

reason, then that reason happens to go away during the day then they don't have to abstain the rest of day, they don't have to fast for the rest of the day.

WHOEVER BREAKS HIS FAST FOR A LEGITIMATE REASON

A last point, in addition to a woman on her menstrual cycle and a woman on her post-natal bleeding and a traveller that the author gave, there's other similar reasons that the author did not mention. For example; a nursing mother breaks her fast so she can nurse her infant and care of her infant, she's excused. Her infant happens to be die that day, she broke her fast to nurse him. Her infant, her son happens to die that day, she doesn't have to abstain for the rest of that day.

Another scenario, the reason is whoever breaks his fast for legitimate reason then that reason goes away during that day, they don't have to abstain for the rest of the day, the rule that I gave you.

Another scenario more practical and that the author I'm not sure why he didn't mention it, a person who's ill he broke his fast because he's ill, he is exempted. After Asr he is as healthy as can be, the fever or whatever he had went away. He doesn't have to abstain for the rest of the day. Why? We told; whoever break his fast for a legitimate reason then that reason goes away during the day. Now he's cured he doesn't have to abstain. And we mentioned to you the statement that Ibn Mas'ood radhiallahu 'anhu stated in Musannaf Ibn Abi Shaybah. So that the on this matter.

CLASS ELEVEN

IF ONE BREAKS HIS FAST DUE TO OLD AGE OR AN INCURABLE ILLNESS

We left off at the author's statement:

وَمَنْ أَفْطَرَ لِكَبَرٍ أَوْ مَرَضٍ لَا يُرْجَى بُرُؤُهُ أَطْعَمَ لِكُلِّ يَوْمٍ مَسْكِينًا

It's a very simple statement, whoever breaks his fast because he is unable to fast due to age, weakness of the age, he is an old man or incurable illness. One who is too old, too weak to fast; that is not reversible. People don't go back to their youth. Or someone who has some type of incurable disease, incurable illness where he can't fast. Malignant tumor, cancer, a bad case of diabetes or those who go under kidney dialysis and those who have polio or

Ebola or like that is aids, the last stages of aids for example. Those kind of diseases, the first issue is the author is saying, it's not disputed whatsoever that when they are not able to fast, they don't have to. Remember the conditions that we took, this all ties into each other , we said Muslim, second one is Mukallaf - sane over the age of puberty, third one we said is Qaadirin - ability. He can't fast, he is not able to fast. He doesn't expect to be cured, the old man doesn't expect to go back to his youth. So they don't have to fast, they are enable to fast.

Allah said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا... ﴿البقرة : ٢٨٦﴾

Allah burdens not a person beyond his scope. (Surat al-Baqarah: 286)

The same proof that we used that when we talked about Qaadirin - ability, is the same proof we used today.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ... ﴿التغابن : ١٦﴾

So keep your duty to Allah and fear Him as much as you can. (Surat at-Taghaabun: 16)

So the author goes on to say; let's break it down a little bit more:

وَمَنْ أَفْطَرَ لِكَبْرٍ

If one breaks his fast due to old age in weakness, one breaks his fast due to old age in weakness.

أَوْ مَرَضٍ لَا يُرْجَى بُرُؤُهُ

Or an incurable illness. Some type of incurable disease, whatever it maybe. The author specified those two conditions here because they're different than one who is ill with a curable illness. That's going to be our next topic after this Inshaa Allah. What's the ruling on those? The author said:

أَطْعَمَ لِكُلِّ يَوْمٍ مِسْكِينًا

He feeds a poor person for every single day that he missed. The ruling is they can break their fast, but since they can't make it up in the future, they have to feed a poor person for each

day. We said there is no dispute among the ‘Ulamaa that you can break your fast in such conditions, that’s by Ijmaa’. The dispute is whether they must feed a poor person for each day that they missed.

DO THEY HAVE TO FEED A POOR PERSON FOR EVERY SINGLE DAY THEY MISSED?

