

Effects of Climate Change on Worship Activities

Nasih Ihsanullah^{1*} and Nasih Khalilullah²

¹Tafseer Department, Faculty of Sharia, Nangarhar University, Jalalabad, Afghanistan

²Department of Jurisprudence and Law, Faculty of Sharia, Nangarhar University, Jalalabad, Afghanistan

*Corresponding author: ih.nasih3@gmail.com.

ABSTRACT

Climate change is to the unpredictable variations in the predictable and unique seasons that occur in every country and country on Earth. The shift is regarded as one of the most significant and dangerous problems the world is now dealing with. People throughout started paying close attention to this problem. Islam is a faith that can adapt to every situation, anywhere, at any time, and until the Day of Resurrection. It has solution for all issues, both in the dealings or the worship sectors. It has solutions for the issues related to climate change as well. Prayer, fasting, almsgiving (zakat), and instruction relevant to the Hajj are all included in the worship sector. In this article, impacts of climate change are studied and documented. During the study, we found that some instruction/principles may change in a certain context.

Keywords: Climate change, weather, worship

INTRODUCTION

The climate change is a global challenge; the entire world is facing it and trying to find solutions for irreversible phenomena. Today, underdeveloped countries are affected more than the developed countries who are far more responsible of the climate changes. Climate harming resources such as coal, gas, fuels and others are consumed in a much bigger scale than the weak economies. Scientists believe that the increase of global temperature itself is a climate change, although rising sea levels, more frequent and severe droughts, floods, violent winds, and abnormally fluctuating rainfall are all thought to contribute to climate change.

Since it addresses all aspects of life, including providing relief in worship at genuinely difficult times, the Islamic Sharia is the summit of perfection and can be applied at any time and in every age. Thus, in accordance with Islamic Sharia, I would like to present the article about the effects of climate change on acts of worship.

Effects of Climate Change on Worship Activities

In the holy religion of Islam, praying is both obligatory and highly recommended for Muslims to do under any circumstances. Although it is strongly recommended that prayers be offered in unison (jamaat), Muslims are free to offer their prayers at home when weather conditions demand it. Muslims are allowed to skip the collective prayers in the following climate change scenarios.

Rain

The command for performing prayer collectively is canceled while it is raining, according to all four sects of the Muslim Ummah. They give the following explanation: the prophet (SAW) used to command his followers to pray at home instead of going to the mosque when it was too cold or rain (Albukhar, 1422).

Also, Hazrat Abdullah bin Abbas (May Allah pleased with him) told his Moazen to say (perform prayer at your homes) instead of (Hay Alal Salaa) because prophet (SAW) used to do the same.

Mud

All four sects agree that an individual can pray at home and without a group when there is mud on the streets. The above quote by Abdullah bin Abbas is one reason for it, other reason provided is that it is difficult to go to Jam'a (congregation) in both rain and mud so it will be exempted in both cases (Al-Zayla'i) (Al-Mawardi).

Extreme Cold

Among the climate changes that cause the prayer collectively (Jama'a) to be canceled is extreme cold. If the weather is very cold and it is difficult to go to congregation, a person can pray at home according all four sects. It is said that once Abdullah bin Umar called the Azan in the Zajan area, then he told people to perform the

prayers in the houses because when it was very cold or it was raining, the Prophet (SAW) used to tell us to perform the prayers in our houses. Bukhari, P.129, Vol.1

Extreme Wind

Another climate change which is a shariah excuse for the cancellation of performing prayer in congregation is strong wind blowing at night. One should pray at home because it is a shariah excuse and excuse in worship is justifiable (Tabyen) (Al-Shirbini).

It is important to note that, according to our religious section, it is forbidden to offer two prayers simultaneously because Allah has commanded us to offer each prayer at its allotted hour (Al-Nasafi, 710)

Delay Funeral and Burial Due to Bad Weather

Islamic Sharia orders to perform the funeral and bury the dead as soon as possible. But, if a problem occurs due to climate change such extreme heat, over raining or snowing which may cause harm to the attendees it is allowed to delay the funeral and the burial (Al Shahir Babin, 772).

However, if there are facilities available, such as a vehicle to transport the body, umbrellas for rain, or shade during hot weather, then there is no room for delay and the body will have to be buried as quickly as possible.

