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In the Name of Allah, the Most Gracious, the Most Merciful.

# The Lawgiver does not intend hardship

The article was collected by Ummu Mariam.

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Verily, all praises and thanks are due to Allah, we praise Him, seek His help and His forgiveness. We seek refuge with Allah from the evils of our souls and evils of our deeds. One whom Allah guides none can lead him astray, and one whom He misguides, none can guide him. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and His messenger.

**"O you who believe! Fear Allah** (by doing all that He has ordered and by abstaining from all that He has forbidden) **as He should be feared.** (Obey Him, be thankful to Him, and remember Him always), **and die not except in a state of Islam** [as Muslims (with complete submission to Allah)]." (*Al-Qur'aan* 3:102 - interpretation of the meaning)

**"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you."** (*Al-Qur'aan* 4:1 - interpretation of the meaning)

**"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger <sup>ﷺ</sup> he has indeed achieved a great achievement** (i.e. he will be saved from the Hell-fire and made to enter Paradise)." (*Al-Qur'aan* 33:70-71 - interpretation of the meaning)

*Ammaa ba'd* (as for what follows), the best of speech is the speech of Allah that is the Book of Allah. The best of guidance is the guidance of Muhammad <sup>ﷺ</sup>. Of all matters, the worst are innovations; and everything new is an innovation, and every innovation is a deviation, and every deviation leads to Hell-fire.

## Introduction

Long summer days are presenting a challenge to some Muslims in performing their religious duties. And as the month of Ramadan has reached the summer season, the hours of fasting have become too long for some. For this reason some strange opinions and "*fataawaa*" have begun to be promoted among Muslims!

Some say that the long hours of daylight are not a good excuse to skip the fast, while others say that any fast that reaches 18 hours and over, does not seem reasonable for an entire month of fasting. And it may become very difficult for one to fast such a period of time. Thus some Muslims have started to complain of too long fasts, and they claim that there are different schools of thought within Islam on exactly how the fast should be observed! They are promoting "*al-fataawaa*" which will permit them to shorten their fasts!

Because on the basis of their "concessions" if not of vain desires and moulding Islam in such way to please the enemies of Islam, they suggest that the people living in northern or southern regions should take the day/night durations of Mecca or Medina and apply them to these regions! This is based on the premise that Mecca/Medina is where the Prophet ﷺ lived and the Koran was revealed there!

Another opinion is to try to calculate an average earth day, i.e. by taking the shortest/longest day on both sides of the equator and then dividing the sum of both sides by two to get an average number of hours!

Yet another opinion is to take the average day of the region itself by measuring the sunrise/sunset over a 365-day period, and using that as the standard. If such an average is within 10-12 hours, then it seems within the capability of most people! If it is longer and results in the 18-20 hours, then there is a problem!

They claim that the Koran underlines God's mercy by telling us that: "***Allah burdens not a person beyond his scope...***" (*Al-Qur'aan* 2:286 – interpretation of the meaning) and that the fasting is not meant to induce starvation and health risk, but to teach *at-taqwaa* (consciousness of Allah).

Based on their research, an average earth day equates to roughly 12 hours of sunlight, so given this average then, and with the Koranic goal in mind, they would assume that a person in the northern or southern region, taking into consideration the normal commencement of the work day, etc., could start the fast at approximately 6:00 a.m. and end it at 6:00 p.m.!

Similar "*fataawaa*", claims, excuses and questions were answered and explained by eminent scholars. Their answers can be summed up to two main principles:

1. With regards to fasting, the texts of the Koran and the *Sunnah* clearly indicate that the time for its commencement is at true dawn (*al-fajr as-saadiq*) and it ends at sunset (*al-ghoroob*). There is also the consensus of the *ummah* (*ijmaa'*) on this.

Concerning those who live in a land where the sun does not set during the summer and the sun does not rise during the winter, should work out the beginning and end of the month of Ramadan, and the times to start

and end the fast every day, and the time of dawn and sunset every day, in the closest area to them where night is distinct from day and the total of night and day is twenty-four hours.

2. It is not prescribed to intentionally over-exhaust oneself in worship, seeking reward thereby. Instead according to Islam, those who are on a journey, sick, women who are pregnant or nursing and those who are unable to bear the long fasts, are permitted not to fast and they have to make up an equal number of days later on when they are healthy and able. As for elderly and those who are sick with no hope of recovery, then they are not obliged to fast because they are unable to do so, but they should feed one poor person for each day.

**"One has to fast as long the day and night are distinguished by the setting of the sun and the beginning of *fajr* time.** In any country where day and night are distinguishable, fasting should be from the beginning of *fajr* time to sunset, as Allah, the Exalted, says (interpretation of the meaning): **"...*And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall...*"** (*Al-Qur'aan* 2:187) There is no difference whether the day is long or short. However, if the fasting person finds hardship to an extent that he is harmed, then it is permissible for him to break the fast and make up for that day whenever he is able to do so. Allah, the Exalted, says (interpretation of the meaning): **"Allah burdens not a person beyond his scope..."** (*Al-Qur'aan* 2:286) Allah, the Exalted, also says (interpretation of the meaning): **"...*And (Allah) has not laid upon you in religion any hardship...*"** (*Al-Qur'aan* 22:78)" (Difficulty of fasting in Norway due to long days. By the Fatwa Center at Islamweb)

Before getting more deeply into the subject, we would like to quote one of the comments found from one of the discussion forums in response to those who complain and "whine" about long fasting periods: "Our fasts are from 4 a.m. to 9 p.m. but imagine those poor people who fast day and night, who tie stones to their bellies due to hunger. They have it for all of their lives without ever tasting any delicacy in their entire life. And they are content with Allah for what they have. Are you still complaining despite the luxuries you have? Nor do they have a 4 a.m. - 9 p.m. schedule. We only have it for a month out of 12 months. The 11 months are filled with eating all kinds of food."

The *fataawaa* quoted in this article were taken from islamqa.info.

## **Islam is perfect and comprehensive**

### **Fatwaa No. 106527:**

What should those people do whose day is twenty-one hours long? Should they work out the time to fast? Similarly, what should those whose day is very short do? And those whose day lasts for six months and their night lasts for six months? How should they pray, and how should they fast?

### **Answer:**

All praises and thanks are due to Allah.

Those whose night and day add up to twenty-four hours should fast that day, whether it is short or long, and that is acceptable from them, be all praises and thanks due to Allah, even if the day is short. But those for whom the night or day is longer than that, such as six months, should work out the time for fasting and prayer, as the Prophet ﷺ enjoined should be done on the day of *ad-Dajjal* (Antichrist) which will be like a year, and his day which will be like a month, or like a week. The times for prayer should be worked out. The Council of Senior Scholars in the Kingdom examined this matter and issued a statement No. 61, dated 12/4/1398 A.H. which says:

All praises and thanks are due to Allah, and blessings and peace be upon His Messenger and his family and companions.

**Firstly:** Whoever lives in a land where the people can distinguish night from day by the rising of the dawn and the setting of the sun, but their day is very long in summer and very short in winter, are obliged to offer the five daily prayers at the times that are known in *sharee'ah*, because of the general meaning of the verses in which Allah, the Exalted, says (interpretation of the meaning): "**Perform as-salaat** (prayers) **from mid-day till the darkness of the night** (i.e. *adh-dhohr*, *al-'asr*, *al-maghrib*, and *al-'ishaa'* prayers), **and recite the Koran in the early dawn** (i.e. the morning – *al-fajr* prayer). **Verily, the recitation of the Koran in the early dawn** (i.e. the morning – *al-fajr* prayer) **is ever witnessed** (attended by the angels in charge of mankind of the day and the night)." (*Al-Qur'aan* 17:78)

Allah, the Exalted, says (interpretation of the meaning): "**...Verily, as-salaat** (the prayer) **is enjoined on the believers at fixed hours.**" (*Al-Qur'aan* 4:103)

And it is proven from 'Abdullah ibn 'Amr ibn al-'Aas رضي الله عنه that Allah's Messenger ﷺ said: "*The time for adh-dhohr is from when the sun has passed its zenith and a man's shadow is equal in length to his height, so long as al-'asr has not come. The time for al-'asr lasts so long as the sun has not turned yellow. The time for al-maghrib lasts so long as the red afterglow has not yet disappeared. The time for al-'ishaa' lasts until midnight. The time for as-sobh (al-fajr) prayer lasts from the beginning of the pre-dawn so long as the sun has not yet risen. When the sun rises, then refrain from praying, for it rises between the two horns of the Satan.*" (Narrated by Muslim)

And there are other *ahaadiith* which define in word and deed the times for the five daily prayers, but no differentiation is made between long days and short days, or long nights and short nights, so long as the times of prayer can be determined by the signs explained by Allah's Messenger ﷺ.

