

The Ease and Lack of Hardship in Islam

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Abstract: This academic article is written in regards to ease and the lack of hardship in Islam, which is comprised of five main subjects, a conclusion and references. The first subject states that Islam is based on ease and it is best suited to the nature of mankind. The second subject explains the pillars of ease and the third subject shows the ground and field of moderation and ease in Islam. The fourth relates to the principles of the Sharia Law in regards to ease and also the views of scholars. The final subject discusses the negative impact of avoiding ease which is then followed by the conclusion and references. The intention of this article is to educate people about the concept of ease in Islam.

Key Terms: Islam, Prophet, Ease, Hardship, Moderation, Religion, Extreme.

Preface:

Praise be to Allah and salutation and peace to the prophet Muhammad PBUH (peace be upon him) and his family and companions until the Day of Judgment.

Islam is the religion that Allah chose for the human beings from the time of Adam. Allah says: "Indeed, the religion in the sight of Allah is Islam," (AL Quran, Chapter 3, Verse 19) and says "And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers."(AL Quran, Chapter 3, Verse85)Allah made monotheism (oneness of Allah) the center of the religion and all the messengers were ordered to convey the same message to their nation. He says: "And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut. (AL Quran, Chapter 16, Verse 36)

The ruling of Islam was different from one messenger to another. The prophets before Muhammad PBUH were only limited to their own nations and territories. When they passed away their message did not last long, it became fabricated, concocted and altered by their disciples. Their nations started bringing rivals against Allah, committing sins and living a sinful life. This was until Allah sent his final revelation and final messenger with a worldwide message for human kind and Jinns; the message contained two new subjects, the first was 'mercy' and the second was 'worlds'. Allah says: "And We

have not sent you, [O Muhammad], except as a mercy to the worlds.”(AL Quran, Chapter 21, Verse 107) This universal religion that sent to all nations must have the quality of being applicable to any race and people according to their circumstances. Islam has a very simple rule of law, there are no such orders in it that a healthy man cannot do in the way Allah asked him to do. Allah will never put a burden too heavy on his worshipper that he cannot carry.

Allah says: “Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned.”(AL Quran, Chapter 2, Verse 286) When we compare Islam with the other religions, we can see simplicity and ease more prevalently in Islam. Other religions were a lot more burdensome and their followers were struggling. Allah mentions: “Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they, who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.” (AL Quran, Chapter 7, Verse 157). Allah takes burdens away from his slaves that they cannot carry, so that he or she does not struggle. This is a huge mercy and there is wisdom behind it. Every single order from Allah came with a huge benefit to mankind and their body, soul, children and wealth.

In Arabic the word of ‘Yuser’ means ease; the antonym of it is ‘Usors’ meaning hardship. ‘Yuser’ means, taking it easy in all affairs. (Al-Afreqy, 1993, vol. 5, p .295) The long term definition of Yuser is applying the ruling of sharia in a mild manner, the way it is mentioned in the Quran and the teachings of Prophet Muhammad PBUH. (Al-Ashqar, 1982, p. 70).

Problem: There is a lack of thorough research on the ease and moderation in Islam as proven by Islamic contexts; this absence has contributed to exist problems in Muslim society; Some Muslims, in particular the younger generation, believe that Islam is exhausting and difficult to practice. Due to this, I felt obliged to research the topic to fulfill my responsibilities.

Research Questions:

The main question:

What is the Islamic perspective on moderation and ease?

Sub Questions:

1. Are there hardship and extreme struggle in Islam?
2. What are the pillars of ease in Islamic Sharia?
3. What are the consequences of quitting ease and moderation?

Research Methodology: In this academic article which is a library discussion I will try my best to adhere to all the academic principles and will focus on, and refer to the main sources such as Qur'anic verses and the prophetic narrations; I will also rely on the researches done by the great Islamic scholars. In the case of any disagreements, I will further explain such cases by providing a critical

study, as well as extract ambiguous and similar cases from the texts. In case, I will provide my point of view and state my attitude.

Literature Review: If we look at the historical background of the topic, we find that in the Holy Qur'an there are many verses relating to the ease and simplicity in religion and the Prophet (peace be upon him) has also practiced ease and moderation as noted in Hadiths, furthermore, Islamic investigators have done researches on this subject and explained the concepts of ease and simplicity (in Islam) in various ways.

In the present era, scholars have had opinions on the topic. This research focuses on exact research and covers all the angles of the issue as will indicate the consequences of the removal of ease from the religion.

Purposes:

- 1 - Explaining how easy is Islam.
- 2 - No extreme struggle in Islam.
- 3 - Explaining the negative impacts of avoiding ease.