THE FIRST OPINION

The first opinion is that of Imam Ahmad, Abu Haneefah, ash-Shaafi’ee in one of two opinions Rahimahullah Jamee’an. They said the old or woman who are too weak to fast because of their age or someone with an incurable illness they break their fast but they must feed a poor person for every single day that they missed.

What’s your proof? They said it’s the statement by Ibn Abbaas that has a narration in Sahih Bukhari and other narrations in Sunan al-Daraqutni and Abu Dawud and other of Sunan, they worded it a little bit slightly different but they mean the same thing. Where ‘Aadha said, that he heard Ibn Abbaas radhiallahu 'anhuma reciting the verse

... وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ... ﴿البقرة : ١٧٤﴾

And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day). (Surat al-Baqarah: 184)

We took this before, so if you keep reviewing what you have, you will understand this very clearly. Those who can fast they have a choice either fast or feed a poor person, in Surat al-Baqarah. Ibn Abbaas said this verse is not abrogated but it is meant for an old man or old woman who has no strength to fast, they should feed one poor person for each day instead of fasting. Ibn Abbaas his point is very strong, not only because of the understanding he had of it but also because he is a Sahaabi who specialises in Tafseer. A man who the Messenger sallallahu alayhi wa sallam made Du’aa for him. He had a deep understanding of this verse.

The verse is the verse that we mentioned in the start of our classes. It’s the one that pertains to the second level of fasting. We said the first level of fasting was 'Ashoora then it was abrogated. It was abrogated by the second level of fasting which was Ramadhaan by choice. You have the choice, you either fast or pay a poor person a meal per day that you missed. Then the deep understanding from that of Ibn Abbaas was in the early days, people has the right to choose between fasting and feeding a poor person. Now that ruling has been abrogated by the fact that everyone must fast, that’s the final stage. However he is saying that verse in that early stage considered feeding a poor person a replacement to

fasting. It was a replacement and it's equal to fasting. He said now this person is too old does not expect to be a youth again, so the replacement to fasting in his condition is feeding a poor person, one per day that he missed.

There are many narrations to Ibn Abbaas' statement radhiallahu 'anhuma. One narration was that when 'Ikrimah asked Ibn Abbaas if an old man can't fast, what should he do? Ibn Abbaas said, he breaks his fast, he doesn't have to fast and he feeds a poor person for every single day. A Madd he feeds a poor person a Madd per day, and we will talk about what a Madd is.

Another proof on that is in al-Daraqutni, where he narrated that Anas radhiallahu 'anhu became weak toward the end of his life. He made a meal and invited thirty people to compensate for the Ramadhaan that he missed.

THE SECOND OPINION

The second opinion on this, Maalik, Ash-Shaafi'ee and his second opinion because previously we said he had two opinions. Ash-Shaafi'ee in his second opinion said that an older person or one with an incurable disease my break their fast, as we said that's not disputed, but they said they don't even have to compensate by feeding a poor person for every day that they missed. Why Maalik? Maalik Rahimahullah says, if a person get sick in the middle of Ramadhaan, look at this scenario, if a person get sick in the middle of Ramadan on the fifteenth, sixteenth day of Ramadhaan whatever, and his illness continues for another fifteen day after Ramadhaan until he dies. He said we all agree in a scenario like that, that one does not have to pay a poor person for a day nor does his family need to take out his inheritance for that nor is he held accountable to that, we all agree on that he said. We don't request that he pays a poor person per day.

Those are the two opinions, you see the proofs and rationale for each. In this matter it's really the first opinion that would be much stronger because it's the understanding of more than one Sahaabi. The argument and the way Ibn Abbaas drew that rational was very strong and very deep. The bottom line is they must feed a poor person each day that they break their fast.

HOW MUCH DO WE FEED?

First of all, Hanabilah have an opinion that you must give a poor person the food, you have to hand it to them. You have to gain ownership and position of it. Meaning you can't invite them to your house for dinner, they eat and you say that's it, I fed a poor person. You have to have ownership and position of that food. The argument is weak and it weak because we have proof of what I stated earlier in al-Daraqutni that Anas radhiallahu 'anhu became old and fasting was too difficult for him, so he fed thirty people. He invited them all to his house

and he fed them. So understanding of the Sahaabah on a matter like that is given president in such matters.

