to forgive them. Verily, Allah is Oft-Forgiving, Most Merciful." (Ayah No. 12, Surah Al-Mumtahanah, Chapter No. 60, Holy Qur'an).

This verse is about 'Oath of Allegiance' for women. It can be seen that one of the bands of the pledge was that women shall not steal. Stealing has been included along with other GRAVE crimes like shirk, illegal sex, murder (of children) etc.

MAKING OBSCENE GESTURES

An obscene gesture is a movement or position of the body, especially of the hands or arms, which is considered exceedingly offensive or vulgar in some cultures.

As we know in our religion of Islam, Adaab (Manners and Etiquettes) plays a big part because of the very reason that our Prophet Muhammad (Peace be upon him) was known for the finest manners and etiquettes. In addition, we know that the Jannati's (Person that is abiding in Paradise) character will be of the character of Allah's Beloved (Peace and Blessings be upon him).

Prophet Muhammad Peace be upon Him is the one we should follow and these obscene gestures were not the habits of the Prophets nor of the Sahabahs and nor of the Pious who live until this day. Obscene gestures display the true colours of people, the ones that do not possess good morals.

SAFEGUARD IT FROM UNLAWFUL IMAGES IN MAGAZINES VIDEOS ON THE INTERNET OR ON TV

The punishment for one who consumes alcohol and the one who eats unlawful is forty lashes. This also applies for the one who consumes even a sip of alcohol. The punishment of the one who eats unlawful and drinks unlawful such as pork, bacon, etc is that their Salah, their worship will not be accepted for forty days. Imagine if one dies in that state. This is two hundred Salah's unaccepted! It is also unlawful to take drugs

There are severe punishments for those who:
•Consume the money of interest (riba)
•Consume the money of taxes
•Consume the money which is taken of others by force
•Consume the money of the orphan
•Consume everything taken through a deal unlawful by the Islamic law

The person who buys food with such wealth, and feeds his/her stomach is committing a greater sin and will be dealt with great harshness.

CONSUMPTION OF FOOD SNACKS WITH FOLLOWING E NUMBERS

E120, E160a, E471, E472 (a-e), E473, E474, E475, E476, E477, E478, E570, E572, E631, E635, E640, E920.

The one who eats food containing the above E-Numbers, be it chocolate, biscuits, sweets etc is actually eating haram. Because these E-Numbers contain insects, pigs and animal enzymes that are not slaughtered the halal way.

Abu Hurairah (Radiallahu Anhu) narrates that Rasulullah (Salalahu Alayhi wa Salam) said, "Verily, Allah is Pure and He only accepts pure, and indeed Allah commanded the Believers what He commanded the Messengers. He said: 'O Messengers, eat of the pure things and perform righteous acts. Verily, I am Well-Aware of what you do.' And He said 'O you who believe! Eat of the good things that we have provided you with, and give thanks to Allah if Him it is that you serve.'



EXCESSIVE LAWFUL EATING AND DRINKING

Allah says in the Quran "And eat and drink but waste not by extravagance, certainly he (Allah) likes not Al – Musrifun (Those who waste by extravagance)".
Allah has mentioned this matter in the Quran and has commanded us not to overeat, in other words not to eat excessively.
One must leave one third (of his stomach) for food, one third for his drink, and one third for air.
Additionally, we should not take advantage of the fact that we have food, rather we should remember the less fortunate who do not have food. We should be grateful for each grain of rice we eat, for each crumb of bread we eat and for each sip of water we drink.

DO NOT WASTE FOOD

It is unlawful to throw away food that is still good. Rather it should be given to the poor and the needy if possible or refrigerated for future use. It should not be disposed of unless there is fear of it causing harm to those who consume it, or that it may become disgusting for people, in this case it should be given to domestic animals, like hens, cats, etc.

However if the food is rotten, there is no objection to throwing it away. The Muslim should avoid exaggeration in expenditure. He should be moderate and should not spoil his money.

DO NOT ENGAGE IN ANAL INTERCOURSE

It is forbidden to penetrate a spouse in any other way than her vagina. Reported by Abu Hurairah (may Allah be pleased with him), the prophet (peace be upon him) said, " any of my people who go to soothsayers and believe in their predictions and those who have sex with their wives during their periods or who have anal intercourse with them are guilty of denying what was revealed to Muhammad".

