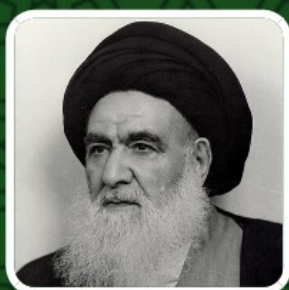


Fast



Sayyid Abu al-Qasim al-Khoei

Al-Islam.org

Author(s):

Sayyid Abu al-Qasim al-Khoei [3]

Publisher(s):

Tableeghaate Imani [4]

A short but comprehensive text by Ayatullah Sayyid Abul Qasim al-Khui concerning all the aspects of fasting: physical, spiritual and ethical and concludes with a list of the most important rulings about the fast.

Category:

Fasting [5]

Topic Tags:

Sawm (Fasting) [6]

Ramadhan [7]

Miscellaneous information:

Fast – Sayyid Abul Qasim al-Khoei Published by Tableeghaate Imani Najafi House 159, Ninshampada Road Bombay, India Presented by Ziaraat.Com

Featured Category:

Introducing Islam [8]

Person Tags:

Sayyid Abu al-Qasim al-Khoei [3]

In The Name Of Allah, The Most Beneficent, The Merciful

This publication is dedicated to Al-Mahdi (peace be with him) – who, according to the holy Prophet, will make justice to reign the whole world after the wide spread of injustice with our humble request to him in the exact words of Joseph's brothers, quoted in the holy Quran:

“Noble prince, hardships have afflicted us and our people. We have come to you with a very little capital. Give us full measure and some charity. God will certainly reward those who give charity.”

(Qur'an, 12:89)

In The Name Of Allah, The Most Beneficent, The Merciful

The Philosophy of fasting is well-known. It gives the servants of Allah a training in discipline, self-control, unquestioned obedience to God. It cultivates self-denial in man so that he may be able to understand the problems facing the community and society.

Islam is a religion, compact and well-balanced. It is not just a collection of some unrelated ideologies and traditions. There is good reason behind every enjoyment, every tenet and every precept.

So compact is the whole Islamic System in fact that you cannot believe in it piecemeal; you have either to take it in its entirety or leave it in total, you cannot select from it.

Take, for example, the lunar system of the Islamic calendar. Though Islam recognizes the solar year for the purpose of Zakat and Khums (agricultural taxes etc.), it insists on following the lunar system in other matters, like fast and pilgrimage.

Why this double standard? The reason is simple enough. Islam is a universal religion; and the fast and pilgrimage are intended for the whole mankind, wherever they may be living.

And, the fact is one cannot pinpoint a single minute in a whole year which is equally convenient for the whole world.

Season and climate in the northern hemisphere are poles apart, literally, from those of the southern hemisphere.

Distance from the equator creates great differences between the climates of the lands situated in the same hemisphere.

Altitude belies all the theoretical calculations of geographers (the people of Europe did not believe, at first, that there was a snow-capped mountain – Kilimanjaro – near the Equator).

Directions of the mountains make two nearby lands radically opposed to each other in climate (had the Himalayas been created North –South, instead of East West, the cold winds of North would have made the Indo-Pakistan sub-continent a second Tibet). The distance from the sea; the path of the sea-currents, direction of seasonal winds– all these things have profound effect upon the climate and seasons of a given land.

For example, the Gulf stream, having a hot current, makes countries warm even in Arctic Circle; and Dar-es-Salaam, being on the sea shore, experiences less temperature changes than the interior regions.

We have described some of the factors which have effect upon the climates and seasons of a particular land. These factors have made the world a museum in which every conceivable kind of climate can be found in one or another corner at every given moment of the year.

Thus, it is just impossible to select a time of the year which can be equally suitable and acceptable to the whole world, for such rules as fasting and pilgrimage.

Had Islam accepted solar calendar for such religious functions it would have done a great injustice to a greater part of the world.

What would have been suitable, for instance, to India, could have been most inconvenient for Africa and/or America.

So, Allah selected a lunar calendar. As this system is shorter by about ten days than the solar calendar, the seasons rotate in it and the cycle becomes complete in about 33 years.

Thus a man of about 48 years of age anywhere in the world, experiences every facility and every hardship which the climate of his land can offer during Ramadhan.

Thus, nobody is favored and nobody is discriminated against.

Likewise, in pilgrimage: If a certain period of solar year would have been fixed, majority of the Muslims would have found themselves unable to go to Mecca. A farmer, in whose region it would have been cultivating or harvesting time, could never go to Hajj. Neither could a civil servant whose holidays did not coincide with the pilgrimage period. But, in a lunar system, the farmer can wait until the rotation of the seasons brings the Hajj in his off –season; and the civil servant can wait till it falls in his holiday time.

It is just one example of what I had said earlier – Islam is a compact unit in which every part has the utmost significance for other parts.

Pilgrimage, fast, lunar calendar, universality of Islam, equality of its followers in every respect in the eyes of God; these things may seem unrelated to each other to a layman. But, in fact, they are closely knit together and none of them can be neglected or torn without destroying the whole fabric.

During Ramadhan, Muslims abstain from eating and drinking, sexual relations and such things. A Shia Ithna–Asheri has to abstain, in addition, from putting his head in water and from speaking a lie, however immaterial, about God, prophets, Imams and Bibi Fatima, the daughter of the Holy Prophet.

