

Lesson 44

Topic: **fasting**

Chapter Three: Rulings of Muftirat

Kaffarah for not Fasting

Whoever is obliged to give kaffarah must:

- Free a slave, or
- Fast two consecutive months,
- Feed sixty paupers or give to each one of them one *modd*.

If one cannot fulfil any one of them, one has a choice between fasting eighteen consecutive days or feeding whatever number of paupers one can. If neither fasting nor feeding is possible for him, one must seek forgiveness [istighfar].

If one wishes to fast two consecutive months as a kaffarah for [breaking a day's] fast of the month of Ramadan, he must fast the first 31 days consecutively.

If in the month of Ramadan a fasting man has sexual intercourse with his wife who is also fasting, and compels her to that, it is obligatory for him to give the kaffarah on behalf of himself and his wife.

If a fasting person commits an act that invalidates the fast during the day in the month of Ramadan several times, other than sexual intercourse, it would be sufficient to give one kaffarah for all.

If someone who is performing the qada', deliberately commits an act to invalidate his fast in the afternoon, it is obligatory for him to feed ten paupers, and if he was unable to do that, he must fast three days.

Breaking fast with a haram

If one invalidates his fast with a haram act/thing as a precaution one should bear all the three forms of kaffarah.

Cases that necessitate qada' but not kaffarah

1. If the fasting person deliberately makes himself vomit during the day in the month of Ramadan, or deliberately immerses his head [and body] in water, or uses enema.
2. If he becomes *jonob* during the night in the month of Ramadan, and he does not wake up from his second sleep until the Fajr adhan.
3. If he does not commit a *muftir* that invalidates the fast, but he does not make the intention or intend to commit an act which invalidates the fast.
4. If one forgets to perform the janabah ghusl in the month of Ramadan and he fasts in a state of jonob one day or many days.

6. If an individual informs one that the Sobh has not set in and he commits a *muftir* on the basis of the word of the individual and afterwards learns that Sobh had indeed set in.

7. If an individual informs one that Sobh has set in but he does not Trust and so he commits a muftir, but afterwards he learns that Sobh had indeed set in.

9. If one was certain of the onset of Maghrib in clear weather and on grounds of the darkness and breaks his fast but then learns that it was not Maghrib.

10. If one rinses his mouth with water, to cool down, or for no reason, and some water inadvertently is swallowed.

Cases that necessitate qada' and kaffarah

- if one deliberately commits an act that invalidates the fast, and if one knows that that act invalidates his fast, he is obliged to offer the qada' and the kaffarah.
- If one ascribes a lie to Allah or the Prophet or the Imams, peace be upon them, one would be liable to a single kaffarah, as an obligatory precaution and qada' fast for that day too.
- Someone who is able to identify the time of Maghrib but breaks his fast relying on the word of a person who is not reliable informing him, he is obliged to perform the qada' as well as give the kaffarah.

Chapter Four: Zakat-al-Fitrah

Everyone who, by the sunset of the eve of the 'Eid-al-Fitr, is adolescent, sane, conscious, not poor, and not enslaved to anyone, must give to the poor one *sa'* (of food) on his behalf and on behalf of every one of his dependants.

One *sa'* is approximately about three kilograms of wheat, barley, dates, raisins, rice, corn, and suchlike. If one gives the cash price of one of these it would be sufficient.

Those who do not have enough to meet their own expenses and those of their family and dependants throughout the year, are considered paupers and are not obliged to give Zakat-al-Fitrah.

Guest's Zakat-al-Fitrah

Zakat-al-Fitrah is mandatory upon the host of a guest who arrives before sunset of the eve of the 'Eid-al-Fitr, with the consent of the host.

A person who's Zakat-al-Fitrah is obligatory upon someone else, and the latter does not give it, it wouldn't be obligatory on him to do so.

Disposal of Zakat-al-Fitrah

1-2 The poor and the destitute, 3. Collector of Zakah, 4. Those whose hearts are won, 5. For buying slaves and setting them free, 6. The debtors who are unable to pay their debts, 7. For the Cause of Allah, 8. The Stranded Traveler.

As a mostahab precaution, it should be given only to the poor of the Shi'a.