

# Ramadan: Tests, 2021

## Information for schools and colleges

This paper is relevant to leaders and staff in primary and secondary schools and tertiary colleges. It is also relevant to anyone involved in this year's grading process including GCSE, GCE, AS, A levels which, will be assessed by teacher assessed grades and internal and external quality assurance.

ASCL has worked with imams, Islamic scholars, experts, Muslim chaplains in the education sector and education leaders (see Section 10 for a list of endorsers of this paper) to produce this information for school and college leaders. It is designed to help initiate discussions with Muslim students and families on how best they can fulfil their Islamic obligations during Ramadan, including the obligation to perform well in their tests.

The intention of this paper is to provide information and practical advice for schools and colleges; neither the endorsers nor ASCL endorse any particular interpretation of Islamic law or practice. This paper may be used as a positive opportunity to engage with students, enabling them to make decisions for themselves.

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# 1 Overview and key points

There is a wide and diverse range of possible interpretations of Islamic law. Scholars differ in their opinions on what age Muslims become obliged to fast, how long they should fast for and legitimate exemptions. In this paper we have tried to present various positions from which young people and parents/carers can draw their practice, rather than one Islamic answer.

## Timings

In 2021, grades will be based on a teacher assessment, using a range of assessment evidence up until 18 June. School and college's assessment of students may therefore fall during Ramadan. Ramadan is expected to begin around 12 or 13 April, and the last day of Ramadan will be 11 or 12 May. This year, the *Eid al-Fitr* holiday will be observed on 12 or 13 May.

## Key Points

- No child under the age of puberty is obliged or expected to fast. Younger children may do a partial fast which should be in consultation with and under the supervision of parents, carers and schools.
- The combination of long days, potential for higher temperatures, and tests will put extra pressure on young Muslims, however they decide to observe Ramadan.
- Observing Ramadan may bring many benefits to individuals and communities, but also has the potential to cause the individual temporary hardship through hunger and lack of liquids during fasting hours which may impact on physical wellbeing and cognitive performance.
- Unless there are legitimate safeguarding concerns, schools and colleges should not dictate to children who are considered old enough, or their families, how they observe Ramadan which is a personal decision.
- Children and families should be informed of the flexibility Islamic Law offers to delay or exempt themselves from fasting and late-night prayers if they believe their performance in tests could be affected.
- Islam encourages critical reasoning and while individuals may seek advice from religious leaders, they have the right to make their own decision. It is intended that the information in this paper will be used as a positive opportunity for engagement with students to make these important decisions for themselves.
- Alongside any other relevant factors, young Muslims and families, particularly those sitting tests this summer, will need to balance their obligations as Muslims with the importance of tests for their future when deciding how to observe Ramadan this year. The pursuit of education is a religious and moral duty for Muslims of both genders.
- There was agreement from the imams, Islamic scholars, experts, chaplains and leaders we consulted that it is essential schools and colleges help support dialogue with Muslim students and families. Muslim students, their families, and schools and colleges should be aware that there is a wide and diverse range of opinions on how to observe Ramadan and from what age.

## Safeguarding

If there are concerns about a child or young person, schools and colleges have an overriding safeguarding duty and should apply judgement and common sense on a case-by-case basis.

If there are signs of dehydration or exhaustion, they must advise the young person to terminate the fast immediately by drinking some water. They can be reassured that in this situation, Islamic rulings allow them to break their fast and make it up later.

The imams, Islamic scholars, experts, chaplains and leaders we consulted said that there may be occasions when peers or others put pressure on children and young people to fast. Some young people may feel guilty even though they feel that it is not in their best interests to fast, while others may want to fast because they do not want to miss out on the rewards of Ramadan.

Schools should be aware of these possibilities and apply judgement to determine where safeguarding or wellbeing issues arise.

### Age at which fasting is obligated or recommended

Fasting is only obligatory under Islamic tradition when a child becomes an adult. However, jurists differ over when this is<sup>1</sup>. It is recommended for children to practise shorter and partial fasts in order to train them for the full fasting when they become adults.