This has to do with the definition of the times of prayer. With regard to the times for fasting the month of Ramadan, those who are accountable must refrain from eating, drinking and everything else that breaks the fast on every day of the month from dawn till sunset in their land, so long as the day can be distinguished from the night in their land, and the total of day and night is twenty-four hours, and it is permissible for them to eat, drink, have intercourse and so on only during their night, even if it is short. The *sharee'ah* of Islam is universal and applies to all people in all lands. Allah, the Exalted, says (interpretation of the meaning): "**...And eat and**

***drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your saum (fast) till the nightfall...*** (Al-Qur'aan 2:187)

If a person is unable to fast the whole day because it is too long, or because he knows from signs or by experience or on the advice of a trustworthy, skilled doctor, or he thinks it is most likely that fasting will cause him to die or to become severely ill, or will make his sickness worse or will slow down his recovery from sickness, then he should break his fast, and make up the days that he did not fast during any month when he can make them up. Allah, the Exalted, says (interpretation of the meaning): ***"...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 as-saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe as-saum (fasts) must be made up] from other days..."*** (Al-Qur'aan 2:185)

Allah, the Exalted, says (interpretation of the meaning): ***"Allah burdens not a person beyond his scope..."*** (Al-Qur'aan 2:286)

Allah, the Exalted, says (interpretation of the meaning): ***"...And (Allah) has not laid upon you in religion any hardship..."*** (Al-Qur'aan 22:78)

**Secondly:** The one who lives in a land where the sun does not set during the summer and the sun does not rise during the winter, or he lives in a land where the day lasts for sixth months and the night lasts for six months for example, should offer the five daily prayers during each twenty-four hour period, and he should try to work out their times, based on the closest land to him where the times of the five prayers are distinct from one another, because of what it says in the *hadiith al-israa' wal-mi'raaj* (Prophet's Night Journey and Ascent into Heaven), that Allah enjoined upon this *ummah* fifty prayers every day and night, then the Prophet ﷺ kept asking his Lord to reduce it until He said: "O Muhammad, they are five prayers each day and night." (Narrated by Muslim)

And it was narrated that Talhah ibn 'Ubaydillah رضي الله عنه said: A man from among the people of Najd, with dishevelled hair, came to Allah's Messenger ﷺ, and we could hear the sound of his voice but we could not understand what he was saying, until he drew close to Allah's Messenger ﷺ, and he was asking about Islam.

Allah's Messenger ﷺ said: "(You have to offer) five prayers each day and night." He said: "Do I have to do any (prayers) other than that?" He said, "No, unless you want to offer voluntary (*nawaafil*) prayers..." (Al-Bukhari and Muslim)

And it is proven that the Prophet ﷺ told his companions about *ad-Dajjaal*, and they said: How long will he stay on earth? He ﷺ said: "Forty days, a day like a year, a day like a month, a day like a week, and the rest

*of the days like your days.*" We said: "O Allah's Messenger, on that day which is like a year, will the prayers of one day be sufficient for us?" He said: "*No. Work out the time (for prayer).*" (Narrated by Muslim)

He did not regard that day that will be like a year as being a single day in which five prayers would be sufficient, rather he enjoined praying five prayers every twenty-four hours, and he commanded them to space them out during the time based on the times on an ordinary day in their country.

So the Muslims in the country asked about here have to define the times for prayer based on the closest land to them in which night is distinct from day, and thus the times for the five daily prayers may be known by their signs from the *sharee'ah* (in the closest land) in every twenty-four hour period.

Similarly they have to fast the month of Ramadan, and they should work out the beginning and end of the month of Ramadan, and the times to start and end the fast every day, and the time of dawn and sunset every day, in the closest land to them where night is distinct from day and the total of night and day is twenty-four hours, because of the *hadiith* of the Prophet ﷺ about *ad-Dajjal* that we have quoted above, in which he told his companions how to work out the times of prayer. There is no difference in this case between fasting and prayer.

And Allah is the Source of strength. May Allah send blessings and peace upon our Prophet Muhammad and his family and companions.

Council of Senior Scholars. End quote. (*Majmuu' Fataawaa* Sheikh ibn Baaz, 15/292/300)

### **Fatwaa No. 1730:**

In some parts of the Scandinavian countries, the day may be much longer than the night, depending on the time of year. The night may be only three hours long, when the day is twenty-one hours. If it happens that Ramadan comes in the winter, the Muslims fast for only three hours, but if it happens that Ramadan comes in the summer, they do not fast because they are not able to, as the day is so long. Please tell us when we should have *as-sahuur* and *al-iftaar*, and on how many days of Ramadan we should fast?

### **Answer:**

All praises and thanks are due to Allah.

Islam is perfect and comprehensive. Allah, the Exalted, says (interpretation of the meaning): "*...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion...*" (*Al-Qur'aan* 5:3)

Allah, the Exalted, says (interpretation of the meaning): "**Say** (O Muhammad ﷺ): **'What thing is the most great as witness?' Say: 'Allah (the Most Great!) is Witness between me and you; this Koran has been revealed to me that I may therewith warn you and whomsoever it may reach...'**" (Al-Qur'aan 6:19)

Allah, the Exalted, says (interpretation of the meaning): "**And We have not sent you** (O Muhammad ﷺ) **except as a giver of glad tidings and a warner to all mankind, but most of men know not.**" (Al-Qur'aan 34:28)

Allah has told the believers that fasting is obligatory (interpretation of the meaning): "**O you who believe! Observing as-saum** (the fasting) **is prescribed for you as it was prescribed for those before you, that you may become al-muttaqoon** (the pious)." (Al-Qur'aan 2:183)

And Allah has explained when the fasting should begin and end (interpretation of the meaning): "**...And eat and drink until the white thread** (light) **of dawn appears to you distinct from the black thread** (darkness of night), **then complete your fast till the nightfall...**" (Al-Qur'aan 2:187)

This ruling is not addressed to any particular country or type of people; it is a universal law, which also includes the people asked about in the question. **Allah is Merciful and Kind towards His servants and has prescribed for them ways of ease to help them to do what He has made obligatory.** For example, He allows travellers and the sick not to fast during Ramadan, to save them from hardship, as He says (interpretation of the meaning): "**The month of Ramadan in which was revealed the Koran, 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 Ramadan, i.e. is present at his home), **he must observe as-saum** (fasts) **that month, and whoever is ill or on a journey, the same number** [of days which one did not observe *as-saum* (fasts) must be made up] **from other days...**" (Al-Qur'aan 2:185)

So every accountable Muslim is obliged to fast when Ramadan comes, no matter whether the day is short or long. If a person is unable to complete a day's fast, and fears that he may die or become ill, he is permitted to eat just enough to keep his strength up and keep himself safe from harm, then he should stop eating and drinking for the rest of the day, and he has to make up the days he has missed later on, when he is able to fast. And Allah knows best. (*Fataawaa al-Lajnah ad-Daa'imah*, 10/114)

The following *fataawaa* concern the differences in crescent moon sighting between countries and its effect on those who travel from one country to another during Ramadan. "Sheikh ibn 'Utheimeen رحمه الله was asked about a man who fasts twenty-nine days and attends 'eid on the thirtieth day in the country where he was fasting, then on the morning of 'eid he travels to another country when he is not fasting, but he finds the people there fasting. Should he fast or should he continue not fasting and regard that day as 'eid?

He replied: You do not have to refrain from eating and drinking, because you broke your fast in a legitimate manner. So in your case it is a day when you are permitted to eat and drink, and you do not have to refrain from

that. If the sun set in one country (where you are and you broke your fast), then you travelled to another country where you could see the sun before it set, then you do not have to fast that day.

And he was asked: If we start fasting in Saudi Arabia, then we travel to our homelands in eastern Asia during the month of *Ramadan* where the *hijri* month comes a day later, should we fast thirty-one days, and if they fast twenty-nine days should we break our fast or not?

He replied: If a person travels from a country where he fasted at the beginning of the month to a country where *'eid al-Fitr* comes later, he should continue his fast and not break his fast until they do. This is like the case where a person travels from his city to a place where sunset comes later; he should continue his fast until the sun sets even if that takes twenty hours, unless he breaks his fast because of travelling, as he is entitled to do. The opposite also applies, such as if he were to travel to a place where they have stopped fasting before he has completed thirty days – he should break the fast with them, and if the month was thirty days he should make up a day, and if it was twenty-nine days he does not have to do anything. He should make it up if he did less than a month, and if he did more than a month then he did more. And Allah knows best. (*Majmuu' al-Fataawaa*, 19)" (*Fatwaa* No. 38101)

### **Is the reward of worship commensurate with how difficult it is?**

#### **Fatwaa No. 78247:**

Is the reward for fasting all the same with Allah, or is it commensurate with the degree of difficulty encountered by the fasting person? For there are those who fast in cold lands who do not feel thirsty, whereas others fast in hot lands. This is apart from the good deeds that accompany the fast; rather I am referring to fasting only.

#### **Answer:**

All praises and thanks are due to Allah.

**If difficulty is an inherent part of the act of worship, and it cannot be done without encountering this hardship, then the greater the hardship, the greater the reward.** Hence the Prophet ﷺ said to 'Aisha

رضي الله عنها: "*You will have a reward commensurate with your hardship and spending.*" (Narrated by al-Haakim and classed as *sahiih* by al-Albaani in *Sahiih at-Targheeb wat-Tarheeb*) A similar report also appears in *as-Sahiihayn* (*Sahiih* al-Bukhari and *Sahiih* Muslim).

An-Nawawi رحمه الله said in *Sharh* Muslim: The words of the Prophet ﷺ, "*commensurate with your hardship and spending*" – the apparent meaning is that the reward is increased if more hardship and spending are



involved. What is meant is hardship which is not criticized in *sharee'ah* (i.e., reasonable effort), and the same applies to spending. End quote.

This principle – that the reward is commensurate with the hardship – does not apply in every case. Rather there are some deeds which are easy but the reward is great.

