

Ramadhaan. He said if we accept one for the start of Ramadhaan, then we should accept one at the end of Ramadhaan. He used analogy, Qiyaas. The response to Abu Dhur Rahimahullah is that the proof on this matter is clear, there is no need for Ijtihad. Qiyaas, analogy is good when we don't have proof. But on this matter we have proof. Tirmithi said there is no dispute that the end of Ramadhaan and every other month other than the beginning of Ramadan we need two to testify.

By the way, side issue, Abu Dhur Rahimahullah is not a simple scholar many have not heard of him, but he is an 'Aalim and he is actually at the status of Imam Maalik Rahimahullah in 'Ilm. He is at the status and knowledge of Imam Maalik. However it was said; that is was the faults of his students of his student that his knowledge didn't spread because they didn't really preserve his knowledge and spread it and convey it and gather it. That is why sometimes, the failure of 'Ulamaa is from themselves, a lot of the times. Some get for example get fed up with dealing with people and how people treat and they say; you what? Why do I have to deal with this. Let me get a peaceful life, close my door and go on my own.

And sometimes it's the students who are the failures. Failures in how? In preserving knowledge. Failures for example in spreading their knowledge and gathering their knowledge and helping the 'Ulamaa. Like now for example, some are so stingy they wouldn't even retweet for an 'Aalim that they study with, and they claim day and night, this is an 'Aalim that we study with. Spread his knowledge if you really , really believe that person is a trustworthy 'Aalim, spread his knowledge. You get Ajr for that, you preserve the knowledge and Inshaa Allah it will stay the knowledge until judgment in one way or another, stay until judgment day we get continue to get reward. Abu Dhur Rahimahullah was among the unfortunate is the student's failures who didn't preserve knowledge, his knowledge and help him. And that is why they said wasn't as famous as Imam Maalik, even though they were at the same status.

Back to the Ramadhaan issue, the only reason the 'Ulamaa, exempted this situation of having two to testify in the beginning of Ramadhaan is because there is a specific Hadith on that. So they said; in the beginning of Ramadhaan what we need is one, while at the end of Ramadhaan every other month, we need two.

CLASS SEVEN

We stopped off at the statement by the author and he said:

فَإِنْ صَامُوا بِشَهَادَةٍ وَاحِدٍ ثَلَاثِينَ يَوْمًا فَلَمْ يَرَ الْهَلَالَ ، أَوْ صَامُوا الْأَجَلَ
غَيْمٍ لَمْ يُفْطَرُوا

He combined between two issues, pay close attention. He said in this statement; there two issues. And you got to go over this again and again, take good notice, pay attention and go over them so we can understand.

DETERMINING THE END OF RAMADHAAN

THE FIRST ISSUE

If we fast based on the sighting of one man in the beginning of Ramadhaan and then at the end of Ramadhaan we are on the thirtieth day and we don't sight Ramadan. That is the first issue.

THE SECOND ISSUE

The second issue, if we fast in the beginning of Ramadan based on the day of doubt, remember we talked about that issue? According to the wrong opinion of this author that if it's cloudy we fast that day. He adopts that we should fast that day that amounts to in reality the day of doubt if it's cloudy, when we go for sighting. What we do at the end of Ramadhaan, when there is no confirmative sighting, now we are at the end of Ramadhaan, there is no confirmed sighting at the end of Ramadan and it's those two scenarios that Ramadan started with then what he is saying; if we are at the thirtieth day of Ramadan, there is no sighting and Ramadan started off by the sighting of one person or started off on the day of doubt, then he says; we continue on and fast thirty-one days.

