

## **Legitimizing of the Values in the Pillar of Fasting**

Dr. Ahmad Daoud Shahrouri<sup>1</sup>

### **Abstract**

*This study is rooted and intended in the light of the Qur'an and Sunnah, It shows the extent to which the pillar of fasting contributes to the establishment of morals, as is evident in the sources of Islamic legislation, the study falls into two topics:*

*First: Fasting establishes individual values, the most prominent of which are: sincerity, piety, overcoming desires, patience, wisdom, good character, and benevolence.*

*Second: Fasting establishes collective values, the most prominent of which are: combating false speech and acting upon it, prioritizing ease over hardship, achieving the spirit of community, positivity and sharing, humility and rejecting arrogance, generosity, victory over greed, and redressing one's thoughts.*

*The study concludes that this is the case with acts of worship in general and fasting in particular, and that the Muslim is called upon to activate the role of morality in reaping the fruits of worship on the ground.*

**Keywords:** *pillar of fasting, Islamic legislation.*

### **Introduction**

Muslim nation is distinguished by its ethics, the ethics that were called in recent times - the system of values - are the norm of the Muslim's behavior with his Lord in his worship of him, Glory be to him, and his behavior with man, the universe, and life in what are called transactions in Islamic law, this study attempts to establish Islamic values in the worship of fasting, which constitutes one of the pillars of Islam in an effort to employ the acts of worship that are a person's relationship with his Lord to form a high moral advancement in the life of a Muslim who cannot be called a Muslim other than the two pillars of testimony, prayer, fasting, Zakat, and Hajj.

This study consists of two topics as follows:

- Topic one : Establishing fasting for "minor" individual values.

It has requirements: Requirement One : sincerity

Requirement Two : Piety

Requirement Three: victory over desires

Requirement Four : Patience

Requirement Five : Wisdom and Greatness

Requirement Six: Good Manners

Requirement Seven: Charity

Topic Two : Establishing fasting for multi collective values.

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<sup>1</sup> Faculty of Law, Al-Zaytoonah University of Jordan, Amman, Jordan

It contains requirements: requirement one : acquittal from false speech and acting upon it

Requirement Two : ease takes precedence over hardship

Requirement Three: the spirit of community

Requirement Four : positivity and participation

Requirement five: humility and rejection of arrogance

Requirement six : generosity and victory over scarcity

Requirements even : The value of reparation of thoughts

Study Problem:

The problem of this study can be summed up in the stagnation of many of those who perform these rituals of worship - including fasting - regarding the form of worship without reviving its content and exploring its purposes and the ruling on its legislation, there are many writings on the jurisprudence of worship: its pillars, conditions, duties, laws, and invalidations, and the problem is the scarcity of efforts made to employ the purposes of legislation to send life in ritual worship to contribute to revitalizing the entity of Muslims and their influence on others through their understanding of these purposes.

The importance of the study:

The importance of research into establishing values through the pillar of fasting comes from:

- 1- Fasting is an act of worship that combines physical health and spiritual sophistication.
- 2- Fasting is an individual act of worship in its performance and collective in its effects.
- 3- Fasting is unique in that it is preferred to perform it with intention over permission, as long as adopting intention is possible.
- 4- Fasting is the worship of the prophets and messengers, It has been absorbed by time and space due to its great impact on time and space together.

Study Approach:

This study adopts the inductive approach, as it will explore the verses of the Book of God and Hadiths of the Messenger of God, may God bless him and grant him peace, to come up with a clear legitimizing of values and morals through the pillar of fasting in its conception and performance.

## **Legitimizing of the values in the pillar of fasting**

Preface :

Values is the plural of value, and it is a source of the meaning of integrity (1), and this is the entrance to the research to talk about fasting as a source of morals that whoever has it leads to his integrity in word and deed.

Values are not mentioned with this word in the Book of God Almighty except in describing the religion as a whole, “a upright religion, the religion of Abraham” 161 Al-An’am, and “that is the religion of value” 5 Al-Bayyinah. As for the values that this paper will discuss establishing through the pillar of fasting, they are the set of morals and etiquette that form part of formation of Islamic law (2), so that the effect of fasting in establishing and emphasizing it is evident by taking it as a characteristic of the fasting person that makes his fasting effective in translating the values that he possesses into a reality that he lives in the details of his life.

There is a lot of writing about the learned lessons from fasting, and this paper is not concerned with increasing them as much as it is concerned with activating the role of fasting in the life of a Muslim practically. Although preaching and guidance have an important role in reminding of the virtues of fasting, the most important thing is to search for the shortest path to the role of this important pillar in establishing society morals and the rules of its understanding of the relationship of worship to morals and values.