Az-Zarkashi رحمته said in *al-Manthuur fii al-Qawaa'id* (2/415-419): A good deed that is done more and involves more hardship may be better than one that is not like that. In the *hadiith* of 'Aisha رضي الله عنها it says: "*Your reward will be commensurate with your hardship.*" But a small deed may be better than a great deed in some cases:

- ❑ Shortening the prayer is better than performing it in full for a traveller.
- ❑ Praying once in congregation is better than offering a prayer on one's own twenty-five times.
- ❑ Making the two *raka'at* of *al-fajr* short is better than making them long.
- ❑ Giving the sacrificial meat in charity after eating a few mouthfuls of it is better than giving all of it in charity.
- ❑ Reciting a short *suurah* (chapter) in prayer is better than reciting part of a *suurah*, even if it is long, because the Prophet صلوات الله عليه وآله وسلم usually did that (recited a complete *suurah*).

End quote.

And Allah knows best.

### **Fatwaa No. 113385:**

Is it prescribed to over exert efforts intentionally in worship seeking reward, to make *wudoo* ' (ablution) using cold water while warm water is available for example, or seeking a further mosque while there is a close one? I am asking because I read that Imam ash-Shaateby mentioned that a person, who intentionally over-exhausts himself in worship, will not be rewarded for intentional hardship.

### **Answer:**

All praises and thanks are due to Allah.

**The one who deliberately over-exhausts himself will not be rewarded if his aim is hardship; rather he will be rewarded if hardship accompanies an action that he is required to do.** That is because hardship is not to be sought in and of itself.

Sheikh Muhammad ibn Saaleh al-'Utheimeen رحمته said in the explanation of the poem of his *Qawaa'id*: Once this is established, that Islam does not seek hardship in and of itself, then we should not seek hardship. If an action may be done without hardship, then seeking hardship is not prescribed. For example: If a person says I

will go for *hajj* on foot so that I may be exhausted in *hajj* and my reward will be greater, it should be said to him: Seeking hardship is not prescribed, because the Lawgiver does not intend hardship, so by your action you are going against the aim of the Lawgiver.

If someone were to say: It says in the *hadiith* that the Prophet ﷺ said: "*Your reward will be commensurate with your effort*", our response is: The meaning of the word effort in this *hadiith* does not mean exhausting oneself intentionally, rather what it means is the exhaustion that results from a certain act of worship which the worshipper does not intend to seek. End quote.

The scholars of the Standing Committee for Issuing *Fataawaa* were asked: What kind of water is it *mustahabb* (recommended) to use when doing *ghosl* (obligatory bath) from *al-janaabah* (a state of ritual impurity) – cold water or warm water?

They replied: Praise be to Allah alone and blessings and peace be upon His Messenger and his family and companions.

The Muslim may use warm or cold water, according to what is in his best interests. The matter is broad in scope and the religion of Allah is easy, as He says (interpretation of the meaning): "**...Allah intends for you ease, and He does not want to make things difficult for you...**" (*Al-Qur'aan* 2:185)

And Allah is the Source of strength. May Allah send blessing and peace upon our Prophet Muhammad and his family and companions. End quote. (*Fataawaa al-Lajnah ad-Daa'imah* (5/328), Sheikh 'Abd al-'Azeez ibn Baaz, Sheikh 'Abd ar-Razzaaq 'Afee'fi, Sheikh 'Abdullah ibn Ghadyaan, Sheikh 'Abdullah ibn Qa'uud.)

And Allah knows best.

### **The Islamic Sharee'ah aims at ease**

Islam is the religion of mercy and kindness, the religion of tolerance and ease. Allah ﷻ has not burdened this nation with more than it can bear.

"Whoever studies the rulings on fasting will find that Allah has prescribed it as something to be done in an easy manner, and that taking an easy attitude towards it is something that is beloved to Allah. Hence Allah says in the verses on fasting (interpretation of the meaning): "**...Allah intends for you ease, and He does not want to make things difficult for you...**" (*Al-Qur'aan* 2:185)

**If the hardship of fasting reaches such a level that there is the fear of harm, then it is *haraam* (unlawful) to fast in that case.** Hence the Prophet ﷺ said concerning a traveller who fasted even though it was so difficult: "*It is not righteousness to fast when travelling.*" (Narrated by al-Bukhari and Muslim)

And he ﷺ said when some of the *sahaabah* (the companions of the Prophet ﷺ) fasted on a journey although it was very difficult: "*Those are the disobedient ones, those are the disobedient ones.*" (Muslim)

An-Nawawi رحمته said: This is understood to refer to those who were harmed by fasting. End quote.

It was narrated that 'Aisha رضي الله عنها said: "Allah's Messenger ﷺ was never given the choice between two things but he would choose the easier of the two unless it was a sin; if it was a sin, he would keep the farthest away from it of all people." (Narrated by al-Bukhari and Muslim)

An-Nawawi رحمته said: This indicates that it is *mustahabb* to choose the easier option so long as it is not *haraam* or *makrooh* (disliked). End quote.

Ahmad narrated that ibn 'Umar رضي الله عنهما said: Allah's Messenger ﷺ said: "*Allah loves to see His concessions accepted as He hates to be disobeyed.*" (Classed as *sahih* by al-Albaani in *Irwa' al-Ghaleel*.)

This evidence indicates that the easier an act of worship is on a person, the closer it is to the aims of *sharee'ah*.

The scholars stated that it is better for a sick person for whom fasting is difficult not to fast. Al-Qurtobi رحمته said: It is *mustahabb* for him not to fast and no one fasts (in such a case) but one who is ignorant. End quote.

Ibn Qudaamah رحمته said in *al-Mughni*: Fasting is *makrooh* for a sick person for whom fasting is difficult.

Sheikh ibn 'Utheimeen رحمته said in *ash-Sharh al-Mumti'*: Thus we can see the mistake of some of those who try hard despite being sick, for whom fasting is difficult or may harm them, but they refuse to break their fast. We say: They are erring by not accepting the kindness of Allah and the concession He has granted, and by harming themselves. Allah, the Exalted, says (interpretation of the meaning): "*...And do not kill yourselves...*" (*Al-Qur'aan* 4:29) End quote.

Thus it is clear that **if fasting is too difficult for pregnant or breastfeeding women, it is better for them not to fast**. In fact the scholars have clearly stated that it is *haraam* for them to fast if fasting will harm the foetus or child.

Al-Jassaas رحمته said in *Ahkaam al-Qur'aan*: Either pregnant and breastfeeding women will themselves be harmed by fasting or their children will be harmed. In either case, not fasting is better for them and fasting is not

allowed in their case. If fasting will not harm them or their children, then they have to fast and it is not permissible for them to break the fast.

He also said: Those who are sick, and women who are pregnant or breastfeeding, and everyone who fears that he or the child may be harmed by fasting, should not fast, because it is possible that the harm and hardship of fasting is a kind of difficulty. Allah has stated in the Koran that He does not want to cause any difficulties to us.

This is akin to the report that when the Prophet ﷺ was given the choice between two things, he would always choose the easier of the two.

Ibn Muflih رحمه الله said in *al-Furoo'*: It is *makrooh* for pregnant and breastfeeding women to fast if there is the fear that they or their children may be harmed...

And Allah knows best." (*Fatwaa* No. 66391)

"With regard to the pregnant woman: it is permissible for her not to fast if she fears some harm which she thinks will most likely affect her and/or her baby. Breaking the fast becomes obligatory if she fears that she may die or be severely harmed if she fasts. In that case she has to make up the fast later on but she does not have to pay the *fidyah* (ransom, payment in lieu). This is according to the consensus of the *fuqahaa'*, because Allah, the Exalted, says (interpretation of the meaning): **"...And do not kill yourselves..."** (*Al-Qur'aan* 4:29)

Allah, the Exalted, says (interpretation of the meaning): **"...And do not throw yourselves into destruction..."** (*Al-Qur'aan* 2:195)

The scholars are similarly agreed that it is not obligatory to pay the *fidyah* in this case, because a woman in this case is like one who is sick and one who fears for his life.

If the woman fears for her baby only (and not for herself), then some of the scholars are of the view that it is permissible for her to break her fast, but they say that she must make up the fast later on and pay the *fidyah* (which means feeding one poor person for each day not fasted) [while others are of the view that it is enough for her to make up the fast later on], because of the report narrated from ibn 'Abbaas رحمه الله concerning the verse (interpretation of the meaning): **"...And as for those who can fast with difficulty, (e.g. an elderly person), they have (a choice either to fast or) to feed a miskeen (poor person) (for every day)..."** (*Al-Qur'aan* 2:184)

Ibn 'Abbaas رحمه الله said: "This is a concession allowed to old men and women, who can only fast with difficulty; they are allowed to break the fast and to feed one poor person for each day of fasting missed. This also applies to pregnant and nursing women, if they are afraid." Abu Dawud رحمه الله said: "i.e., if they are afraid for their children, they may break the fast." (Narrated by Abu Dawud, classed as *sahiih* by al-Albaani in *al-Irwaa'*, 4/18, 25.)