In this research, the following subjects are discussed:

I-Islam, the mild and easy religion:

In general, Islam is based on ease in belief, worship, rulings and moral principle. This is to coincide with the nature of human beings so that he or she can accept it from the depth of their hearts without any struggle, as Allah mentions in the Quran: "Allah intends for you ease and does not intend for you hardship"(AL Quran, Chapter 2, Verse 185) and Allah mentions again: "He has chosen you and has not placed upon you in the religion any difficulty"(AL Quran, Chapter 22, Verse 78). "Allah mentions again: "And Allah wants to lighten for you [your difficulties]; and mankind was created weak."(AL Quran, Chapter 4, Verse 28). Likewise, the teachings of Prophet Muhammad PBUH came to show the simplicity in belief, prayers, moral principles and every other aspect of the religion.

Abu Huraira (may Allah be pleased with him) reported: "The prophet PBUH said the religion of Islam is easy and whoever makes the religion rigorous will find that it will overpower him. Therefore, they should follow a middle ground (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allah) at morning and dusk and some part of night" (Al-Bukhary, 1982, vol. 1, p. 16). If we look at Prophet Muhammad's (PBUH) life, we come to know that all the teachings of Prophet Muhammad PBUH were based on ease. There is a lot of evidence to prove that but one example should be enough for a small essay. Prophet Muhammad PBUH said, "O people! Be aware of exaggeration in religious matter for those who came before you were doomed because of exaggeration in religious matters."(Al-Naisapory, 1990, vol. 1, p. 637)

II-Pillars of ease in Sharia Law:

II.1-'Rukhsa' means concession or convenience, in Sharia Law. It means changing a difficult matter into an easy one for excused people (Al- Shashi, p 249). Basically, Islam works around convenience in belief, worship, business, penalties and sanctions; it is a gift from Allah. Convenience or concession is one of the signs that Allah shows to his slave that he is always allowed to take the burden away from his or her shoulders that he cannot carry; it is recommendable or desirable (mustahab) for the slave of Allah to do that. The prophet of Allah said, "Allah loves that you accept His concession in the same way as He hates that you approach evil Deeds" (Al-Shaibani, 2000, vol. 10, p. 107).

- **Concession in journey:** Almighty Allah says: “[Fasting for] a limited number of days. So, whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. (AL Quran, Chapter. 2, Verse. 184)” When travelling long distance, four Rakaat prayer reduces to two Rakaat. As well as in the other schools of sharia, praying Duher and Aser together or Praying Maghreb and Isha together is permitted. Also, while travelling or ill, you are not required to fast and you must instead make up for it at a later date.
- **Tayamum:** Another example is when water is not close, doing Taymum on dust to get ready for the obligatory prayer. Allah says: “you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of Janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.” (AL Quran, Chapter 5, Verse 6)
- At the times of Haiz (Period 7 days or over) or Nefas (after birth to a child up to 40 days), no obligatory prayer, fasting, Tawaf (going 7 time around the house of Allah) or touching the Holy book of Quran is allowed for a woman as a concession. Basically, everything is permitted unless there is a revelation or narration that overrides it.

II.2-The important pillars of ease and concession is that everything is permissible unless there is proof from the Quran or teachings of Prophet Muhammad PBUH which restrict it. Allah made everything for human use and benefit, unless He limited some things and mentioned them through the revelations. Allah says: “And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed, in that are signs for a people who give thought?” (AL Quran, Chapter 45, Verse 13). No one has the authority to change permissible and lawful things to non-permissible and unlawful or vice versa, without clear proof and evidence from the Shariah of Allah. If someone intended to do so, he commits blasphemy and automatically turns away from Islam. Nations before Prophet Muhammad PBUH used to ask a lot of questions to their messengers regarding Halal (lawful) and Haram (unlawful), they went through severe hardships to keep their faith. Allah mentions: “O you, who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is forgiving and forbearing. A people asked such [questions] before you; then they became thereby disbelievers.”(AL Quran, Chapter 5, Verse 101-102)

II.3-Error, Mistake, Forgetting, Compulsion or Forcing: The religion of Islam coincides with the nature of humans, if someone commits an error or a mistake unintentionally, forgets to do an obligatory act, comes under compulsion or force, Allah does not hold humans responsible in those circumstances. Allah mentions: “Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which you laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”(AL Quran, Chapter 2, Verse 286). Force and compulsion takes away the free will of a human. Facing death or losing body organs or any kind of distraction that endangers humans, Shariah of Allah allows humans to take concession.

