

Q. 1: What atonement for breaking a fast before time is there?

A. The atonement (Kaffaarah) for breaking a fast before time is, if possible, to free a slave or slave-girl. If it is not possible, for example, the delinquent one has neither slave/slave-girl nor enough money to purchase him/her or is affluent but slaves/glave-girls are not available in market as is found in Indo-Pak subcontinent then he should fast for sixty days consecutively and if he can not do this even, then he must feed sixty "Miskeen" pl. "Masaakeen" (poor, indigents) with two meals to their satiation.

Q.2: Will the already observed fast(s) be counted or not if any of the fasts of atonement is dropped?

A. If one began observing fasts of atonement and any of them was dropped,omitted due to any reason even sickness, in such case all the fast observed before the break, even though he had completed 59 fasts consecutively would go ineffective and he will have to fast for sixty days afresh uninterruptedly.

Q.3: What injunction is there if a woman has menstruation while observing the fasts of atonement?

A. Break in the fasts of atonement of a woman who has menstruation while observing these fasts will not render her fasts observed before break ineffective. The said fasts will be counted in the remaining fasts which she shall observe after the natural period is over. But it is binding upon her to restart fasting immediately after the menstruation is over.

Q.4: What injunction is there if a woman gives birth to a child while observing the fasts of atonement?

A. The fasts observed by a woman who gives birth to a child while observing the fasts of atonement will go ineffective and she shall have to fast for sixty days afresh uninterruptedly. Likewise, if a woman menstruated while observing the fasts of atonement in order to make good the fast she broke before time in Ramadaan and after that menstruation she reached the menopause, in such situation she would have to fast for sixty days afresh uninterruptedly as she is now in a position to observe fasts for sixty days consecutively.

Q.5: Is there any other condition for the fasts of atonement or not?

A. Yes, it is also conditional that during the observance of the fasts of atonement, the holy month of Ramadaan, the days of Eidul Fitr, Eidul Adha (Azha) and Tashreeq should not fall. However, a traveller can observe the fasts of atonement in Ramadaan. But he too is not allowed to observe these fasts on "Aieyaam-e-Manheey" (the days on which fasting is forbidden) like others.

Q.6: Is it must or not to complete the number of sixty in the fasts of atonement?

A. If one started fasting on the 1st of a lunar month, his fasts of atonement would be complete on the end of the second month even though the said months were of 29 days each, for, full two months were completed. In case he started fasting and after completion of 15 fasts the moon of the new month was sighted and he fasted for the whole month which was of 29 days and after that he completed 15 more fasts consecutively totalling 59 fasts, in such case too he will be clear of Kaffaarah.

Q.7: What injunction is there if one breaks the fast of atonement before time?

A. If one broke the fast of atonement before time due to some reason like journey or without reason, he will have to observe the fasts of atonement afresh uninterruptedly.

Q.8: What injunction is there if one broke two fasts of Ramadaan before time?

A. If one broke two fasts of two separate Ramadaan before time, he would have to atone for the broken fasts separately if not atoned for the first Ramadaan and in case both the fasts were of the same Ramadaan then one Kaffarah would suffice for both the broken fasts if not atoned for the first broken fast. And if he had atoned for the first broken fast and broke another fast before time then he should atone for it now.

Q.9: How should one atone for the fast broken before time who is unable to observe fasts of atonement?

A. If one is unable to observe the fasts of atonement, for instance, he is too ill to recover or is very old, in such case he should feed sixty poor, indigents with two meal to their satiation.

Q10: What injunction is there if one is not in a position to feed sixty "Masaakeen" at a time?

A. It is optional for the one who has to feed "Masaakeen" (poor, indigents) for atonement to feed sixty poor, indigents at a time or in groups/instalments but if in the meanwhile he becomes capable of fasting then he will have to observe the fasts of atonement and feeding of the Masaakeen (already done by him) will become Sadaqa-e-Nafil.

Q11: What injunction is there if the Masaakeen fed earlier are not available for second time?