See *al-Mawsuu'ah al-Fiqhiyyah*, 16/272." (Fatwaa No. 21589)

"Sheikh ibn Baaz رحمته الله said: Pregnant and breastfeeding women come under the same ruling as those who are sick. If fasting is too difficult for them, it is prescribed for them to break the fast, and they have to make up missed fasts when they are able to do so, just as in the case of one who is sick. Some of the scholars were of the view that it is sufficient for them to feed one poor person for each day missed, but this is a weak (*da'iif*) view. The correct view is that they have to make up the missed days, as is the case of those who were sick and for travellers, because Allah, the Exalted, says (interpretation of the meaning): "**...But if any of you is ill or on a journey, the same number** (should be made up) **from other days...**" (*Al-Qur'aan* 2:184)

This is also indicated by the *hadiih* of Anas ibn Malik al-Ka'bee رضي الله عنه, according to which Allah's Messenger

صلوات الله وسلامته said: "Allah has exempted the traveller from the obligation of fasting and has reduced the prayer by half for him, and has exempted pregnant and breastfeeding women from the obligation of fasting." (Al-Bukhari, Muslim, Abu Dawud, at-Tirmidhi and an-Nasaa'ee) End quote. (From *Tuhfat al-Ikhwaan bi-Ajwibah Muhimmah Tata'allaq bi-Arkaan al-Islaam*, p. 171.)"

### **Fatwaa No. 106965**

My grandmother has been sick for nearly a year and a half; she is not aware of her surroundings and does not speak and does not ask for food, but when we give her food, she eats. Sometimes she knows who is speaking to her (which is rare), but she does not tell us what she wants from us (she does not say: "I want a bath, may Allah bless you"). She is sleeping on a bed without moving, and her children help her to move. I want to ask about fasting and prayer; should we pay *al-fidyah* on her behalf and do we have to do anything for the time that is past?

### **Answer:**

All praises and thanks are due to Allah.

If a person reaches a stage of senility and feeble-mindedness, loses his or her mental capacity and is no longer aware, the obligations of fasting and prayer are waived, and he does not have to offer expiation, because one of the conditions of being accountable is that one should be of sound mind.

The Prophet صلوات الله وسلامته said: "*The Pen has been lifted from three: from the sleeping person until he wakes up, from the minor until he grows up (becomes adult), and from the insane person until he comes to his senses.*"

(Narrated by Abu Dawud, at-Tirmidhi, an-Nasaa'ee and ibn Maajah.) Abu Dawud رحمته الله said: It was narrated by

ibn Jurayj from al-Qaasem ibn Yazeed from 'Ali رضي الله عنه from the Prophet صلى الله عليه وآله وسلم, who added "*and the senile*".

This *hadiith* was classed as *sahiih* by al-Albaani رحمته الله in *Sahiih* Abi Dawud.

It says in '*Awn al-Ma'buud*: Senility refers to when the mind becomes no longer sound because of old age. What is meant here is that the old man has lost his mind because of old age. The elderly person may become confused and lose his power of discernment, which means that he is no longer qualified to be regarded as accountable, but he cannot be called insane. End quote.

Sheikh ibn 'Utheimeen رحمته الله said: Fasting is not obligatory unless certain conditions are met:

1. being of sound mind
2. being an adult
3. being a Muslim
4. being able to do it
5. being resident (i.e., not travelling)
6. being free of menses or *nifaas* (post-partum bleeding), in the case of women.

With regard to the first, being of sound mind – the opposite is loss of reason, whether it is due to insanity or senility, meaning old age, or an accident which causes a person to lose consciousness and feeling. Such a person does not have to do anything, because he is no longer of sound mind. Based on this, this elderly person who has reached the stage of senility does not have to fast or feed the poor, because he is not of sound mind. End quote from *Liqaa' al-Baab al-Maftuuh* (4/220).

With regard to the past, if she was in this state, and was not aware and could not understand anything, then she does not have to fast or offer expiation.

If she was aware and could understand, but she did not fast because she was sick, then one of two cases must apply:

1. If at that time she was hoping to recover from her sickness, but the sickness continued, then she does not have to do anything, because what she had to do was to make up the fasts when she recovered, but she did not recover.
2. If at that time there was no hope of recovery, then she should offer expiation for each day, which is feeding one poor person, half a *saa'* of the local staple food. If she did not offer this expiation, then you must offer it now from her wealth. [*Saa'* is an Islamic unit of dry measure. For wheat it is roughly equivalent to 2.172 kg.]

We ask Allah to heal her and make her well, and to guide and help you.

And Allah knows best.

**Fatwaa No. 50058:**

My father has become old, 105 years of age, and he has lost his memory, sometimes he recognizes us and sometimes he does not. In the last few years he has become unable to control his urine. We change his clothes more than once each day. Does he have to pray even though he cannot remain pure? Should we make him fast?

**Answer:**

All praises and thanks are due to Allah.

The ruling concerning your father differs depending on his state of mind. If he loses his reason and his memory then he should not be told to purify himself or to pray or fast, but when his mind is present and focused and his memory is with him, then he should be told to do the duties enjoined by the *sharee'ah* as best as he can, without causing himself undue hardship.

Sheikh Muhammad ibn Saaleh al-'Utheimeen رحمته الله was asked: Do those who have lost their memory, the feeble-minded, young children and the insane have to fast?

He replied: "Allah has enjoined acts of worship on man if he is able to bear that obligation, by being of sound mind and able to understand things. But if he is not of sound mind, then he does not have to do those acts of worship. So the insane and young children who have no powers of discernment do not have to do these acts of worship. This is by the mercy of Allah, may He be glorified and exalted. The same applies to the feeble-minded person whose mind is affected in some way but not to the degree of insanity and the elderly person who has lost his memory, as this questioner says, do not have to fast, pray or purify themselves, because the one who has lost his memory is like a small child who has no power of discernment, so the duties of Islam are waived for him and he does not have to purify himself or pray, nor does he have to fast. With regard to the financial obligations, they are obligatory of his wealth even in this case, so *az-zakaah* – for example – must be paid by his guardian on his wealth if it reaches the amount at which *az-zakaah* becomes due, because the obligation of *az-zakaah* is connected to wealth, as Allah, the Exalted, says (interpretation of the meaning): ***"Take sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily, your invocations are a source of security for them; and Allah is All-Hearer, All-Knower."*** (Al-Qur'aan 9:103) He

سبحانه وتعالى did not say "take it from them."

And the Prophet صلى الله عليه وآله وسلم said to Mu'adh رضي الله عنه when he sent him to Yemen: "...Teach them that Allah has enjoined on them sadaqah (charity) from their wealth, to be taken from their rich and given to their poor..." He

صلى الله عليه وآله وسلم said, "Charity from their wealth" and explained that it is to be taken from their wealth, even though it is to be taken from the owner of the wealth.

Whatever the case, **the financial obligations are not waived for a person in this case, but the religious obligations such as prayer, purification and fasting, are waived in the case of people like this man, because he does not have any powers of understanding.**" (*Majmuu' Fataawaa* Sheikh ibn 'Utheimeen, 10, question No. 40.)

The Sheikh رحمته الله was also asked: What is the ruling on fasting for one who is sane sometimes and insane at other times, or who is incoherent one day and focused another day?

He replied: "The ruling changes according to the reason. At times when he is conscious and aware, he has to fast, and at times when he is insane and incoherent, he does not have to fast. If we assume that he is insane one day and sane another, or incoherent one day and focused another, then on the days when he is focused he has to fast, and on the days when he is incoherent he does not have to fast." (*Majmuu' Fataawaa* Sheikh ibn 'Utheimeen, 10, question No. 43.)

And Allah knows best.

#### **Fatwaa No. 49768:**

My mother is very old and she became very sick last year. She was only able to fast ten days, and she is weak and cannot cope with fasting. My question is: How can I make up for her the days that she did not fast?

#### **Answer:**

All praises and thanks are due to Allah.

If she cannot fast because she is sick, but there is the hope that she will recover and become able to fast later on, then she has to make up the days that she did not fast in Ramadan, because Allah, the Exalted, says (interpretation of the meaning): **"...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..."** (*Al-Qur'aan* 2:185)

But if she cannot fast and there is no hope that she will be able to do so in the future because of sickness or old age, then she does not have to fast, but she has to feed one poor person for each day.

The evidence for that is the report narrated by Abu Dawud from ibn 'Abbaas رضي الله عنه concerning the verse (interpretation of the meaning): **"...And as for those who can fast with difficulty, (e.g. an elderly person), they have** (a choice either to fast or) **to feed a miskeen** (poor person) (for every day)..." (*Al-Qur'aan* 2:184)



Ibn 'Abbaas رضي الله عنهما said: This was a concession granted to old men and women who are able to fast but with difficulty, they have the option of not fasting and feeding one poor person for each day instead. An-Nawawi رحمته الله said: Its *isnaad* (chain of narrators) is *hasan*.

An-Nawawi رحمته الله said in *al-Majmuu'*: Ash-Shafi'i and our companions said: **An old man who is able to fast, but it is very difficult for him, and a sick person who has no hope of recovery, do not have to fast, and there is no scholarly difference of opinion on this matter.** Ibn al-Mundhir رحمته الله narrated that there was consensus on this point. But they have to give *al-fidyah* according to the more sound of the two scholarly opinions.

Sheikh ibn Baaz رحمته الله was asked about an old woman who is unable to fast – what should she do? He replied: She has to feed one poor person for each day, giving half a *saa'* of the local staple food, whether it is dates, rice or something else. This is equivalent to approximately one and a half kilograms. This was the *fatwaa* of a number of the companions of the Prophet صلى الله عليه وآله وسلم, including Ibn 'Abbaas رضي الله عنهما. If she is poor and cannot feed others then she does not have to do anything. It is permissible to give this *kaffaarah* (expiation) to one or to more than one person at the beginning of the month, or in the middle or at the end. And Allah is the Source of strength. (*Majmuu' Fataawaa* ibn Baaz)

The Standing Committee (10/161) was asked about a woman who was elderly and unable to fast the month of Ramadan. She has been in this situation of being too old and too sick to fast for three years. What should she do?