The story of Ammar bn Yasser. His mother and father were martyred before his eyes. He felt weak under heavy torture. The polytheistic group wanted Ammar to speak against the Messenger of Allah

PBUH. They wanted him at least to say that he had given up his belief and to state that Lat and Uzza idols were better than "the religion of Muhammad". Ammar did not lose his steadiness but there was no other way of being saved. He was either going to be killed or say what they wanted him to say. Ammar could not decide which one would be better for the elevation of Islam. To say what they wanted him to say was worse than death. He finally fulfilled their wish in order to rejoin the Messenger of Allah. He said with his tongue that he had given up his religion. The polytheists released him. Ammar did not say it in his heart, but he was still worried. His heart shivered. As soon as he was released, he rushed to the Messenger of Allah and said, "O Messenger of Allah! I have been destroyed; I have denied my belief." Then, he narrated to the Messenger of Allah what had happened. The Messenger of Allah asked him, "How is your heart?" He asked whether his heart approved what he had said. Ammar answered, "My heart is full of belief." The Messenger of Allah said, "Ammar is full of belief from head to toe. (Al-Naishpory, 1990, vol. 2, p. 389). If you are tortured like that again, it is permissible for you to do the same thing in order to get rid of them." Upon this statement of the Messenger of Allah, Ammar calmed down and felt relieved. A verse was sent down upon this incident that happened to Ammar. It was stated that a person who was forced to deny his belief though his heart was full of belief would not be held responsible. Thus, Ammar's belief was confirmed by the Quran.

II.4-Preventing extremism and aggression in the religion: In implementing the religion there is big help and justice for the human kind not torment or hardship. Anyone who applied the religion to himself with understanding and moderation he finds prosperity and peace in this world and here after. Anyone who applies the religion with extremism and violence and makes Halal (lawful) and turns it to haram he will be punished in this world and in the hereafter. Allah mentions: "We have not sent down to you the Qur'an that you be distressed." (AL Quran, Chapter 20, Verse 1-2) Ibn Masud (may Allah be pleased with him) reported: "The Prophet Muhammad PBUH said 'Ruined are those who insist on hardship in matters of faith,' he repeated this three times. Al- Abasy, 1997, vol. 1, p. 146). The acceptance of obedience does not relate to tiredness, aggression or violence as Allah does not like disobedience towards the revelations and teachings of Prophet Muhammad PBUH. If someone exhausts himself against the revelation and teaching of Prophet Muhammad PBUH his worships will not be accepted.

II.5-Repentance and seeking forgiveness: Repentance is one of the pillars of the curriculum of ease and moderation. Repentance is the cause that a believer still believes. Whenever a believer commits a sin, and then has a big burden of sins, seeks repentance, has hope in the mercy of Allah then becomes assured of the mercy of Allah will then become calm. Allah says: "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." (AL Quran, Chapter39, Verse53). Allah mentions: "Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (AL Quran, Chapter2, Verse 222). Anas bn Malik reports Prophet Muhammad PBUH said, "Every Son of Adam Is a Sinner (Commits Sin), and the Best of Sinners Are Those Who Repent (Constantly)." (Al-Termezy, 1975, vol. 4, p. 659)

III-Fields and grounds for the moderation and ease in Islam

III.1-In terms of belief:

The religion of Islam differs from any other religion. Islam orders the followers to believe in one God that has no father and no children and no rivals nor does He share His kingdom with any one. He can bring changes to anything in the sky and Earth, no one is worthy of worship but Him, there is no one in between Him and his slave. In Islamic belief everything is explained clearly, there is nothing that

someone could not understand. There is no confusion or complications that lead the follower in to difficulty, hardship or critical situations in Islamic belief, even an illiterate person can understand it. Confusion and complication gives an incorrect understanding and leads the follower astray. A confused person does not know God and he does not know how to get close to Him. A confused person may think that another person could be a link to God or worshipping a statue will make him close to God. Due to an incorrect understanding of faith, they commit wrong actions that have no rewards whatsoever. Allah mentions: “And we will regard what they have done of deeds and make them as dust dispersed”. (AL Quran, Chapter25, Verse 23).

III.2-Worship:

The fundamental of ease and moderation is seen more in worship than any other matters. All forms of worship are based on ease and moderation, for example, we point out some matters below:

➤ Taharah, cleanses.

