

## THE EFFECT OF LISTENING TO HARSH WORDS ON THE REWARD OF FASTING

### : A Study Based on the Views of Prof. Dr. Shauqi Ibrahim Allam

**Debby Pramesty Eka Prasetya, Anwar Hafidzi**

Jurusan Pendidikan Agama Islam, Fakultas Tarbiyah, STAI Al-Falah Banjarbaru

[pramestydebby@gmail.com](mailto:pramestydebby@gmail.com)

[anwar.hafidzi@gmail.com](mailto:anwar.hafidzi@gmail.com)

#### ABSTRACT

This research aims to examine the fatwa issued by Prof. Dr. Shauqi Ibrahim Allam regarding the influence of listening to rude words on the rewards of fasting in Islam. The research method used is qualitative with a descriptive approach and literature review. The primary data analyzed is the fatwa of Prof. Dr. Shauqi Ibrahim Allam, while the secondary data includes related literature. The analysis is based on the content of the fatwa as well as its historical and theological context, considering its relevance in the modern life context. The research findings are expected to provide a deeper understanding of the Islamic perspective on speech ethics and listening and its implications for fasting worship. This is expected to provide practical guidance for Muslims in conducting fasting worship with full awareness and obedience to religious teachings.

**Keywords:** Influence of listening to rude words, reward of fasting, fatwa of Prof. Dr. Shauqi Ibrahim Allam, Islam, speech ethics and listening, fasting worship

#### ABSTRAK

Penelitian ini bertujuan untuk mengkaji fatwa yang dikeluarkan oleh Prof. Dr. Shauqi Ibrahim Allam mengenai pengaruh mendengarkan perkataan kasar terhadap pahala puasa dalam Islam. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan deskriptif dan kajian pustaka. Data utama yang dianalisis adalah fatwa dari Prof. Dr. Shauqi Ibrahim Allam, sementara data sekunder meliputi literatur terkait. Analisis dilakukan terhadap isi fatwa serta konteks historis dan teologisnya, dengan mempertimbangkan relevansinya dalam konteks kehidupan modern. Temuan penelitian diharapkan dapat memberikan pemahaman yang lebih mendalam mengenai pandangan Islam terhadap etika berbicara dan mendengar serta implikasinya terhadap ibadah puasa. Hal ini diharapkan dapat memberikan pedoman praktis bagi umat Muslim dalam menjalankan ibadah puasa dengan penuh kesadaran dan kepatuhan terhadap ajaran agama.

**Kata Kunci:** Pengaruh Mendengarkan Perkataan Kasar, Pahala Puasa, Fatwa Prof. Dr. Shauqi Ibrahim Allam, Islam, Etika Berbicara dan Mendengar, Ibadah Puasa

#### INTRODUCTION

In the practice of Islam, fasting is a form of worship that has high spiritual and ethical values. As one of the five pillars of Islam, fasting is practiced by Muslims around the world as

a form of devotion to Allah SWT. However, in carrying out fasting, in addition to avoiding eating, drinking, and marital relations from dawn to sunset, it is also important to pay attention to aspects of spirituality and morality in daily speech and behavior. In this context, the role and influence of the words we hear, especially those that are abusive or indecent (فحش), become relevant to consider.

One of the most important points of reference for Muslims when it comes to fasting is the fatwas or Islamic legal judgments issued by religious scholars and scholars. In the context of the effect of listening to harsh words on the reward of fasting, fatwas issued by prominent scholars such as Prof. Dr. Shauqi Ibrahim Allam carry weight and authority that is highly respected among Muslims.

Prof. Dr. Shauqi Ibrahim Allam, a prominent Islamic scholar, has issued a fatwa addressing the effect of listening to abusive speech on the reward of fasting. In his fatwa, he provides in-depth views and explanations on this issue, taking into account the relevant theological, ethical and legal aspects of Islam. This fatwa serves as a guide for Muslims in understanding the etiquette of speaking and listening and its implications for fasting.

In the context of modern life full of information and media exposure, the influence of abusive speech has become increasingly troubling. Abusive language is often considered part of the cultural norms internalized in society. However, Islamic understanding emphasizes the importance of guarding the tongue from bad speech, as taught by the Prophet Muhammad in his saheeh traditions.

Not only during the month of Ramadan when Muslims observe the fast, but also throughout the year, it is important to be aware of the impact of listening to abusive speech on the reward of fasting. In this context, the fatwa of Prof. Dr. Shauqi Ibrahim Allam provides a rich view of Islamic moral and ethical values that are relevant to apply in daily life.