They replied: If the situation is as described, she has to feed one poor person for each day that she did not fast in Ramadan in those three years, by giving half a *saa'* of wheat, dates, rice, maize or whatever staple food you use to feed your families.

### **Fatwaa No. 94037:**

What is the ruling on one who can only fast by taking medicine, otherwise she will get a severe migraine which sometimes leads to nausea? For fear of this and from an early age she has not made up the days that she did not fast. Please note that she has not improved, because she has allergies. Can she pay the *fidyah* for the days that she did not fast by giving charity to the poor?

**Answer:**

All praises and thanks are due to Allah.

**If fasting is too difficult for her then it is permissible for her not to fast, and she does not have to take medicine in order to be able to fast.**

If a trustworthy doctor has told her that there is the hope of recovery from her sickness, then she must make up the days that she did not fast, and feeding the poor will not be acceptable, if she is able to make up those days.

But if the doctor told her that there is no hope that her situation will change, and that fasting will always lead to severe migraines for her, then she may not fast and she should pay the *fidyah* for the days when she did not fast.

She has to try to work out the number of days that she did not fast since she reached puberty, and pay the *fidyah* for them...

And Allah knows best.

**"It is prescribed for sick people not to fast in Ramadan, if fasting will cause harm or make the sickness worse, or if they need treatment during the day in the form of medicine or pills that must be swallowed, because Allah, the Exalted, says (interpretation of the meaning): "...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..." (Al-Qur'aan 2:185)**

And the Prophet ﷺ said: "Allah loves people to avail themselves of His concessions (*rokhas*) just as He hates them to commit sin." According to another version: "As He loves His commands to be obeyed."

With regard to taking blood from veins for testing etc., the correct view is that this does not break the fast, but if it is done often, it is better to leave it until night-time. If it is done during the day then to be on the safe side that day should be made up, because this is akin to cupping." (*Fatawaa* of Sheikh ibn Baaz رحمه الله, from *Fataawaa Islaamiyyah*, vol. 2, p. 139)

Sickness is of various kinds:

1 – That which does not affect the fast, such as a light cold or mild headache or toothache, and the like. In this case it is not permissible to break the fast, even though some of the scholars permitted that because of the verse (interpretation of the meaning): "...And whoever is ill..." (Al-Qur'aan 2:185)

But we say that this ruling is based on a reason, which is that not fasting is easier. If that is the case, then we would say that not fasting is better, but if fasting does not have an effect on him, then it is not permissible to break the fast, and he has to fast.

2 – If fasting is difficult for the sick person, but it does not harm him, then it is *makrooh* for him to fast and it is *sunnah* for him to break his fast.

3 – If fasting is difficult for him and will cause him harm, such as a man who has kidney disease or diabetes and similar cases where fasting will cause harm. In this case fasting is *haraam*. Hence we may see that some *mujtahidiin* and sick people make a mistake when fasting is difficult for them and may harm them, but they refuse to break their fast. We say that they are mistaken, because they refuse to accept the kindness of Allah and the concession that He has given to them, and they are harming themselves, although Allah, the Exalted, says (interpretation of the meaning): "...**And do not kill yourselves...**" (*Al-Qur'aan* 4:29)

*Ash-Sharh al-Mumti'* by Sheikh ibn 'Utheimeen, vol. 6, 352-354." (*Fatwaa* No. 1319)

**Fatwaa No. 124200:**

There is a type of pill which is used by some heart patients. The pill is placed under the tongue and is not swallowed, and is absorbed by the body. Does this pill break the fast?

**Answer:**

All praises and thanks are due to Allah.

The sublingual area – according to doctors – is the area of the body which most rapidly absorbs medicine. Hence the quickest treatment for some heart problems (angina) is a pill which is placed under the tongue, where it is absorbed directly and quickly, and the bloodstream carries it to the heart, where it stops the angina attack.

This kind of medication does not break the fast because it is absorbed in the mouth and none of it enters the stomach. The one who uses it must be careful and make sure that he does not swallow any of it after it dissolves in the mouth and before it is absorbed.

It says in a statement of the Islamic *Fiqh* Council: The following things are not regarded as breaking the fast: medicines that are placed under the tongue to treat angina pectoris and other problems, so long as one avoids swallowing anything that reaches the throat. End quote.

See: *Majallat Majma' al-Fiqh al-Islaami* (10/2/96, 454); *Mufteraat as-Seyaam al-Mu'aaserah*, by Dr. Ahmad al-Khaleel, p. 38, 39.

**Fatwaa No.7416:**

Some women take pills in Ramadan to stop their periods. They do this so that they will not have to make up any fasts afterwards. Is this permissible and are there any restrictions on their doing this?

**Answer:**

I think that women should not do this and they should remain on the menstrual cycle that Allah ﷻ has decreed for them and for all the daughters of Adam عايشة. There is wisdom behind it and a reason for which Allah created it, and this wisdom befits the nature of women. If a woman tries to stop this cycle, it will undoubtedly have a harmful effect on her body, and the Prophet ﷺ said: *"There should be neither harming nor reciprocating harm."* This is besides the fact that these pills can do harm to the uterus as the doctors have stated. What I think with regard to this issue is that women should not use these pills. All praises and thanks are due to Allah for His decree and wisdom. When a woman's period comes, she should stop fasting and praying, and when her period is over she should resume fasting and praying; when Ramadan is over she should make up the fasts that she has missed. (*Fataawaa* Sheikh ibn 'Utheimeen)

**Fatwaa No. 13738:**

If a woman's period is going to come in the last ten days of Ramadan, is it permissible for her to use contraceptive pills so that she can continue to worship during these days of blessing?

**Answer:**

All praises and thanks are due to Allah.

This question was put to Sheikh Muhammad ibn 'Utheimeen رحمه الله and he said: We do not think that she should use these pills to help her worship Allah, because the period which happens to her is something which Allah has decreed for the daughters of Adam عايشة.

The Prophet ﷺ entered upon 'Aisha رضي الله عنها when she was with him during the Farewell Pilgrimage. She had entered *ihraam* for *'umrah*, then her period came before she reached Mecca. He entered upon her and found her weeping. He asked, *"Why are you weeping?"* and she told him that her period had come. He told her, *"This is something which Allah has decreed for the daughters of Adam."*

So the period is not something which is under her control. If it comes during the last ten days of Ramadan, then let her accept what Allah has decreed for her and not use these pills. I have heard from trustworthy doctors that these pills cause harm to the uterus and the blood, and they may cause deformity in the foetus if she should conceive. Hence we think that she should avoid them. If her period comes and she cannot pray or fast, this is beyond her control and is the decree of Allah ﷻ.

## Ruling on fidyah

"If Ramadan comes and a person is unable to fast because he is elderly or sick with no hope of recovery, then he is not obliged to fast because he is unable to do so. So he should not fast and he should feed one poor person for each day.

Allah, the Exalted, says (interpretation of the meaning): **"O you who believe! Observing as-saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become al-muttaqoon (the pious). [Observing as-saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an elderly person), they have (a choice either to fast or) to feed a miskeen (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know."** (Al-Qur'aan 2:183-184)

Al-Bukhari رحمته الله narrated that ibn 'Abbaas رضي الله عنه said: This has not been abrogated. It refers to old men and old women who are not able to fast, so they should feed a poor person for each day.

Ibn Qudaamah رحمته الله said in *al-Mughni* (4/396): **If fasting is too difficult for an old man or an old woman, and will cause them intense hardship, then they are allowed not to fast, and they should feed one poor person for each day. If they are also unable to feed a poor person, then they do not have to do anything, for "Allah burdens not a person beyond his scope..."** (Al-Qur'aan 2:286 – interpretation of the meaning) If a sick person has no hope of recovery, he is allowed not to fast, and he should feed one poor person for each day, because he comes under the same ruling as an old man. End quote.

In *al-Mawsuu'ah al-Fiqhiyyah* (5/117) it says: The Hanafis, Shafi'is and Hanbalis are agreed that the *fidyah* for not fasting should be paid when there is no hope of making up the missed fasts because of old age which makes a person unable to fast, or sickness from which there is no hope of recovery, because Allah, the Exalted, says (interpretation of the meaning): **"...And as for those who can fast with difficulty, (e.g. an elderly person), they have (a choice either to fast or) to feed a miskeen (poor person) (for every day)..."** (Al-Qur'aan 2:184) What is meant is those for whom it is too difficult to fast. End quote.

Sheikh ibn 'Utheimeen رحمته الله said in *Fataawaa as-Seyaam* (p. 111): It is essential to note that the sick may be divided into two categories:

1 – Those for whom there is the hope of recovery, such as those with temporary sickness from which there is the hope of recovery. In this case the ruling is as Allah, the Exalted, says (interpretation of the meaning): **"...But if any of you is ill or on a journey, the same number (should be made up) from other days..."** (Al-Qur'aan 2:184) All they have to do, is wait until they are better, then fast. If it so happens that the sickness continues and the person dies before recovering, then there is no sin on him, because Allah has only enjoined him to make it up from other days, but he died before those other days came. This is like a person who dies in *Sha'baan* before Ramadan begins – so it should not be made up on his behalf.