The fundamental of cleanness is obvious in worship. A Muslim takes ablution (washes certain parts of the body) for five times prayer every day, and takes a shower after intercourse with his/her spouse, cleansing themselves of any kind of impurity or filth. If there is inflexibility, toughness and stubbornness in cleaning and washing, all the followers will face hardship and difficulty because cleanliness is the entrance to worship. Narrated Abu Umama Al-Bahili, Allah’s Messenger PBHU said, “Water cannot be rendered impure by anything except something which changes its smell, taste and color.”(Al-Shibani, 2000, vol.17, p. 193)

➤ Tayamum (seeking clean earth to wipe over your face and hands with)

If a follower cannot find water or he/she is sick and using water is harmful, Islamic law (sharia) allows him/her to do Tayamum. Allah mentions: “O you, who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of Janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.” (AL Quran, Chapter 5, Verse 6)

III.3-Deal

Give and take is the biggest factor in a follower’s life. It includes trading, craftsmanship, agriculture, education and principle etc. Most of the times people go against the Islamic law (Sharia) because property and wealth is tempting towards committing the sin and property/wealth has a profound effect on the human soul and behavior. There are a lot of narrations from Muhammad PBUH. Jaber may Allah be pleased with him reported, “The messenger Said, May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans.” Al-Bukhary, 1982, vol.3, p.57)

➤ Forbidding of Interest:

Allah SWT forbids interest because it is a wrongful use of a needy person. It can cause poverty, and whoredom and it places jealousy and enmity in people’s hearts. Instead, Allah SWT made lawful an interest free loan. Allah mentions: “Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.”(AL Quran, Chapter 2, Verse 276) And Allah mentions:, “and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with

Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.”(AL Quran, Chapter73, Verse 20)

➤ **Forbidding of Ihtekar (Hoarding):**

Islamic law (sharia) made the act of monopoly unlawful; it is when people need a produce or a food item and the trader is hiding the produce from people so the price is increased. Prophet Muhammad PBUH said, “No one hoards but a sinner.” (Al- Abasy, 1997, vol.2, p. 169)

III.3-Penalties and punishments:

Islamic laws are different from manmade laws. There are different penalties for different crimes/criminals, so that people can live in peace knowing their lives, properties and families are protected. For example, you can see the ease and moderation in the penalty of murder.

➤ **Punishment for Murder (Qatel)**

Killing someone without the legal right to is one of the biggest sins a follower can commit. Allah mentions: “And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason.”(AL Quran, Chapter 6, Verse 151).Therefore, Allah said killing one person is like killing all of humanity, and saving a life is like saving all of humanity. Allah mentions: “Because of that, we decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.” (AL Quran, Chapter 5, Verse 32) Prophet Muhammad PBUH says, “The destruction of this earthly life is less significant before Allah than killing a Muslim man (or woman). (Al-Twajjery, 1993, vol. 1, p. 103). Killing someone is worse and heinous crime, Allah made a penalty for killing someone is to be killed. Allah mentions: “And we ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.” (AL Quran, Chapter 5, Verse 45).The order of reprisal that is mentioned in the verse above was revealed to the children of Israel and the same laws applies to Muslims. Any laws that were revealed to the nations before the nation of Prophet Muhammad PBUH apply to the Muslims so long as it does not contradict Sharia law.

- No one is responsible for someone else’s crime, and the death penalty will be given only to the killer.
- The Islamic law gives right to the victim’s family to forgive the perpetrator or to give him the full penalty (Death), or he can ask for money obtained for the cost of life (Deyath) Prophet Muhammad PBUH says if a family is a victim of murder or an injury, they have the right to three options, 1, revenge 2, money obtained for the cost of life 3, to forgive. Likewise encouraging the family of the victim to forgive the perpetrator.
- Islam encourages the Muslim to forgiveness. Prophet Mohammad PBUH said: “No one forgives a man, (when he did) Allah increased his honor (comfort, strong moral belief and standards of behavior that makes people respect and trust you)”. (Al-Shibani, 2000, vol. 26, p. 297)

IV-The doctrines of Ease and moderation according to Islamic jurisprudence:

IV.1-Hardship begets facility. (Al-Sayouty, 1990, p.76)

Literally, ‘Al-Mashaqqah Tajlub Al-Taisir’ can be understood as the hardships and difficulties that could be the reason for the facility. Technically, it is defined as all laws that inflict trouble on a person

(whether on the person himself or on the person's possessions) will be relieved by the Shariah to the extent that it is within the person's ability. Allah mentions: "[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]." (AL Quran, Chapter 2, Verse 184)

IV.2-Necessity renders prohibited things permissible: (Al-Zarqa, 1993, vol.5, p. 131)

Allah mentions: "And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors." (AL Quran, Chapter 6, Verse 119). In extreme situations, prohibited things can be allowed as long as there are no other alternatives that can be chosen from. A needy person should not use the prohibited thing more than his or her needs; it's a sin according to sharia law. For instance, eating pork out of severe starvation; eating a lot and keeping some for later is a sin according to Islamic law, a little use of pork to get out of the situation and looking for other lawful alternative is moderation.

