

Q. 1: What are those cases in which "Kaffarah" (atonement) is also due?

A. When those acts, things which are opposed to fasting combine apparently and in real sense it becomes a full crime under Shari'ah. Hence "Kaffarah" (atonement) of fast becomes due. But in case only one thing (of the two) is found in fast, for example, "Soorat-e-Iftaar" (apparent breaking of fast) is found and the other thing i.e. "Ma'nvee Iftaar" (breaking of fast in real sense) is not found then it is an offence not so serious as to warrant for "Kaffarah" but only "Qada" will be due to make good the spoilt fast.

Q.2: What is meant by "Sooratan Iftaar" and "Ma'nan Iftaar"?

A. "Sooratan Iftaar" or "Iftaar-e-Sooree-o-Zaahiree" means reaching of some medicine or food item or any other thing beyond the throat of the fasting man (through the mouth) during fast. This is called "Ibtillaa'a" in Arabic meaning "swallowing something". "Ma'nan Iftaar" or "Iftaar-e-Ma'nvee-o-Baatnee" means reaching of such a thing in the stomach by some other means than the mouth that benefits the body like medicine or food or the ilk. So if grass or a piece of stone reaches beyond the throat (through mouth) or one swallows it, it is "Sooratan Iftaar" not "Ma'nan" because such things are neither medicine nor food nor beneficial ones and if a medicine or food is injected or inserted into the body by some other means that reaches the stomach or brain, it is "Ma'nan Iftaar". Likewise, there are two types of sexual intercourse i.e. (1). "Sooratan" or "Sooree-o-Zaahiree" sexual intercourse i.e. insertion of male organ into the female organ or anus and (2). "Ma'nan" or "Ma'nvee" sexual intercourse i.e. discharge of semen with lust, for example, one (a husband) kissed a woman (his wife) or caressed or hugged her and in this state he discharged, it would be "Sooratan" sexual intercourse not "Ma'nan". So "Kaffarah" (atonement) becomes due when both types of spoiling acts, things are found "Sooratan" as well as "Ma'nan" in fast and if one type of thing is found and the other is not there then only "Qada" will be due not atonement.

Q.3: Is discharge during sex conditional or not for atonement's being due?

A. If one who is a sane, mature and resident observed fast of Ramadaan in the holy month of Ramadaan and in this state he had sex with somebody i.e. inserted his organ into female organ or into anus, in such situation discharge of semen would not be conditional but only insertion of "Hashfah" (head of penis) would make "Kaffarah" (atonement) due. Bath would also become due in the case.

Q.4: Will intentional eating or drinking of anything make "Kaffarah" due?

A. No, Kaffarah will become due only when the fasting man takes medicine or food or drinks water or eats, takes such a thing for which he has a penchant like hubble-bubble, "Bidi" (Been), tobacco etc. otherwise not.

Q.5: What about he who broke his fast before time due to a fallacy?

A. If a fasting man committed such an act that did not suggest the break of fast but even then he supposed that his fast was spoilt and he ate or drank something, for instance, he had his vein opened to bleed or had injection or applied antimony to his eyes or caressed or kissed or cuddled up with his wife but did not discharge and he, thinking that his fast was spoilt, broke it before time deliberately in all such cases both the Kaffarah and Qada would become due.

Q.6: Is there also any other condition which makes Kaffarah due or not?

A. Yes, it is also conditional for atonement's being due that after the spoiling of fast or breaking before time no such act should be committed that is opposed to fasting. If such a thing occurs that is beyond one's control, for example, a woman after the spoiling of her fast or breaking before time has menstruation or discharge of blood of the child-birth or one falls ill after breaking his fast before time so serious that he can't observe fast in such cases Kaffarah will stand annulled but journey will not render Kaffarah annulled because it is within one's power. If one injures oneself so critically that he is no more in a position to observe fast, in such situation Kaffarah will not stand annulled.

Q.7: Will eating of clay, soil make "Kaffarah" due or not?

A. Eating of clay, soil will not make Kaffarah due but in case one is habitual of eating it, for instance, some women are habitual of eating "Multani Matti" (armenian bole) or "Chool-hay kee Bhat" (glowing plaster of fire-place) although it is very injurious to health, Kaffarah will become due. Likewise, if a fasting man ate "Gil-e-Armani" (dark-reddish clay used as cure of epidemic) irrespective of being habitual or not, atonement would become due as it is a medicine and eating, taking of medicine or food makes Kaffarah due.