Parents and carers should be made aware of the following points of view to facilitate their decision making:

- **The ‘biological maturity’ view:** children become adults when they reach physical or biological maturity, that is, puberty. According to this view, children are expected to fast at the age of 15, possibly earlier.
- **The ‘intellectual maturity’ view:** children become adults upon attaining intellectual maturity in addition to biological maturity. According to this view, the expectation to fast will occur at some point between the ages of 16 to 19. Fasting, including partial fasting, is only recommended before this.

While children in primary schools are considered too young to observe the full fast they may wish to practise a partial fast which should be done under the supervision of their family or carers outside school hours (see Section 5).

### Should schools ask children and young people if they are fasting?

In case of any safeguarding, health or wellbeing concerns and to support students, we recommend both primary and secondary schools ask parents and carers to inform them if their child will be fasting.

Positive dialogue and relationships between staff and student are key here. For primary schools, no child under the age of puberty is obliged or expected to fast. Many young children may do a partial fast which is best done under parental supervision after school hours. For secondary schools and colleges, a sensitive approach is required, and schools should be cautious about asking students whether they are fasting. Girls do not fast while they are on their period. If a child presents with a health problem, it is appropriate to ask.

## 2 Ramadan: 2021

Ramadan has a 33-year cycle and shifts backwards by approximately 11 days every year as determined by the lunar cycle. In 2021, Ramadan observance is expected to begin on 12 or 13 April. This year, the *Eid al-Fitr* holiday will be observed on 11 or 12 May (see Appendix 2).

Ramadan is the ninth month in the Islamic calendar. It is a 29 to 30-day period of prayer, fasting, self-control, charity-giving and goodwill to others. Ramadan is a time of self-reflection, increased religious devotion and self-control over the need to eat and drink during daylight hours. Fasting during Ramadan (which includes drinking no water), is one of the Five Pillars (fundamental religious duties) of Islam. Those fasting are recommended to have one meal (*suhur*) just before sunrise and an evening meal (*iftar*) after sunset during Ramadan. Muslims are encouraged to think of cleansing the whole self through prayer and reflection throughout the day which can have a positive impact on individuals, familial and wider social relations.

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1 Wahbah al-Zuhayli, *Al-Fiqh al-Islami wa Adillatuhu* [Islamic Jurisprudence and Its Evidential Bases]

Ramadan is observed by Muslims across the world. Observing Ramadan has the potential to offer individuals many benefits as well as the potential to cause temporary physical hardship during the day. Each person will be affected in different ways, to different degrees and at different times in their lives. Some of the possible benefits include:

- feeling closer to God
- learning to exercise greater self-control
- establishing a healthier lifestyle and better habits
- greater feelings of peace, tranquillity and self-satisfaction spiritually
- the opportunity to establish better relationships with self and others

Ramadan also offers an opportunity to strengthen family and community ties through congregational prayer and celebration. Alongside these possible benefits, observing the fast and late-night prayers may also create less desirable consequences for some, such as tiredness, low energy, dehydration, reduced focus, memory or concentration. This is of particular concern in the next few years when Ramadan falls in the summer in the UK, and for Muslim students who are scheduled to sit tests during Ramadan.

In 2020, Ramadan coincides with the UK exam season and will have one of the longer average fasting hours in the northern hemisphere during the 33-year cycle (2016 being the longest). 2016 was the first time Ramadan occurred at the same time as tests in the UK since the 1980s and will continue until 2021.

### **Eid al-Fitr 2021**

*Eid al-Fitr* is the one of the most important festivals in the Islamic calendar and was started by the Prophet Muhammad himself. It is also known as ‘The Feast of Breaking the Fast’ and is celebrated by Muslims to mark the end of Ramadan. This year, the *Eid al-Fitr* holiday will be observed on 12 or 13 May. School and college leaders should make sure their staff are aware of the importance of this day and the fact that Muslim children and their families will be attending festivities.

Young Muslims and their families, particularly those sitting tests in the form of internal assessments this summer, will need to consider the impact on their studies and the importance of tests for their future, as well as any other relevant factors (such as health considerations), when deciding how they will observe Ramadan this year. There is no doubt that Ramadan falling during the exam season will put extra pressure on young Muslims, whatever decision they make, especially with the length of the fast as the days are longer. They should be made aware that there is a wide and diverse range of opinions on how to observe Ramadan and from what age, which give the necessary allowances for them to perform to the best of their ability in tests.