But it is only the external part of the fast. The soul and spirit of fast is something deeper. This aspect of the fast can very easily be explained in the words of our sixth Imam, Ja'far As–Sadiq (a.s.).

He said: "Your fast day should not be like ordinary days. When you fast, all your senses eyes, ears, tongue, hands and feet must fast with you." How can these organs fast?

Eyes: Keep your eyes off unlawful things and objects; spend this most precious gift of God in good causes and pious acts; read the Quran, Duas and books of knowledge.

Ears: Abstain from hearing unlawful gossip, lies, false statements, music and obscene topics; pay attention towards sermons and topics of learning.

Tongue: Do not tales, do not spread indulge in damaging tell lies or useless rumors, and do not gossip about others persons; keep aloof from falsity. Use the power of speech in spreading the word of God, in creating good will in the society.

Hands: Do not inflict injury upon others by your actions; instead strive to help them as far as possible.

Feet: Do not go towards forbidden places, like bars and cinemas. Do not run between people creating strife. Go towards those places where God is remembered: and where you can find the means to purify your soul.

And, above all, your heart and your mind must be with you in fasting. Because fast, in its real sense, will remain incomplete unless your thoughts, your emotions, your actions in short, all aspects of your life become pure, clean and free from blemishes.

Thus, the fast should create in us an instinctive obedience to the Law of God I have heard about some people thinking that the fast of Ramadhan was not meant for the 20th century; or that the factory workers should be exempted from this obligation.

I think such bigheaded persons are really in need of fast more than anybody else. I mean, if a Muslim is unruly enough to disobey the commands of God, he should be made to fast so that he can acquire the habit of unquestioned obedience to God.

Such persons are the fittest candidates for fasting. They must read the commandments of Quran.

O ye who believe! Fasting is prescribed to you..... that ye may (learn) self-restraint. (Qur'an, 2: 183).

Self-restraint, piety, sympathy and purity of soul; these are the fruits of fasting. Let us strive to achieve as much benefit as we can from this Holy Month of God.

The Month of Ramadhan is the holiest one in the Islamic calendar and begins with its social, moral and spiritual blessings. The following sentences of an invocation point to some of these blessings:

“O Allah , this is the month of Ramadhan, in which Thou didst sent the Quran as a guide for people and as a clear sign to differentiate between right and wrong; and it is the month of fasting, month of prayers, month of returning (to Thee) and month of repentance; it is the month of forgiveness and mercy, the

month in which is the Night of Qadr which is better than thousand months ..., O Allah Bless Muhammad and his progeny and keep me free for Thy worship and for reciting Thy Book.”

It appears from the above sentences that some amongst the blessings of this month are the Qur'an the Night of Qadr, the repentance from sins and mutual understanding and forgiveness.

According to Islamic belief, every action, whether good or bad, carries more weight in this month. Thus, charity is a virtue at all times, but is more virtuous in this month; and injustice is an evil at all times, but is more evil in these days. Reciting Quran is a commendable deed the whole time, but it assumes a far greater significance in this month.

The Holy Prophet (S) has said: “Everything has its own spring season, and the spring of the Quran is the month of Ramadhan.”

It was in this month that the Quran was revealed to the Holy Prophet (S). According to his words, the Quran *is* "the deliverer from wilderness, eyesight for the blind, pardon for the sinner, light in blackness, safety from disaster, rescue for the castaway, clarity in the chaos and the means to reach safely from this world to the life hereafter; and herein is the perfection of your religion; and the path away from the Quran goes to Hell only."

One of the miracles of the Quran is its everlasting freshness even after such and passage of time except the Quran because its treasure would never exhaust and its wonders would never cease. Mr. James A. Michener refers to this aspect of the Book in "Islam – the Misunderstood Religion" (Reader's Digest, May, 1955) in these words: "the Koran is probably the most often read book in the world surely the most often memorized, and possibly the most influential in the daily life of the people who believe in it. . . . It is neither poetry nor ordinary prose, yet it possesses the ability to arouse its hearers to ecstasies of faith."

Laura Veccia Vaglieri writes in "Apologi de l' Islamisme", a translation of which runs as follows: "But there is another proof of the Divinity of the Quran; it is the fact that it has been preserved intact through the ages since the time of its revelation till the present day Read and re-read by the Muslim world, this book does not rouse in the faithful any weariness; it rather, through repetition, is more loved every day. It gives rise to a profound feeling of awe and respect in the one who reads it or listens to it."

But we must remember that reciting just a step towards the ultimate goal; understanding and following. Allah Says,

“Do they not earnestly not seek to understand the Quran, or are their hearts locked out by them? (Quran, 47:24).

Reading the Quran with proper understanding bears the fruits of spiritual and moral upliftment and material and intellectual advancement. It is better to read a few verses with meditation rather than finishing the whole book in a day like a parrot without knowing what is said.

The Quran is the purest and highest of Arabic literature. But those who depend upon the translations for Quranic knowledge often fail to appreciate its lofty standard.

First of all, there is the difficulty in translating this book into any other language; because in the words of A.J Arbury, it is "a foreign idiom, for the Koran is God's revelation in Arabic, and the emotive and evocative qualities of the original disappear almost totally in the skilfullest translation." (The Holy Koran, an introduction; London, 1953).

