

## Kaffarat For The (Broken) Fast (Part 4)



If a person is continuously ill or too old to fast for sixty days, he feeds sixty poor people one day. (To do this) it is necessary to give two complete meals to sixty hungry poor people in one day. It is not necessary for all of them to eat on the same day. It is also permissible to give two complete meals per day to one poor person for sixty days, or one complete meal per day for one hundred and twenty days. Or, he gives possession of half a sa' [one thousand seven hundred and fifty grams] of wheat or flour, or one sa' of barley, raisins, or dates to each one of the sixty poor people. It is also permissible to give the equivalent of the same in bread or other property or gold or silver to each of the sixty poor people, or to give the same amount to one poor person for sixty successive days. It is written in Badayi' that also fulus (paper money) may be given to the poor to feed himself instead of meals. If he gives the sixty days' food altogether to one poor person in one day, he will have given that of one day. If he feeds a hundred and twenty poor people once, he will have to feed half of them once more. If he feeds sixty poor people in the morning and sixty other poor people in the evening, he will have to feed those whom he has fed in the morning once more in the evening or those whom he has fed in the evening once more in the morning. Or he gives the material equivalent of one sadaqa fitr to each one of the sixty poor. If he gives twice the amount [one sa'] of wheat to each of the sixty poor people for two kaffarats <sup>[1]</sup>, he will have paid one kaffarat. It is not permissible for one who can buy a slave to fast (instead of buying the slave) and for one who can fast to feed the poor (instead of fasting). If the ill or old person is poor, he feeds the poor when he becomes rich. It is necessary to make a niyyat (intend formally) for kaffarat.

People who have an excuse must eat secretly on the days when they cannot fast. Those who purposely do not observe the fast and eat in the presence of Muslims at public places and those who mislead fasting people and prevent their fast lose their iman (belief). It is sinful to run places for eating and drinking, such as restaurants, cafeterias, casinos and buffets during the days of Ramadan. What they earn from those who do not observe the fast is halal [2], but abominable and harmful. They must be opened after the iftar.

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[1] **Shari'at:** (pl. of Shari'a) i) rules and commandments as a whole of the religion. ii) religion.