

Summary of:

**Reminding the People of Islam and Purity About
Some of Winter-Related Admonitions and Rulings**

Summarized by:

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BISMILLAH AL-RAHMAN AL-RAHIM

(IN THE NAME OF ALLAH, THE ENTIRELY MERCIFUL AND THE ESPECIALLY MERCIFUL)

All praise is due to Allah, the Lord of the worlds. May Allah's blessings and peace be upon His Messenger, his family, and all his followers.

This work, titled *"Reminding the People of Islam and Purity About Some Winter-Related Admonitions and Rulings,"* is intended for a general reader. It aims to provide clarity on winter-related beliefs, rulings, issues, admonitions, and reflections—including those that often cause confusion and raise numerous questions.

Indeed, winter season conveys lessons in creed, admonitions and reflections, including the following:

1. The overwhelming and great power of Allah to create and act as He wills and change the condition of His creation from one state to another. Allah says: **{And your Lord creates what He wills and chooses}**^{28:68} and no one can overturn His decree, glorified and exalted be He.
2. Allah, glory be to Him, turns His creation within His blessings as He wills for them. He says: **{Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him]}**^{31:20}.
3. Allah did not create anything in vain or without wisdom. This is evident in the seasons of the year, including the cold winter, which holds wisdom and benefits for humans, animals, and inanimate objects.
Imam Ibn al-Qayyim (may Allah have mercy on him) said: "If time consisted of one season, the benefits of the other seasons would be lost. If it were always summer, the benefits of winter would be lost, and if it were always winter, the benefits of summer would be lost. The same applies to spring and autumn. In winter, heat sinks into the depths of the earth, mountains, and bodies, generating the materials necessary for fruits and other benefits. Moreover, the exterior cools, the air thickens, clouds, rain, snow, and hail form, which bring life to the earth and its inhabitants. The bodies of animals strengthen, their natural powers increase, and what was dissolved by the summer heat in their bodies is replenished."
4. Winter serves as a reminder for the servant to recognize their weakness and dependence on Allah. It highlights that one cannot endure the cold except through Allah's help and the blessings He has bestowed, such as clothing, heaters, blankets, and other comforts. This fosters a sense of fear and reverence for Allah. If one fears any of Allah's creation, they turn to Allah with awe and submission, knowing that He is the Creator of both fear and safety. Allah, glorified and exalted be He, says: **{So fear them not but fear Me if you are [indeed] believers}**^{3:175}.
5. Allah created the world for humankind to worship Him alone through all forms of worship, both in heart and action. He designed the seasons to sustain their health and strength, enabling them to fulfill their worship and daily needs. If the air were to remain constant, it would lead to the corruption of the world and everything in it, causing illnesses that would weaken people from fulfilling their duties to Allah. Thus, Allah alternates the seasons to bring diverse benefits. He calls upon people to reflect on His creation, increasing their faith and reverence for Him, as stated in His verses. Such reflection deepens their certainty in Allah's truth and their reliance upon Him. The severe heat and cold serve as reminders of Allah's might and a warning of the

afterlife's consequences. Blessed is those who worship Him alone and turn to Him, while woe befalls those who seek help from others besides their Creator. May Allah guide and protect us and grant us a good end.

6. Muslims should accept Allah's decrees, including the hardships of winter, with patience and contentment. Cursing the cold and the hardships it brings is prohibited, since it is part of Allah's will and creation, and He is the All-Wise and All-Knowing. In a hadith narrated by Abu Huraira, the Prophet ﷺ conveyed that Allah says: **"The son of Adam offends Me by cursing time, for I am time; in My hand are all things, and I alternate the night and the day"** (Agreed upon).
7. It serves as a reminder of Paradise, its bliss, the perfection of its pleasures, its countless blessings, and its complete freedom from hardships—such as the hardships of cold and heat, fears, afflictions, evils, dangers, every form of disturbance and pain. Allah Almighty says: **{Enter Paradise, [O People of the Elevations]. No fear will there be concerning you, nor will you grieve}**^{7:49} and **{[They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold}**^{76:13} and **{Indeed, it is [promised] for you not to be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the sun}**^{20:118-119} O Allah, make us among its inhabitants.