But according to the same author, "bad translation is not the whole story by any means ...No, the fault lies not so much in the manner of translation as in the manner of reading the translations. The root of the trouble is that the ordinary reader, and for that matter the extraordinary readers as well, has not been sufficiently advised how to read as well, has not been sufficiently advised how to read the Koran ...The Koran, like the poetry is resembles in so many ways, is best sampled a little at a time; and that little deserves and needs meditation."

Laura Veccia Vaglieri comments: "On the whole we find in it a collection of wisdom which can be adopted by the most intelligent of men, the greatest of philosopher's and the most skillful of politicians."

If a man recites the Quran with meditation and understanding, he would learn morals which would help him acquire spiritual perfection: he would feel encouraged to follow the footprints of men of God: he would be sorry for whatever sins and mistakes he might have committed in his life. This will make him turn towards God with a soul full of gratitude for all the blessings bestowed upon him by God, and full of remorse for all his misbehaviors.

It is for this reason that the month of Ramadhan is described as the month of repentance. The Holy Prophet (S) has said: "There is no intercessor better than repentance." Allah in His grace forgives all sins and transgressions if a sinner repents sincerely. The operative word is "Sincerely". A repentance without a Change of heart is no repentance. It must produce change in habit, honesty in dealing, love and fear of God in actions.

According to Imam Ali (a.s.), "Repentance must have six elements: the repentant must be really sorry for what he had done: he must have firm determination not to do it again: he must make amends for whatever wrongs he might have done to others: he must fulfil all the obligations of religion previously neglected; he should fast long enough to melt away the flesh grown of unclean and unlawful food: and he should feel the taste of obedience to Allah as he was previously enjoying the taste of sin".

When a man repents sincerely, Allah makes him as clean as he was the day he was born. The Holy Prophet (S) has said: "One who repents from sin is like the one who never committed any sin."

It is obvious from the above discourse that the month of Ramadhan and its fast purify the soul and bring a man nearer to Allah. "Fast is a shield against Hell", said the Holy Prophet (S). The fast mentioned in this tradition is not merely abstinence from food and drink. it is an act of self-denial for the love of God.

And this voluntary self-denial imposes a very high discipline, where the external regulations occupy the lowest rung of the ladder. Imam Ali (a.s.) said: "Many are the people whose only share in the fast is the hunger and thirst."

The measure of a man's nobility is his love of, and obedience to, God. When for a whole month he follows the words of Allah unquestioningly, without regret and without complaint, and when he spends his time in prayer, charity, humility and noble works, should one wonder if he gets fully disciplined to obey each and every command of God unhesitatingly and spontaneously without any thought of avoiding or dodging any order.

A fast which produces such results is surely a shield against Hell and is worthy of the pronouncement of Allah: "Fast is for me and I will reward it myself".

Eid ul-Fitr is a unique festival. It has no connection with any historical event nor is it related to the changes of seasons or cycles of agriculture. It is not a festival related in any way to worldly affairs.

Its significance is purely spiritual. It is the day when the Muslims thank Allah for having given them the will, the strength and the endurance to observe fast and obey His commandment during the holy month of Ramadhan.

This day brings rejoicing and happiness. The rejoicing is not, however, at the departure of the month of Ramadhan: it is the happiness which man feels after successfully completing an important task.

So far as the passing away of the month of Ramadhan is concerned, Muslim religious leaders of the early clays of Islam always felt profound sorrow when it came to an end, as they felt that they were being deprived of the spiritual blessings which were associated with the month of fasting.

To show the original Islamic feeling at the end of Ramadhan, I am quoting some of the sentences from an invocation by Imam Zainul-Abideen (a.s.). He (a.s.) says: -

"O Lord! Thou hast ordained Ramadhan to be one of the most chosed and Thou hast distinguished it from all other months, and chosen it out of all other seasons and periods, and given it preference to all the times of the year, by having sent the Qur'an and the light of guidance in it and by having increased the faith. and by having enjoined the observance of fast in it, and by encouraging us to stand up for prayer at night, and by placing in it the glorious 'Night of Qadr' which is better than a thousand months.

"Therefore, in accordance with thy commands, we kept fast in the days and with Thy help, we stood up for prayers in its nights; presenting ourselves, by means of its fasts and prayers, for Thy mercy which Thou didst offer to us.

"And, verily, this month of Ramadhan stayed amongst us a welcome stay; and gave us a righteous

company; bestowing upon us the most excellent benefits in the universe. Now it departs from us at the completion of its time.

"Therefore, we bid it farewell as we did good-bye to one whose departure is hard upon us and make us feel sad; and whose parting away makes us lonely."

Then he turned towards the month of Ramadhan, speaking in an endearing tone:

"How much did we long for thee yesterday; and how intense will be our eagerness for thee tomorrow! Peace be on thee and thy excellence of which we have been deprived, and thy blessings which will no longer be with us.

These few words are the mirror which show the true Islamic feeling towards the month of Ramadhan and its blessings and spiritual benefits.

Eid-ul-Fitr is related to such a month of blessings, because It is on this day that the strict restrictions of the preceding month are lifted. Unfortunately, in some places, this resumption of the normal activities is misinterpreted as a license to indulge in activities prohibited in Islam, like gambling, etc.

Fortunately, such trends are not common yet: but such people should be made to understand the significance of Eid-ul-Fitr. Religious observances of the Eidul-Fitr are designed to offer thanks to Allah that He helped us in accomplishing the aim of Ramadhan.