V- Bad effects of being away from ease and moderation:

V.1-Unbearable difficulty:

If we ignore the practicing of ease and moderation it causes unbearable difficulty. The Prophet PBUH has prohibited those kinds of actions that a person exceed the Islamic rule of law and the boundaries Allah made, and pushing the limits where it becomes a burden that one cannot carry.

V. 2- Increased hardships and difficulties:

If someone does not understand the concept of ease and moderation in Islam, according to how Allah and his messenger explained it, then when time goes by they will exaggerate the requirements of Islam. They will end up bringing hardships and difficulties to the practices of Islam while believing they are practicing correctly whilst everyone else is not adequate. The bounties and lawful things that Allah allowed such as marriage, earning property, having children, will be avoided by such an individual due to excessive practices. They will bring aspects into the religion that are not in fact there; all due to not understanding the concept of ease and moderation.

V.3-Bad effects on Islamic Call (invitation):

The human soul likes comfortable and easy things; it avoids difficulties and hardship. They love those people who do easy things and they get along well and they avoid extremists and their difficult faith. It's proven that the preacher of the faith must be loved and honored by the followers, it's very important to gather around him. He is loved so people would listen to what he says and he will deliver the message of faith like the messenger of Allah delivered it. If a preacher points out all the ease and moderation according to some ones capabilities and power (not over burdening him or her), they will most likely accept it and happily do it. On the other hand, if a preacher over burdens someone with difficult actions and hardships that Allah did not reveal, and he makes the lawful (Halal) become unlawful (Haram), no one will follow him and he will not accomplish what prophet Muhammad PBUH came to accomplish (spreading the religion according the revelation). Prophet Muhammad PBUH says on the authority of Aisha "Whenever Allah's apostle was given the choice of one the two matters, he would chose the easier of the two as long as it was not sinful to do so, but if it was sinful he would not approach it" (Al-Bukhary, 1982, vol. 4, p.189)

V. 4-Spreading falsehood in the matters of revelations and narrations.

If someone is far from the matter of ease and moderation, they spread lie and brings falsehood to the faith and relate them to Allah and his messenger.

Discussion:

Some people think that the orders and obligations (Ahkam) of Islam is hard/ difficult and over burdening but that is because they never learnt about Islam and they are ignorant. Quranic revelation and teachings of Prophet Muhammad PBUH show and reason that Islam is the religion of ease and moderation. There is nothing in the laws and orders of sharia that is harder than the capabilities of the ordinary human. In extra ordinary circumstances, (sickness, travelling, starvation or thirst) Allah gives a concession to the believer. Allah mentions: "Allah intends for you ease and does not intend for you hardship." (AL Quran, Chapter 2, Verse 185). Allah mentions: "and has not placed upon you in the religion any difficulty." (AL Quran, Chapter 22, Verse 78). Some people will bring hardship to all matters relating to religion; they think they are doing the right thing, worshipping the right way and that the people who do not follow them are wronged and deviating from the right path. Allah mentions: "Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful".(AL Quran, Chapter 7, Verse 157). Prophet Muhammad PBUH said: "Ruined are those who insist on hardship in matters of faith. He repeated this three times." (Al- Abasy, 1997, vol.1, p.146)

Conclusion:

1-The foundation of ease and moderation is proven in sharia law by the Quranic verses, authentic narrations and teachings of Prophet Muhammad PBUH and the companions. It is one of the legal objectives of sharia law only avoided by the ignorant.

2-This religion (Islam) is biased on ease and moderation in worships, business, punishments, penalties and all other aspects of life. Allah mentions: "And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you." (AL Quran, Chapter 2, Verse 143).

3-Not acknowledging from the concept of ease and moderation will negatively affect your current life and your here after. The immediate negative impact will be on your actions, principles and manners; it will take you away from the true teachings of Sharia. Ignorance can bring unfounded changes and open the door to polytheism, which will affect the new reverts to Islam severely.

4-In conclusion we should say that the curriculum of ease and moderation does not mean that it should breach the legal objectives of Shariah. It should not become an obstacle to the direct orders and laws of the religion as this concession is not valid for crimes or forbidden acts, it is only for lawful acts and orders. This fundamental does not mean that someone should abuse the leniency for personal gain and desire. The fundamentals of ease and moderation must be based on Quran and the teachings of Prophet Muhammad PBUH.

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