

Kaffarat For The (Broken) Fast (Part 2)



A slave is manumitted for the kaffarat [1] of a fast. He who cannot manumit a slave fasts successively for sixty days. After sixty days, he makes qada [2] for each day which he did not fast.

A person who has debts of kaffarat for several past Ramadans or who has had two days each requiring a kaffarat for the same Ramadan makes only one kaffarat for both if he has not made kaffarat for the first one. But if he has made the first kaffarat he makes the second one, too.

If the fast of kaffarat is broken for excusable reasons such as illness and travel or because it is intervened by days of 'lyd or by Ramadan, it is necessary to fast for sixty days anew. If one does not break it on days of 'lyd, one still has to begin anew. If a woman breaks it because of menstruation or lochia, she does not begin it anew. She completes it to sixty when she becomes pure. Yet if one of the same reasons, (i.e. menstruation or lochia), interrupts a woman's fast of kaffarat for a (broken) oath, which consists of fasting for three successive days, she has to fast for three successive days anew. One must begin one's fast of kaffarat at such a time that it should not coincide with Ramadan or with any 'lyd. If one begins one's fast of kaffarat on the first day of Rajab and if the sixty days are not completed by the last day of Sha'ban, one intends for going on a journey of three days' distance and leaves one's town. One intends for the fast of kaffarat on the first day of Ramadan [Ashbah]. For it is not fard for a musafir to perform the fast of Ramadan; he is permitted to make qada of it later.

[1] **kaffara**: specified penalty that should be paid along with qada'.

[2] **qada'**: i) decree of a qadi (Muslim judge); ii) performance of an 'ibada after its due time.