THE FIRST OPINION

First of all, let's take it in detail. If two testified to the start of Ramadhaan and now we are on the thirtieth day of the month, at the end of Ramadhaan, the next day is Eid and that is agreed by the 'Ulamaa. That is not even an issue, if Ramadhaan started with the testimony of two. However the author makes a problem, and pay close attention to this; he is saying over here, if one person testified and confirmed the sighting at the beginning of Ramadhaan, he said the official Hanbali Madhab is that we fast the thirty-first day of Ramadhaan, continue and fast the thirty-first day of Ramadhaan, and then the 'Eid is after that. Why? They based the decision of the end of Ramadhaan and how we end Ramadhaan based on how Ramadhaan was initially confirmed. They based the decision of the end of Ramadhaan on how Ramadan was initially confirmed. When there was no sighting at the end of Ramadhaan, they went to how Ramadhaan was confirmed in the beginning. They said must end by two witnesses.

Here at the of Ramadhaan is the thirtieth day, they said we should go on to fast thirty-one. We don't have any witnesses to testify. Why? They said if we end Ramadhaan at thirtieth, we basically and reality are going based on the testimony of one man, that man, who is that man? The man who testified in the start of Ramadhaan. We need two witnesses to end Ramadhaan, they said if we say that this Ramadhaan completes at thirtieth day then, only one testify to that. In reality we are taking the word of one man to the end of Ramadhaan. The man who in reality testified to the start of Ramadhaan. We need two we don't have two, so what we'll do is continue and we'll fast thirty-one days. Basically they tied the end of Ramadhaan to the sighting in the beginning. They said; we going to go for thirty-one days. Why? Because we don't have no sighting, we don't have two witnesses and we can't go by thirty days because that means we take the testimony of one. Who is that one? The one initially told us Ramadhaan started. That's the opinion in the Hanbali Madhab.

THE SECOND OPINION

Another opinion in the Hanbali Madhab the opinion of Imam Ahmad and this is the correct one and it's the opinion Ash-Shaafi'ee'i and Abu Haneefah. If it's at thirty days, Ramadhaan reaches thirty days we don't have anyone sighting, we don't have two witnesses then we finish thirty days the next day is the 'Eid. Which is the obvious simple answer. Simple easy answer. We don't go by that thirty-one day opinion. We don't relate and tie that to Ramadhaan to how Ramadhaan started, as the first opinion claims to do. There is no relationship between the two. Why? We started Ramadhaan on the testimony of one in according to the Sunnah of the Messenger sallallahu alayhi wa sallam. We did that, it's over and done with. Now we are at the end of Ramadhaan, there is a totally new procedure here. The new procedure is how we end Ramadhaan it has nothing to do with the beginning of Ramadhaan. We go seek the moon on the thirtieth night of Ramadhaan. If we don't see it we complete Ramadhaan thirty days, that's the way we do it, it has nothing to do with how Ramadhaan was confirmed in the beginning. This is clearly the correct, simple, easy opinion.

The first opinion they in a way trying to tie the end of the Ramadhaan to the beginning. They said, ok it's the end of Ramadhaan we don't have two witness if we say we'll go by thirty days that means we in reality took the word of that man in the beginning, the one who confirmed the sighting. That is wrong and weak rational and many 'Ulamaa responded to that.

The second issue is the same:

أَوْصَامُوا الْأَجَلَ غَيْمٍ لَمْ يُفْطِرُوا

The second opinion the author says if we are on the thirtieth day of Ramadhaan there is no sighting, we don't have two witnesses. But this scenario is different than the one I just

mentioned, where they said the beginning of Ramadhaan started with one man. Over here they are saying; if Ramadhaan started because of fasting the day of doubt where the sky wasn't clear. Remember that's the issue we discussed in which the author adopted the wrong opinion of fasting when the sky is not clear, which we said is Haraam and that in reality amounts to the day of doubt. Now he is basing in the end of Ramadhaan on that.