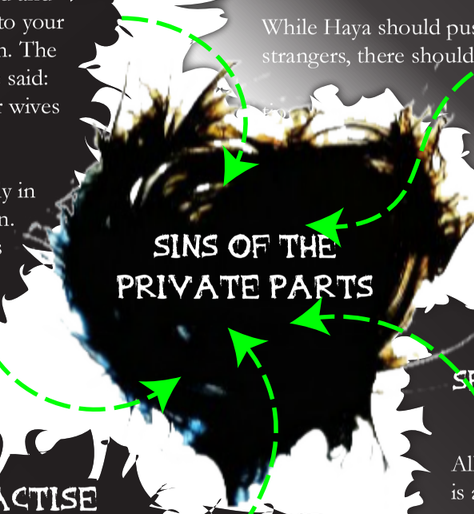
Having anal sex with a spouse is unlawful in Islam because Allah (Exalted and Glorified be He) says: "Your women are a tilth for you (to cultivate) so go to your tilth as ye will." (Al-Baqarah: 223) And the anus is not a place of cultivation. The Messenger of Allah (peace and blessings be upon him) is reported to have said: "Allah is not too shy to tell you the truth: do not have intercourse with your wives in the anus."

From the word harth (tilth) we understand that what is permissible is only in the vagina (the front passage) because this is what will produce children. The semen that is planted in the womb from which offspring come is likened to the seeds which are planted in the ground, from which vegetation comes, as both of them are substances from which something else is produced.

DO NOT SHOW IT TO ANYONE WHO IS NOT YOUR SPOUSE

The Messenger of Allah (peace and blessings of Allah be upon him) said: "Guard your 'awrah, except from your wives or those (slaves) whom your right hands possess." (Narrated by Abu Dawood, 4017)
The reason why such exposure is forbidden in Islam is due to the fact that haya (shyness) is the most fundamental trait of character in Islam, which all Muslims must nurture and safeguard at any cost.

While Haya should push us away from exposing ourselves in front of strangers, there should be no such Haya in front of one's marriage partner as there is no need for any inhibiking legitimate sexual fulfilment through one's marriage partner.



DO NOT PRACTISE HOMOSEXUALITY

To take sexual advantage of people of the same sex is strictly forbidden in Islam. The Muslim should not doubt, even for an instant, that what Allah has prescribed is wise. He should know that there is great wisdom in what Allah has commanded and what He has forbidden, it is the straight path and is the only way in which man can be safe and at peace, protecting his honour, his mind and his health, in accordance with the natural disposition (fitrah) with which Allah has created man.
The homosexuals (gays and lesbians) both go against the natural disposition (fitrah) which Allah has created in mankind, and also in animals, whereby the male is inclined towards the female, and vice versa. Whoever goes against that goes against the natural disposition of mankind, the fitrah.

DO NOT HAVE VAGINAL OR ORAL SEXUAL INTERCOURSE WITH ANYBODY WHO IS NOT YOUR SPOUSE

Allah says, "And come not near to unlawful sex. Verily, it is a Faahishah" (i.e. anything that transgresses its limits: a great sin, and an evil way that leads one to hell unless Allah Forgives him) [al-Isra' 17:32].

Thus, Islam not only prohibits Zina, but also closes all the avenues and means leading to it. This is achieved by prohibiting every step and means leading to stimulating desires, opening ways for illicit sexual relations between men and women, and promoting indecency and obscenity.

NOT LISTENING TO CARRYING TALES

The beauty of Islam is that it seizes the sin from its roots. Instead of presenting a remedy after a sin has been committed, Islam believes in elimination of the evil from the very first point of its origination. Islam advises against foul speech in the first place so as to prevent the evil speech being heard by someone else.

Therefore in Islam it is advised that if you have heard something which happens to be true, you should not pass on the tale to someone else. Even if you have seen the action that you heard about, Islam recommends you to hide the sin of that person. Therefore, if you have not told anyone, you have not entered into the sin of backbiting.

The higher level is not to even hear any such speech. Shut your ears against any tale you hear. Do not engage yourself in such discussions and if by chance you do hear ill speech of others do not believe it until you have in your possession solid facts regarding the matter. Never listen to rumours and do not contribute towards spreading the rumour. Even if the story or news is true, just restrict it to yourself.

NOT LISTENING TO LYING

Usually a person hears truth and lies, so if he speaks of everything that he hears, he is lying by narrating things that did not happen, and lying by speaking of something other than the way it happened, and he does not have to do that deliberately in order to be regarded as telling lies.

