

**Translated Sermons' Template**

**The Rules on Making up for the Fasts Missed before the Beginning of the Next Ramadan**

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| Sermon's details (in English) | | |
| **Title**  **عنوان المادة** | **أحكام قضاء الصيام قبل دخول رمضان**  The Rules on Making up for the Fasts Missed before the Beginning of the Next Ramadan | |
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| **عناصر الخطبة**  **Basic Elements** | **1/ ترحيب بمـَقدَمِ رمضان 2/ أحكام قضاء الصيام قبل دخول رمضان 3/ وجوب البِدار بالقضاء**.   1. Welcoming the arrival of Ramadan. 2. The Rules on making up for the fasts missed before the beginning of the next Ramadan. 3. The obligatoriness of hastening to make up for the fasts missed. | |
| **المراجع**  **References** | **خطبة للشيخ /خالد بن سعد الخشلان – شبكة ملتقى الخطباء**  **A sermon delivered by:** Sheikh Khalid bin Sa'd Al-Khathlan - Al-Khutaba Forum Net | |
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| **التصنيف**  **Category** | **الرئيسي:** **الصوم، رمضان**  **Main category:** Fasting, Ramadan | **الفرعي:**  **Sub-category:** |

**First Sermon:**

All praise is due and belongs to Allâh. We praise Him, seek His help and forgiveness and repent to Him. We seek refuge with Allâh from the evils of ourselves and from the wickedness of our own deeds. Whomever that Allâh guides, none can mislead him, and whomever He sends astray, none can guide. I bear witness that there is no deity worthy of worship but Allâh alone with no partner, and I bear witness that Muhammad is His slave and Messenger.

**( يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ )**

(O you who believe, fear Allâh as he should be feared and die not unless you are Muslims) [Al-Imran: 102]

**( يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاء وَاتَّقُواْ اللّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيبًا )**

(O people fear your Lord, who created you from a single soul. From it, He created its spouse, and from both of them scattered many men and women. Fear Allâh, by whom you ask one another, and (fear) the wombs (lest you sever its relationship). Allâh is ever watching over you). [An-Nisa: 1].

**( يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا \* يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا )**

(O you, who believe, fear Allâh and say sound statements. He will mend your deeds for you and forgive your sins. Whosoever obeys Allâh and His Messenger shall win a great victory) [Al-Ahzab: 70-71].

O Assemblies of believers! Fear Allâh, the Most Glorified and Exalted. Call yourselves to account accurately to motivate yourselves to avoid negligence and stay away from evil deeds, and inspire you to double the efforts and continue to work to earn more good deeds, and attain the highest grades. May Allâh make me and you and the rest of our brothers and loved ones of the pious worshipers of Allâh, and His close friends who shall prosper, those who shall neither fear, nor grieve.

Slaves of Allâh! After a few days, we will be welcoming an honourable visitor, and a dear guest to the hearts of the faithful believers. Behold! It is the holy month of Ramadan, which has long been yearned for by the hearts of the pious, and craved for by the souls of the righteous, as it entails seasons of open-handedness, kindness, righteousness and generosity of Allâh, the Most Merciful, the All-Forgiving, the Most Glorified and the Most Compassionate. We ask the Almighty Allâh to make us live to witness it and assist us to manage its days and nights with good deeds and words, for He is the Most Generous of the most generous ones.

O believers! You know that Allâh the Most Purified and High, has allowed one to remain not fasting during the days of Ramadan, out of mercy towards His slaves for categories of people such as the sick and the traveler. He even prohibited fasting for other categories such as the menstruating women and women undergoing post-natal bleeding; in order that He, the Most Glorified and Exalted, may facilitate and bring about ease for them:

**(** يُرِيدُ ٱللَّهُ بِڪُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِڪُمُ ٱلۡعُسۡرَ **)**

Allâh intends for you ease, and He does not want to make things difficult for you [Al-Baqarah: 185].

However, not fasting during the day of Ramadan does sometimes require making up for the days missed, and at other times requires feeding, and sometimes it neither requires feeding nor making up for the days missed. Due to the ignorance of the people about some of the rules of making up for the missed days, and the nearness of the beginning of the holy month of Ramadan, which puts an end to the time for making up fasts of the last Ramadan, and for the fact that one who delays to make up for the missed days until the beginning of next Ramadan without excuse, exposes himself to sin, we will hereby recall and state some of the rules of making up for Ramadan fast. We are going to make a brief reference to them as will serve as a reminder for the people, teach the ignorant, and urge the nonchalant to execute what is compulsory on him with respect to making up for the missed days or feeding immediately as Allâh has commanded him, especially that the period of making up has been narrowed now that we have only a few days left of the month of Sha'ban.