Let's assume Ramadhaan started by fasting that day of doubt. What do we do? He said; we fast thirty-one days just like the previous scenario. Why? He said because we were unsure. They may be correct that they need to fast thirty-one days since the start of Ramadhaan based on doubt and we said that's the improper and even Haraam way to start. But this is not a scenario we even deal with, this one, this statement of the author. It's not even a scenario we even deal with. Why? They should not have started Ramadhaan like we said earlier based on fasting that day of doubt because they said; if it is unclear sky we are going to start our fast. They shouldn't even do that to start off with. The method used to start Ramadhaan that they used was wrong. Now at the end of Ramadhaan like the previous scenario, it doesn't connect and tie to the beginning of Ramadhaan. You started Ramadhaan wrong that's the whole issue there. Now it's the end of Ramadhaan, either we sight the moon or complete thirty days without anything to do with the start of Ramadhaan. And keep in mind like we said, this is not even a scenario that we shouldn't we even be dealing with because we said early on that the scenario of fasting the day when it's cloudy, based on doubt it's a wrong opinion.

IF A PERSON SEES THE MOON FOR THE START OF RAMADHAAN WHILST ALONE

وَمَنْ رَأَى وَحْدَهُ هَيْلًا لَ رَمَضَانَ وَرُدَّ قَوْلُهُ، أَوْ رَأَى هَيْلًا شَوَّالٍ صَامَ

In this statement, if a person, the author goes on to say, if a person sees the moon for the start of Ramadan alone. He is alone and he sees the moon. Or if he goes to the judge or the Khaleefah and they rejected his testimony, that's one. B, if the person sees the moon at the end of Ramadhaan, in both of those scenarios I just mentioned he continues to fast.

Let's break that down. Someone sights the moon, he is alone. Somewhere in the world he is alone he sight the moon, he must fast. Because we said for the beginning of Ramadan all you need is one. He himself, one, he witness Ramadan, all you need is one, you start. That's the first one.

Or the author is saying, if one person sights the moon he goes to the Khaleefah, he goes to the judge, he goes to the Shaykh, and they refused his testimony. Maybe he has credibility

issue, maybe the Shaykh or the judge rejected him for his eyesight or for any other reasons. His rejected, he must begin to fast Ramadan on his own. For him Ramadhaan began.

So in summary, if a Muslim sees the moon on his own, he must fast. Whether it maybe he is some part of the globe alone by himself, he's travelling all by himself or the Shaykh, the judge, the Khaleefah rejected his testimony and either scenario he sighted the moon, he fast.

IF A PERSON SEES THE MOON AT THE END OF RAMADHAAN WHILST ALONE

That's the first part of the statement. Then the author says; if a person sees the moon for the end of Ramadhaan which is the moon for Shawwaal, he sees the moon at the end of Ramadhaan, he sees it by himself. Does he continue to fast or declare 'Eid on his own? We say; if he sees the moon in the start of Ramadan he got to fast, even if alone. Now at the end of Ramadhaan he sees the moon for the end of Ramadhaan. We say he can't break his fast at the end of Ramadhaan. Why? Are you being inconsistent? We said for the end of Ramadhaan, how many do we need? Two. For the beginning of Ramadhaan, how many do we need? One.

Now let me repeat that statement like the author said it and you'll understand very well. Here how the author said it. If sees the moon for the start of Ramadhaan alone or his testimony is rejected or if a person sees the moon for the end of Ramadan, he fast in both scenario. That is exactly how the author worded.

THE FIRST OPINION

Now let's go and back track a little bit the statement in a little bit more detailed. I sight the moon alone or I sight the moon and the leader says; you're rejected we are not going to take your testimony. The author said; I should fast, my Ramadan begins even the rest of the Ummah didn't start. That is for the beginning. This is the opinion of the majority of 'Ulamaa and among them is Imam Ahmad, Maalik, Ash-Shafi'ee, Ahlur-Ray and Ibn al-Mundhir and others, he must fast on his own even the Ummah didn't fast. He sighted the moon and all it takes is one to sight the moon and he himself is one, that's it.

What is the proof on that?

...فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ... البقرة: ١٨٥

So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month. (Surat al-Baqarah: 185)

Whoever witness the month must fast. They may have no one confirmed to testify or witness to it, you yourself once you seen it, you witnessed the month. They haven't witnessed it but you witness it. So this verse applies to you, you must start your Ramadhaan.

Also proof:

صُومُوا لِرُؤْيَيْتِهِ ، وَأَفْطِرُوا لِرُؤْيَيْتِهِ

Like the verse he said, fast for the sighting of the new moon and break your fast for the sighting of the new moon. To you who've seen it is confirmed, you've seen it, you've sighted it, you follow along you fast. For them they didn't its not confirmed the testimony is rejected.

The third proof on this matter is that, to that person that person, to that individual, Ramadan been confirmed by his own sighting. He witness Ramadhaan based on his own sighting. To the others since the testimony was rejected or he's alone, it's still Sha'baan and that is how we go by.

THE SECOND OPINION

The second opinion and it's an opinion attributed to Imam Ahmad Hanbal, is what Ibn Taymiyyah adopts, al-Hassan al-Basri, Ibn Sireer and others adopts. But it's not the official Hanbali Madhab. The official Hanbali Madhab is the first opinion I mentioned. This opinion the said; the person should reject his own testimony; he should start Ramadhaan on his own. Their proof for that the Ummah needs to start Ramadhaan as an Ummah.

صَوْمُكُمْ يَوْمَ تَصُومُونَ

You fast the day people fast, the Hadith says. You slaughter the day people slaughter. The Hadith means the Ummah as a whole fast together. If the conditions are met, that's true, the Ummah fast as an Ummah. The problem is this person sighted the moon on his own or he was rejected, so Ramadhaan been confirmed to this person individually. The Hadith:

صَوْمُكُمْ يَوْمَ تَصُومُونَ

Meaning it implies the Ummah should fast together. Yes that's in general circumstance, however here there is an exceptional situation where the individual has confirmed the beginning of Ramadhaan based on his own sighting.

The 'Ulamaa of the second opinion told the 'Ulamaa of the first opinion, you're telling this man, to fast on his own? Are you saying that if he sights the moon for Dhul Hijjah on his own. If you sight, if this man sights the moon for Dhul Hijjah, the start of Dhul Hijjah on his own. Yet the Ummah fast another day, does he go, since it Dhul Hijjah, does he go in al-Arafaat by himself and then the next day the Hujaaj go, and then Minah on the different day of the Ummah or he goes to stone the Shaytaan on different day of the Ummah? The Hujaaj are doing one thing and he is doing another thing because he seen the moon on his own. The first go and responded back and they say; no, you got it wrong. The month we allow the testimony of one, is only the start of Ramadhaan. The end of Ramadhaan, every other month including Dhul Hijjah need the testimony of two, so your rational is unfounded.

Ibn Taymiyyah who's part of the people who took the second opinion used to adopt the special opinion, that many disagreed with and the crescent the Hilaal is not really considered a Shar'ee Hilaal unless it becomes widespread known and popular among the people. He considered that as an additional restriction. Many of the 'Ulamaa disagreed with him on that rational.

As to the Hadith that implies fasting the Ummah or the group, the fasting is the fasting of the group, the second opinion, that is an overall general situation. That's how it usually is, but there's exceptions because if one confirms the sighting on his own he witness Ramadan on his own. But the overall situation is that the Ummah of course fasts as a whole.

YOU DO NOT DECLARE YOUR OWN EID

The next point:

أَوْ رَأَى هِلَالَ شَوَّالٍ صَامَ

This individual sees the crescent of the end of Ramadhaan, which is the Hilaal that belongs to Shawwaal, he sees it on his own. Someone sees the moon that starts off the month of Shawwaal, which is the month after Ramadhaan, that means Ramadhaan is over. Doesn't he go and fast on his own? No, we already said that. Why?