NOT LISTENING TO SEXUALLY EXPLICIT LYRICS

Listening to lewd lyrics and bedroom voices are unlawful to listen to in real life from and real-sounding electronic devices. As for using music as a remedy, there is no basis for this, rather it is the work of fools. Music is not a remedy, but it is a disease. It is a kind of entertainment which causes sickness in the heart and leads to deviation of morals.



NOT LISTENING TO STRINGED HORNED MUSICAL

Allah says in Surah Luqmaan "And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allah…" [Luqmaan 31:6]

Everything beside the one-sided tambourine is unlawful to play or listen to. Thus among the instruments that the person travelling the path should refrain from listening to are:

* String instruments (e.g., harp, guitar, banjo, violin, etc.)
* Wind instruments (e.g., clarinet, saxophone, etc.)
* Percussion instruments (e.g., piano, cymbal, etc.)
* Horned instruments (e.g., trumpet, bugle, etc.)

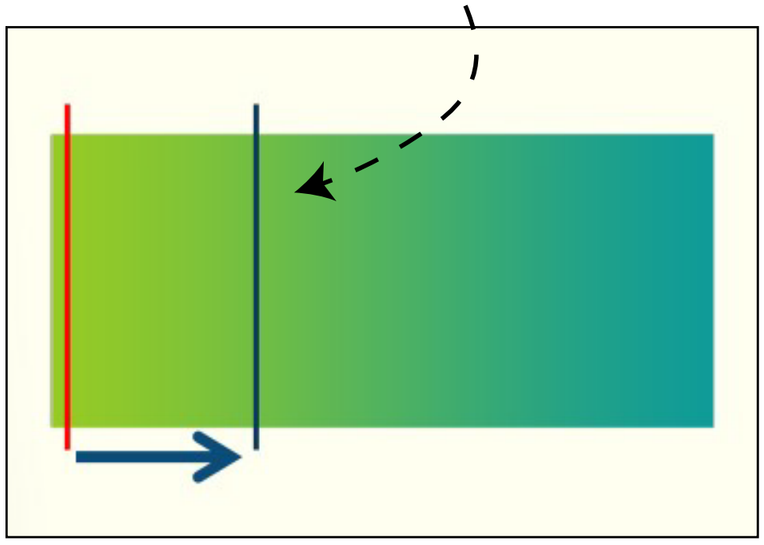
NOT LISTENING TO BACKBITING

The lethal plague of backbiting destroys one's good deeds, destroys brotherhood and destroys one's reward. So the true Muslim does not backbite, nor does he allow backbiting to take place in his presence. Refuse to listen to what other people have said or done. It is backbiting, just to hear it. If what we are being told is not true, it is an even greater sin, both for the person telling it and the person listening to it. Even if we force our minds not to believe what we heard, there is still a slight possibility of that matter entering our heart. Then, the very next time the person whom you heard the news about commits an act similar to what you heard, you will certainly remind yourself of what you heard and may have belief upon it.

FASTING OF THE WHOLE INDIVIDUAL PERSON

LEVEL 4 – TO USE YOUR HEART AND CALL ALLAH IN ALL WORSHIP YOU DO. USE YOUR SENSUAL ORGANS TO DO GOOD DEEDS BY FULLFILLING THE RIGHTS OF ALLAH AND THE CREATION AND PRACTISING THE AMAL FOR RAMADHAN. [INCLUDING LEVEL 3]

Refraining from sins with other organs of the body further develops the level of Taqwa[God Consciousness] in the person.
(Level 3+4)