HOW MUCH DO WE GIVE?

The author didn't say, possible because like we said this is a Matn, it is very summarised, but other mentions.

مد منبر ونفس صاع من غيره

Madd means one handful with your hands put together, this is what a Madd is. Madd is one fourth of Saa', that is nearly three fourths of a kilogram. What's a Saa'? Saa' is a measurement commonly used by the people of Madinah during the Messenger sallallahu alayhi wa sallam time. So if you were to go to the market back then, they didn't have printed banks telling the weight on them. Instead a comment method to measure they would sale you rice or whatever it is by putting in a bucket like, you know something like a bucket, It was called a Saa' back then.

And it's mentioned in a Hadith by the Messenger sallallahu alayhi wa sallam which is authentic:

اللهم بارك لنا في مكننا ، اللهم بارك لنا في مدينتنا ، اللهم بارك لنا في
شامنا ، و بارك لنا في صاعنا ، و بارك لنا في مدنا

As-Saa' is four Madd. A Madd is a handful like that, and that's equal to two point four or two point five kilograms. By the way a Saa' of rice is a measurement you are obligated to give at the end of Ramadhaan for Zakat al-Fitr. So you know a Saa' is four of this (both hands together). It is 2.4 kilograms or five point two nine or so pounds. A Madd is one fourth of that, this is a Madd (both hands together), a Saa' is four of this.

How much does a person who terminally ill or permanently ill to fast give?

مد منبر ونفس صاع من غيره

If you are giving wheat you give a Madd which is one fourth of a Saa'. Or if you choose to give other than wheat you give double that, you give two of these (both hand together). Two of these (both hand together) is half a Saa', which is like dates, raisin, rice. Half a Saa' is two Madds (both hands together), because we said a Saa' is four Madds. A Saa' is two point

four kilos that's approximately one point two kilos that you give of dates or rice or raisins something of that nature. How do we know these calculations, did we make them up?

THE FIRST OPINION

The first opinion on that is that it's something that we know by 'Urf (عرف). 'Urf is something that is common amongst people, what's widespread amongst people. It what people commonly know it's sufficient for average person's meal. This means when you go by 'Urf, it changes, it may change over time. Some people over time may it more or less, so it changes. However it's really a higher status than what is referred to as 'Urf. Because Ibn Abbaas radhiallahu 'anhuma specifically mentioned this measurement one of his narrations. He said in the narrations in al-Daraqutni:

... وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةً طَعَامُ مِسْكِينٍ ... ﴿البقرة : ١٧٤﴾

And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day). (Surat al-Baqarah: 184)

It's a Shaykh, it's an older man or older woman who are unable to fast, they should feed for every day a half a Saa'. Two of these (both hands together) - two Madds. There is another narration also a Hadith pertaining to feeding a poor person, not about Ramadhaan but about matters in Hajj but we use it.

Ka'b bin 'Ujra said, he was ill during Hajj, they carried him to the Messenger sallallahu alayhi wa sallam because lice falling of head on his face. In Hajj you can't shave, if you shave you got to pay a person, you got to compensate. He said he was too ill with lice that the Messenger sallallahu alayhi wa sallam said, I have never thought that your ailment has reached to this extent. He need to shave his hair for the problem he had with lice during Hajj, it was a very bad one. Whoever does that has to paid Fidyah (compensate). The Messenger sallallahu alayhi wa sallam asked him; can you afford a sheep? He said negative, I can't do that, I can't afford a sheep. That's what you got to do if you shave your hair in the Ihraam, during your Hajj. He said then fast three day or feed six person each with a half of Saa' of food. Each with half a Saa', that's our point right there.

You see what he said? He said feed six people each with a half a Saa' of food, so he specified. The Hadith specified the quantity a person must feed when he must feed a poor person for something that he did in Hajj. Whether it's a Hajj illness or Ramadhaan illness that's not the issue here. The point that we have and we take from that Hadith is that the Messenger sallallahu alayhi wa sallam specified an amount that is to be given to a poor person when you are supposed to give them.