Muhammad Al-Ghazali says: (The acts of worship that were prescribed in Islam and considered to be pillars of faith in it are not vague rituals of the kind that link a person to the unknown unseen and assign him to perform mysterious actions and meaningless movements... The duties that Islam obligates all affiliated with it are repeated exercises to accustom a person to living with correct morals and to remain committed to these morals no matter how circumstances change before him (3).

## TOPIC ONE

### Establishing fasting for individual values

In this topic, the paper looks at a set of values that if a fasting person has, his fasting will be a measure of his personal integrity and an advancement of his individual ability to be a tool for the success of his nation, this topic consists of seven requirements as follows:

#### Requirement one : Sincerity

There are two conditions for acceptance of worship, according to scholarly consensus: The first: sincerity of worship to God, with no partner in it, and the second: that God Almighty be worshiped in accordance with what he has prescribed (4), and God Almighty is free of partners from polytheism (5). What is discussed here is the sincerity with which the worshiper becomes a believer. Without it, it enters into the category of polytheism. God Almighty said: “And they were commanded only to worship God, sincere to him in religion, upright.” 5 Al-Bayyinah.

Sincerity of fasting to God makes fasting a practical exercise of pure monotheism, and some of our scholars interpret the saying of the Prophet, may God bless him and grant him peace, in what he narrates from his Lord: “Every deed of the son of Adam is for him except fasting, for it is for me and I reward for it” by meaning that what makes fasting for God gives him an indefinite reward. With reward, like all other acts of worship, it is a form of worship that does not include hypocrisy, one who breaks the fast does not pretend to deceive others, when he seeks human reward, he is not in the act of fasting while he is breaking the fast, however, this does not negate the fact that a person fasts in a real way and then does not benefit from the meanings of fasting, its etiquette, and its rulings, as our predecessors used to benefit from, and this is the case that liberates the meaning of sincerity in the worship of fasting.

The sincerity of the worship of fasting and the reward for its performer have been mentioned in the Sunnah, two sheikhs narrated on the authority of Abu Hurairah, may God be pleased with him, his saying, may God bless him and grant him peace, “...and whoever fasts Ramadan out of faith and seeking reward, his previous sins will be forgiven” (6).

Ibn Mandour said regarding the meaning of seeking reward: (And in the hadith: “Whoever fasts Ramadan out of faith and seeking reward, that is, seeking the face of God Almighty and His reward) (7). This is the same as sincerity of intention in worship.

#### Requirement Two : Piety

The legal ruling has often been linked to its cause in verses of the Qur'an, which is what was stated in the obligation of fasting in the Almighty's saying: “O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -” (Al-Baqarah 183). Ibn Katheer said in his interpretation

explaining the reason for piety regarding the obligation of fasting: “Because fasting purifies the body and narrows the paths of Satan” (8). The author of *Dilal* says: (And thus the greatest purpose of fasting becomes clear, which is piety, and piety is what awakens in the hearts as they perform this obligation, in obedience to God and in pursuit of his pleasure, piety is what guards these hearts from spoiling the fast with disobedience, even if it is what lurks in the mind, those who are addressed by this Qur’an know the status of piety with God and its weight in his scales, for it is a goal to which their souls aspire, and this fasting is one of its tools and a path that leads to it, and then the context raises it before their eyes as a bright goal to which they turn through fasting) (9).

Because this study is fundamental, it is necessary for the researcher to clarify the fruits of piety in performing fasting and then in its results.

The pious fasting person does not intend his fasting to be hungry or thirsty, but he is looking forward to the improvement of his spirit when his body is relieved of food and drink, so that piety becomes a remembrance of God without lethargy, and an evocation of his glory, glory be to him, without hesitation. If the pious fasting person speaks, he is truthful, if he promises, he fulfills, and if he trades, he knows no corruption, no cheating.

Piety is not a rosary that occupies the hand, nor is it an abandonment of the permissible good things of this worldly life, but it is a remembrance that regulates the behavior of the one who remembers, and an enjoyment of permissible enjoyments while remembering to thank him in word and deed.

Ibn Ashour mentioned in his interpretation of the Almighty’s saying: “Perhaps you may become pious” meaning (perhaps), and he said: “Either it is borrowed for the meaning, such as a consequential metaphor, or it is represented by likening the position of God in his will of legislating pious fasting to the condition of one who hopes for something other than it, and legal piety is the avoidance of sin, but fasting necessitates avoiding sins because sins are of two types... and one group arises from causes of its nature, such as matters arising from anger and natural desire, which may be difficult to abandon merely by contemplating, so fasting was made a means of avoiding them because it neutralizes the natural forces that are the cause of those sins, so that the Muslim may rise through it from the depths of immersion in matter to the heights of the spiritual world, it is a means of contentment with royal qualities and rising from the dust of animal emptiness” (10).