In this study, we will discuss in depth the fatwa of Prof. Dr. Shauqi Ibrahim Allam on the effect of listening to harsh words on the reward of fasting. The analysis will include an understanding of the text of the fatwa, its historical and theological context, and its relevance to the context of modern life. In addition, the implications of this fatwa for the religious practice and daily behavior of Muslims will also be explored.

It is important to understand that fasting is not only about refraining from eating and drinking, but also includes overall self-control, including control of the tongue and ears from indecent words and sounds. Therefore, an in-depth understanding of the Islamic view on the effect of listening to abusive words on the reward of fasting is very relevant and beneficial for Muslims in carrying out fasting with wholeheartedness and awareness.

## METHODS

The research method used in this study is a qualitative approach with descriptive method and literature review. This approach was chosen because it allows us to deeply understand the impact of listening to harsh words on the reward of fasting based on the views and fatwa issued by Prof. Dr. Shauqi Ibrahim Allam. To collect data, this study used two main types of data sources: primary data and secondary data. Primary data are fatwas and official texts issued by Prof. Dr. Shauqi Ibrahim Allam related to the impact of listening to harsh words on the reward of fasting. Meanwhile, secondary data includes previous studies, scientific articles, books, and other literature relevant to the research topic, including literature and views of other scholars regarding the impact of harsh words on fasting merit. The data collection technique is done through literature review, which includes collecting fatwas and related literature to enrich the analysis and discussion. In addition, document analysis was

also conducted by examining the content of the fatwa and contextualizing it with other literature.

Data analysis was conducted using two main approaches, namely descriptive analysis and thematic analysis. Descriptive analysis aims to present an in-depth description of Prof. Dr. Shauqi Ibrahim Allam's fatwa and compile a narrative about the impact of listening to harsh words on the reward of fasting based on the text of the fatwa. Meanwhile, thematic analysis aims to identify the main themes in the fatwa and the literature studied, and analyze the suitability and relevance of these themes to the research objectives. To ensure the validity and reliability of the research, data triangulation was conducted by using various data sources and involving experts in the fields of Islamic studies and Islamic law for peer review. The research steps include identification and collection of fatwas, collection of related literature and references, descriptive and thematic analysis, and preparation of research reports. With this research method, it is expected to obtain a comprehensive understanding of the impact of listening to harsh words on the reward of fasting based on the fatwa of Prof. Dr. Shauqi Ibrahim Allam.

## DISCUSSION AND RESULTS

### 1. Explanation of Fasting

الصوم إمساك مخصوص عن شهويّي الفم والفرج، أو ما يقوم مقامهما، في جميع أجزاء النهار، بنيةٍ قبل الفجر أو معه إن أمكن، فيما عدا زمن الحيض والنفاس وأيام الأعياد، كما في "الذخيرة" للإمام القرافي المالكي (485، ط. دار الغرب الإسلامي).

"Fasting is refraining from everything that invalidates the fast, such as food, drink, and marital relations, or the like, in all parts of the day, with the intention before dawn or at the same time if possible, except during menstruation, postpartum bleeding, and festive days, as mentioned in "Adz-Dzakhirah" by Imam Al-Qarafi al-Maliki (2/485, Dar Al-Gharb Al-Islami Edition)."

The word "fasting" is etymologically a translation of the word "shaum" (صوم) is to refrain from something.<sup>1</sup> Fasting means refraining from things that cancel it with the intention that is done by the person concerned during the day, from dawn to sunset. In other words, fasting is refraining from actions (*fi'li*) in the form of two kinds of lust (stomach lust and pubic lust) and refraining from anything that does not enter the stomach, such as medicine or the like. This is done at a predetermined time, namely from the rise of the second dawn (*fajar shadiq*) until sunset, by a Muslim, sensible, not menstruating, and not nifas.<sup>2</sup>

### 2. Some Ethics of Fasting

Fasting has ethics that must be adhered to by the fasting person, including: avoiding harsh words and actions, keeping the sight of the forbidden, and avoiding hearing things that are not appropriate.