AMAALS TO BE PERFORMED IN RAMADHAN

1. When ramadhan enters, offer 2 Rakaats of Salaat-ul-Taubah (prayer of repentance), present your sins to Allah and beseech His forgiveness and say that you have wronged yourself and others; make intention that you are not going to sin again; at least not in this month. You should call Allah The Exalted with a sincere heart and repent; now your journey in this month will begin.
2. Adopt the lifestyle, Prophetic practices, the Sunnah of the Prophet ﷺ. Especially the method of eating and drinking. And Ask your Lord to make this state permanent after Ramadhan.
3. Offer Salaatul Tawbah (Repentance) and Salaatus Shukr (thankfulnes) every morning and Evening, to ask forgiveness and to thank our Lord for giving us this month of mercy to this nation.
4. Perform Salaatul Tasbih every day after Zuhr Salaah.
5. Try to always be in the remembrance of Allah at least in the start and end of all ones actions.
6. To have the three keys on the mind: To believe and feel Allah is seeing you, hearing you and is always present with you, these are the keys which will open your Ibaadah (worship) and keep it sincere.
7. Be God conscious and help in needs of your fellow neighbours.
8. Give charity and help in the needs of those who have nothing but you have been given everything. Ponder on what your Lord has given you (not just the material wealth but the limbs which one earns with).
9. Recite daily the Masnoon Azkaars for morning and evening and reflect on its meaning.
10. Try and keep a spiritual fast whatever level you do using the fasting sheet to keep a record.
11. To always offer the Tarawih Prayers in this month. This Salaah only comes once in a year; surely one should use this opportunity to pray. You should pray with devotion and happiness only to please your Lord. There are angels who are sent to see who prays this Salaah and it will certainly be recorded and the reward given and added to your account.
12. This is the month where by the Holy Quran begins to illuminate even more as it is the month in which the Holy Quran was revealed. You should recite the Qur'aan for atleast 30 minutes to an hour every day and ponder on its meaning.
13. Use your time wisely as this month only comes once a year, sometimes it will come once for those who will not see it again.
14. You should find time when you are alone with Allah. For 15 minutes do Munaajat talk and communicate to Allah and present your sins. You should use your heart to talk to your Lord asking forgiveness, as He the Almighty is the Listener and Giver for those who repent.
15. You should recite Durood 300 times morning and evening. As Prophet ﷺ is the one who had conveyed to this nation the awareness of this glorious month.
16. Refresh the knowledge of Fiqh regarding fast, for example the nullifiers of fast. You should also teach this to your family.
17. You should sit for at least 20 minutes everyday and read Ahadith or sayings from the lives of the Saints and the servants of Allah.
18. You should help your family and also let them worship Allah by doing their duties in the home. It is not the right way that a man in the household should only pray and worship alone, whilst the woman is night and day in the kitchen. But instead the man should help the woman who should also do her worship and remember Allah. This month is not about cooking many varieties of food but rather to refrain from all desires of food and worship Allah more and with devotion.
19. Offer atleast 8 Rakaats of Tahajjud Salaah. Prolong it by lengthening your bowing (Rukoo) and prostration (Sajdah).

Recite the Masnoon Azkaars for Tahajjud 100 times each. Think that you are sitting in the presence of Allah the Most Exalted.

100 times each

اَللّٰهُ اَكْبَرُ ، سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ، سُبْحَانَ اللّٰهِ بِحَمْدِهٖ ، اَسْتَغْفِرُ اللّٰهَ

اَلْحَمْدُ لِلّٰهِ ، لَآ اِلٰهَ اِلَّا اللّٰهُ ، اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا وَضَيْقِ يَوْمِ الْقِيَامَةِ

FASTING OF THE WHOLE INDIVIDUAL PERSON

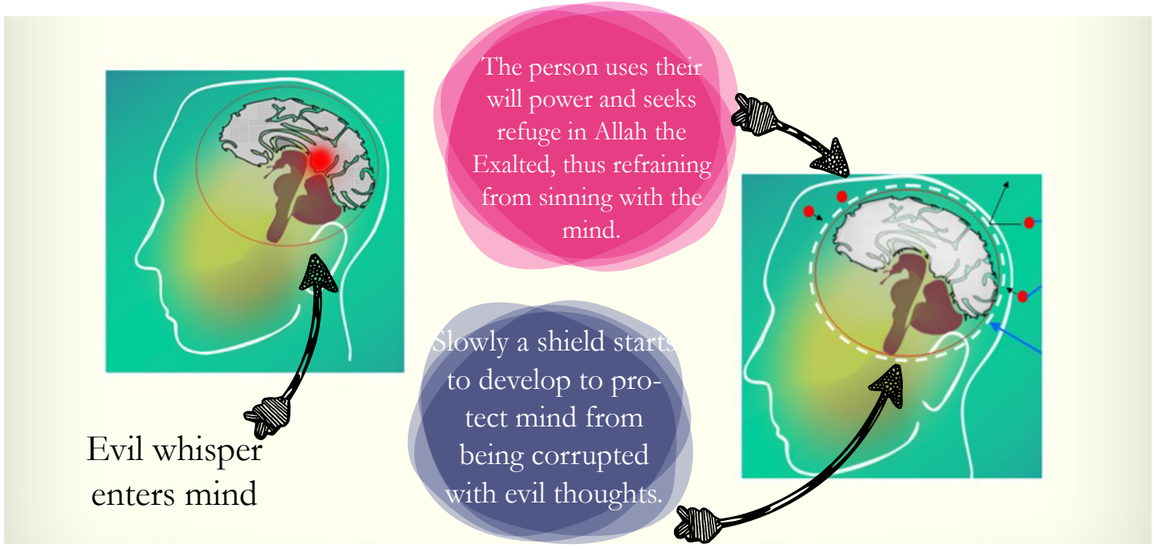
LEVEL 5 – TO ABSTAIN FROM SINFUL THOUGHTS. [INCLUDING LEVEL 4]