The point in ritual worship is not in the obscurity of it, but in the appearance of its effects, and jurists define the validity of an act by the appearance of its effects, (11) and piety is the guarantee that the effects of fasting will appear on the life of the fasting person in his actions, words, and morals.

Requirement three: Victory over desires

The jurists defined fasting as abstaining from food, drink, and lust from the rise of the true dawn until sunset, or in the words of the author of *Islamic jurisprudence* and its evidence: “That is, fasting is an actual abstinence from the desires of the stomach and the private parts, and from everything sensual that enters the stomach, such as medicine and the like... (12 )

You see that fasting is based on victory over lust in the first place, and the desires of the stomach and the private parts are the most prominent desires that the fasting person faces, because his defeat in their field means that he will not perform the fast, but limiting himself to this meaning in fasting makes it lose its effectiveness in the life of the worshipping Muslim.

The Prophet, may God’s prayers and peace be upon him, described fasting as a cure for young men who are unable to marry, because abstaining from food and drink (the two desires of the stomach) breaks the intensity of the desire for the vulva, and this is what is stated in the hadith narrated by Abdullah bin Masoud, may God be pleased with him. The

Messenger of God, may God's prayers and peace be upon him, said to us: "O young people, whoever of you is able to do so, let him get married, for it will lower one's sight and protect one's chastity, and whoever is not able to do so should fast, for it is for him and he has come (13)" Agreed upon (14).

The Prophet, may God's prayers and peace be upon him, mourned the inability to marry due to his lack of fasting because, in his prophetic phrase, "he came" to satisfy his lust and extinguish its flames, Fasting is a broad door of fighting lust and curbing its excessive effects with the energy of youth.

Although the substance of fasting constitutes protection from the effects of lust for the individual and the group, combating lust goes beyond refining the soul and protecting it from being subject to the slips of all parts of the body, heart, tongue, eyes, etc., fasting is therefore an attribute of sovereignty as it is in the highest level of servitude to God alone without submitting to a slip of the tongue, hand, or heart. .

Whoever fasts and his fasting is not a means to rationalize his desires, then he has not established the pillars of fasting, every sin committed by the obligated person is due to the tampering of lust with the sinner, theft, financial and economic corruption, and the deception, usury, deceit that it contains, are all due to submission to the lust for money, and adultery, display, and forbidden seclusion are all due to the revelation of God. The lust for sex, backbiting, gossiping, lying, and obscene speech are due to the lust of the tongue, and thus whoever fasts and does not treat these desires has not succeeded in understanding the legal jurisprudential rooting of the values in the pillar of fasting.

#### Requirement four: Patience

Patience in the Arabic language has its origins in imprisonment, which is the opposite of panic (15). The patience that the scholars of purification speak of is the tool for eliminating lust, which the fruit of fasting has previously been explained in combating, Imam Abu Hamid Al-Ghazali defines patience as (the steadfastness of the motive of religion which is in opposition to the motive of lust). (16), Al-Ghazali considered patience to be of two types: One of them is (a physical blow, such as enduring hardships with the body and remaining steadfast in them, which is either by action, such as engaging in hard work, either with acts of worship or otherwise, or by endurance, such as patience in the face of severe beatings, great illness, and severe wounds, this may be praiseworthy if Sharia agrees, but what is completely praiseworthy is the other type, which is psychological patience with regard to the desires of one's nature and the requirements of one's desires, then, if this type is patience with the desires of the stomach and the private parts, it is called chastity, and if it is with the endurance of something bad, its names among people differ according to the type of bad thing over which patience prevails... and more morals of faith are included in patience, and therefore when the Prophet, may God bless him and grant him peace, was asked about faith, he said: "It is patience" (17), because it is the most important and dearest of his deeds, just as he said: "Hajj is Arafat" (18) (19).

In the hadith narrated by Ahmad, Al-Nasa'i and others on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, as he receives the month of Ramadan: and it is the month of patience, and the reward for patience is Paradise..." Ali Sobh mentioned it in his book "The Prophetic Photography, The moral and legislative values in the noble hadith have a legitimizing in the fact that the month of Ramadan is specific to patience. He said: ("And it is the month of patience, and the reward for patience is Paradise." This indicates that the holy month of Ramadan was legislated by God Almighty to instill in man the strength of the will, the sincerity of determination, steadfastness in the face of adversity and calamities, and patience over them, because whoever is patient... The necessities of life, such as abandoning food and drink that protect him from death and destruction, and being patient with that for thirty days every year, for he is able to be patient with desires, but

they are not necessary, and with luxuries, which are in excess of necessities, it is possible to dispense with necessary food and drink, because whoever is armed with the instinct of patience that fasting develops it in the soul, enabling it to face calamities and adversities with open arms, to continue striving and working, and to obey God Almighty with patience, persistence, and perseverance, with a strong will and sincere determination for all life's activities, these meanings were confirmed in another rhetorical way that stemmed from the style of being short and limited, as the hadith shortened the reward of Paradise on patience, "And patience is its reward, Paradise" through the definition of the subject and the predicate. The subject, which is "patience," is defined by "Al," and the predicate sentence, which is "His reward is Paradise," was defined in the second subject and its predicate as well. The subject, in addition to "his reward" and its predicate, is defined by "Al." All of these definitions are limited to the predicate according to the beginner, which is that the reward of Paradise is limited to patience, and it is confirmed and one does not deviate from it.) (20).