The evidence used by Ibn Hazm in this case is a hadith of the Prophet as follows:

<sup>1</sup> Ahmad Narson Munawair, *Kamus Arab Indonesia* (Surabaya: Pustaka Progresif, 1977), Cet. ke-IV, h. 84

<sup>2</sup> Wahbah al-Zuhayli, *Puasa dan I'tikaf Kajian Berbagai Mazhab*, trans. Agus Efendi and Bahruddin Fannany (Bandung: PT Rosda Karya Offset, 2005), h. 84

وَالصَّيَامُ جُنَاحٌ فَإِذَا كَانَ يَوْمٌ صُومُ أَحَدُكُمْ فَلَا يَرْفُثْ يَوْمَئِذٍ وَلَا يَسْخَبْ فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلَيْقُلْ إِنِّي أَمْرُؤٌ صَائِمٌ

"And fasting is a shield. When one of you is fasting, he should not speak foul words and should not act foolishly. If someone asks him to fight or insults him, he should say, 'I am fasting'." (HR. Al-Bukhari)

Ibn Hazm said, from the above hadith it is clear that "the Messenger of Allah (SAW) forbade profanity and acting foolishly while fasting. The one who does this intentionally, knowing that he is fasting, is not considered to be fasting, because he is not doing what Allah SWT has commanded, which is to be free from profanity and foolish actions.<sup>3</sup>

While these etiquettes are mandatory for a Muslim to practice at all times, during fasting, they become more important than anything else.

قال ابن بطال في "شرح صحيح البخاري" (4/24، ط. مكتبة الرشد): [قال الداودي: تخصيصه في هذا الحديث ألا يرفث ولا يجهل - وذلك لا يحل في غير الصيام - وإنما هو تأكيد لحرمة الصوم عن الرفث والجهل... فينبغي للصائم أن يُعَظِّمَ من شهر رمضان ما عَظَمَ الله ورسوله، ويعرف ما لزمه من حرمة الصيام] اهـ.

Ibn Batt in "Sharh Shahih al-Bukhari" (4/24) said: "Imam Ad-Dawudi said: The affirmation in this Hadīth of the prohibition of filthy and foolish speech - which is not allowed except during fasting - is a confirmation of the prohibition of filthy and foolish speech during fasting. So the fasting person should revere the month of Ramadan as Allah and His Messenger revered it, and understand the necessary position of the glory of fasting."

وقال الإمام النووي في "الجموع" (6/356، ط. دار الفكر): [(وقول) المصنف ينبغي للصائم أن ينْزِه صومه عن الغيبة والشتم، معناه: يتأكد التنزيه عن ذلك في حق الصائم أكثر من غيره للحديث، وإلا فغير الصائم ينبغي له ذلك أيضاً ويؤمر به في كل حال، والتنزيه التباعد] اهـ.

Imam An-Nawawi in "Al-Majmu'" (6/356) also states: "The author says that the fasting person should guard his fast from gossip and slander. This means that the importance of guarding the fast from these things is emphasized more for the fasting person based on the hadith. However, this does not mean that those who are not fasting do not have to guard against these things and are commanded to do so in all circumstances. To guard oneself is to keep one's distance."

### 3. The Dangers of Rude Speech and Its Explanation

A Muslim must have good manners and guard his tongue at all times. From Abu Ad-Darda, Allah forbids His people to hurt others with harsh words that can

<sup>3</sup> Abu Muhammad Ali Ibn Ahmad bin Sa'id bin Hazm, *Al-Muhalla* (Beirut: Dar al-Kutub Ilmiyah, n.d.), h. 178

trigger quarrels and hostility. This is in line with the following words of the Prophet Muhammad SAW:

مَا شَيْءُ أَثْقَلَ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُلْقِ حَسَنٍ وَإِنَّ اللَّهَ لَيُبْغِضُ الْفَاحِشَ الْبُنْدِيَّةَ

Meaning: "Verily, there is nothing that will weigh more heavily on the scales of a believer's good deeds on the Day of Resurrection than good manners, and indeed Allah hates those whose tongues are filthy and harsh." (HR. at Tirmidhi)

The hadith clearly explains that Allah hates a person whose tongue is dirty and rude. There are also other hadiths that remind Muslims to be kind in their speech. There are only two choices for a Muslim in terms of speech, namely to speak well or to remain silent.

In a narration from Ummul Mukminin 'Aisha, the Messenger of Allah (*peace and blessings be upon him*) said, "Verily, Allah does not like those who speak harsh and dirty words." (HR Muslim). And also from Masruq, who said, "We were sitting with Abdullah ibn Amr (may Allah be pleased with him) and he said, 'The Messenger of Allah (peace and blessings of Allah be upon him) never spoke harsh or dirty words, and he used to say, 'Verily the best among you is the one with the best manners.'" (HR. Bukhari and Muslim).

The arguments are:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ( مَنْ لَمْ يَدْعُ قَوْلَ الزُّورِ  
وَالْعَمَلَ بِهِ وَاجْهَلْ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدْعُ طَعَامَهُ وَشَرَابَهُ )

"Abu Hurairarah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever does not forsake false words and do them, there is no need for Allah to forsake his eating and drinking (i.e. not accept his fast)."