THE FIRST OPINION

The majority opinion; Hanafiyyah, Malikiyyah, Haanabilah, and of course the author of this book adopted; if you see the Hilaal the crescent for the end of Ramadhaan alone, you don't declare your own 'Eid, nor do you break your fast, you have to fast the next day. Why? Because he's one man, the rule of the end of Ramadhaan we need two.

THE SECOND OPINION

Now a second opinion, Malikiyyah, Shafi'iyah, Ibn 'Aaqil and Ibn Hazam said he breaks his fast, but he doesn't do so publicly so to avoid the Fitnah or the accusation. Why? Why does he do in secrecy? Because for example a woman on her menstrual cycle or a traveller who is excused, they're exempted from fasting. But they shouldn't be walking around eating out of respect to the month of Ramadhaan, out of respect to Muslims, and more importantly to avoid of being accused. In fact some narrated Ijmaa' that if one is allowed to break his fast, if someone allowed to break his fast during the month of Ramadhaan for an excuse, it should be don't in secrecy.

THE CORRECT OPINION

The correct opinion of those two opinions is that; he does not break his fast if he sees the moon for the end of Ramadhaan. Why? They said he could be mistaken, that's OK. But the more important reason is because we know by proof that to end Ramadhaan or every other month be it beginning and end it requires two witnesses. Someone will say you're inconsistent, you say in the previous statement of the author that if one individual sights the moon of Ramadhaan and his Imam rejects him, he fast on his own. Which is correct. Then you're trying to tell me at the end of Ramadhaan he sights the moon for the end of Ramadhaan, he should not break his fast? He should not declare 'Eid on his own? Or at least break his fast? You're being inconsistent they're say. Notice how delicate Fiqh is.

We need by proof one to confirm the start of Ramadhaan. If he seen the crescent, the moon for Ramadhaan he was rejected he must fast, because all it takes is one. We have the proof on that, we're people who follow proof. To him it became obligated to fast. Whereas the end of Ramadhaan we're not being in consistent because the proof tells us that for the end of Ramadhaan and every other month other than the beginning of Ramadhaan, you need two for the beginning and end. And he is one alone so he doesn't break his fast.

IF TWO CREDIBLE PEOPLE SAW THE MOON BUT DID NOT INFORM THE LEADER

Let's assume that two people seen the crescent, they're credible, they didn't go to the leader for some reason. Do we listen to them? First of all, he does not need to go to the leader or a judge to declare as a condition for him? Why? Because it falls under, we said, reporting or informing, in falls under Iqbaar. Not Shahaadah which is testimony. If it is Iqbaar, is like reporting or informing or narrating Hadith, or calling the Athaan, is like relating information. The Shahaadah is different, is testimony, the Shahaadah is to go the judge to declare it. Looking into the situation and then declare it. Ibn Qudaamah and Al Mughni said if two credible has seen the Hilaal the moon of Ramadan, they can break their

fast, because the testimony of each other. As well as anyone else who knows these two people knows they're are credible.

فَإِنْ شَهِدَ شَاهِدَانِ ، فَصُومُوا وَأَفْطِرُوا

Sunan an-Nasa'i, the Hadith says if two witnesses testify, then break you fast, according to their sighting. This is not considered a testimony which needs the judge to scrutinize it. Al Mughni said if those two see the crescent of Ramadhann, they can break their fast for each other's testimony. Others in the Madhab of Ahmad disputed that but that's the correct opinion because that is what the Hadith implies.

DO WE ACCEPT THEIR TESTIMONY IF IT IS REJECTED BY THE JUDGE?

Another scenario, they go to the imam and judge two of them. They inform the judge that they've seen the moon. While walking out words spreads that two people seen the moon. Do we go by their testimony if their testimony gets rejected by the judge? The answer to that is it depends on why the judge rejected their testimony. If he rejected their testimony because the status of their credibility is unknown, then the judge didn't really rule on that, just doesn't know if their trustworthy. Those who hear and know those two people and know their credible, can they follow each other's testimony. And those who know them can break their fast based on these guys testimony. The judge didn't rule because he doesn't know their status. That's the first scenario.