Returning to the rooting of the relationship between fasting and patience in the words of Abu Hamid Al-Ghazali, and after his definition of patience, which the study referred to above as the steadfastness of the motive of religion, which is in opposition to the motive of lust, he states that (the steadfastness of the motive of religion is a condition that results in knowledge of the hostility of desires and their opposites to the causes of happiness in this world and the hereafter, so if, his certainty is strong - I mean the knowledge that is called faith, which is the certainty that lust is a decisive enemy to the path of God Almighty - the steadfastness of the motive of the religion is strong, and if its steadfastness is strong, actions are carried out contrary to what desire requires, for lust is not abandoned except by the strength of the motive of religion that opposes the motive of lust (21).

Patience overlaps with fighting desires, as you can see, because fighting desires can only be done with patience.

#### Requirement five; Wisdom and Discernment

Wisdom in the origin of language is knowing the best things with the best sciences (22)

According to Imam Ibn Kathir, the commentator, wisdom means "understanding, knowledge, and expression" (23).

Understanding the spirit of ritual worship is wisdom, and the best knowledge of the wisdom of worship is what is shown in the legal text and what is understood from it, what describes the fasting person as wise is that he realizes the necessity of seizing every moment of the month because if it is gone, the like of it may not come, and while the jurists preferred enjoying the permission to worship when it is not possible to take it with the resolve or it becomes burdensome to take it, the Holy Qur'an, while opening the door to taking the permission for the one who is unable to fast or who is exposed to one of the reasons for the concession, directs those responsible by saying after that, "And that you fast is better for you" 184 Al-Baqarah. This is because fasting requires one month in the year and does not return until the year has run its course, out of respect for the specificity of time, determination and struggle take precedence over permission, and whoever understands this understanding, it is one of the requirements of his wisdom and discernment .

Likewise, what the author of Al-Dhalal mentions in presenting this noble text, saying: (Because of the goodness of fasting in this situation, the element of raising the will, strengthening endurance, and preferring the worship of God over rest, all of which are required elements in Islamic education, appears to us as the element of fasting, health benefits for non-patients, even if the fasting person feels tired (24).

The obligation of fasting is a worship of time, and it is wise for the fasting person to take full advantage of it and not mess around, do not vulgarize, do not make noise, and do not sleep without investing more in his effort and time, the wise and discerning person

declares that his life is limited and that if he lives one of the seasons of Ramadan, he may not live beyond it, so he takes from what is present for his future.

It is wise for the fasting person to be aware that his fasting is not for the sake of hunger and thirst, and that God is independent of our food and drink and all of our acts of worship, Qur'an has indicated this meaning in commenting on the gift offered by the Hajj and Umrah pilgrims, and the wisdom behind it is due to His Almighty saying: "God will not attain their flesh nor their blood, but piety will attain Him." Of you" 37 Hajj, whoever sees the legal duties as a tax on life or money or both, has greatly lacked wisdom.

Reducing food and drink and taming the body to bear hunger and thirst leaves the possessor with a superiority over what weighs down his body and detains his mind from spiritual flight, realizing that preoccupation with desires hinders the possessor from balancing between the need of the soul and the need of the body is wisdom itself, for if matter overpowers the spirit, it corrupts it and its possessor is destroyed. .

#### Requirement Six: Good character

The month of Ramadan, which is the month of sincerity, piety, wisdom, and patience, is the month of good character, or say good behavior, It is the month that is elevated by God for success his owner in the requirements of sublime character, the features of which were drawn by our Prophet, may God bless him and grant him peace, when he said: "If it is a day for one of you to fast, let him not be obscene or ignorant." And if someone insults him or fights him, let him say: I am fasting, I am fasting" (25).

Abu Hamid Al-Ghazali did well in his book (Ihya' Ulum al-Din) when he explained the role of morality in creating an acceptable fast on three levels of morality. He says: (Know that fasting has three levels: the fasting of the common people, the fasting of the elite, and the fasting of the elite of the elite, As for the fasting of the common people, it is the restraint of the stomach and the private parts.) About fulfilling desires..., As for the fasting of the elite, it is abstaining the hearing, sight, tongue, hand, foot, and other limbs from sins, and as for the fasting of the elite of elite, it is the fasting of the heart from lower concerns and worldly thoughts, and abstaining from everything other than God Almighty completely) (26).