Surely, it would be an affront to Allah if anybody after thanking Him for completing that spiritual training, goes right away sinning against Him!

Had such person known the meaning and purpose of Eid-ul-Fitr, he could not have indulged in such un-Islamic activities. Eid-ul-Fitr can be interpreted as a threefold blessings: First it provides one more occasion for the Muslims to thank God and remember His blessings.

Secondly, it affords an opportunity of spiritual stock-taking, after the month of Ramadhan. A Muslim can now ponder over the strength (or weakness) of his will power; he can see, in the mirror of Ramadhan, what were the strong (or weak) points of his character, because, under the stress of fasting, the hidden qualities (or evils!) of human characters come to surface in such clear way which is, perhaps, not possible otherwise.

Thus a man gets a chance of self-diagnosis of the traits of his character which probably no one else may ever detect.

Thirdly, it enjoins the well-to-do persons to share a portion of what they have with their poor brethren. On the eve of Eid-ul-Fitr, a Muslim is obliged to give to the needy foodstuff at the rate of a prescribed weight, on behalf and of every member of his family, including servants and guests who were sheltered under his roof on that night. It would certainly be pleasing to God if we did not forget these lessons after

Eid-ul-Fitr.

Incidentally, here the difference between religious and materialistic outlooks becomes sharper. Religion exhorts a man to give by his own free will, a share of his wealth to those who are less fortunate, and to give it for obtaining the blessings of God. Materialism teaches him to snatch from others whatever they have got without any regard to the moral or ethical questions involved.

Thus, the religion tries to strengthen the highest qualities of the human character; materialism strives to make him the slave of the lowest animal instincts degrading him to the level of the beasts.

On this day, special prayers are held the world over, between sunrise and noon, when Muslims assemble, in large congregations, wearing their best dresses standing shoulder to shoulder, demonstrating for everyone the universal brotherhood which is another distinguishing feature of Islam, the religion of God.

In East Africa, special Eid bazars are held in which Muslims as well as Non-Muslims participate whole heartedly. Thus, it provides the chance to strengthen the ties of brotherhood and national unity.

Let us re-dedicate our life to the love of humanity, which is the best way to demonstrate our love of God. Let us resolve that our energies, in the coming year, will be directed towards strengthening a society based on mutual respect, brotherly love and universal understanding.

Let us decide that, in the coming year, we will build a social order which would bring not only the material benefits, but also the spiritual satisfaction.

And, in the end, let us pray to God in these words: "O Lord, make us clean from our errors by the close of the month of Ramadhan, and take us out of our sins when our fast comes to end. And bless us on the Eid day, the day of our festival and our break-fast; and let it be the best day which passed over us and forgive us our sins known and unknown.

Happy is the man who makes others happy. Eid-ul-Fitr is the practical demonstration of this lesson.

Imam Ja'far As-Sadiq (a.s.) said that Muslims have been asked to fast so that rich may feel the pangs of hunger and thus realize the plight of his poor and needy brethren. Looking at fast from this angle, we can easily understand the philosophy of Zakat-ul-Fitrah, which every Muslim is obliged to pay on the eve of Eid-ul-Fitr. A Muslim must give to the needy, food-stuff at the rate of a prescribed weight on behalf of himself and of every member of his family, including servants and guests who were sheltered under his roof at sunset.

The Zakat must be paid before Eid prayer; and it is preferable to pay the price in cash (instead of the foodstuff), so that the recipient may purchase some necessary items, like clothes etc. for his children'

before taking them out for prayers.

According to Islamic ethics, our joy and happiness are not complete unless we make our less fortunate brethren happy. It is a lesson worth remembering, especially in this era of materialism when scant regard is paid to the moral and ethical values which are so much emphasized by religion.

Our children are taught now-a-days that only the fittest has a right to survive and weaklings are bound to perish. In this educational back-ground, why should they care if a poor man dies of hunger? He is a misfit, and he must perish.

But the teaching of religions is quite different. Religion teaches us to care: it enjoins the strong and wealthy to help their weak and poor brethren.

Islam has set a very high standard for charity. Charity must be in the way of God; it should expect no reward or return in this world: it should not be marred by subsequent references or reminders and never should any annoyance or injury be caused to the recipient. In the present-day jargon, the aid must be without any strings. God says in the Qur'an:

"Kind words and covering of faults are better than charity followed by injury (to the self-respect of the recipient)" (Qur'an, 2:263)

Admonishing the believers not to nullify their charity by reminders and by causing injury to the recipients, God condemns false charity which is done so that others may see how generous the donor is. God compares such so-called charity to "a hard barren rock, on which there is a little soil. On it falls heavy rain which leaves it a bare rock".

So, a false charity washes away on the day of judgement leaving the selfish and egoistic motives naked for everyone to see and despise. In contrast to it is the true charity, done for the sake of Allah and with conviction of faith. Such a charity is likened to "a garden, high and fertile. Heavy rain falls on it and makes it yield a double increase of harvest; and if it receives no heavy rain light moisture is enough for it".