## **3 Tests, 2021**

In 2021, students’ grades in GCSE, AS and A level and many vocational and technical qualifications will be determined by a holistic ‘teacher assessed grade’, which will be internally and externally quality assured.

Exam boards have provided optional ‘additional assessments’ that schools and colleges can use. These assessments, as well as teacher-written assessments, may be done under exam conditions, including during the weeks of Ramadan. This will vary from school to school, and may be set out in a school’s mandatory Centre Policy. The tests regulator Ofqual, and the Joint Council for Qualifications (JCQ) are clear that, where possible, schools and colleges should use the same assessments for all students.

For primary, *all* statutory Key Stage 1 and Key Stage 2 tests and teacher assessments planned for summer 2021, including the Key Stage 2 tests in reading and mathematics and the Key Stage 1 Phonics check, will not take place.

School and college leaders should reflect carefully on the approach to internal assessments to be adopted in their settings and consider the suggestions raised in Section 8 to help ease the pressure on Muslim students who are fasting.

## 4 Diversity within Islamic law and ethics (Shari'ah)

The Islamic scholars who have endorsed this paper made it clear that a key feature of Islam is the diversity of possible interpretations of Islamic law. Islam, like most major religions, has a pluralist tradition and is composed of a wide range of interpretations. This plurality is considered a strength and Muslim traditions evolve and can respond as new issues that emerge. Reasoning is encouraged and this has allowed different schools of Islamic law to flourish. Islam encourages all Muslims to engage in critical reasoning and to turn to local imams and scholars for further guidance.

Achieving what is good and protecting from what is harmful is an ultimate underpinning philosophy of Islamic law. While there are key principles on which most Muslims agree, such as the importance of fasting (*sawm*) and prayers (*Salah*), details vary from one school of law to another.

This means that when there are competing views, an individual is at liberty to decide what is best for themselves and their family.

An example of diversity in interpretation can be found in the geographical distances that entitle the traveller to break their fast during Ramadan. Different Islamic schools base their interpretation on different evidence which may include words of the prophet Muhammad (*hadith*) or verses of the Qur'an (themselves open to interpretation as they may have more than one meaning in the Arabic language; meaning is also dependent

on the context in which it is used). To decide which meaning is intended in the evidence, scholars use different methods to reach their own independent reasoning (*ijtihad*).

## 5 Devotion, fasting and health during Ramadan

### Devotion and prayers

Sleep deprivation may be a concern for children and young people during Ramadan, even for those under the age of puberty or who, for any other reason, are not fasting because they may still be celebrating with their families.

Muslims are encouraged to recite as much of the Qur'an as possible, especially during Ramadan. Many Muslims listen to recitations of the entire Qur'an being in special prayers known as tarawih which are held in mosques and finish late at night. Many families invite family and friends to share the evening meal to break the fast (*iftar*). It is important for schools to be aware of this social aspect of Ramadan which may also lead to late nights for children of all ages.

The last third of Ramadan is considered to be an especially holy period because this is when the first verses of the Qur'an were revealed to the Prophet. Some Muslims like to observe *I'tikaf* in the mosque during the last ten nights of Ramadan. *I'tikaf* is similar to a retreat in the mosque where the person leaves behind all worldly matters and devotes all their time to praying, studying and engaging in worship. A special night, *Laylat al-Qadr* (Night of Power) when many stay up all night in worship and prayer, is believed to fall on the 27th night of Ramadan but could be on any odd night of the month.

Students who have important tests are advised not to spend all night praying to avoid tiredness. Students will not be able to perform the full *I'tikaf* due to attending school, shorter *I'tikaf* is encouraged and may occur on a weekend so as not to interfere with school and tests.