If the judge rejected them because they are Faasiq, is confirmed to the judge one of them or both of them, then you cannot use the testimony because the Imam ruled based on what he has of knowledge of these people.

TWO PEOPLE WHO DO NOT KNOW THE STATUS OF EACH OTHER

Another scenario, if two people say we seen we we've seen the moon, they meet up in a Masjid. One man says, I've seen the moon and the other says, oh I did too. But they don't know the status of each other. Do they break their fast and declare 'Eid? Because each one of them said oh I've seen the moon and the other said, I've seen? No, why? Because they each independently confirmed the sighting, but they don't know the status of each other. He could be credible, he could be a Faasiq. So you don't take the other persons one if you don't his status.

ONE WHO IS IN PRISON OR A SIMILAR SITUATION

Another scenario, someone maybe in prison or in some kind of situation, any Allah subhaanahu wa ta'aala protect you and guard you from that. Someone doesn't know if it is Ramadhan, if it has started or not. He's in prison, if he's in a solitary, he doesn't know what month it is. That actually happened to me, my first night in prison I woke up to the Eid. I was in a solitary, the first night I woke up and it was Eid. There is no phone, there is no communication, no one is going to talk to you and tell you. Some are held in prison where they may not know the entire month. If this is Ramadan, if this is Muharam? They may lose tracks of weeks or month not just days.

What do they do? Simple, you do Ijtihad. Ijtihad the best way you can. That's like facing the Qiblah, you are in a place where you don't know where Qiblah is. You must face the Qiblah to make your Salah. But you are not good at directions, east, west and north, you're not good at it. You don't have the App on your phone, you can't ask. You do Ijtihad the best way you can and you make your Salah. The same is for the start and end of Ramadhan for one who's in prison and lost communication with the world and he can't ask or seek or pursuit that matter.

Take a scenario based on that, if he found out during Ramadan is Ramadan and he guessed and his Ijtihad his good, he's good. That's the first scenario. The second one is he found out that what he fasted turned out to be after Ramadhan, that's good because is like the statues of someone who made up Ramadhan. There is no problem with that. He fasted August and Ramadan turned out to be in June. Is as if he made up Ramadhan, that's good, his Ijtihad is good, he did the best he could.

The third scenario he fasted a month, then suddenly he gets a letter from his family telling him in two days Ramadhan is going to start. Or the guard or chaplain or someone tells him in a few days Ramadhan is going to start. He already fasted the month. What does he do? What he did, he did in the wrong timing, he gets Ajr but Ramadhan he must fast again. That's like for example making Asr, someone made Asr, they go visit friends and friends say, Yalla lets go to the Masjid and make Asr. He says; what you are guys talking about, I made Asr about an hour ago. My phone was wrong, the timing of my phone was wrong or maybe he was listening to the Qur'an radio station in Makkah, they called the Athaan, and he thought it was his App on his phone, it was that Athaan but it was really the Athaan for another Salah in Makkah and he prayed Asr an our ago. Does he say; ok you guys go to the Masjid I already made it? No, got to do it again.

IF ONE FINDS OUT FIFTEEN DAYS OUT OF THIRTY WERE IN SHA'BAAN

These types of scenarios they can go on and on. Let's take another one, final one. If one for example if one fasted thirty days and he found out fifteen of those turned out to be of Sha'baan, the month before Ramadan and fifteen was part of Ramadan. The fifteen before Ramadan he needs to make them up. He did them before the proper time. That's like one who prayed Asr before its time. Or similar to that if he fasted thirty days and he finds out days he fasted where days of Eid of Dhul Hijjah or the 'Eid of Ramadhaan, the three days of Dhul Hijjah or the 'Eid of Ramadhaan, some of the days that he was fasting thinking that Ramadhaan turned out to be 'Eid, the Eid of Dhul Hijjaah, which is three days or the 'Eid of Ramadhaan. What does he do? He must make up those days its Haraam to fast those days.