True charity is also likened to:

"a grain of corn; it groweth seven ears, and each ear has a hundred grains; and god gives manifold increase to whom He pleases." (Qur'an, 2:261)

And how will fare the false charity? It is wasted and will not do the donor any good when it would be needed most. Allah has explained it in this way:

Does any of you wish that he should have a garden with date-palms and vines, and streams flowing underneath, and all kinds of fruits, while he is stricken with old age and his children are not strong enough (to look after themselves), that it should be caught in a whirlwind with fire

therein and be burnt up? Thus, does God make clear to you his signs so that you may ponder.”
(Qur'an, 2:266)

According to Islamic ethics, a donor should remain obliged to the poor brother who accepted his charity. It may seem strange to worldly people like us. But look at it from Islamic point of view and you will understand.

A donor helps the recipient in his world by giving him certain aid or some natural benefit, which is bound to perish in due course. But that charity brings the donor nearer to the Grace of Allah which is everlasting, and which will benefit him on the Day of Judgment. Thus, the recipient of charity helps the donor in a far better way than the aid which he receives from donor.

It has been declared in Islam that poor are the family of Allah and the rich persons are the agents of Allah. An agent has no right to despise the children of his principal when he is required to pay some of the principal's money to his children.

This is the ideal of Islamic charity. On this auspicious day of Eid-ul-Fitr, we are reminded of this sacred duty by the rules relating to Zakat-ul-Fitrah. Shallow would be our joy if we shut our eyes from the plight of our poor brethren.

The fast of Ramadhan has shown us how it feels to be hungry; Eid-ul-Fitr is showing us the real moaning of happiness. Let us remember these two important lessons in our daily life.

Eid-ul-Fitr is the most important festival in the Islamic calendar. The day does not mark any historical event or episode; but its existence provides the Muslim for an occasion to offer thanks to Allah for having given him the strength and the will to observe fast during the holy month of Ramadhan.

It is also an occasion for prayers when the Muslims gather in large congregations, standing shoulder to shoulder, to demonstrate the equality and equity which is the inherent feature of Islamic society all over the world.

But the greatest significance of this day of rejoicing lies in the fact that on this day every Muslim is enjoined to give the needy food at the rate of the prescribed weight per every member of his household, including servants and guests who were sheltered under his roof the preceding evening.

Eid-ul-Fitr then serves a three-fold purpose: It places upon every Muslim the obligation to remember Allah and offer Him thanks; it affords him an opportunity of spiritual stock-taking in that he can now ponder over the strength of his will or the weakness of his character, as the case may be, which manifested itself in the preceding month; it also is day for haves to share a portion of what they have with have-nots.

And for those persons who disobeyed this command of Allah this is the day of an end to the month-long pangs of conscience, inner struggle and continuous realization of the feebleness of his characters.

No more will they have to argue, without much conviction, against fasting! No more will they have to think up an excuse very morning for not fasting! No more will they have to say "Oh but fasting is old-fashioned; it was not meant for the modern world.

It is not the object here to explain the philosophy of fasting. Almost everyone realizes the spiritual, social, scientific and medical benefits which are derived from fasting. But so far as a Muslim, a true believer is concerned, it should be sufficient that fasting is prescribed in the Holy Book, and as such is the command of Allah. Should one seek to justify Allah's commands?

The measure of a man's love for his Creator is his unquestioned obedience to the commands of the Creator. When for whole month a Muslim has obeyed Allah, unquestioningly, without complaint and without regret, and when he has spent his time in prayers, in humility and in charity, should one understand that the Creator may now turn to his creature and says: It is now for these to ask and me to give.

Ramadhan, the holiest month in the Islamic calendar is a period when a person is subjected to a supreme test. Without compulsion, without coercion the Muslims throughout the world obey God: and every day from dawn to sunset abstain not only from sensual pleasures but even from the necessities of life like food and drink. Some do this in shivering cold, some do this in scorching heat. Some do it where days are short and others where days are interminably long. The rich fast as well as the poor, the masters well as the servant: the parent as well as the child: the ruler as well as the subject. They all fast regardless of the color or their social position.

Having done this for whole one month, today on the auspicious day of Eid-ul-Fitr, every Muslim should face the year that lies ahead with renewed strength, the greater understanding and the universal good will. He has fasted to acquire piety, discipline and control. Now the habit of unquestioning obedience to God is cultivated in heart and mind. He is now trained to accept the commands of God in the remaining eleven months of the year, with the same unwavering loyalty. He has emerged from the month of Ramadhan with a new personality and stronger character, confident of his ability to subordinate his desire to his will, his emotion to his intellect.

No longer will it be difficult for him to refrain from intoxicating drinks, no longer will he turn away from less fortunate brethren, no longer will he fail to understand and appreciate the pangs of hunger, the pangs of thirst.

So, the training period of Ramadhan has come to an end. Now we are entering the era of normal activities of life. If the lessons learned in Ramadhan have left their marks upon our character, we are now entitled to enjoy Eid-ul-Fitr.

Sawm (Fast)

Sawm means to abstain from those things which break the fast, From subh-e-Sadiq to Maghrib time in obedience to Allah.

Wajib Sawms

8 Saums are Wajib:

- (1) month of Ramadhan;
- (2) Qadha' of the month of Ramadhan;
- (3) 3rd day of Itikaf;
- (4) 10th days of 'badal-ul-hadi' in Hajj;
- (5) Sawm of Kaffara becoming Wajib for various reasons,
- (6) Sawm which 'becomes Wajib on account of Nazar, Ahad or Quasam,
- (7) Sawm of Kaffara of breaking or leaving fast;
- (8) Sawm which has become Qadha' from father, becomes Wajib on his eldest son after his death.

