

# Important Fataawa on Issues Concerning Fasting

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**Source:** Fataawa Muhimma fi Masaa'il Tata'allaq as-Siyaam

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**Does the *Haraam* (forbidden) speech, like backbiting and vulgar speech, invalidate the fast?**

**Answer:** From an authentic narration of the Prophet ﷺ:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، وَالْجَهْلَ، فَلَيْسَ اللَّهُ حَاجَةً فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ

“Whoever does not give up forged speech and evil actions, Allaah is not in need of his leaving his food and drink (i.e. Allaah will not accept his fasting.)”

The forbidden and vulgar speech is from the speech of falsehood and ignorance, and it is forbidden outside of Ramadhaan and its prohibition is clearly proven during *Ramadhaan*. This *Hadeeth* contains a severe warning of these repugnant actions. However, the correct opinion is that it does not invalidate the fast but it decreases its reward. It is upon every Muslim to guard his fasting, subdue his soul, and take control of it by its reins until it surrenders to the fasting.

**Eminent Shaykh, we hope for clarification about some of the preferred etiquettes of fasting so that we can benefit from it. May Allaah reward you with good.**

**Answer:** From the preferred etiquettes of fasting is delaying the *Suhoor* (pre-dawn meal) where one finishes (it) close to the appearance of *Fajr*. Secondly, is to hurry in breaking the fast. From the Sunnah is to increase in the remembrance of Allaah and to make *Tasbeeh* (to say *Subhan Allaah*), and to make *Tahleel* (to say *Laa Ilaaha Illa Allaah*), and to make *Tahmeed* (to say *Alhamdu li-llaah*), and to recite the Qur’aan, and to do good deeds, and the greatest of them is the *Salaatut-Taraweeh* and safeguarding it.

**How many juz of the Qur’aan can a Muslim read in a day during Ramadhaan?**

**Answer:** Read as much as what is easy for you but with the contemplation and comprehension of its meaning. As is in the saying of the Prophet ﷺ:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ  
أَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ

“Whoever reads a letter from the book of Allaah, for him is a good deed and a good deed up to 10 times that good deed. And I do not say that alif-lamm-meem is a letter, but alif is a letter, lamm is a letter, and meem is a letter.”<sup>1</sup>

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<sup>1</sup> Sunan of Tirmidhee

## What is the ruling concerning the use of the siwaak (tooth stick) during Ramadhan?

**Answer:** Using it (as-Siwaak) is permissible during the whole of Ramadhan, during the day and the night; before the sunset and after the sunset. Because of the *Hadeeth* of Ibn Rabee'ah رضي الله عنه:

رَأَيْتُ النَّبِيَّ يَسْتَاكُ وَهُوَ صَائِمٌ مَا لَا أَحْصِي أَوْ أَعُدُّ

“I saw the Prophet cleaning his teeth with Siwaak while he was fasting so many times as I cannot count.”<sup>2</sup>

## Is it required of me to make intention on each day from the days of the month of Ramadhan or is it sufficient to make intention from the first of the month?

**Answer:** The intention of the Muslim from the first of the month of Ramadhan is his intention to fast the whole month. What does not apply to it is what necessitates the breaking of the fast, from travel or an illness or anything like this. Otherwise, the principle is that the intention of the Muslim from the first of the month is his intention to fast the whole month. For this, he is prepared in his heart in every night of Ramadhan, ready for his *Suhoor* and for his *Iftaar* without a doubt about it.

## What is the ruling on the person who denies the obligation of Zakaah?

**Answer:** Whoever denies the obligation of *Zakaah*, then he is a disbeliever. This is because the obligation (of *Zakaah*) has been established in the Book and the Sunnah and by the consensus (of the scholars). The Most High said:

﴿ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴾

“Those who give not the *Zakaah* and they are disbelievers in the Hereafter.”

[Sooratul-Fussilat 41:7]

It has come that *Zakaah* is connected to *Salaah*. So one of them does not rectify except with the other. There are many ayaat and ahadeeth (concerning this). As for the one who is complacent about giving it out, then he is a *Faasiq* (sinner). The ruler should educate him and take it from him by force. We ask Allaah for guidance for all.

## What is the ruling on the woman using Kohl<sup>3</sup> and other cosmetic tools during the daytime in Ramadhan?

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<sup>2</sup> Saheeh Bukhaaree

**Answer:** There is nothing preventing that.

### **Why was it named “Salaatut-Taraweeh” and what is the basis for it?**

**Answer:** It is named because of this saying: “Because they relax (*Yartahoon*) after every two *Rak’ah* from the long (periods of) standing (during prayer).”

Its basis is the action of the Prophet ﷺ where he prayed with the people on the first day, and on the second day. Except the masjid was filled on the third day and he did not come out to them fearing that it may become an obligation for them. Except he ﷺ died and ‘Umar ibn al-Khattaab ؓ, gathered them behind a single Imaam.

### **What is the ruling on women attending Salaatut-Taraweeh and what is better regarding that?**

**Answer:** The attendance of the women is permissible on the condition that the women avoid (wearing) perfume and (revealing their) beauty. If they prayed in their houses, then that is better.

### **What is the ruling on the one who fasts (the month of) Ramadhaan but he abandons the prayer?**

**Answer:** The *Salaah* (prayer) is the most important pillar of Islaam after *Tawheed*. So the one who does not pray, I fear that his fasting will not be accepted. A group from *Ahlul-‘Ilm* (the scholars) are of the opinion that the one who abandons *Salaah* has committed disbelief. Then I do not think the fast is correct of the one who does not pray. Praying is more important than fasting.

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<sup>3</sup> A black coloring that is commonly applied to the eye for the purpose of beautification or for the treatment of ailments