

6. Important Rules of Shariah Concern Fast and Prayer of E'idain

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 Zawal¹ 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 وَالْعِزَّةِ،

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 alattaqwa 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 tudkhilany 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,

صَلِّوَاتِكَ 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/6-important-rules-shariah-concern-fast-and-prayer-eidain#comment-0>