Al-Ghazali, may God have mercy on him, points out in his division of fasting into these categories, to the disparity of those who fast in maintaining the ethics of fasting, the general public are those who abandon the desires of the mouth and the private parts without enjoying the fasting of the rest of the limbs, which fasting gives a moral elevation that is summed up in the uprightness of these limbs and not transgressing against God's prohibitions, in order to activate their true understanding of the meaning of fasting. .

The morality of fasting appears in the integrity of the merchant in his trade starting from the month of fasting, the integrity of the intellectual in employing his culture and knowledge, the integrity of children in their relationships with fathers and mothers, the integrity of the ruler in his rule over his nation, and the integrity in carrying trustworthiness and not betraying it, all of this is upright with the integrity of the morals of the fasting person who heard about his prophet forbade him from obscenity and noise because fasting of the limbs is better than fasting of the abdomen and private parts in Ramadan and other than Ramadan.

#### Requirement seven: Charity

The term "Charity" was spoken by Sunnah as it is the highest level of Islam and faith, and while fasting is one of the pillars of Islam, the fasting person performing his fast with benevolence means that he worships God Almighty as if he sees Him (27), the perfection of worship and its good performance is not only in ensuring what makes it correct that waives the obligation, but in ensuring that it obtains its full reward, backbiting, lying, and

false witness do not invalidate fasting, but they take away its reward, the level of charity is what ensures the duality of the validity of the work and its full reward together.

The charity of the fasting person in his fasting is that he feels hunger and thirst and that this feeling leads him to remove the stumbling block of the poor who feel hunger and thirst throughout the year.

Among the good deeds of the fasting person is that he imitates the hungry and thirsty person in abandoning his hunger and thirst, and this prompts him to become celibate during his day and night, praying and praying, hoping for lawful sustenance in his livelihood and protection in his appointed time.

Part of the goodness of the fasting person is that he accepts knowledge and understanding of the nature of his worship in order to worship God with insight, the worship of working scholars and not the worship of ignorant and heedless people.

## TOPIC TWO

Fasting establishes collective values

The following is a set of values that help build a nation of worshipers, in order to create interdependent, compassionate societies that contain the elements of morals and the starting points of virtues that help in its positive and effective establishment, and it includes requirements;

Requirement One :

Innocence from false speech and acting upon it

One of the most important values that preserve the sanctity of the believing community is preserving its dignity and revering its honor, and the message of fasting is concerned with this with the utmost care. The Messenger of God, may God bless him and grant him peace, states that: "Whoever does not give up false speech and acting upon it, God has no need for him to give up his food and drink" (28). ) Falsehood is lying and falsehood, and it has been said that false testimony, and forgery: beautification of lies (29).

People have become accustomed to denouncing false testimony before the judiciary because it is unfair to people and falsely deprives them of their rights, but false speech is half of the falsehood to which our societies are subjected, and the other half is behavior that strays from the truth and preys on people, among false acts is stealing people's rights and taking what is not permissible, the Prophet, may God's prayers and peace be upon him, refers by saying on the authority of Umm Salamah: "I am only human and you dispute to me, and perhaps some of you will be more sensitive to your argument than others, so I will judge for him in the manner I hear. for whomever I judge for his brother's right, I will cut off a piece of Hell for him." Narrated by Al-Bukhari. (30).

Among false acts is gossip, which is the transfer of hadith from one people to another in a manner of corruption and evil.(31) Although gossip is forbidden at all times, it is even more forbidden during fasting, which is the victory of the soul over its desires.

Among false acts is entrusting authority to people who are not worthy of it, the jurists have adopted a jurisprudential rule that prohibits this by saying: "Disposition over the subjects depends on what is in the interest" (32), and it is not in the interest of the nation to appoint someone who is not fit for the position he is assigned to, and in fasting, which is the source of piety, there is nothing, it strengthens this meaning and keeps it alive in people's lives.

Acting falsely includes supporting the immoral person in his immorality or remaining silent about it while being able to prevent him , this is part of immorality and obscenity that the fasting person has forbidden, and was mentioned in the study (33).



The nation of fasting, which is a war against every forbidden desire and tempting suspicion, is far from speaking and acting on falsehood, because that, in short, is the opposite of the morals and values of fasting.