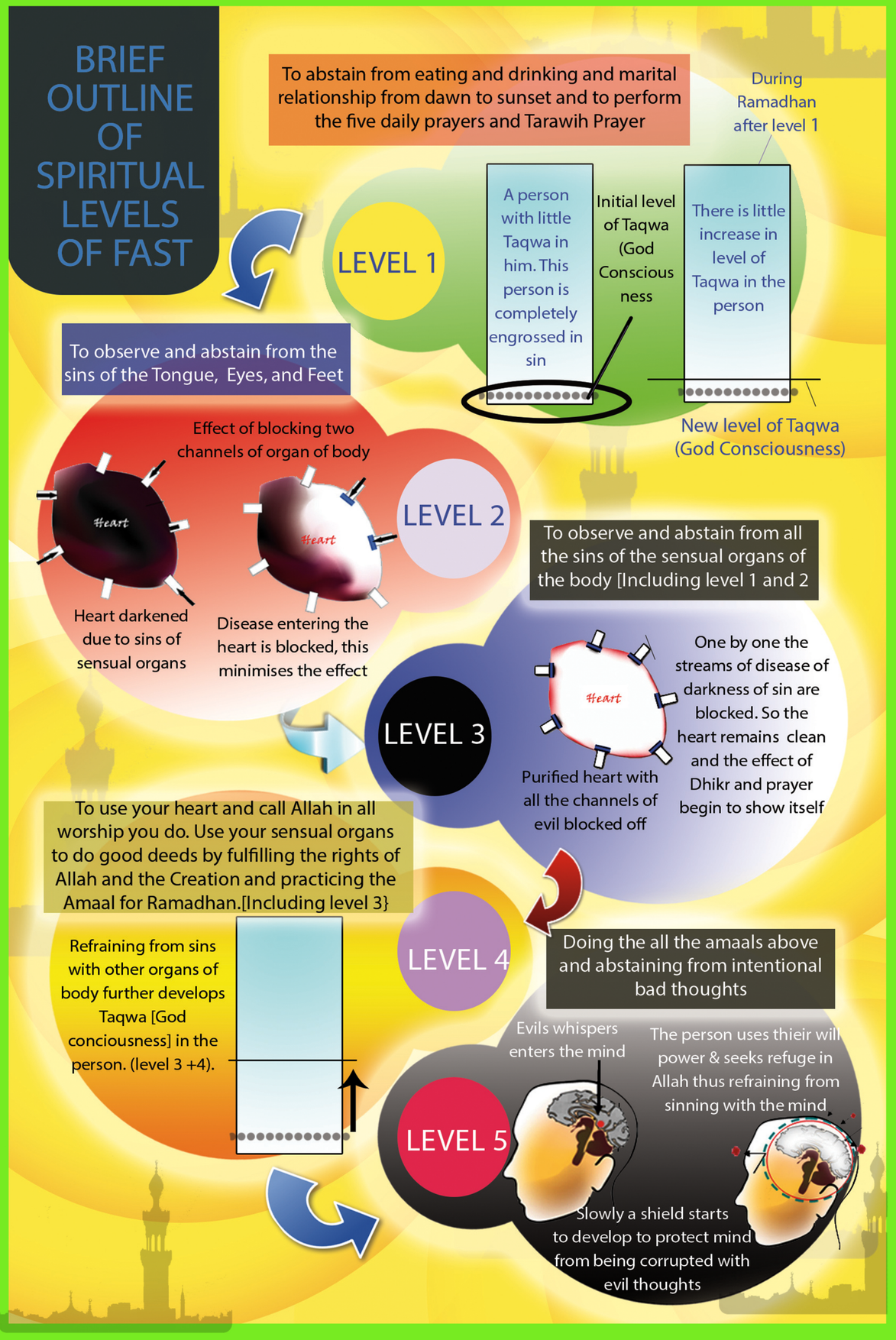
In Level 5 a person is trained to purify the mind by abstaining from sinful thoughts as Allah The Exalted has attributed the title of the pious to those who discipline the mind from entertaining evil whispers.