Children and their parents or carers should be informed that extra devotions in Ramadan are voluntary; whereas for a child or young person to perform well in tests given their consequences, is obligatory

## Fasting and health

### Length of fast

According to the Qur'an, traditional Islamic fasting timing is dawn to sunset, which averages out at just under 14 hours all over the earth as Ramadan cycles through the entire year in a 33-year cycle (although a few authorities allow sunrise to sunset, averaging 12 hours all over the earth). Most mosques in the UK begin fasting one to two hours before sunrise since dawn cannot be ascertained easily. Problems may arise when Ramadan falls in summer in high latitudes areas such as the UK (defined by Shaykh Mustafa al-Zarqa as over 45 degrees latitude<sup>2</sup>), because in summer, dawn to sunset fasting reaches 18-21 hours<sup>3</sup>. Islamic jurists differ on timing of fasting hours; the majority say dawn to sunset but there is a minority of jurists who limit the fasting timings to a maximum of 12-16 hours, wherever one is in the world.

### Possible solutions: Fixed-length fasting

The Al-Mahdi Institute (Birmingham, UK) hosted a scholarly workshop in 2013 entitled The Practice of Fasting (Sawm) In the Modern World. Scholars at the workshop agreed that Muslims residing at high latitudes of the world should fast a 'normal' day's length. As for what constitutes a 'normal' day, the opinions of the scholars ranged from 14 hours to 16.5 hours<sup>4</sup>.

### Following the timings of Mecca/Makkah and Medina/Madinah

A number of classical jurists have argued that in extreme latitudes, people could follow the approximate timings of Mecca/Makkah or Medina/Madinah, where the dawn-to-sunset fasting hours vary between 12 and 16 hours over the year. This ruling has been revived since the 20th century and endorsed by various jurists.

The imams, Islamic scholars, experts, chaplains and leaders we consulted were agreed that there is a pressing need for UK-based religious authorities to collectively discuss this issue and recommend solutions for Muslim communities. In the absence of such guidance, ASCL has consulted as far as possible, putting the welfare and education of UK schoolchildren first.

## Fasting and health

Health advice from government says: "*Fasting during Ramadan can be good for your health if it's done correctly. When the body is starved of food, it starts to burn fat so that it can make energy. This can lead to weight loss. However, if you fast for too long your body will eventually start breaking down muscle protein for energy, which is unhealthy.*"<sup>5</sup>

Muslim scholars agree that if there is danger to an individual's health, it is permitted for them to break their fast, and they should do so immediately.

Schools and colleges also have a safeguarding responsibility to the children and young people in their care and

2 Includes Northern Europe and most of Western Europe. Major exceptions; Spain, Southern France, Italy, Greece

3 Note: "Dawn" and its astronomical reverse, "white twilight," are calculated variously using 12, 15 or 18 degrees of the sun's depression below the horizons. During the summer, and depending on the latitude (how northerly you are) in the UK, the distinction between "white twilight" and "dawn" disappears, so that even beginning the fast at 2am or 1am (midnight BST) is a matter of jurisprudential judgment (ijtihad).

4 For more information, see <http://almahdi.edu/the-practice-of-fasting-sawm-in-the-modern-world>

5 <https://www.gov.uk/government/news/healthy-fasting-during-ramadan>

will need to keep a close eye on students who may be fasting. If a student seems unwell or an adverse incident occurs, for example a student faints or collapses, the situation should be dealt with in the usual way through providing appropriate medical assistance, including the administering of medicines or giving water to drink.

Few scientific studies have addressed the general health implications of fasting (positive or negative), especially long-period fasts, in any systematic way. Limited studies are indicative of possible negative health effects of long-period fasting, especially for certain groups of people, including students taking long tests.

Nursing Times<sup>6</sup> published frequently asked health questions about fasting during Ramadan with answers from medical experts, Islamic scholars and researchers, and originally published by NHS Choices. This warns about the need to drink enough water before fasting to avoid dehydration and that poor hydration can be made worse by weather conditions and everyday activities. The guide says *“If you produce very little or no urine, feel disoriented and confused, or faint due to dehydration, you must stop fasting and have a drink of water or other fluid. Islam doesn’t require you to harm yourself in fulfilling the fast.”*

## 6 The importance of education in Islamic law

The pursuit of education is a religious and moral duty for all Muslim students of both genders. There are many references in the Qur’an and the *hadith* which urge believers to gain knowledge. For example, “Seeking knowledge is compulsory for every Muslim, man and woman.” (*hadith*). A favourite supplication of the Prophet was, “O Lord, increase me in knowledge.” (Qur’an 20:114)

Al-Bukhari attributes a tradition to the Prophet which says that the disappearance of knowledge and the absence of scholars from society would spell the demise of civilisation. For Muslims, the ultimate goal is to seek God through knowledge, including learning how to deal effectively and knowledgeably with this world. Muslim students, like all students, will want to do as well as they possibly can in their tests.