Requirement two:

Ease takes precedence over hardship

The Lawgiver, may be glorified, did not demand from us worship, obedience, or abstention from disobedience in order to punish or exhaust us, God Almighty addressed his prophet with this universal obligation, saying: “Taha. We have not sent down the Qur’an to you so that you should be miserable.” 1 and 2 Taha. This is in general, and the Almighty has singled out the worship of fasting by stipulating that: That is: “...Whoever of you witnesses the month, let him fast it, and whoever is sick or on a journey, then a number of other days. God desires ease for you and does not desire hardship for you, and that you should complete the number and glorify God for having guided you, and that you may be grateful.” 185 Al-Baqarah, it was stated in Tafsir Al-Tabari: (Abu Jaafar: God Almighty means reminding him of this: God intends for you, O believers, by permitting you in the event of your illness and travel to break the fast, and to spend several other days of the days that you broke the fast after your stay and after you recovered from your illness, to make it easy for you and to make things easy for you, because he knows how difficult that will be for you in these circumstances. “and he does not want hardship for you.” He says: He does not want hardship or difficulty for you, so he imposes on you to fast the month in these circumstances, even though he knows the severity of this for you and the burden he will bear on you if his fasting burdens you (34).

Issues regarding adopting ease in fasting:

First: The ruling on connecting with fasting:

This is a jurisprudential issue mentioned by the jurists in the ruling on continuing to abstain from food, drink, and lust throughout the day and night, they considered it to be one of the characteristics of the Prophet, may God bless him and grant him peace, considering it to be one of his sensory miracles. When some of the companions wanted to imitate him in it, he forbade them from doing so by saying, “as narrated by Anas ibn Malik. :Do not communicate with each other.” They said: You communicate with one another. He said: “I am not like any of you. I feed and give drink, or I sleep to feed and drink.” Narrated by Al-Bukhari (35). The prohibition against connecting is also mentioned in Sahih Muslim, with his saying, may God’s prayers and peace be upon him: “I sleep to let my Lord feed me and give me drink.” So assign as many deeds as you are able to do” (36).

This is related to what was reported about the three people who gathered to discuss his acts of worship, may God’s prayers and peace be upon him, “and it was as if they had recited them,” that is, they found them to be few, so one of them said: As for me, I fast and do not break my fast... Then the Prophet, may God’s prayers and peace be upon him, came and said: Are you the ones who said such-and-such? By God, I am the most God-fearing and most pious of you, but I fast, break my fast, pray, sleep, and marry women. Whoever deviates from my Sunnah is not of me.” Narrated by Anas and included by Al-Bukhari (37).

The Sunnah of the Prophet, may God bless him and grant him peace, is facilitation and ease.

Second: Teaching children to fast

It will be decided by every rational person that teaching boys to fast is not the same as teaching them to pray, as physical effort in prayer is possible at an early age in a child’s life, which is not available in fasting, as it is abstaining from food and drink for long hours that may exhaust the child as he is unable to bear it, so teaching a child to fast

should not be followed by what is followed in teaching him to pray. It was stated in the Fatwa of the Fatwa Committee of the Hashemite Kingdom of Jordan under the title (Advice on Children's Fasting): "Parents should mediate their children's fasting, and should not burden them with what they cannot bear until fasting is extremely difficult for them." So the boy fasts for fear of his father's scolding or ridicule if he breaks his fast, so that he becomes weak and suffers from this, at the same time, the matter should not be neglected and all types of food and drink allowed for them during the day in Ramadan. Rather, the parents take into account the purpose of fasting that we mentioned above, and they also notice the structure and age of their child, and his ability to endure fasting, and accordingly, they order him to complete the fast or break his fast in order to ward off harm.

What is important is that fasting does not lead the child to hardship, and that he does not turn away from this act of worship and hate its weight, the wrong understanding of the hadith (Command your children to pray when they are seven years old, and beat them for it when they are ten years old) (38) is a cause of hardship and refusal, thus, the analogy of fasting to prayer in this hadith is limited to the possibility of the child and his structure" (39) A.H. Fatwa.

#### Requirement three : Community spirit

Fasting is a pillar that revives the spirit of community in those who are fasting, the people of one country all begin their fast at the same time and break their fast at the same time, they are keen on praying in congregation in their mosques, so the collective familiarity increases in their souls, They are informed of each other's conditions and know the poor and needy, and this opens the door to the rich's kindness to the poor, a collective, reciprocal worship, Muslims are between givers and takers, and in affirming collective responsibility for the conditions of Muslims, our Prophet, may God bless him and grant him peace, directs us. On the authority of Ibn Abbas, may God bless him and grant him peace, he said: "He who sleeps full and his neighbor is hungry next to him does not believe me" (40).

In Ramadan, Al-Farouq gathered Muslims to one imam for Tarawih prayers after they had been praying individually in the mosque of the Messenger of God, may God bless him and grant him peace. When he looked at them, he was impressed by this gathering in obedience and said: (What a wonderful innovation this is) (41) - meaning the new command, far from the conventional meaning, What is reprehensible is innovation, which is the invention of something that has no origin in religion.