Conditions of Sawm

These are the conditions for the validity of Sawm:

1. Sanity;
2. Islam;
3. Iman;
4. Remaining free from Haidh and Nifas for whole day;
5. not remaining a musafir at the time of Sawm;
6. Not being in danger of illness by keeping fast.

If a musafir reaches his home town or reaches a place where he intends to stay 10 days before Zawal and has not used anything which breaks the fast, he must do 'niyyah' of fast, and his fast will be valid. Likewise, if he begins his journey after Zawal, his fast of that day will remain valid.

If a person is afraid that by keeping fast his illness will increase, or he will become sick by fasting, or that the treatment of his disease will become more difficult, he must break his fast. If he does keep fast, it would be null and void and he, in addition, would be committing a sin.

Being 'Baligh' is not a condition of validity of fast: if a child keeps fast, it would be all right. But Fast is not Wajib on a 'minor' (Ghair-Baligh).

Persons Exempted From Sawm

1. and 2. Old man and woman, when owing to their old age and weakness (a) it is not possible for them

to keep fast, or (b) it is very difficult to fast.

3. A person who has got a disease in which he remains ever thirsty and (a) it is not possible, (b) very difficult, for him to keep fast.

4. Expecting mother who is afraid about (a) her own health or (b) the health of her unborn child

5, woman who breast-feeds a child (her own or others) and is afraid that the fast would (a) endanger her health or (b) the health of the child.

All these 5 types of person are exempted from fasting on the following conditions:

1. In cases of (b), they will have to pay kuffara of one Mudd (3/4 kilogram) wheat, rice or other stable food per day to a poor athan-asheri. It is 'ahwat' to pay 1 ½ kg per day.

2. In cases of (a) they are it is not required to pay any Kaffara; but is highly recommended.

3. Pregnant women or nursing women will have to fast in Qadha' after delivery, as the case may be.

4. The thirsty person would have to fast in Qadha' if he is able to.

5. The old man/woman is not required to fast in Qadha'

Muftirat

The things or actions which make a fast void (batil) are 10 in number:

1. and 2. Eating or drinking;

3. Sexual relation;

4. Speaking, writing, or conveying by sign any lie about Allah, Prophets, Imams or Fatima az-Zahra'.

5. Submerging the head in water.

6. Conveying thick dust, smoke or steam up to throat.

7. Vomiting

8. Doing any such thing by which semen comes out.

9. Enema with liquid

10. Remaining in condition of Janabat, Haidh or Nifas till Subh e-Sadiq

Note 1: All these things break the fast if committed intentionally. If a person forgets that he is fasting and eats or drinks, his fast is correct. Likewise, if he vomits involuntarily, or speaks something about God and Imams which he thinks is correct (though in fact it is wrong), or someone else pushes him into water and his head goes into water, or he sees smoke coming and tries his best to protect himself from it but still inhales something involuntarily, his fast is correct.

Note 2: Remaining in condition of Janabat makes fast batil in moth of Ramadhan and its Qadha' only. Other fasts are not affected by it.

Note 3. Not doing Ghusl (or Tayamum if allowed) of Haiz, or Nifas before Subh e-Sadiq (true dawn) makes the fast Batil in the month of Ramadhan only, Other fasts including the (Qadha' of Ramadhan) are not affected by it.

Note 4. When a fast is broken by any of the above mentioned Muftirat, or when a person does not keep fast without any excuse, i.e. illness or travel), he has to pay Kaffara, in addition to its Qadha' not required

Kaffara (Expiation)

The Kaffara of breaking the fast of one day of Ramadhan is:

1. Emancipating a slave;
2. If that is not possible, then two-months-fast consecutively;
3. and if that is also not possible, then feeding 60 poor Momins.

Kaffara of breaking the Qadha' of one day of Ramadhan, if broken after Zawal, is:

1. feeding 10 poor Mumins; 2. And if that is not possible, then fasting for three days.

Kaffara of breaking the fast of specified Nazar is:

1. Emancipating a slave
2. If that is not possible then feeding 10 poor Mumins
3. or clothing 10 poor Mumins
4. And if he cannot do any of these then fasting for three days.

Note 1. In feeding, it is enough to give each man 1 ½ pound wheat or rice.

Note 2. Whenever in a Kaffara a certain thing is prescribed, then it's price not acceptable. For instance, it's not allowed to give the money of 1 ½ pound wheat or the price of a trouser and shirt to a poor man. It is obligatory to give the grain or cloth.

Note 3. When a fast is broken by any Haram thing, all three kuffaras are to be paid (emancipation of slave, 60 days fast, feeding 60 poor mumin) in punishment.

Note 4: In two-months fast at least 31 days should be fasted consistently. The remaining 29 days may be fasted with gaps.

Salat al-Eidain

The Muslims observe two big festivals each year; one is Eid-ul-fitr and the other is Eid-ul-Azha. They

are the days of great festivity.

Eid-ul-Fitr is observed at the end of Ramadhan. The fasting creates the feelings of faith, spirituality, patience, contentment and helping the poor. With a view to express our joy on these feelings, we celebrate Eid. The festivity of Muslims is not akin to dancing, singing vulgar songs or playing dirty games. We offer our gratefulness to Allah and also offer namaz-e-Eid for those religious, spiritual and moral gains which accrue to us in month of Ramadhan.