Due to the importance of tests for further education and career prospects, young people sitting tests will need to seriously and thoughtfully take their future and their studies into account, alongside their previous experiences of Ramadan when deciding how they will observe Ramadan this year. Young people should be made aware that Islam does not require them to put their futures in jeopardy.

## 7 Ramadan, performance and exemptions

Fasting and staying up late for prayers may affect memory, focus, concentration and academic performance. There is a lot of clear research about the effects of hydration, dehydration and nutrition on performance but there is a paucity of research specific to students observing Ramadan.

Anecdotally, some Muslim pupils say that fasting enhances their performance, particularly if they have been used to it for some years. There is huge enthusiasm for fasting and some young people, who have made a positive decision to fast, say they feel energised during Ramadan.

Sleep deprivation should also be considered and may be the biggest factor affecting performance for children and young people including those who are both fasting and observing prayers at night, as well as those too young to fast but who are celebrating with their families.

## ‘Hardship’ exemptions

Students revising for and taking any tests during this period may be exempt from fasting according to some scholars.

Scholars are unanimous on the exemption for:

- those who are ill or on long-term medication
- those who are travelling long distances
- girls who are on their period
- those with mental disabilities
- the old or weak
- breastfeeding or pregnant women

Hardship is an established principle allowing people to defer or skip fasting. Illness and travelling (that cause hardship) are explicitly mentioned in the Qur’an (2:184) as reasons to break the fast and make it up later.

Specific examples are widely discussed in the *tafsir* and *fiqh* literature (Qur’an-exegesis and jurisprudence).

### Do students taking GCSEs and A levels, fall into the category of ‘hardship’?

Some Muslim jurists allow students who are experiencing hardship to break their fast during Ramadan (and make up the days later), if it affects their ability to revise and study. The Islamic scholars, experts, chaplains and leaders we consulted thought that sitting important tests can be an exemption from fasting when a student fears that fasting will affect his or her performance adversely.

## 8 Practical advice for schools and colleges during fasting

- Inform pupils of the allowances Islam gives for them to break the fast and make it up later if they feel fasting will in any way jeopardise their performance.
- Fasting pupils will not be in the canteen and will have plenty of spare time to pass during the lunch hour. It would be desirable to provide them with a supervised, quiet space to rest.
- Running revision lessons in cooler classrooms during hot weather will benefit all candidates.
- Discuss with students whether they would prefer revision lessons to be in the morning or afternoon<sup>7</sup>.
- Those on free school meals are still entitled to a meal. Schools should consider putting a lunch box together for students to take home.
- Any students not fasting, particularly girls on their period, should be provided with a space or area to eat where they feel comfortable.
- Fasting students are able to take part in physical activities but may need to reduce their level of activity. Schools may wish to plan alternative, less strenuous activities during PE or grant exemptions for some fasting pupils and should apply judgement and common sense on a case-by-case basis.
- Show sensitivity regarding timings when arranging official celebrations for graduation or the end of tests.
- School and college leaders will also want to consider the possible impact fasting and late-night prayers

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<sup>7</sup> As morning and afternoon exam starting times are unlikely to be flexible to change, centres should consider what is the most appropriate scheduling of revision lessons for their students, for example a later start may be preferable as it allows pupils to sleep longer after late night prayers and the morning meal

during Ramadan may have on Muslim children when setting dates for other activities, such as sports days, trips and celebrations.