O Muslims! One of those whom Allâh has permitted not to fast during the day of Ramadan is the aged person, who has reached the point of delirium, and has lost the ability to discern, and as such can no longer discriminate what he says and does, becoming like a little child in his actions. Fasting or feeding is absolutely not compulsory on such nor does his guardians have to obligatorily do any sort of compensation; because the state of being legally obliged has been lifted from him due to his inability to discern.

But we should know that if the aged can discriminate and reason in some full days of Ramadan from dawn to sunset, then he must fast from dawn to sunset during these days that he can distinguish or otherwise make up for the missed days or feed a poor person for each day if he is unable to fast.

There are some people who broke the fast in the previous Ramadan due to persistent inability to fast, which remained with him, like someone afflicted with a chronic and fatal disease whose cure is not within the scope of expectation and with which he cannot fast, or did not fast during the last Ramadan due to his inability to fast because of old age and poor condition, with the endurance of his sense of discerning and recognizing. This kind and his ilk should not make up for the days missed; because none of them has the ability to fast. Hence, he should not bother himself to fast, nor stress it with making up for it; for he is excused in the religion of Allâh, the Most Glorified and Exalted, who says,

**(** لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَا‌**)**

Allâh burdens not a person beyond his scope [Al-Baqarah: 286].

Allâh, the Almighty also says,

**(** وَمَا جَعَلَ عَلَيۡكُمۡ فِى ٱلدِّينِ مِنۡ حَرَجٍ۬‌ۚ **)**

And has not laid upon you in religion any hardship [Al-Hajj: 78].

Nonetheless, one whose this is his condition where he has to break fast because of an ongoing chronic disease whose cure is not within the scope of expectation, or has to break the fast because of his old age and poor condition with the endurance of his sense of discerning and recognizing, must feed a needy person for each day missed. Al-Bukhari, May Allâh have mercy on him, said, "As for the old person who is unable to fast, he should feed because Anas bin Malik fed the poor every day with bread and meat, for a year or two after he had become very old. Ibn Abbas, May Allâh be pleased with both of them, said regarding the aged man and the aged woman who cannot fast that they should feed a poor person for each day. Anyone whose condition was such during the last Ramadan and has not fed, he should hasten to perform the feeding which Allâh has imposed upon him against the days that he missed.

But for the one who broke the fast during the Ramadan of last year due to travel or sudden sickness whose cure is within the scope of expectation, it is compulsory on him to make up for the number of days that he missed before the beginning of the following month of Ramadan, in accordance with what Allâh, the Most Glorified and Exalted has said:

**(** وَمَن ڪَانَ مَرِيضًا أَوۡ عَلَىٰ سَفَرٍ۬ فَعِدَّةٌ۬ مِّنۡ أَيَّامٍ أُخَرَ‌ۗ يُرِيدُ ٱللَّهُ بِڪُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِڪُمُ ٱلۡعُسۡرَ **)**

And whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you [Al-Baqarah: 185].

The verse is interpreted as: (and whoever is ill or on a journey, he should make up for the same number of days which he did not observe fasts from other days.

Likewise the menstruating woman and women undergoing post-childbirth bleeding. They must make up for the number of days that they did not fast because of menstruation or post-natal bleeding, in view of the generality of the words of the Most High:

**(** فَعِدَّةٌ۬ مِّنۡ أَيَّامٍ أُخَرَ **)**

The same number [of days which one did not observe Saum (fasts) must be made up] from other days.

Aisha, May Allâh be pleased with her, was once queried: What is the reason that a menstruating woman completes the fasts (that she abandons during her monthly course), but she does not complete the prayers? She said: We passed through this (period of menstruation), and we were ordered to complete the fasts, but were not ordered to complete the prayers. This means: We passed through this (period of menstruation) during the era of the Messenger of Allâh, (May the blessings and peace of Allâh be upon him), and he used to order us to make up for the fasts missed but not the prayers missed.

The same goes for the pregnant and breastfeeding women, if they did not fast during Ramadan for fear of their own lives or the fasting upon them, they must make up for the number of days they missed. With this, a Muslim realizes that whoever breaks the fast of Ramadan, must make up for ~~it~~ the number of days that he missed, except the aged person, for he does not have to make up for them nor expiate. Similarly is the patient who has no hope of recovery, and the aged, for they are not duty bound to make up for the fast but they only have to feed a poor person for each day according to the number of days missed.

Whoever that must feed, has to feed a poor person for each day missed, though he is given the choice between giving out the food in form of one mudd (four handfuls of food when measured with the hands of a moderate size person) of barley or half a saa' (i.e. four mudd using the Prophetic Mudd, or approximately 2.5kg) of other kinds of food for every day or to cook food and invite the poor according to the number of days that he missed. We ask Allâh, the Most Glorified and Exalted, to give us insight in the rules of our religion, and to bless us with beneficial knowledge and good deeds.