To ease winter hardships, Islamic rulings offer the following concessions and guidance:

1. It is important to make use of legitimate means to protect oneself from the cold, such as wearing appropriate clothing, using blankets, and heaters. Neglecting these means, despite having the ability to do so, and exposing oneself to harm, is a breach of the trust one has over their own body and life. The Messenger of Allah ﷺ said to Abdullah Ibn Amr Ibn al-As: **"Your body has a right over you, your eyes have a right over you, your wife has a right over you, and your guest has a right over you"** (Bukhari). And Allah says: **{O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful}**^{4:29}.
2. It is permissible to combine prayers—zuhr (or jumah) with asr, and maghrib with isha—using one adhan and two iqamas without shortening the prayers. If attending the masjid becomes too difficult due to the conditions, individuals may pray at home, including offering jumah as zuhr. Muezzins (those who call to prayer) should adjust the call by saying: "Whoever remains [at home], there is no blame upon him," or "Pray in your dwellings," instead of saying "Come to prayer." Alternatively, they can add this instruction at the end of the adhan while still saying: "Come to prayer." It is also permissible for individuals to combine prayers when facing hardship due to the cold.
3. It is permissible to perform tayammum (dry ablution) instead of wudu (minor-ablution) or ghushl (major-ablution) if warm water is inaccessible or poses a health risk due to exposure to cold air when wet. Tayammum involves a single strike on a clean surface, which is then used to wipe the face and hands. This surface can be a pure part of the earth or anything upon it, such as rocks or walls, and it does not require visible dust. For someone living in a region covered with ice or snow, the surface for tayammum can include the ice or snow itself.

Note: If someone can perform wudu during severe cold without any resulting harm, he should do so perfecting his wudu, as this practice holds virtue in Sunnah. It is narrated from Abu Huraira that the Messenger of Allah ﷺ said: **"Shall I not inform you of that by which Allah erases sin and elevates ranks?"** They said: 'Yes, O Messenger of Allah.' He said: **"Perfecting wudu during**

hardship, taking many steps to the masjids, and waiting for the prayer after the prayer, that is the fortification (of faith)." (Muslim). Al-Hafiz Ibn Rajab (may Allah have mercy on him) said:

"Perfecting wudu means completing it and ensuring that it reaches its prescribed places, like a garment that covers the whole body... There is no doubt that perfecting wudu in severe cold is challenging for the soul and uncomfortable, and anything that brings discomfort and pain is an expiation for sins, even if the person had no control over it, as in the case of illness and similar hardships, as indicated by many texts."

4. It is Sunnah to wipe over the footwears (such as shoes, socks) and head coverings (such as turban, woman's headscarf), provided they were worn in a state of purity. The time limit for wiping over footwears is one day and night (24 hours) for a resident, and three days and nights (72 hours) for a traveler. Travelers may extend wiping beyond 72 hours if needed. Wiping over head coverings is permitted, and there is no set time limit for it.
5. There is no blame, if Allah wills, in praying near a heater or fire to protect against severe cold, as this is a necessity, and there is no explicit prohibition against it. Al-Bukhari included a chapter in his Sahih titled: 'One who prays with a furnace or fire in front of him, intending to worship Allah.' Al-Zuhri narrated that Anas Ibn Malik said: The Prophet ﷺ said: "Hellfire was shown to me while I was praying."
6. Covering the mouth and nose during prayer is permissible if there is concern for cold-related harm or to prevent spreading illness, such as the flu, though this action is generally makrooh (disliked) in normal circumstances. The Prophet ﷺ said: "There should be neither harm nor causing of harm." Moreover, if someone has a contagious illness that could worsen or risk transmission by attending the masjid, they should pray at home until they recover, as the Prophet ﷺ advised, "A sick person should not be brought to a healthy person." The masjid community may courteously request them to refrain from attending, offering private advice or involving masjid authorities as needed. Once recovered, they are welcome to rejoin the congregation.

This is a summary of the rulings related to winter. The righteous predecessors loved this season, and it has been described as the "cold spoils" because believers take advantage of it by fasting during its short days and praying during its long nights. The Prophet ﷺ said: **"Fasting in the winter is the cold spoils."** Al-Hafiz Ibn Rajab (may Allah have mercy on him) said: "Winter is the springtime for the believer because he grazes in the fields of worship, roams in the meadows of obedience, and refreshes his heart in the gardens of easy deeds, just as animals graze in the lush pastures of spring and become healthy and strong. Similarly, the believer's faith flourishes in winter with the opportunities for worship that Allah facilitates. In winter, the believer can fast during the day without hardship, hunger, or thirst because the days are short and cold, so the fast is not difficult."

And Allah knows best. May Allah's peace and blessings be upon His Prophet Muhammad, his family, and companions.

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