

Fasting of one abandoning prayer

Shaykh Aboo `Abd-al-Mu`iz `Alee Ferkous al-Qoobee

Article taken and slightly adapted from: ferkous.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: Is the fasting of the one abandoning prayer valid?

Shaykh Aboo `Abd-al-Mu`iz `Alee Ferkous al-Qoobee (May Allaah the Most High preserve him): All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

There is no divergence among the scholars that the fasting of a person who abandons prayer, rejects and denies its obligation is invalid, because he is considered unanimously a disbeliever and he apostatises.

In addition, the acts of the disbelievers are vain, because the validity of the acts is dependent on faith, but – here – the person has not this faith; Allaah (*Mighty and Majestic is He*) says:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾

The meaning of the verse:

﴿And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust﴾

[Al-Furqaan (The Criterion): 23]

Allaah (*Mighty and Majestic is He*) also says:

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُحْسِبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾

The meaning of the verse:

﴿As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allaah with him, Who will pay him his due (Hell). And Allaah is Swift in taking account﴾

[An-Noor (The Light): 39]

Fasting of one abandoning prayer

He also said:

﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ
ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ﴾

The meaning of the verse:

﴿The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path)﴾

[Ibraahim (Abraham): 18]

As for he who abandons prayer intentionally, out of laziness and negligence, and who admits its obligation, the ruling regarding him is subject to the scholars' divergence:

Some deem him a disbeliever, due to the presence of religious texts that determine this. This is the opinion of Imaam Ahmad and others.

Some others do not judge him a disbeliever, because there are other proofs that prevent from anathematising him. This is the opinion of Maalik, Ash-Shaafi'ee, Aboo Haneefah and others.

Accordingly, the establishment of this matter depends on the ruling regarding the anathematisation of that person:

Those who anathematise the one abandoning prayer intentionally and out of laziness consider him to be among those who reject its obligation. Therefore, his fasting and all his actions are – as it is aforementioned – vain, due to the absence of faith, which is a condition on which his action and fasting depend.

As for those who do not anathematise him, they consider him a disobedient believer, but not an unbeliever. Therefore, his actions and fasting are valid thanks to the presence of faith, which is a required condition in actions and acts of worship.

The most preponderant opinion of the two said opinions is that one should make a detailed question: .i.e. the one who abandons prayer absolutely and dies on this state of persistence in abandoning it, is not then a believer, and his fasting and actions are not accepted. This is called "Absolute abandoning".

As for the one who performs prayers sometimes and abandons it some other times, he is negligent but not a disbeliever. He is rather a Muslim who is subjected to the will of Allaah and His threat, and his fasting is valid. This is called "Abandoning in general".

Fasting of one abandoning prayer

This is supported by the hadeeth where the Prophet (*May the peace and blessings of Allaah be upon him*) says: **“Five prayers are ordained by Allaah for His slaves. Whoever fulfils them properly without any shortcoming, he will have a pact with Allaah that He will admit him into paradise. Whoever does not do them, he will have no pact with Allaah, and if He wills He may punish him and if He wills He may forgive him”**¹.

It is also supported by the other hadeeth where the Prophet (*May the peace and blessings of Allaah be upon him*) says: **“The first thing about which the slave will be judged is his prayer, to see whether it is complete. If not, it will be checked whether he had accomplished supererogatory prayers. If he has supererogatory prayers, his obligatory prayers will be completed with the supererogatory ones”**². In fact, this expounding is one of the choices made by Shaykh Al-Islam Ibn Taymeeyah³ (*May Allaah have mercy on him*).

The perfect knowledge belongs to Allaah. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet (*May the peace and blessings of Allaah be upon him*), his Family, his Companions and Brothers till the Day of Resurrection.

Algiers, Dhu Al-Qa`da 16th, 1426

Corresponding to: December 18th, 2005

¹ Reported by Aboo Daawood, chapter of “Prayer of El-Witr” (hadeeth 1422), An-Nasaa'ee, chapter of “Prayer” (hadeeth 465) and Ahmed (hadeeth 23361) on the authority of `Ubaada Ibn As-Saamit (*May Allaah be pleased with him*). This hadeeth is authenticated by Al-Albaanee in “Saheeh At-Targheeb Wat-Tarheeb” (1/370) and in “Saheeh Al-Jaami” (hadeeth 3243).

² Reported by At-Tirmidhee, chapter of “Prayer” (hadeeth 415), An-Nasaa'ee, chapter of “Prayer” (hadeeth 469) and Ibn Maajah, chapter of “Establishing prayer and Sunnah” (hadeeth 1491) on the authority of Aboo Hurayrah (*May Allaah be pleased with him*). This hadeeth is authenticated by Al-Albaanee in “Saheeh Al-Jaami” (hadeeth 2020).

³ See “Majmoo` Al-Fataawaa” by Ibn Taymeeyah (7/614,615,616), (22/49).