Q.8: Will Kaffarah become due or not if a fasting man eats uncooked or rotten flesh?

A. If a fasting man ate uncooked flesh even though it was of a cardan, Kaffarah would be due. But in case, he ate rotten flesh infected with worms whether it was cooked or uncooked, atonement would not be due.

Q.9: Will Kaffarah become due or not if one eats a morsel masticated by a saint?

A. If a fasting man ate a morsel masticated by his spiritual guide or a religious scholar or ate saliva of his spiritual guide or religious scholar as "Tabarruk" (a gift), Kaffarah would become due and in case he swallowed the spittle of someone else or licked his own spittle, atonement would not be due but such act is very distasteful which should not be committed at all.

Q10: Is there also any other condition for Kaffarah's being not due?

A. It is also conditional for the cases in which breaking of fast before time is permitted with the Kaffarah being not due that such thing occurs only once and that too with no intention of sin and disobedience and should also not be repeated otherwise Kaffarah will definitely become due.

Q11: Will Kaffarah become due or not if one eats or drinks something snatching from someone else?

A. If a fasting man stole, snatched or usurped anything of someone else and ate that up even then Kaffarah would become due. Similarly, if he ate bread dipping in "Najis" (impure, filthy) soup, atonement would become due.

Q12: What injunction is there if one gobbles down a pistachio or walnut or almond whole?

A. If a fasting man gobbled down a pistachio or walnut whole or a dry almond whole or ate an egg with its shell or a pomegranate with its skin, Kaffarah would not become due. But in case he

masticated a dry pistachio or a dry almond which also had kernel then Kaffarah would be due. Likewise, gobbling of a green almond whole will also make atonement due.

Q13: Will eating of salt make Kaffarah due or not?

A. If a fasting man ate salt in a little amount as is generally eaten, used to taste, atonement would become due. But in case he ate it more than the usual quantity then Kaffarah would not be due.

Q14: Will Kaffarah be due or not if one takes out a morsel from his mouth and eats it up again?

A. If a fasting man took out a morsel from his mouth and ate that up again or ate a morsel masticated by somebody else, Kaffarah would not be due provided that he did not eat the morsel masticated by other person as "Tabarruk" (a gift) or for relish otherwise Kaffarah would become due.

Q15: What about he who was taking "Sahri" and in the meanwhile the dawn came off but even then he swallowed up the morsel he was masticating then?

A. If one was taking "Sahri" (pre-dawn meal for fast) and in the meanwhile the dawn came off or he was eating something by mistake and on remembrance he did not spit it out but swallowed up, in such cases Kaffarah would become due. But in case, he took out a morsel from his mouth and ate that up again, in this case only Qada would be due not Kaffarah.

Q16: What injunction is there in regard to eating of gram greens or leaves of a tree?

A. If a fasting man ate gram greens, Kaffarah would become due. So is the case with leaves of a tree and all other vegetables that are eaten otherwise not.

Q17: What injunction regarding the skin of melon or watermelon is there?

A. If a fasting man ate the skin of a melon or watermelon that had gone dry or was in a disgusting condition then Kaffarah would not be due otherwise due. For example, in some families, the dishes of the skin of watermelon are prepared and eaten. In such case, Kaffarah would definitely be due if eaten intentionally.

Q18: What injunction is there as to eating of uncooked rice, millet and barley etc?

A. If a fasting man ate uncooked rice or millet or barley or pulses like "Masoor" (lentil) or "Moong" (green gram), Kaffarah would not be due. So is the case with the uncooked barley. But in case they are roasted ones like roasted corns, barley, "Murmuray" (swollen parched rice), "Kheel" or "Kheelain" (parched inflated rice) which some people eat with relish, Kaffarah would be due. Likewise, eating of green peas and beans will also make Kaffarah due.

Q19: Will Kaffarah be due or not if one eats musk, saffron etc. or drinks the water juice of watermelon?

A. Eating of musk, saffron, camphor or vinegar and drinking of the water juice of melon, watermelon, cucumber, "Baaqilaa" (a kind of bean) will make Kaffarah due.