I. The Impact of Climate on the Instructions of Zakaat

Since almsgiving, or zakat, is one of the five pillars of Islam, it is highly esteemed as a symbol of virtue and the best way to gain entry into heaven. When an individual's wealth reaches a particular quantity known as "Nisaab," they are required to pay zakat, which will immediately benefit those who are poor. When a Muslim is obligated to pay Zakat, it is allowed to pay Zakat later if he faces circumstances such as, his wealth or himself places in a danger or he understands that if he pays Zakat at this time, he himself or his property will be harmed. For instance, someone can put off paying the zakat if it's raining severely or the sun is burning excessively. This is because he wants to protect his goods and himself, and it's a fundamental Islamic precept to protect yourself as well as your belongings from harm (Al Muqadasi et al., 1405).

Also, extreme cold or hot weather affects the crops of the farmers which lowers the amount of Oshar (1/10 of the production). It means that climate change has an impact both the assets and production of the Muslims, if the agricultural output reduces it impacts the revenue source for the poor people.

II. The Effects of Climate Change on Fasting (Sawm)

Fasting is a very important obligation in the holy religion of Islam as every mentally well adult Muslim is obliged to fast during the entire month of Ramadhan. In Islamic law, self-protection is an important principle, therefore, in some situations caused by climate change, a Muslim can break fast. However, according to Islamic law, a Muslim must make every effort to fast regardless of how hot or cold the weather is. Because greater rewards come from more struggles in worship.

In this regard, the prophet (SAW), endured the most difficulties in worship. Abu Darda (RAA) says that when we went on a journey with the prophet (SAW) in the month of Ramadan, it was so hot that we would put their hands on our heads because of the extreme heat, but only prophet (SAW) himself and Abdullah bin Rawah were fasting (Al-Naysaburi et al., 676).

In order to receive greater rewards, the Messenger of Allah (SAW) would occasionally pour water on his holy head during fasting to lower the heat and fever. If the weather is extremely bad and could endanger the person's health, still he/she may break the fast and fast at an alternate time. In light of the fact that Surat al-Baqarah verse 190 states, "Don't throw yourself to destruction yourself".

Therefore, the previously mentioned verse from the Quran indicates that a person is permitted to break his/her fast and is not allowed to fast if he/she is facing death or is experiencing excessively hot or cold weather. It also makes sense that if someone is harmed by fasting, he should eat and continue to fast.

III. The Effects of Climate Change on Hajj (Pilgrimage)

The Hajj, which is required of the wealthy, is the fifth most important pillar in the holy religion of Islam. It lessens a Muslim's sins. The following explanation outlines the impact of climate change on this important and remarkable act of worship.

Effects on Ihram (Dress)

For Hajj and Umrah, ihram tying is mandatory. When a pilgrim enters the hajj or Umrah he must wear a special dress called ihram. After tying ihram the pilgrim is forbidden from some permitted activities such as wearing sewed clothes, covering head, covering face or wearing gloves (Al-Mundhir, 14011).

IV. Impact of Bad Weather on Ihram

If someone violates any of the rules mentioned above, he must pay ransom which is called Fidyah. If he/she violates the rule he/she will have to slaughter a sheep, or feed six poor people, or fast for three days. When a person is in extreme need, they can break the Ihram rule and pay their fidya. For instance, if it's extremely cold outside, the Haji or Mutamir (a person who performs Umrah) cannot possibly cover his head, shaving his head would be harmful to him, or he needs to wear clothes, he can do these things as long as he pays a special fine and ransom.

V. Leaving Hajj Incomplete Due to Bad Weather

The Holy Quran states that a Muslim who wears an ihram for Hajj or Umrah is not permitted to undertake Hajj if terrible weather or climatic change prevents them from doing so, such as rain, floods, extremely cold temperatures, or other forms of severe weather. One can untie oneself from an Ihram (halal). A "Muhaser" is a person who is unable to perform the Hajj for a variety of reasons, including illness, fear, enemy attacks, getting lost, and other issues (Al-Sarkhasi, 4083).

Abandonment of Hajj Due to Bad Weather

Those who are Muslim, mentally sound, free, and capable of traveling—the ability to travel indicates that the route will be safe and secure—are required by Allah to complete the Hajj.

Badai Ul Sanai P.123, Vol:

Therefore, if the route is not safe due to an enemy or the pathway is not in good condition, for example, if someone is going by land, there are floods on the route, or there is such a heat that there is fear of death, or he/she is going by air but the weather is bad. So, in this case, the condition of ability disappears and the person is not obliged to perform Hajj on because he is not able to perform it.