There are some scenarios that may come in handy in future or give you broaden lightening your mind as to how the 'Ulamaa think and actually these scenarios can go on and on and we don't want to go beyond our time.

HOMEWORK

What I advice however is you take this and the notes you taking, go over them again and again. You have to do homework on your own, to be a Fiqhy you have to do homework on your own. Go over this again and again and you may want to listen to the audio again, possibly that's even as good as going over your notes. Listen to the audio several times. Then you are going to realise that what we saying is going to sink in. Why? For two reasons; the start of this book is somewhat difficult, I am trying to break it down as easy as I can and I ask Allah subhaanahu wa ta'aala to aid me in that but the start of this booklet is slightly difficult. You know these issues are slightly difficult and also you're in a beginning of a new knowledge this is Fiqh. Like in Tawheed the beginning some were having difficulty in understanding but as time goes on, after ten classes, then twenty classes, Alhamdulillah I think we went beyond thirty if I am not mistaken. People find it easier, the same with this. After a while you are going to learn how the 'Ulamaa think and how they go back and forth in their proof and its going to become much easier, so it's difficult that the substance of what we study in the first part of this book this matter of this book is much practical for you as an individual.

The sighting and that you know someone will say that's not practical but that's part of Fiqh and we have to go by the curriculum, but it's slightly difficult. It's slightly difficult and that the substance of what we study is difficult. Also it's difficult in that most of you are in the process of starting the learning of Fiqh which is part of new knowledge. So you got to take your and gradually break in to understanding the Fiqh. That's why I advise you to go over your notes several times, go over the audio. You get Ajr for that, you sitting at home you want to understand this Fiqh, and you want to understand this 'Ilm. That is an Ibaadah. You purify your intention.

You don't just go to a Halaqah. You know, in universities, what you study in universities they tell you, you have to do five hours equivalent or so on of homework in your house to sink in and register. It's more than that with this Ilm. You just go and say; Wallahi I attended a Halaqah and that's it, you put your books at home and you don't open it until next day or until the following class. No you got to go over it and over it. You wouldn't find no 'Aalim, that used to go to a Halaqah and like many perceive or assume, he put his books away and the next day he wipes the dusts off them and go take the books to the next Halaqah. No in between that there's a lot of study going. Just like I told you don't spend your time memorizing but most definitely, if it is a Hadith try to memorize it if you can. But like I said the wordings of this book is difficult and focus more on trying to understand that. That's my advice to you.

CLASS EIGHT

We left off at the author's statement:

وَيَلْزَمُ الصَّوْمَ لِكُلِّ مُسْلِمٍ مُكَلَّفٍ قَادِرٍ

When you reflect on of the work of the 'Ulamaa who's book we, you see very well its structure and organised although it may not be not appears to be so. Not only do we learn the Fiqh of fasting with this type of work, we study the work of the classical 'Ulamaa, but you also learn how they structured their work. Which makes it easier for you to go through in the future and it is also makes it easier to go refer to it when you need it as a reference. That's all some of the bonuses you get on top of the knowledge you again from studying their work. Therefore pay attention to the organisation of the book just like you do to the substance of what we study. That's why everyone has to have their own copy. One needs to be very familiar with the books of the Ulamaa, very familiar. And you have to know where it is at, and how to get it and where to look for it. That's why we based and attach our study on their work.

WHO IS OBLIGATED TO FAST?

Notice the order here, after he mentions how Ramadhaan starts and the next issue would be who is the one that is going to fast? what type of people is going to fast? who must fast? he said:

وَيَلْزَمُ الصَّوْمَ لِكُلِّ مُسْلِمٍ مُكَلَّفٍ قَادِرٍ