I seek refuge with Allâh from the accursed Satan:

**(** شَہۡرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدً۬ى لِّلنَّاسِ وَبَيِّنَـٰتٍ۬ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِ‌ۚ فَمَن شَہِدَ مِنكُمُ ٱلشَّہۡرَ فَلۡيَصُمۡهُ‌ۖ وَمَن ڪَانَ مَرِيضًا أَوۡ عَلَىٰ سَفَرٍ۬ فَعِدَّةٌ۬ مِّنۡ أَيَّامٍ أُخَرَ‌ۗ يُرِيدُ ٱللَّهُ بِڪُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِڪُمُ ٱلۡعُسۡرَ وَلِتُڪۡمِلُواْ ٱلۡعِدَّةَ وَلِتُڪَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَٮٰكُمۡ وَلَعَلَّڪُمۡ تَشۡكُرُونَ **)**

The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu-Akbar; Allâh is the Most Great) for having guided you so that you may be grateful to Him [Al-Baqarah: 184].

May Allâh bless me and you in the Holy Qur'an, and benefit me and you, with the verses and wise reminder it entails. This is what I say and I ask Allâh to forgive me and you and the other Muslims, every sin. Hence, ask for His forgiveness and repent to Him; for He is the All-Forgiving, the Most Merciful.

**Second sermon:**

All praise is due and belongs to Allâh alone. May the blessings and peace of Allâh be upon the last Prophet.

Slaves of Allâh! The most truthful talk (speech) is the Book of Allâh (Qur'an), and the best guidance is the guidance of Muhammad, (May the blessings and peace of Allâh be upon him), and the worst matters are the heresies (those new things which are introduced into the religion), and every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire. You must adhere to the Community of Muslims for Allâh's Hand is over the Jama'ah (Community of Muslims) and whoever deviates, he deviates to the Fire.

Muslim brothers! The basic principle in terms of making up for anything missed is the legality of hastening to do it, and giving it precedence over supererogatory deeds and acts of volunteering. However, it may be delayed until the time becomes narrow and there will be no time left of Sha'ban except that which is just enough for one to perform what is obligatory on him. Hence, a person should take precautions in this, because it may be difficult to make up for a single day if the Muslim slacks and procrastinates. The next Ramadan may even begin while he had not made up for that single day. This is one of the fruits of procrastination and deferment in all deeds. This is in respect of those who have the ability to make up for the fasts missed. As for those whose excuse has endured, like a sick person, who hopes to recover from his illness, but the illness persisted and could not make up for the fasts missed until his demise, such will not be held to blame nor does his heirs have to do any compensation.

But the one who was strong and was in the position to make up for the fasts missed, but he delayed out of negligence until he died before making up for it, while he was able and could have done so, in this case, his guardians have to fast on his behalf, all the days that he could have made up for but did not do so due to the saying of the Prophet, (May the blessings and peace of Allâh be upon him) : " Whoever dies while he still has some fasts to make up (of the days of Ramadan), then his guardian (any of them) should fast on his behalf”".

What is meant by "guardian" here is his relative, whether they were those who would inherit him or not. However, if he has no guardian, or has a guardian but he did not fast on behalf of his relative who died, then he should feed the poor on behalf of the dead from his estate, a poor person per day according to the number of days that he was capable of making up for the fast missed but he did not do so.

Moreover, whoever that missed some of the days of Ramadan but he is in doubt about the number, he should be cautious in that and act based on the point of certainty. However, if he is still hesitant about five or six days, then he should fast six days in accordance with certainty, and to be on the safer side to discharge the trust held against him.

Muslim brothers! These are some of the rules of making up for missed fasts. So every Muslim who is obliged to make up for the missed days of fasting and is able should hasten to do that and seize the opportunity of the remaining days of this month because nothing is left of it but a few days. The father, the husband and the mother should alert those persons under their guardianship be them sons, daughters or wives of the obligation of making up for the fast and the necessity of hastening to do that.

Similarly, the families must alert their female domestic workers about the obligation of making up for the fast missed; because many of the Muslim maidservants are unaware of the obligation of making up for fasts missed, mistaking fasting for other obligations such as the prayer. However, the legal text has come differentiating between fasting and prayer, and enjoined the menstruating women to make up for the fasts missed but relieved them of making up for the prayers missed, all that out of mercy and ease from Allâh; because fasting is not repeated in the year. It is rather obligatorily observed in one month per year, as opposed to the prayer which is repeated daily and so it is difficult to make up for it, but as fasting does not recur more than once in a year, it is not difficult to make it up.

We beseech Allâh, the Most Glorified and Exalted, to make us witness the month of Ramadan, deliver us to it and deliver it to us, and make it for us and our Muslim brothers a month of sincere repentance, and a month of atonement for bad deeds, and multiplication of good deeds.

Invoke, and May Allâh have mercy on you, prayers and blessings of Allâh upon your Prophet Muhammad bin Abdullah, (May the blessings and peace of Allâh be upon him).