The Muslims offer sacrifice on the day of Eid-ul-Azha. Thus, they pledge to give their life in the way of Islam. This is the great month for the believer. This is the motto of his life. In In happiness of this pledge, we offer Eid-ul-Azha. Prayer of Eid is not wajib but sunnah now-a-days when our present Imam Muhammad Mahdi is hidden from eyes. The niyat (intention) of Salat-eEid should be done as follows:

"I pray two rakat Salat of 'Eidul-Fitr or Eid-ul-Azha sunnat qurbatan illallah."

In the first rakat, after Sura Hamd, Sura Alaa is recited then hands are raised for qunuut.

Do'a-E-Qunuut

اللَّهُمَّ أَهْلَ الْكِبْرِيَاءِ وَالْعَظَمَةِ،

allahumma ahla alkibriya'i wal-`azamati

O Allah: You are the Lord of glory and greatness

وَأَهْلَ الْجُودِ وَالْجَبَرُوتِ،

wa ahla aljudi wal-jabaruti

And the Lord of magnanimity and omnipotence

وَأَهْلَ الْعَفْوِ وَالرَّحْمَةِ،

wa ahla al-`afwi wal-rrahmati

And the Lord of pardon and mercy,

وَأَهْلَ التَّقْوَى وَالْمَغْفِرَةِ،

wa ahla al-ttaqwa wal-maghfirati

And the worthiest of being feared and the Lord of forgiveness;

أَسْأَلُكَ بِحَقِّ هَذَا الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيداً،

as'aluka bihaqqi hadha aliyawmi alladhy ja`altahu lilmuslimena `edan

I beseech You in the name of this day, which You have decided to be feast for the Muslims,

وَلِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذُخْراً وَمَزِيداً

wa limuhammadin salla allahu `alayhi wa alihi dhukhran wa mazedan

And to be safety and increasing honor for Muhammad—peace of Allah be upon him and his Household—

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

an tusalliya `ala muhammadin wa ali muhammadin

(I beseech You) that You may send blessings upon Muhammad and the Household of Muhammad,

وَأَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَآلَ مُحَمَّدٍ،

wa an tudkhillany fe kulli khayrin adkhalta fehi muhammadan wa ala muhammadin

And You may include me with every item of goodness with which You have included Muhammad and the Household of Muhammad,

وَأَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ

wa an tuxhrijany min kulli su'in akhrajta minhu muhammadan wa ala muhammadin

And that You save me from any item of evil from which You have saved Muhammad and the Household of Muhammad,

صَلَوَاتُكَ عَلَيْهِ وَعَلَيْهِمْ.

salawatuka `alayhi wa `alayhim

May Your blessings be upon him and upon them.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عِبَادُكَ الصَّالِحُونَ،

allahumma inne as'aluka khayra ma sa'alaka `ibaduka alssalihuna

O Allah: I pray You for the best of all that for which Your righteous servants have prayed You,

وَأَعُوذُ بِكَ مِمَّا اسْتَعَاذَ مِنْهُ عِبَادُكَ الصَّالِحُونَ.

wa a`udhu bika mimma ista`adha minhu `ibaduka alssalihuna

And I seek Your protection against all that against which Your righteous servants have asked Your protection.

In the first rak'at , the Qunuut is recited five times along with takbeers (Allaho Akbar). Then after rukuu and sajda, second rakat begins.

In second Rakat surah-e-Shams is recited after surah Hamd.

In Surah Shams Allah has directed man to keep himself pure and protect himself from sins. After reciting it, qunuut is recited but now only four times. Then after rukuu, sadja, tahajut, and salaam are done in the same way.

Some Virtuous Manners and Deeds

(a) To seek protection from God for He has said. "One who seeks protection from God has found the way to the Right Path.

The sixth Imam (a.s.) has said, "God revealed this to David: "Whoever of my servants will seek protection from Me instead of the others, should know that I Am Well Aware of his intention. If all the heavens and the earth and all that exists between them would plot against him, I will certainly provide for him a safe place and a way out of the surrounding dangers."

(b) To have trust in God Who is the most kind and merciful to His servants, Who knows all about their needs and has all the power to grant them all that they may ask from Him. God has said in the holy Quran,

"Whoever trusts God, should know that God suffice him for all that he may need". (65:3)

The sixth Imam (a.s.) has said. "Wealth and dignity always move around; when they find a place where trust in God exists, they also settle themselves therein."

(c) To expect good always from God. Imam Ali (a.s.) has said, "I Swear by the one Who is the only Lord that God deals with His servants exactly the way they expect Him to. for God is the most generous and all the virtues are in His hands. He dislikes to ignore his servants who always expect good from Him. Thus you always expect Good from God and seek to get nearer to Him."

(d) To have patience in hardships and act patiently against the temptation of committing sins. God has said in the holy Quran,

"God will give sufficient reward without expecting any account to those who exercise patience." (16:96; 39: 10)

The Holy Prophet (S) has said, "Have patience for there is a great deal of virtue in patience and know that after suffering any hardship, there is a reward. Imam Ali has said, "The exercise of patience always results in victory, even though it may take a long time. There are many different kinds of Patience, one is to exercise the patience when suffering hardships which is virtuous attitude and better than this is the exercise of patience when one is tempted to commit a sin.