In the Holy Quran Allah The Exalted says "**Verily, those who are Al-Muttaqûn (the pious), when an evil thought comes to them from Shaitân (Satan), they remember (Allâh), and (indeed) they then see (aright)**".

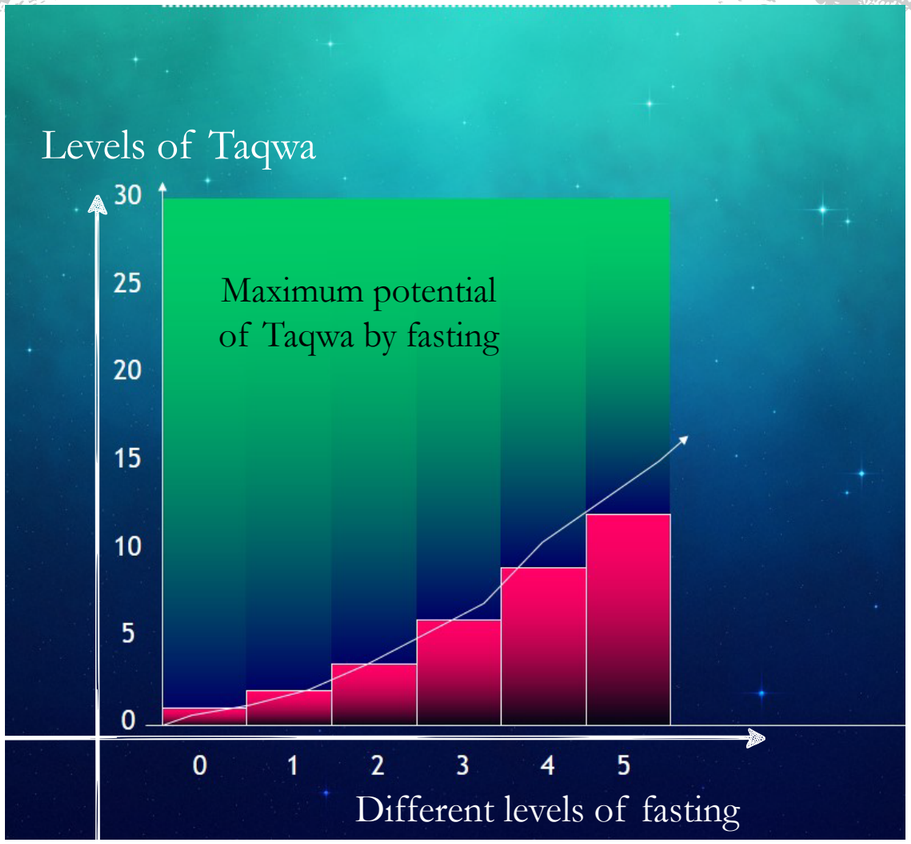
A person purifies the mind by using their willpower, seeking refuge in Allah, The Exalted and refraining from sinning with the mind when an evil whisper enters. When an individual trains himself to do this repetitively a shield begins to develop eventually protecting the mind from being corrupted with evil thoughts.

By the end of Ramadhan successful completion of Level 5 along with the practices of Level 1-4 results in the purification of the sensual organs, heart, mind and establishes a strong degree of increase of Taqwa within the individual.





GRAPH TO SHOW THE RELATIONSHIP BETWEEN THE LEVEL OF FAST AND THE LEVEL OF TAQWA



General Formula from the Graph

Q = Quran (Sharia) S = Sunnah
Q and S are two constants
Level of Taqwa = (Q x S) x Level of type of worship
Level of Taqwa = (Q x S) x Level of Fast
Therefore…
Being obedient to Quran and Sunnah and elevating to higher level fast will increase the Level of TAQWA in YOU!