2 – Cases where sickness is ongoing, such as cancer – Allah forbid – kidney disease, diabetes and similar chronic diseases where there is no hope of recovery. These people are allowed not to fast in Ramadan, but they have to feed one poor person for each day, like old men and women who are unable to fast, so they may not fast and should feed one poor person for each day. The evidence for that in the Koran is the verse in which Allah, the Exalted, says (interpretation of the meaning): "...**And as for those who can fast with difficulty**, (e.g. an elderly person), **they have** (a choice either to fast or) **to feed a miskeen** (poor person) (for every day)..." (*Al-Qur'aan* 2:184)

With regard to the manner of feeding, one has the choice between giving each poor person half a *saa'* of food such as rice and the like or making food and inviting the poor to eat.

Al-Bukhari رحمته الله said: As for an old man who is unable to fast, (e.g.) after Anas رضي الله عنه grew old, for one or two years (during Ramadan) he fed a poor person with bread and meat and he did not fast. End quote.

Sheikh ibn Baaz رحمته الله was asked about an elderly woman who was unable to fast – what should she do?

He replied: She should feed one poor person for each day, giving half a *saa'* of the local staple food, such as dates, rice, etc, which is equivalent to approximately one and a half kilograms. This was stated by a number of the companions of the Prophet صلى الله عليه وآله وسلم, such as ibn 'Abbaas رضي الله عنهما. If she is poor and unable to feed a poor person, then she does not have to do anything. This expiation may be given to one or more people at the beginning of the month or in the middle or at the end. And Allah is the Source of strength. End quote. [*Majmuu' Fataawaa* ibn Baaz (15/203)]

Sheikh ibn 'Utheimeen رحمته الله said in *Fataawaa as-Seyaam* (p. 111): The sick person who has an ongoing sickness, and elderly people, both male and female, who are unable to fast, must feed one poor person for each day, whether that is by giving this food to the poor or by inviting the same number of poor people as days in the month to a meal, as Anas ibn Malik رضي الله عنه used to do when he grew old. He would gather together thirty poor people and that was instead of fasting for a month.

The Standing Committee was asked about the giving of food by one who is unable to fast in Ramadan such as old men, old women and the incurably sick.

They replied: If a person is unable to fast in Ramadan because of old age, such as elderly men and women, or it is very difficult for them to fast, then they are allowed not to fast, but they have to feed one poor person for each day, giving half a *saa'* of wheat, dates or rice etc, the same as he gives to his own family. The same applies to a sick person who is unable to fast or for whom it is very difficult to fast, and there is no hope of recovery for him, because Allah, the Exalted, says (interpretation of the meaning): "**Allah burdens not a person beyond his scope...**" (*Al-Qur'aan* 2:286)

Allah, the Exalted, says (interpretation of the meaning): "...**And (Allah) has not laid upon you in religion any hardship...**" (*Al-Qur'aan* 22:78)

Allah, the Exalted, says (interpretation of the meaning): "...**And as for those who can fast with difficulty**, (e.g. an elderly person), **they have** (a choice either to fast or) **to feed a miskeen** (poor person) (for every day)..." (*Al-Qur'aan* 2:184)

And Allah knows best." (*Fatwaa* No. 49944)

### **Fatwaa No. 43268**

Is it permissible for one who is unable to fast to feed one poor person for thirty days or to feed thirty poor persons on one day?

#### **Answer:**

...With regard to feeding one poor person for thirty days, many scholars have stated that this is permissible. This is the view of the Shafi'i and Hanbali *madhaahib* and of a group of Malikis. It says in *al-Insaaf* (3/291): It is permissible to give food to one poor person all in one go.

See *Tuhfat al-Muhtaaaj*, 3/446; *Kashshaaf al-Qinaa'*, 2/313.

It says in *Fataawaa al-Lajnah ad-Daa'imah* (10/198): "Since the doctors have ruled that this sickness that you are suffering from is ongoing, and you cannot fast as a result, and there is no hope of recovery, then you have to feed one poor person for each day, giving half a *saa'* of the local staple food, whether it is dates or something else. If you give the poor person dinner or breakfast for the number of days that you owe, that will be sufficient."

From this it is known that **it is permissible to feed one poor person for thirty days, or to gather thirty poor persons on one day and feed them.**

And Allah knows best.

The following *fatwaa* (No. 66886) mentions those people to whom the *fidyah* for not fasting may be given. "...It is not essential that this poor person be an adult, rather the food may be given to a child who eats regular food, according to scholarly consensus. But the imams differed with regard to giving it to a nursing infant. The majority of scholars (including Abu Hanifah, ash-Shafi'i and Ahmad) are of the view that this is permissible, because he is a poor person who is included in the general meaning of this verse ["...**And as for those who can fast with difficulty**, (e.g. an elderly person), **they have** (a choice either to fast or) **to feed a miskeen** (poor person) (for every day)..." (*Al-Qur'aan* 2:184 - interpretation of the meaning)] The apparent meaning of the words of Imam Malik is that food should not be given to a nursing infant, but he said that it is permissible to

give it to a weanling. This view was favoured by al-Muwaffaq ibn Qudaamah رحمته الله. See: *Al-Mughni*, 13/508; *al-Insaaaf*, 23/342; *al-Mawsuu'ah al-Fiqhiyyah*, 35/101-103.

The children, wife and family of a poor person on whom he is obliged to spend may be included in this number, if they do not have enough to live on and there is no one else who can spend on them apart from this poor man.

Hence the poor man may be given *az-zakaah* that is sufficient for him and his family.

It says in *ar-Rawd al-Murbi'* (3/311): The two types – i.e., the poor (*al-fuqaraa'*) and needy (*al-masaakeen*) – may both be given what is sufficient for them and their dependents. (End quote.)..."

### **Fatwaa No. 39234**

An old, sick man cannot fast. Is it acceptable for him to give money instead of food?

#### **Answer:**

All praises and thanks are due to Allah.

We must understand an important principle, which is that **when Allah specifically mentions giving food, then it must be food**. Allah, the Exalted, says (interpretation of the meaning): **"...And as for those who can fast with difficulty, (e.g. an elderly person), they have (a choice either to fast or) to feed a miskeen (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know."** (*Al-Qur'aan* 2:184)

And He سبحانه said concerning *kaffaarat al-yameen* (the expiation for breaking a vow) (interpretation of the meaning): **"...For its expiation (a deliberate oath) feed ten masaakeen (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allah makes clear to you His ayaat (evidences, proofs, verses, lessons, signs, revelations, etc.) that you may be grateful."** (*Al-Qur'aan* 5:89)

In the case of *zakaat al-Fitr* (obligatory charity at the end of Ramadan), the Prophet صلى الله عليه وسلم enjoined giving one *saa'* of food as *zakaat al-Fitr*. So **whatever is mentioned specifically as food or as feeding (the poor) in the texts cannot be given in the form of money.**

Based on this, if an old man is required to give food instead of fasting, it is not acceptable for him to give money instead. Even if he paid ten times the value of the food, it would not be acceptable, because he has turned away from what is mentioned in the texts. Similarly with regard to *zakaat al-Fitr*, if he paid ten times the value of the food, it would not be acceptable in place of a *saa'* of wheat, because the equivalent value is not



mentioned in the texts. And the Prophet ﷺ said: "*Whoever does an action that is not part of this matter of ours will have it rejected.*"

(*Majmuu' Fataawaa* ibn 'Utheimeen, 19/116)

Thus every deed which is not in accordance with the commands of Allah ﷻ and His Messenger ﷺ will be rejected and thrown back at the one who does it. Everything that is innovated in Islam for which Allah ﷻ and His Messenger ﷺ have not granted permission, that thing has nothing to do with Islam, such as fasting part of the day or covering part of the head for women! Rather this is EURO-islam that Muslims are facing nowadays worldwide and which pressures them to give up their religion and their commitment, and not real Islam.

Ibn al-Qayyim رحمه الله said: "Allah has made devotion of worship to Him alone and following the *Sunnah* the means of deeds being accepted; if these conditions are not met, then deeds are unacceptable." (*Ar-Rooḥ*, 1/135)

Every Muslim is prescribed to worship his Creator ﷻ in the manner proven by the *sharee'ah*, because acts of worship are *tawqeefiyyah* and can be known only through revelation and cannot be known through *ijtihaad* or reason. [*Ijtihaad* is the effort on the part of a *faqeeh* (scholar of Islamic law) or a *'aalim* (Muslim scholar) for deriving the *ahkaam* (laws) of the *sharee'ah* from their legal sources, the Koran and the *Sunnah*, for issues and problems regarding which there is no specific express text (*nass*).]

Muslims must fear Allah ﷻ in all that they say and do, and to beware of *al-fitnah* and those who promote it. They must adhere to what is prescribed in the Koran and the *Sunnah* upon the understanding of the Righteous Predecessors, and not to worship Allah ﷻ according to their own whims and desires. They should keep away from everything that angers Allah ﷻ or leads to His wrath, and they should be extremely cautious lest they be among those callers to Hell of whom the Prophet ﷺ told us: "*...Some callers at the gates of Hell, and whoever responds to their call, they will throw him into it (the Fire)...*"

May Allah protect us from the evil of *al-fitnah* and its people, and protect this *ummah* from the evil of those who promote bad things, and we ask Him to help us to do that which pleases Him, and to help us to obey Him and worship Him sincerely, *aamiin*.