(e) To maintain chastity. Fifth Imam (a.s.) has said, "No worship is more virtuous in eyes of God than preventing one's sexual desires and stomach from involvement in unlawful things.

The sixth Imam (a.s.) has said, "My followers are only those who prevent their stomach and sexual desires from the involvement in unlawful things, who strive hard to please God in the hope of receiving their reward from Him and who are afraid of God and His punishment. If one would find such people, he

should know that they are my followers

(f) Forbearance. The Holy Prophet (S) has said, "God never grants dignity to an ignorant one nor He humiliates a forbearing person".

Imam Ali (a.s.) has said, "One cannot be considered a true worshipper unless he becomes forbearing."

(g) To be humble. The holy Prophet (S) has said, "Whoever is humble before God will receive a higher degree of virtue from Him, but God will disgrace the proud ones. God will make prosperous those who are modest in spending and will deprive those who spend their wealth unnecessarily. God loves those who are much concerned about death."

(h) To be just in one's dealing with others. The holy Prophet (S) has said, "The most virtuous in one's deeds is to maintain justice, even though it will be directed against one's oneself and co-operation with one's brother in faith in God in all circumstances."

(i) To pay due attention to one's own short comings before criticizing others. The holy Prophet (S) has said, "How blessed will be the reward of those whose fear of God has made them to have no fear of people, whose effort of over-coming their own short-comings has kept them away from criticizing others."

The virtuous deed of the most immediate reward is kindness and the most evil of all deeds which most immediately brings punishment is the practice of unlawful carnal relationship, finding faults in others and being blind to those of his own, criticizing others for what he himself cannot avoid or hurt his companion for what is not his concern at all. These are the most serious shortcomings in one's moral attitude.

(j) The reform one's soul for its growing tendency towards evil. Imam Ali (a.s.) has said, "God will reform the visible faults of those who reform their invisible short-comings and He will look after the worldly affairs of those who strive hard for their religion, one who strives hard to have proper relationship with God, He will improve his relationships with people."

(k) To stay away from worldly pleasures. The sixth Imam (a.s.) has said, "As the reward for those who stay away from worldly pleasures, God will firmly establish wisdom in their hearts, make it to emerge from their tongues, show them the defects of this life, its sickness and cures and will take them safe to peaceful dwelling."

Once a man asked the sixth Imam (a.s.), "I can only meet you after several years. Please teach me some beneficial ideas." The Imam (a.s.) said, "I recommend you to have fear of God, to have piety and to strive hard in good deeds. Never desire to have something that is beyond your approach for God told His messenger (may peace be upon him) Do not be envious of what We have given to some men as means of enjoyment and worldly delight. Let not their wealth and property attract you".

Consider the way the Holy Prophet (S) lived. You will find out that his diet consisted of barley loaves and

dates and he would use the branches of palm trees whenever he needed some fire. Whenever you will face hardships regarding yourself, your property or your children, recall the sufferings of Holy Prophet for no one suffered as much as he did.

Some of the Undesirable Matters

(a) Anger

The holy Prophet (S) said, "Anger spoils faith as vinegar spoils honey". The sixth Imam (a.s.) has said, "Anger is the key of all evil deeds". The fifth Imam (a.s.) has said, "A man who does not control his anger will never be satisfied until he will be driven into Hell fire. Whoever gets angry with his people should immediately sit down for in doing so Satan's wickedness will go away from him. Whoever gets angry with any of his relatives should get close to him and touch him for this also calms down one's anger."

(b) Envy

The fifth and sixth Imams (a.s.) have said, "Envy consumes faith just a fire consumes fire wood."

The holy Prophet (S) one day said to his companions: "The sickness of the people living before you has started to creep among you also. It is envy and it does not shave the hairs but it shaves off one's religion from him. The way to protect one's self from it is to hold back one's hands and tongue (from harming others) and never make a jest of his believing brothers."

(c) Oppression

The sixth Imam (a.s.) has said: "The misfortune of one's oppressive acts will eventually return to him, to his property or children. There is no virtue in a success through oppression. The oppressed will get much more from the good deeds of the oppressor than what he has taken from the property of the oppressed."

(d) Trouble making

The Holy Prophet (S) has said, "The worst of men on the Day of Judgement will be those whom people had been respecting for fear of their trouble making desires."

The sixth Imam (a.s.) has said, "One from whose tongue people are afraid will have Hell fire on his dwelling. God would be extremely angry with those people from whose tongue others have always been afraid."

1. Zawal means time after noon time.

Source URL: <https://www.al-islam.org/fast-sayyid-abu-al-qasim-al-khoei>

Links

- [1] <https://www.al-islam.org/user/login?destination=node/46026%23comment-form>
- [2] <https://www.al-islam.org/user/register?destination=node/46026%23comment-form>
- [3] <https://www.al-islam.org/person/ayatullah-sayyid-abulqasim-al-khui>
- [4] <https://www.al-islam.org/organization/tableeghaate-imani>
- [5] <https://www.al-islam.org/library/fasting>
- [6] <https://www.al-islam.org/tags/sawm-fasting>
- [7] <https://www.al-islam.org/tags/ramadhan>
- [8] <https://www.al-islam.org/feature/introducing-islam>