POSSIBLE OBSTACLES AND IMPEDIMENTS

- **Not to be aware of the purpose**
- **Do not know how to achieve the purpose**
- **Do not have the essential legal knowledge related to fast (fiqh)**
- **No planning**
- **No preparation**
- **Absence of Self-Evaluation & Self-Assessment**
- **Not having sincere intention at the outset, during or after the fast**
- **Indulging in sins related to any part of the body**
- **Evil companions, surrounding and environment**
- **Neglecting the rights of creation, does not ask forgiveness from them for wrongdoing.**

ASSESSMENT AND EVALUATION TO ENSURE THE ACHIEVEMENT OF PURPOSE

Benefits of the course:
One of the benefits of this course is that it not only teaches the theoretical basis of how to attain Taqwa, but rather it offers an easy practical methodology of how a person can develop and increase in God-consciousness over time. In this Ramadhan course the individual accounts for his actions and is empowered to monitor and evaluate his/her progress throughout the blessed month thereby enabling the seeker to identify any increase/decrease in Taqwa and areas for improvement.

What level to choose:
Prior to the commencement of Ramadhan the student chooses from Levels 1-5. Level 1 is recommended for beginners. Those who completed Level 1 in the previous Ramadhan are recommended to progress onto Level 2 which also incorporates Level 1 and so on. The idea is that the student progresses on to the higher levels year on year, but it is seldom recommended for the student to leap or jump between levels. The aim is to make consistent long-term progress rather than extreme short bursts of progress.

How to assess/evaluate progress:
Once the student has selected their chosen Level of fast, they monitor their daily progress by using the 'Observing the spiritual fast during the month of Ramadhan' tick sheet (see example across). For example, those who have chosen Level 2 will be required to observe the sins of the tongue, eyes and feet as well as performing their five daily prayers and Tarawih. A person will monitor their performance by ticking the sheet for the tongue, eyes and feet for the entire course of Ramadhan. If a person does not sin with their tongue for the entire day they will place a tick on Day 1. They will do this everyday and aim to have a consecutive tick of 30 days. However, in the event that a person deliberately sins with their assigned organ they will place a cross on the relevant day and they will re-start the organ again from Day 1. The reason for this is that the aim is for the person to gain complete control of the organ over a consecutive period of 30 days.

If a person cannot manage to complete a consecutive period of 30 days for the prescribed level then they complete the remainder of the days after the completion of Ramadhan. For example if you have only managed to observe 10 proper fasts with the tongue then one completes a further 20 abstaining from the sins of the tongue after the completion of Ramadhan.

Observing the Spiritual Fast During the Month of Ramadhan

"There are many who fast and gain nothing from the Fast except hunger" (Meaning of hadith)

Tick across everyday you fast, if however you violate the guideline(s) then it will be classed as not keeping a spiritual fast and you have to start again, also write the day number next to the type of organ of the body in the organs column.

Organs of the body	Attempt	Number of Days																													Guidelines	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Level	Day/Night
-Heart	1	✔	✔	✔	✔	✖																										1	D/N
-Eyes	2	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔	✖																				2	D/N
-Tongue	3	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔	✔	✖																			3	D/N
-Ears	4	✔	✔	✔	✔																											4	D/N
-Stomach	5																																
-Hands	6																																
-Feet	7																																
-Private Parts	8																																
	9																																
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Example

Observing the Spiritual Fast During the Month of Ramadhan

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24 consecutive days needs to be made up after Ramadan

Example

HOW TO MAKE UP FOR LOSS ALREADY SUFFERED

How a person can identify how many fasts he has to make up after Ramadan

Check the self-assessment sheet of spiritual Fasts as to how many fast you have kept meeting the conditions applied to the level. Out of the 30 days, how ever many days you violated then a person makes it up after Ramadan.

For example, one kept only 13 proper fasts during Ramadan therefore one will have to make up 17 more after Ramadan.

How to Prevent Any Such Loss in Future

To train and practice all year trying to progress to the next level so that when next Ramadan arrives one is in a better position to fulfil this obligation in the best possible way.

Observing the Spiritual Fast During the Month of Ramadhan

"There are many who fast and gain nothing from the Fast except hunger" (Meaning of hadith)

Tick across everyday you fast, if however you violate the guideline(s) then it will be classed as not keeping a spiritual fast and you have to start again, also write the day number next to the type of organ of the body in the organs column.

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