## Acts of worship are *tawqeefiyyah*

As Muslims, we should know that "the rulings of *sharee'ah* are of two types:

1. Those where the evidence of *sharee'ah* points to the ruling, regardless of various customs or what good or bad consequences may result. In this case the ruling is fixed and does not vary from one place to another or from one person to another, unless a person is forced to do something, is sick or is excused, in which case the ruling is waived as much as required by his situation according to what it says in the *sharee'ah*. An example of such a fixed rule is the obligation to offer the five daily prayers, to fast Ramadan, to enjoin what is good and forbid what is evil, to seek knowledge, etc. ...
2. Rulings which are based on specific reasons, or where the ruling as to whether a thing is forbidden, allowed or obligatory depends upon whatever good or bad consequences will result from that, and where there is no evidence from the *sharee'ah* to suggest a fixed ruling that does not vary..." (*Fatwaa* No. 45880)

Muslims should also know that acts of worship are *tawqeefiyyah*: they have to be based on the Koran and the authentic *Sunnah* according to the understanding of the Righteous Predecessors, with no room for personal opinion. And it is not permissible to do any acts of worship except those which are approved by the *sharee'ah*, otherwise they will be rejected.

Based on the above mentioned, Muslims are obliged to follow that which Allah has prescribed, such as observing fast from dawn until sunset. And implementing any schedule or time other than that to govern people's fasting, is going against the divine Law which was set up by the One Who created mankind and Who knows best what is in its interests. Glorified and exalted be He far above having any other legislator alongside Him. **"Or have they partners (with Allah – false gods) who have instituted for them a religion which Allah has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for adh-dhaalimuun (polytheists and wrongdoers) there is a painful torment."** (*Al-Qur'aan* 42:21 – interpretation of the meaning)

"What is meant when the scholars say that acts of worship are *tawqeefiyyah* or acts of worship are based on *tawqeef* is that it is not permissible to worship Allah, may He be exalted, through any act of worship unless this act of worship is proven in the texts of *sharee'ah* (the Koran and the *Sunnah*) to be an act of worship that was prescribed by Allah.

No act of worship can be sanctioned except on the basis of evidence from the *sharee'ah* to that effect.

Allah, may He be glorified and exalted, says (interpretation of the meaning): **"...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion..."** (*Al-Qur'aan* 5:3)

Allah, may He be exalted, has completed the religion for us; whatever Allah has not prescribed is not part of Islam.

It was narrated from Abu Dharr رضي الله عنه that Allah's Messenger صلى الله عليه وآله وسلم said: "*There is nothing by means of which one may draw close to Paradise and move far away from Hell but it has been explained to you.*" (Narrated by at-Tabaraani in *al-Kabeer* and classed as *sahih* by al-Albaani in *as-Sahiihah*)

Whatever the Messenger صلى الله عليه وآله وسلم did not explain to us is not part of the religion and is not something by means of which one may draw close to Paradise and move far away from Hell.

Sheikh-ul-Islam ibn Taymiyah رحمته الله said: "From examining the principles of the *sharee'ah* we know that the acts of worship that have been enjoined by Allah or that He loves cannot be proven except through the *sharee'ah*. With regard to customs, they are things that people are used to doing in their worldly affairs ... The basic principle concerning them is that they are not forbidden; nothing of that is forbidden except what Allah تعالى and His Messenger صلى الله عليه وآله وسلم have forbidden. That is because commands and prohibitions have to do with the religion of Allah, and acts of worship must necessarily be enjoined. **If something is not proven to have been enjoined, then how can it be deemed an act of worship?** With regard to customs, if there is no text to prove that a custom is forbidden, how can it be deemed to be forbidden?"

Hence Ahmad and other scholars of *hadiith* used to say: **The basic principle with regard to acts of worship is at-tawqeef; no acts of worship are prescribed except that which has been prescribed by Allah, may He be exalted;** if we do not adhere to this principle, we will be included among those referred to in the verse (interpretation of the meaning): "**Or have they partners (with Allah – false gods) who have instituted for them a religion which Allah has not ordained?...**" (*Al-Qur'aan* 42:21) The basic principle with regard to customs is that they are permissible and none of them are forbidden except that which Allah has forbidden. If we do not adhere to this principle, we will be included among those referred to in the verse (interpretation of the meaning): "**...Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful...**" (*Al-Qur'aan* 10:59)

Hence Allah condemned *al-mushrikeen* (polytheists) who introduced things into religion that Allah had not permitted and they forbade things that He had not forbidden. End quote. (*Majmuu' al-Fataawaa*, 29/16-17)

Sheikh Saaleh al-Fawzaan (may Allah preserve him) said: Acts of worship are *tawqeefiyyah* (i.e., acts of worship are to be based solely on the Koran and the *sahih Sunnah*, with no room for personal opinion); **it is not permissible to do any act of worship in terms of time or place or type of worship except on the basis of tawqeef and instructions from the Lawgiver. As for the one who introduces something that was not enjoined by the Lawgiver of acts of worship or in terms of their place, time or description, then this thing is an innovation (bid'ah).** End quote. (*Al-Muntaqaa min Fataawaa* al-Fawzaan, 16/13)

And Allah, may He be exalted, knows best. " (*Fatwaa* No. 147608)

### Fatwaa No. 21519:

What are the conditions of worship in Islam?

#### Answer:

All praises and thanks are due to Allah.

Sheikh Muhammad ibn Saaleh al-'Utheimeen رحمته الله said:

**Firstly:** The worship must be in accordance with the *sharee'ah* in its reasons.

Any person who worships Allah by doing an act of worship that is not done for a reason proven in the *sharee'ah* is doing an act of worship that will be rejected and is not enjoined by Allah جل جلاله and His Messenger صلوات الله وسلامه. An example of that is celebrating *al-mawlid* i.e. birthday of the Prophet صلوات الله وسلامه, or celebrating the twenty-seventh night of *Rajab*, claiming that the Prophet صلوات الله وسلامه was taken up into heaven on that night. This is not in accordance with the *sharee'ah* so it is to be rejected.

1. There is no kind of historical proof that the *mi'raaj* (ascent into heaven) of the Prophet صلوات الله وسلامه took place on the twenty-seventh night of *Rajab*. The books of *hadiith* that we have do not contain even a single letter that indicates that the Prophet صلوات الله وسلامه was taken up into heaven on the twenty-seventh night of *Rajab*. It is known that this is the kind of information that cannot be accepted without sound *asaaneed*.
2. Even if it were proven, do we have the right to innovate some kinds of worship on that date or to make it a festival? Not at all. Hence when the Prophet صلوات الله وسلامه came to Medina and saw that *al-ansaar* had two days on which they would play, he said: "*Allah has replaced these for you with something better...*" and he mentioned to them *'eid al-Fitr* and *'eid al-Adhaa*. This indicates that **the Prophet صلوات الله وسلامه disliked any festival to be innovated in Islam apart from the Islamic festivals, of which there are three: the two annual *a'yaad*, which are *'eid al-Fitr* and *'eid al-Adhaa*, and the weekly *'eid* which is Friday.** Even if it were proven that the Messenger صلوات الله وسلامه was taken up into heaven on the twenty-seventh of *Rajab* – which it is impossible to prove – we cannot innovate anything on that occasion without the permission of the Lawgiver سبحان الله.

As I have said to you, *bid'ah* is a serious matter which has a bad effect on the heart even if a person feels softness in his heart at that moment. For the matter will subsequently be the opposite, because if the heart

rejoices in falsehood, that joy will not last, rather it will be followed by pain and regret. Every *bid'ah* is serious because it implies criticism of the Messenger ﷺ, because this *bid'ah* implies that the Messenger ﷺ did not bring the complete *sharee'ah*, even though Allah, may He be glorified and exalted, says (interpretation of the meaning): "...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion..." (Al-Qur'aan 5:3)

It is strange that you find some of those who indulge in these innovations strongly urge people to follow them, but they are negligent about matters which are more beneficial, more sound and more useful.

Hence we say that celebrating the night of the twenty-seventh of *Rajab* as the night in which Allah's Messenger ﷺ was taken up into heaven is a *bid'ah*, because it is based on something that is not mentioned in the *sharee'ah*.

**Secondly:** The act of worship should be in accordance with the *sharee'ah* in its type or nature.

For example, if a person were to sacrifice a horse, that would be contrary to the *sharee'ah* in the nature of the action. Because a sacrifice can only involve an animal of *al-an'aam* (cattle) class, namely a camel, a cow or a sheep.

**Thirdly:** The act of worship must be in accordance with the *sharee'ah* in its amount.

If someone were to say that he was going to pray *adh-dhohr* as six *raka'at* (prayer units), would this act of worship be in accordance with the *sharee'ah*? Not at all, because it is not in accordance with it in terms of the amount or number. If someone were to say *subhaanallaah* (Glory be to Allah), *al-hamdulillaah* (praise be to Allah) and *Allaahu akbar* (Allah is Most Great) thirty-five times following a prescribed prayer, would this be correct? The answer is that if your aim is to worship Allah by saying it this number of times, because you believe this is the proper way, then you are mistaken...

**Fourthly:** The act of worship must be in accordance with the *sharee'ah* in how it is done.

If a person does an act of worship that is acceptable in its type, amount and reason, but he goes against the *sharee'ah* in the manner in which he does it, then it is not valid. For example, a man breaks wind etc. and does *wudoo'*, but he washes his feet and then wipes his head, then washes his hands, then washes his face – is his *wudoo'* valid? Not at all, because he has gone against the *sharee'ah* in the way in which he did it.