One of the manifestations of achieving the spirit of community in the pillar of fasting is the view of the majority of jurists, regarding the unification of the time of fasting among Muslims, without regard to the difference in the risings of the moon in the east and west, this is what the Hanafis, Malikis, and Hanbalis held, and only the Shafi'is disagreed with this, who stipulated that nearby countries should agree on fixing the crescent. Ramadan without distant countries. (42)

#### Requirement four : Positivity and participation:

The message achieved by legislating Zakat al-Fitr, which is obligatory for everyone who owns daily food, himself and his dependents (43), is the clearest form of positivity that characterizes the legislation of fasting in the first place, and the principle of participation that Islamic legislation is keen on in all its collective acts of worship, such as prayer, fasting, Zakat, and Hajj.

The positivity of the legislation is achieved by entrusting the poor to be a giver, even on one day of the year, he receives alms from the rich and at the same time participates in the giving, so he feels his positivity and that he does not rely on his hand to remain lowered for the rest of the year on the eve of Eid al-Fitr, in which the legislator wanted the

Muslim's charity to be demonstrated. sharing charity with other fasting people is a gift and a feeling.

Had it not been for the legislation of Zakat al-Fitr with this lofty wisdom, the poor would not have been able to feel the difference between taking and giving, those who give know that the pleasure of giving is much greater than the pleasure of taking, and that "the upper hand is better than the lower hand." Agreed upon (44), and Ibn al-Jawzi confirms the superiority of the sweetness of giving favor over creation by giving, and he neglects to talk about the effect of taking from them with eloquence in describing the situation, saying: (The students of this world have neglected the pleasure in it, and the pleasure in it is nothing but the honor of knowledge, the flower of chastity, the nobility of diet, the dignity of contentment, and the sweetness of bestowal upon creation) (45), and the season of fasting - no doubt - is established for this meaning.

Requirement five : Humility and rejection of arrogance:

Fasting - collective worship, as this study confirmed - includes a feeling of the poverty of the poor and the interaction between those who undertake this pillar, such that the classes dissolve between them and each of them feels that he is a servant of God Almighty and a brother to every Muslim man and woman with whom he shares the upholding of the pillars of his religion, there is no place for one of them to be superior to the other or for behavior that is characterized by arrogance, and that foundation of the most important reasons for that:

A. Ramadan is the month of the Qur'an: God Almighty said regarding him: "The month of Ramaḍān [is that] in which was revealed the Qur'ān, a guidance for the people and clear proofs of guidance and criterion" 185 Al-Baqarah, and the Qur'an is the book that condemns arrogance and despises its people: "And do not walk on the earth mirthfully; for you will not penetrate the earth, nor will you reach the mountains in height." 37 Al-Isra, Ibn Katheer said in his interpretation: ("And do not walk on earth rejoicing," meaning, swaggering and swaying like the walk of the mighty) (46), and it is the Qur'an that declares that Paradise is inhabited only by the humble. "That is the Hereafter abode We assign to those who do not desire exaltation on earth or corruption." And the outcome is for the righteous." 83 Al-Qasas.

B. Hunger and thirst are a reason for feeling weak, and whoever feels weak is far from arrogant, as power in money and body is the temptation that causes the servant to become arrogant in himself, and the opposite of it breaks and thins the soul.

The fasting person is submissive and submissive to his Lord with abundant remembrance, seeking forgiveness, and praying upon the Prophet, may God's prayers and peace be upon him. All of this distances his companion from the paths of arrogance, submission to God and humility in his sanctuary is one of the factors in the soul's awareness of its weakness and submission to its Lord. Pride is war against God and disbelief in his blessings, so they are not compatible.

D. Zakat and charity of all kinds in Ramadan are the symbol of solidarity among Muslims, and this means good coexistence among them, the humility of the rich towards the poor, and the feeling of the able person with the pleasure of giving that softens the heart of the taker towards the giver, especially since the culture of Zakat that is accepted by God passes through the gate of complete benevolence, far from Manna for the gift and intentional harm and injury to the soul of the poor, he accepts the charity of his rich brother, and this is the guidance that encourages humility in performing charity: "Those who spend their wealth in the way of Allāh and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. Kind speech and forgiveness are better than charity followed by injury. And Allāh is Free of need and Forbearing. O you who have believed, do not invalidate your charities with reminders [of it] or injury as

does one who spends his wealth [only] to be seen by the people and does not believe in Allāh and the Last Day. 262-264 Al-Baqarah

Requirement six: Generosity and victory over scarcity

Generosity is one of the morals that our Prophet, may God bless him and grant him peace, loved most and had, and his generosity was evident in Ramadan, on the authority of Ibn Abbas, he said: “The Messenger of God, may God bless him and grant him peace, was the most generous of people, and he was the most generous in Ramadan when he met Gabriel, and he met him every time.” One night in Ramadan, he studies the Qur’an with him, the Messenger of God, may God’s prayers and peace be upon him, is more generous with goodness than the blowing wind.” Agreed upon (47). Among the sum of what was stated in the scholars’ explanation of this hadith is that he, may God’s prayers and peace be upon him, was the most generous of people with his money, his body, his knowledge, his calling, his advice, and everything that was useful for creation, because Ramadan is the month of generosity in which God is generous to his servants, and successful servants are generous to their brothers, so their generosity is part of his generosity with which he raised them, may God bless him and grant him peace.