Q20: What injunction is there if a fasting man backbites somebody and then breaks the fast before time thinking that his fast is spoiled by the backbiting?

A. If a fasting man backbitten somebody or anointed himself and then broke the fast before time (ate or drank something) under the fallacy that his fast was spoiled or he consulted a religious scholar to this effect who gave an edict of the spoiling of his fast and then he ate or drank something, in such cases Kaffarah would be due.

Q21: What injunction is there if a fasting man ate or drank something by mistake but later he ate or drank again despite the knowledge that fast is not spoiled by such thing (s)?

A. If a fasting man ate or drank something or had sex by mistake or he vomited and thereafter he ate or drank something despite the knowledge that fast is not spoiled by such thing(s), in such situation Kaffarah would not become due, for, occurrence of such thing(s) during fasting really spoils the fast. At such a stage, one can be doubtful and doubt does not make Kaffarah due. But in case a fasting man discharged during sleep and thereafter he ate or drank something knowing well that his fast was not spoiled by the discharge of semen, in such case Kaffarah would be due otherwise not.

Q22: What injunction is there if a fasting man had sex under duress but later he began enjoying himself?

A. If a fasting man or woman was forced to have sex and at the outset he/she did it under duress but later he/she began enjoying the sex, in such situation Kaffarah would not be due as the fast was already spoiled at the beginning.

Q23: What is meant by "duress" discussed about in the preceding question?

A. Duress means "Ikraah-e-Shar'ee" i.e. one is threatened with dire consequences like killing, amputation of any limb of the body, serious injury or severe beating and that the fasting man also understands that his refusal to submit to will put him in great trouble.

Q24: Will Kaffarah be due or not if one swallows up a sesame-seed?

A. If a fasting man put a sesame-seed or any other thing of its size into his mouth and gobbled that down without mastication, in such case his fast would be spoiled and Kaffarah would become due. But in case he masticated a sesame-seed or its ilk and that went beyond his throat with the spittle then his fast would not be spoiled because a thing as small as a sesame-seed, if masticated, can not reach the throat. Hence, no spoiling of the fast. But if its taste is felt in the throat, the fast would be spoiled.

Q25: Will Kaffarah be due or not if a fasting man ate or drank something in a case that had no indicator of the spoil of fast under the fallacy that his fast was spoiled and a Muslim jurist also endorsed his supposition?

A. If a fasting man ate or drank something on his own supposition in a case that had no indicator of the spoil of his fast and a reliable "Mufti" (Muslim jurist) also gave an edict about the spoiling of his fast or he heard a "Hadees" to that effect which he misunderstood and concluded that his fast had spoiled and then he ate or drank something intentionally, in such situation Kaffarah would not be due even though the edict of the "Musti" was proved wrong later and the Hadees which he had

heard also disproved his interpretation. Note: It is not advisable for the general public to interpret or find out argument(s) from "Ahaadees" (Prophetic sayings, practices and guidances) at their own but instead they should consult reliable "Ulama" (religious scholars) otherwise they will go off the track.

Q26: What injunction is there if a fasting man who is suffering from intermittent fever breaks his fast before time on the expected day of fever?

A. If a fasting man who suffered from intermittent fever broke his fast before time on the expected day of fever supposing that it might attack him then Kaffarah would stand annulled.

Q27: What injunction is there if a fasting woman breaks her fast before time expecting menstruation?

A. If a fasting woman who had set dates of menstruation every month broke her fast before time on the expected day of the commencement of menstruation supposing that she may have the natural period but she did not, in such situation Kaffarah would not be due.

Q28: What about the one who forces a fasting man to break his fast before time?

A. The one who forces a fasting man to break his obligatory fast before time without any valid excuse is a devil incarnate and deserves the torment of hell and the fasting man who succumbs to pressure and breaks his obligatory fast before time without any valid excuse heaps torment upon himself and in case it was the obligatory fast of Ramadaan, being observed in the holy month of Ramadaan then Kaffarah would also be due. For example, if a fasting man breaks his fast before time owing to repeated advice or pressure of others, it is no "Ikraah-e-Shar'ee" even though people may describe it as "compulsion or valid excuse". Kaffarah will stand annulled only in case of Ikraah-e-Shar'ee.