## Test rooms and halls

Some schools and colleges may choose to conduct assessments under normal exam conditions as part of their grading process, which will be set out in the Centre Policy. The following advice applies to both assessments done under these conditions, and assessments done in classrooms

- Invigilators are advised to refrain from suggesting to students to have a 'tiny sip of water' for those fasting. This is not allowed unless there is concern that they may be suffering from dehydration.
- Good test room management during hot weather will benefit all candidates; ensure that exam rooms are shaded, ensure fans and sufficient bottles of water are available. If possible, provide an outside shaded area and/or a cool, quiet room for students to use between tests.
- If a student taking an exam is showing any signs that they may be dehydrated, such as a headache or drowsiness, they should be advised to terminate the fast immediately by drinking some water. They can be reassured that in this situation Islamic rulings allow them to break and make it up later.
- Invigilators should keep a close eye on all students to help avoid disruption to other students not involved in this activity.
- Provide a room(s), where appropriate, for prayers near exam locations.
- The above advice continues to be applicable for 2021.

## 9 Further information

DfE, Keeping Children Safe in Education

<https://www.gov.uk/government/publications/keeping-children-safe-in-education--2>

DfE, Key Stage 1 and Key Stage 2 test dates (updated 9 January 2020)

<https://www.gov.uk/guidance/key-stage-1-and-key-stage-2-test-dates#academic-year-1>

Joint Council for Qualifications (JCQ), Access Arrangements and Reasonable Adjustments 2019-2020

<http://www.jcq.org.uk/exams-office/access-arrangements-and-special-consideration/regulations-and-guidance>

## 10 List of endorsers

The imams, Islamic scholars, experts, Muslim chaplains in the education sector and leaders listed below agree that school and college leaders, teachers, Muslim children, young people and their parents or carers need

the information contained in this information paper to enable them to make informed decisions about how to fulfil their Islamic obligations by observing Ramadan and doing as well as they possibly can in their public tests.

It should be noted that there was diversity of opinion within the group, particularly in respect of the legitimacy of shorter fasting hours. Their endorsement here does not mean that they are aligned with every part of this paper.

**Mufti Abu Layth al-Maliki**, Birmingham

**Dr Shaykh Salah al-Ansari**, Heythrop College

**Imam Mohammad Asad**, Association of Muslim Supplementary Schools

**Qari Muhammad Asim MBE**, Senior Imam, Makkah Masjid (mosque), Chair, Mosques and Imams National Advisory Board, Senior Editor, Imams Online

**Kalsoom Bashir**, Muslim Chaplain at Bristol University

**Dr Hashim Bata**, Research Fellow and Member of Al Mahdi Institute Education and Research Board

**Abdul Chohan**, Founder The Olive Tree School, UK

**Ashfaque Chowdhury**, Chair, The Association of Muslim Schools

**Imam Irfan Chishti MBE**, Manchester Central Mosque

**Maurice Irfan Coles**, CEO, The CoED Foundation, former director of Islam and Citizenship Education Project

**Mrs Shaimaa Elmetwally**, Chaplain, Leicester College and Founder, Livearabic Supplementary School, Leicester

**Sajid Gulzar**, Executive Headteacher and CEO, Prince Albert Community Trust (PACT)

**Rabiha Hannan**, Co-Founder of New Horizons in British Islam

**Kamal Hanif OBE**, Executive Principal, Waverley School, Birmingham

**Andrew Harland**, Kiteuk Education and Exams Consultancy in association with Ability 2 Access (Formerly Chief Executive and Founder International Examinations Officers' Association)

**Khola Hasan**, Scholar Islamic Sharia Council and Imams Online

**Sheikh Dr Usama Hasan**, Imam and Astronomer, Quilliam Foundation

**(Imam Sheikh) Mohammad Ismail**, The Muslim Chaplain and Member of SIIBS, The University of Sheffield and Lead Imam of Birmingham Central Mosque and Senior Member of Board of British Muslim Scholars

**Shabnam Khan**, Executive Director, Education and Support Services VIP Minds

**Rabia Mirza**, Director of Media, Engagement and Lobbying, British Muslims for Secular Democracy

**Imam Muhammad Sarfraz Madni**, Assistant Headteacher and Director of Islamic Ethos, Al-Hijrah School Birmingham

**Shaykh Ibrahim Mogra**, imam, University of Leicester World Faiths Advisory Group member, Assistant Secretary General of The Muslim Council of Britain