RESULTS

The research's results said that climate change has occasionally had an impact on Shariah laws. As a result, Islamic Sharia is required to execute and apply the laws, which has made it easier, anytime a human soul experiences loss and pain as a result of these changes. For example, while it is Sunnah for us to pray in congregation, the Prophet, peace be upon him, commanded that prayers be offered at home during periods of excessive rain and dirt, extreme cold, or wind. It has been explained in an accurate manner in this article. Similar to this, people are allowed to skip out on fasting during extremely hot or cold temperatures and then resume it at a later time. In the same manner, zakat may also be given later in accordance with climate change so as not to harm the giver's person or property. In conclusion, Islamic Shariah is a religion for all time and Islam has never placed a human being under a sharia rule that they are unable to follow.

CONCLUSION

In conclusion, Islam is a comprehensive faith that was sent by God and is relevant in every situation up until the day of resurrection. Global concerns about climate change are relatively new, and efforts are being made to address them. It even had an impact on a few basic rules of Islam, though Islam offers wonderful solutions for them. Due to harmful weather or climate change, some Islamic orders, such as those on fasting, prayer, Zakat, and the Hajj, may be delayed. If most religious scholars agree, extreme or cold weather could impact these rules and cause them to change. For instance, it is highly advised to pray in congregation (Sunnatai Mo'akad), yet it is possible to pray at home if it is raining or the burial of a deceased body shall occur shortly, although severe weather could lead to a delay. It also applies to Zakat, which must be paid as soon as possible but could be postponed if severe weather endangers someone's life or their possessions. Furthermore, Hajj must be done under certain guidelines within a given time frame; nevertheless, if terrible weather prevents this, it is acceptable to follow its urgent guidance.

Recommendations

1. Everyone shall play a positive role to fight the air pollution.
2. Air pollution is an extremely dangerous factor, it even effects the worship activities. Therefore, everyone shall take preventive measure against it.
3. Everyone shall apply all Sharia principle wherever he/she lives and he/she not cause obstacle in others' worship activities.

REFERENCES

- Al Muqadasi ‘ Abdullah Bin Ahmad Bin Qadama Abu Mohammad (1405 AH), Al Mughni Fi Fiqah Al Imam Ahmad Bin Hanbal AlShibani, Beirut, Darul Fikar, P.2, Vol:2)
- Al Shahir Babin ‘ Taqiudin Mohammad bin Ahmad Al-Fatohi Al Hanbali Al Najar (972AH, Muntahul Eradat, Researcher: Abdullah Bin Abad Al Muhsin Al Turki, Publisher: Mosesatul Resealah, P.388, Vol:1)
- Albukhari, ‘Mohammad Bin Ismail Abu Abdullah (1422 AH) Sahihul Bukhari, Resarcher: Mohammad Zaire Nasir Al Nasir, Beirut, Darul Tawq, P.129, Vol.1)
- Al-Mawardi ‘ by the scholar Abu al-Hasan, Kitab al-Hawi al-Kabir al-Mawardi, publishing house: Dar al-Fikr, Beirut, vol. 2, p. 304.
- Al-Mundhir ‘ Al-Ijma’ by Imam Ibn, d. 318 AH, from the publications of the Presidency of Sharia Courts and Religious Affairs in the State of Qatar, ed. 1411 AH, p. 63.
- Al-Nasafi ‘ Imam Abi Al-Barakat Abdullah bin Ahmed bin Mahmoud, known as Hafiz al-Din, who died in the year 710 AH, The Clear Sea, Explanation of the Treasure of Minutes, published by Muhammad Ali Baydoun, Dar al-Kutub al-Ilmiyyah, Beirut - Lebanon, vol. 1, p. 267.
- Al-Naysaburi ‘ Muslim bin Al-Hajjaj Abu Al-Hussein Al-Qushayri, (deceased: 676 AH), Sahih Muslim, edited by: Muhammad Fouad Abdel-Baqi, Beirut, Dar Revival of Arab Heritage, vol. 2, p. 790.
- Al-Sarkhasi ‘ Muhammad bin Ahmad bin Abi Sahl Shams al-A’imam, (483AH). Al-Mabsut, Publisher: Lebanon, Dar Al-Marifah, Beirut, vol. 4, p. 107.
- Al-Shirbini ‘ Shams al-Din, Muhammad bin Ahmad al-Khatib al-Shafi’i (died: 977 AH), Mughni al-Muhtaj Il-Minhaj Il-Minhaj al-Minhaj, Author: Publisher: Dar al-Kutub al-Ilmiyyah, vol. 1, p. 474.
- Al-Zayla’i ‘ Fakhr al-Din Othman bin Ali al-Hanafī, Taybīn al-Faqīqā Sharh Kanz al-Daqaqīq, published by Dar al-Kutub al-Islami, Cairo, vol. 1, p. 133.
- Tabyen al-Haqaqiq, vol. 1, p. 133.