A. If one fed sixty Masaakeen at one time and fed another batch of the poor.indigents the second time, in such case he would not stand free from Kaffarah. He will have to feed either the first group of the Masaakeen with one more meal or the second one to relieve of the obligation.

Q12: Is it must or not that Masaakeen who are to be fed should be mature?

A. Yes, it is also conditional that Masaakeen who are to be fed must be mature. However, a young of about 15 years can be counted among the mature ones. If there are some immature among the mature ones and they are made owner of the full meal of a mature individual, in such case too, one will stand relieved of the obligation of Kaffarah. The same conditions are also applicable to the students of religious seminaries and ophanages if fed.

Q13: How is that for feeding those who are already fed?

A. It is conditional to feed Masaakeen to their fill even though they are satiated with some food. Feeding those who are already fed will not serve the purpose.

Q14: With what meal should Masaakeen be fed?

A. It is better to feed the poor,indigents with the bread of wheat and curry and if possible feed them with the best of victuals. In case of feeding them with the bread of barley, curry must also be served with it.

Q15: How is that for feeding only one Miskeen?

A. Feeding only one "Miskeen" (poor, indigent) with two meals daily for sixty days or giving a quantity (thereof) equal to Sadaqa-e-Fitr daily to him will also relieve one of the obligation. But in case it is given to a Miskeen of all the sixty days at a time then it will not be counted of all the days but only of that particular day.

Q16: Will feeding 120 Masaakeen with one meal in lieu of feeding 60 Masaakeen with two meals, clear one of Kaffarah or not?

A. Feeding 120 Masaakeen with one meal will not clear one of Kaffarah. If done so, then sixty of them should be fed with one more meal on the same day or any other day. If they are not available then some other sixty Masaakeen be fed with two times meal.

Q17: If one wants to give cereals instead of feeding Masaakeen then how much quantity thereof should be given to each Miskeen?

A. Yes, sometimes one finds it very difficult to arrange two times' meal for sixty Masaakeen. That's why it is permissible to give cereals to each Miskeen equal to Sadaqa-e-Fitr i.e. half a Sa'a of wheat or one Sa'a of barley or make him owner of the price of the cereals or to feed them in the morning and pay them price of the food of evening, night or feed them at night and pay them price of the morning meal or feed them in the morning for two days or in the evening, night for two days or feed thirty Masaakeen and give food or price to the remaining thirty Masaakeen or give 1/4 a Sa'a of wheat and half a Sa'a of barley to each Miskeen or give some wheat or barley and pay him price of the remaining quantity.

Q18: Are the rich and poor equal in respect of the fast of atonement or not?

A. Kaffarah of breaking a fast before time is due on every one regardless of a free and slave, man and woman and king and beggar.

Q19: How should other cereals than wheat and barley be given if one wants to?

A. If one wants to give any other cereals than wheat and barley for Kaffarah, he should give it according to the price of the cereals not the weight. For example, if the price of half a Sa'a of wheat is Rs.2/- then the price of Rupee 1/- per Sair will suffice for it. As for the price of the commodity, the rates prevalent today will not be reliable but only those ones which were prevalent on the day the Kaffarah became due, will be reliable.

Q20: What are the uses of "Kaffarah-e-Saieyaam"?

A. One may feed or give wheat or barley or price thereof equal to Sadaqatul Fitr for atonement of fast but it should be kept in mind that only those people deserve it who are entitled to Zakaat and Sadaqatul Fitr meaning "Kaffarah-e-Saieyaam" (food, commodity or money to be given as atonement of fast) can not be given to a Saieyyid even Haashmi, one's children i.e. son(s), daughter (s) and grand-son(s), grand-daughter (s) and one's parents i.e. father, mother and paternal and maternal grand-fathers and grand-mothers. However, it can be given to sister (s), brother (s), paternal and maternal uncles and aunts, nephews and nieces provided that there is no other

hindrance in doing so. It can also be given to one's servant but the money so given should not be deducted from his salary. Husband and wife can not give Kaffarah-e-Saieyaam to each other.