**Dr Farid Panjwani**, Associate Professor in Religious Education UCL Institute of Education and Director, CREME (Centre for Research and Evaluation in Muslim Education)

**Asgar Halim Rajput**, Association of Muslim Chaplains in Education (AMCed) Dr Mohammad Shahid Raza OBE, Head Imam of Leicester Central Mosque Mawlana Sayyid Ali Raza Rizvi, Head of Ahlul Bayt Islamic Centre, London

**Sir Iqbal Sacranie**, Al-Risalah Education Trust, former Secretary General of the Muslim Council of Britain

**Mohammad Imran Sulaman Al-Azhari**, Chaplain, Leicester College and Auditor, Halal Certification Europe

**Dr Matthew L N Wilkinson**, Senior Research Fellow in Contemporary Islam, SOAS, University of London; Principal Investigator, 'Understanding Conversion to Islam in Prison'

**Rukhsana Yaqoob**, Former President of the Muslim Teachers' Association

**Anna Cole**, chair and author, Education Inclusion Consultant and former ASCL Parliamentary and Inclusion Specialist (annacole.consulting@gmail.com)

# 11 Appendices

## Appendix 1

Some relevant key Islamic principles

### **The primacy of mercy, compassion, justice, goodness and public welfare**

*“The Law is all about wisdom and achieving people’s welfare in this life and the afterlife. It is all about justice, mercy, wisdom, and good. Thus, any ruling that replaces justice with injustice, mercy with its opposite, common good with mischief, or wisdom with nonsense, is a ruling that does not belong to the Law, even if it is claimed to be so according to some interpretation.” Imam Ibn al-Qayyim of Damascus, 14th century CE, in I’lam al-Muwaqqi’in.*

### **The obligation of ease (taysir) in the presence of hardship (mashaqqa)**

*“God wishes ease for you, not hardship” (2:185), a Qur’anic verse in the context of concessions related to the Ramadan fast.*

### **The prohibition of harm (darar), including anything that corrupts the health of people, mental or physical, and their financial, social and spiritual welfare**

For example, the Al-Azhar Fatwa Council (2010) stated that fasting for more than 18 hours constitutes harm and cannot be supported by Islamic law.

**The ‘blocking of means’ (sadd al-dharai’): taking steps to prevent harm, whether individual or social**

**The ‘opening of means’ (fath al-dharai’): taking steps to facilitate goodness, whether individual or social**

**Promoting public welfare (jalb al-masalih) and preventing public harm (dar’ al-mafasid)**

**The assessment of harm and benefits according to their level: harms and benefits should be weighed against each other, these will always lie on a spectrum.**

## Appendix 2: ASTRONOMICAL DATA

by Imam Dr Usama Hasan, Fellow of the Royal Astronomical Society

### Ramadan and Eid Dates 2020-2025 (approx)

Based on Crescent Moon Visibility data for London from HMNAO's Websurf 2.0 website

(Moon Visibility is estimated on a scale of A-F. The following dates are based on the approximation that A-C represent a visible crescent moon; D-F represent an invisible moon.)

YEAR	Beginning of Ramadan (+/- 1 day)	Eid al-Fitr (+/- 2 days)
2021	14 April	14 May
2022	03 April	02 May
2023	23 March	22 April
2024	12 March	10 April
2025	02 March	31 March

Eid al-Adha will fall around 19 July - 23 July 2021 in the UK.

A Ramadan Timetable for 2021 is available on the **Islamic Relief website** and it includes timings for many of the main cities within the UK.

It might be useful for the schools to have the ability to look up these data for their own specific location, particularly in terms of twilight times. The HMNAO data portal has onward links to both Websurf 2.0 and Crescent Moon Watch. Crescent Moon Watch provides graphical depictions of the new crescent moon visibility predictions and a more detailed explanation of the categories than have been provided above.

The HMNAO data portal is: <http://astro.ukho.gov.uk/> - please note that there is no www. prefixing this resource address.

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<http://astro.ukho.gov.uk/>



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