**Fifthly:** The act of worship must be in accordance with the *sharee'ah* with regard to its timing.

For example, if a person fasts Ramadan in *Sha'baan*, or in *Shawwaal* (his fast is not valid, because it is outside of the proper time). Or if he prays *adh-dhohr* before the sun has passed its zenith, or after the shadow of an object becomes equal in length to it – because if he prays before the sun has passed its zenith he is praying before the time has come, and if he prays after the shadow of an object becomes equal in length to it he is praying after the time has gone – his prayer is not valid.

Hence we say that if a person deliberately does not pray until the time for that prayer is over, with no valid excuse, his prayer will not be accepted even if he prays a thousand times. Hence we follow an important principle in this regard which is that in the case of every act of worship that is to be done at a certain time, if a person does it outside of the proper time with no valid excuse, it will not be accepted, rather it will be rejected.

The evidence for that is the *hadiith* of 'Aisha رضي الله عنها who said that the Prophet صلى الله عليه وآله وسلم said: "*Whoever does an action that is not in accordance with this matter of ours (i.e., Islam) will have it rejected.*"

**Sixthly:** The act of worship must be in accordance with the *sharee'ah* with regard to the place where it is done.

If a person stands in Muzdalifah on the day of 'Arafah, this standing is not valid, because the act of worship is not in accordance with the *sharee'ah* with regard to the place where it is done. Similarly, for example, if a person were to do *i'tikaaf* in his own house, that would not be valid, because the place of *i'tikaaf* is the mosque. Hence it is not valid for a woman to do *i'tikaaf* in her house, because this is not the place for *i'tikaaf*. The

Prophet صلى الله عليه وآله وسلم saw some of his wives had set up tents in the mosque; he told them to take them down and not to do *i'tikaaf*, and he did not tell them to do *i'tikaaf* in their houses. This indicates that the women should not do *i'tikaaf* in their houses because that goes against the *sharee'ah* with regard to the place where it is done.

So with regard to these six factors, **an act of worship is not regarded as following the *sharee'ah* unless it combines all six:**

1. Reason
2. Type
3. Amount
4. Manner
5. Time
6. Place

End quote.

## **Conclusion**

Long fasting periods are an opportunity rather than a challenge. And fasting is a means of submission to Allah and attaining *at-taqwaa* (piety, being conscious of Allah عز وجل). *At-taqwaa* means doing that which Allah عز وجل has enjoined and avoiding that which He has forbidden. The Prophet صلى الله عليه وآله وسلم said: "*Whoever does not give up false speech and acting upon it and offensive speech and behaviour, Allah has no need of his giving up his food and drink.*" (Narrated by al-Bukhari)

Fasting is one of the greatest means of helping a person to fulfil the commands of Islam. It is a form of worship and a way in which one can feel the hunger of those who are deprived. It is also a reminder of the blessings of the Creator, and it brings rewards beyond measure.

Breaking fast before time, or even praying *al-maghrib* before sunset or allowing *al-haraam* (forbidden matters) and forbidding *al-halaal* (lawful matters) are actions that go against Islamic teachings. And whatsoever is contrary to the *sharee'ah* must be stopped and denounced with wisdom and within ones possibility, because introducing a new act of worship or a new manner in which an act of worship is done, or doing it outside of the proper time etc., is regarded as a blameworthy innovation and is included in the words of the Prophet ﷺ :

*"Whoever introduces anything into this matter of ours that is not part of it will have it rejected."* (Narrated by Muslim)

And he ﷺ said in *khotbat al-jumu'ah*: *"To proceed. The best of speech is the Book of Allah and the best of guidance is the guidance of Muhammad ﷺ. The worst of matters are those which are newly invented and every innovation is a going astray."* (Narrated by Muslim) And there are many similar *ahaadiith* and reports.

Moreover, the **acts of worship are *tawqeefiyyah*, which are not subject to personal opinion.** "The acts of worship are *tawqeefiyyah* (i.e., limited to what is mentioned in the Koran and the *Sunnah*) and nothing is prescribed therein except what is indicated by the Koran and the *Sunnah*. As for people's views and opinions, they cannot be taken as proof if they go against the evidence of *sharee'ah*. Similarly **acts of worship cannot be proven on the basis of *al-masaalih al-mursalah* (i.e., that which serves the interests of the Muslim community).** Acts of worship can only be proven with a text from the Koran or the *Sunnah*, or definitive scholarly consensus." (*Fatwaa* No. 127851)

"The believer who is keen to save himself will strive to save himself from everything that may lead to his doom, and he is kind to himself. Part of that kindness is taking care of one's relationship with Allah so that he will be saved from the punishment of the Hereafter, and striving to make himself do that which is enjoined upon him and to avoid that which is forbidden to him, seeking thereby the pleasure of Allah. So he starts by repenting from all sins, and urging himself to compete in doing righteous deeds, and striving to reach high levels of faith, by applying the appropriate means, such as learning about the rewards for good deeds, the effects and causes of sin, keeping away from those who discourage him and are lacking in ambition, listening to stories of those who strive in worship." (From *Mukhtasar Minhaaj al-Qaasediin*)

At the end of *al-hadiith al-qudsi as-sahiih* that was narrated by Abu Dharr رضي الله عنه from the Prophet ﷺ, he told us that his Lord, may He be blessed and exalted, said: *"...O My servants, they are merely your actions which I am recording for you, then I will requite you for them. Whoever finds it to be good, let him praise Allah, and whoever finds it to be otherwise, let him blame no one but himself."*

Muslims must beware of *ahlu al-ahwaa' wal-bida'* (the people of whims and desires, and innovations), because they are the enemies of the *Sunnah*. They are harmful and dangerous to the Muslims, because they mislead them

in the name of Islam by their misinterpretation of the words of Allah ﷻ and His Messenger ﷺ and by a false understanding that is not dictated by reason or the reports and by their innovations which they claim to be part of the Religion!

In *as-Sahiihayn* and elsewhere, it is reported that Hudhaifah ibn al-Yaman رضي الله عنه said: "The people used to ask Allah's Messenger ﷺ about good things, but I used to ask him about bad things, fearing that I would live to see such things. I said: "O Allah's Messenger, we were in a state of ignorance and evil, then Allah brought us this good (i.e., Islam). Will there be any evil after this good?" The Prophet ﷺ said: "Yes." I said: "Will there be any good after that evil?" He said: "Yes, but it would be tainted with *dakhan* (i.e. a little evil)." I asked: "What will its *dakhan* be?" He said: "There will be some people who will guide others according to something other than my guidance and will lead them according to something other than my Sunnah. You will approve of some of their deeds and disapprove of some others." I asked: "Will there be any evil after that good?" He said: "Yes, there will be some callers at the gates of Hell, and whoever responds to their call, they will throw him into it (the Fire)." I said: "O Allah's Messenger, describe those people to us." He said: "They will be from among us and speak our language (i.e., from among the Arabs)." I said: "What do you command me to do if such a state should take place in my life?" He said: "Adhere to the *jamaa'ah* (group) of the Muslims and their leader." I said: "What if there is no *jamaa'ah* and no leader?" He said: "Keep away from all those different sects, even if you have to bite (i.e. eat) the root of a tree, till you die while you are still in that state."

"What is meant by keeping away or withdrawing from people at the time of division is what was mentioned by al-Haafidh ibn Hajar رحمته in *al-Fath*, narrating from at-Tabari رحمته, who said: When the people do not have an imam (leader) and they split into sects and parties, one doesn't have to follow any of these groups; one has to keep away from all of them if possible, lest one falls into evil. **When there is a *jamaa'ah* that is truly following the Straight Path, then one has to join them and help to increase their numbers, and cooperate with them in truth, because in that case this group constitutes the *jamaa'ah* of the Muslims for that man in that place.**" (*Fataawaa al-Lajnah ad-Daa'imah*, 3/95)

Finally we will close our article with the following advice, may Allah benefit us thereby: **"It is not permissible for you to look eagerly for (ways) to dilute the rulings of Islam and to make compromises in order to please the west and its people. Rather you should feel proud of your religion and adhere to the guidance of your Prophet ﷺ, no matter who disagrees with you. You see how the followers of deviant ideas and perversions feel proud of their principles and ideas and proclaim them openly with no embarrassment. The followers of truth have more right to do that.**

Be united in adhering to the truth and in defending the truth; do not become divided and lose your strength, thus enabling your enemy to defeat you. And do not show your differences openly in front of the *kuffaar*. Advise one another in private and not in plain view of others." (Advice to the Muslims in the West, *fatwaa* No. 22309)



We ask Allah ﷻ to guide all the Muslims to proper understanding of their religion and help us to remain steadfast in adhering to it until we meet Him, and to make us all callers to guidance and supporters of the truth, and to protect us from everything that is contrary to His laws, for He is Most Generous, *aamiin*. May Allah send blessings and peace upon our Prophet Muhammad and his family and Companions.



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Allah, the Exalted, says (interpretation of the meaning): ***"...Help you one another in al-birr and at-taqwaa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment."*** (Al-Qur'aan 5:2)

Allah, the Exalted, says (interpretation of the meaning): ***"By al-'asr (the time). Verily, man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience."*** (Al-Qur'aan 103)

On the authority of Abu Huraira رضي الله عنه who reported that Allah's Messenger ﷺ said: *"If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect."* (Muslim)

'Abdullah ibn 'Amr رضي الله عنه narrated that the Prophet ﷺ said: *"Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of the children of Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."* (Al-Bukhari)

Published on Friday the 23<sup>rd</sup> of Sha'baan, 1433/the 13<sup>th</sup> of July, 2012