That's the foundation of proof of a half of Saa', two of these (both hand together) for the poor. The Prophet sallallahu alayhi wa sallam said half a Saa'. But if someone wants to give wheat, we said he gives one fourth of a Saa'. Where did that one fourth come from? They said it's because wheat is in high demand and it is much more expensive back then. Therefore it should be a little bit, in order to be fair, it got to be less than that. So regular food like dates, rice is a half a Saa', the Messenger sallallahu alayhi wa sallam stated that, Ibn Abbaas and his narrations confirmed that. If it is wheat, due to its higher price and demand, then they did the educated guess Ijtihad that it's one fourth of a Saa'. Keep in mind that Kaffarah and the details that we mentioned, because this comes up in many other issues of Fiqh. If we continue to study Fiqh, it will come up many other issues in Fiqh. Let's move on.

CAN SOMEONE MAKE UP FASTS FOR SOMEONE WHO IS ALIVE?

Someone is terminally ill or they are too old to fast. A son or a daughter goes to their mum or dad or a student of that person or a Muslim volunteered and says, you know what? You have fifteen days of missed Ramadhaan or you have a whole month Ramadhaan, I will fast that for you. There is two opinions on that.

THE FIRST OPINION

The first one is the weaker of the two opinions which is Ibn Taymiyyah Rahimahullah said, you can make up the fast of another person. You can fast, you can voluntary fast while they are alive, it permissible because he compared it to paying another person's debt. He basically said the same way you can pay another person's debt, you can also fast instead of him. That's not really that accurate.

THE SECOND OPINION

The second opinion which is the overwhelming majority of the 'Ulamaa and it's really the correct opinion. They say that fasting is a physical worship where Islam did not allow delegation like Salah, Islam did not delegate Salah, I can't make Salah for another person. An-Nawawi Zakariyya al-Ansari said, it's by Ijmaa' that one can't make up the fast of another person who is alive. You can't delegate in 'Ibaadah of fasting. You can't delegate in 'Ibaadah. The origin is that you can't delegate, meaning a person can't do on behalf of another unless there is proof. You can't do any 'Ibaadah on behalf of another person unless there is proof. Delegation in 'Ibaadah is an exception that need a specific proof.

At-Tirmidhi Rahimahullah said, Charity, Hajj, 'Umrah, Salah you can do it on behalf of another person, you can delegate someone to do it on your behalf, with some restriction

and rules to it. That's very accurate. Keep in mind if someone were to read this at-Tirmidhi's opinion you might go and say, look at-Tirmidhi said you can do Salah on behalf of another person. He said Salah, but he didn't mean independent Salah on behalf of another person. He means Salah that is part of 'Umrah and Hajj, other than that you can't because when you Tawaaf seven times you have to make Salah. If you are doing Hajj or 'Umrah on behalf of someone else then that Salah is on the behalf of someone else. But not an independent Salah. So when one person is alive, you cannot fast on their behalf. Even if they're terminally ill or because of an old age and their weakness.

CLASS TWELVE

We left off yesterday talking about those who are weak and at an older age and they can't fast or those with an incurable terminal illness.

IF FASTING IS HARMFUL FOR ONE WHO IS ILL OR SICK

Today the author moves on to matters where one expects recovery and he expects to be cured, a temporary illness. He said:

وَسَنُّ لِمَرِيضٍ يَضُرُّهُ

Now he mentions those who have a hope of being cured.

وَسَنُّ

Means it's Sunnah, it's Sunnah to break the fast of one who is ill or sick. Does that mean any illness?

That's when he adds the stipulation in the sentence:

يَضُرُّهُ

If fasting harms him. We will explain the levels of harm. If it harms him, the author said it is not only permissible but it is actually Sunnah. He has the right to do it and on top of that the author adopts the opinion that it is Sunnah. Sunnah here means that he gets reward for breaking his fast if he is ill in that fasting may harm him. It's by Ijmaa', by consensus no 'Ulamaa disagree overall, that when one is ill he has the right to break his fast.