Ramadan is the month of upholding ties of kinship, Zakat, charity, and the month of mercy, all of which are tributaries to the renewal of the soul’s goodness and ridding it of its scarcity:

And they give preference to themselves, even if they are in poverty. And whoever protects himself from his own stinginess, those are the successful.” ( Al-Hashr.9) Among the beautiful things mentioned in Al-Nasafi’s interpretation of the noble verse is his saying: (On the authority of Anas, a roasted head was given as a gift to some of them, and it was hard work, so he directed it to his neighbor, and nine people circulated it around until he returned to the first one. Abu Zaid said: A young man from the people of Balkh said to me: What is your asceticism? I said: If we find it, we eat, and if we lose our patience, he said: This is how we have the dogs of Balkh, if we lose our patience, and if we find it, we prefer it) (48).

This spiritual pillar of fasting creates in its students what positive education schools do not do throughout the year.

Requirement seven : The value of reparation of thoughts:

Reparation : Other than breaking , reparation of the bone, the poor, and the orphan is repatriated (49). Since we - all servants - are poor for the mercy of our Lord, Ibn Abbas, may God be pleased with him, narrated that the Prophet, may God bless him and grant him peace, used to say between the two prostrations: “O God, forgive me, have mercy on me, guide me, force me, and provide for me.” Narrated by Al-Tirmidhi (50).

The Qur’an established the foundations for redressing thoughts in many places. It told us the news of Joseph, peace be upon him, with his brothers who threw him into the pit, the context commented on the event by saying, Glory be to Him: “And We revived it so that you would inform them of this matter of theirs while they did not perceive it.” 15 Joseph, so this revelation was a strengthening of Joseph’s heart and a relief for his thoughts while he was devastated by this rude treatment that he received from his brothers, and from the reparation of truth, Glory be to him, the thought of his Prophet Muhammad, may God bless him and grant him peace, when his people expelled him from Mecca, so the Almighty’s power revealed to him: “Indeed, [O Muḥammad], He who imposed upon you the Qur’ān will take you back to a place of return” 85 Al-Qasas, so he revived his mind by promising to return to his homeland, which had it not been for its people expelled it from what the Prophet, may God’s prayers and peace be upon him, , and the Qur’anic examples of this are many, but they are not the purpose of the research.

Fasting has been one of the pillars of Islam that helps in redressing thoughts if the fasting person understands the etiquette and purposes of the month of fasting, Isn't charity, the reward of which is doubled in Ramadan, reparation for the poor? Isn't keeping ties of kinship during Ramadan and at other times a redress for the sake of the kin? Isn't giving Zakat al-Fitr at the end of the month of fasting to free the poor from needing money on the day of Eid, as compensation for the families and children of the poor, who have the right to rejoice as all other Muslim children do?

Among the foundations for redressing thoughts in Ramadan and making it one of the headings and purposes of fasting is what our Lord, Most High, has imposed on those who are unable to fast and make up for it together: "And those who are able to do it must pay a ransom by feeding a poor person. Whoever volunteers good, it is better for him." 184 Al-Baqarah, and likewise what the Prophet, may God's prayers and peace be upon him, was mandated to do. Whoever goes to his family during the day in Ramadan was instructed to free a slave, and if he does not find it, then to feed sixty poor people, and this was proven in Al-Bukhari and Muslim from the hadith of Abu Hurairah. The wise lawgiver made compensation for transgressing some of the provisions of the Sharia by way of redressing the thoughts of the oppressed, as if it were an act of worship whose completion was based on pleasing our Lord, he guarantees redress for the thoughts of his distressed servants.

## Conclusion

Results:

- 1- Worship in Islam is ethical in both its legislation and its application.
- 2- Fasting is not a punishment that exposes the fasting person to hunger and thirst, but rather it is an education for the fasting person to employ worship to create a decent life in which the fruits of fasting are achieved.
- 3- Understanding the wisdom behind imposing religious rituals on the obligatory person is the basis for the effects of these obligations to appear in his life.
- 4- Fasting is a relationship between the fasting person and his Lord, which improves his relationship with the beings around him.

Researcher's recommendation:

The researcher recommends focusing on demonstrating the moral and behavioral effects of fasting in school and university educational curricula, and not being satisfied with rigid jurisprudential studies or abstract narrations of the texts of the Qur'an and Sunnah, because clarifying its effects has a positive impact on the life of the Muslim nation.

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