According to Ibn Hazm, the above Hadith explains that the Messenger of Allah (*peace and blessings be upon him*) said that if a person does not give up false words, namely false words, and does not stop doing them, then Allah no longer needs to give up his food and drink. Therefore, according to him, based on this Hadith, it is clear that Allah SWT does not approve of his fast and does not accept it, so the worship is considered invalid and void.<sup>4</sup>

#### 4. The Impact of Hearing Abusive Conversations on the Reward of Fasting and the Muslim's Obligation in this regard

Listening to abusive speech is something that is forbidden in sharee'ah, where we are commanded to stay away from those who commit sinful and despicable acts, and not to participate in their speech or do what they do. This is because we should not get used to their bad manners and harsh words. Allah Almighty says, "And when they pass by idle talk, they pass by in a noble manner." (QS. Al-Furqan: 72).

قال الإمام الفخر الرازي في "مفاتيح الغيب" (23/261، ط. دار إحياء التراث العربي): [إنه سبحانه وتعالى مدحهم بأنهم يعرضون عن هذا اللغو، والإعراض عنه: هو بأن لا يفعله ولا يرضى به ولا يخالط من يأتيه، وعلى هذا الوجه قال تعالى: ﴿وَإِذَا مَرُوا بِاللَّغْوِ مَرُوا كِرَاماً﴾] اهـ.

<sup>4</sup> Ibid

Imam Al-Fakhr Ar-Razi in "Mafatih Al-Ghaib" (23/261, printed by Dar Ihya At-Turath Al-Arabi) explains that Allah praises those who avoid idle talk. Avoiding means not doing it and not approving of it and not associating with those who do it. As Allah says: "And when they pass by idle talk, they pass by in a noble manner."

It is clear that a Muslim who speaks abusive words, such as gossiping or something similar, has committed a sin. However, if he fasts, his fast remains valid and does not have to be made up, as the majority of fuqaha hold. This is despite the fact that the sin remains, and there is a fear that the reward will be lost.

According to the majority of scholars, this spoils the reward of the fast, not invalidates it. The one who spoils his fast by committing an immoral act does not have to make up the fast or repeat it, as does the one who breaks the fast by eating and drinking.<sup>5</sup>

According to Ibn Hazm, this opinion is absolutely false because according to him, everyone must know that any deed whose reward is nullified by Allah SWT then He will not accept it. Therefore, according to him, this opinion is very false.

Ibn Hazm further explained some of the sayings and fatwas of the Companions and the salaf in this matter, including:<sup>6</sup>

1. Umar Ibn Khathab said: "This fast is not only refraining from eating and drinking, but also from lying, from wrongdoing and vain speech."
2. Jabir Ibn Abdullah said: "When you fast, let your hearing, your sight and your tongue also fast from lying and sinning. Abstain from harming servants. Be honorable and quiet on the days of your fast. Do not make the days of breaking the fast similar to the days of fasting."
3. Hafsah Bint Sirin said: "Fasting is a shield as long as it is not torn, what tears it is swearing."

Ibn Hazm further argued that in addition to the person who committed the sinful act, his fast is invalidated, and he cannot make it up if he is in Ramadan or fasting a specific vow. Because according to him there is no making up except for five people, namely: menstruating women, postpartum women, who must make up the days that they did not fast when they were menstruating and postpartum, sick people, travelers who are allowed to pray qashar, and people who vomit intentionally.<sup>7</sup>

With regard to fasting, there are several scholarly opinions as to whether speaking harshly invalidates the fast.

- a. The meaning of fasting: refraining from eating, drinking, and actions that break the fast, including speaking harshly.
- b. The ruling on speaking harshly while fasting: it is makrooh or not recommended, but it does not invalidate the fast.
- c. The reward for speaking harshly while fasting: reduced.
- d. Types of harsh speech that invalidate the fast: profanity, cursing, and slander.
- e. The time of harsh speech that invalidates the fast: from dawn to sunset.
- f. How to make up for a fast that was broken by speaking harshly: Making up the fast or changing the fast to another day.

---

<sup>5</sup> Hasby Ash Shiddieqy, *Pedoman Puasa* (Semarang: PT Pustaka Rizki Putra, 2007), Cet. ke-II, h.

<sup>6</sup> Abu Muhammad, *Op.Cit*, h. 179

<sup>7</sup> *Ibid*, h. 377

- g. The wisdom of not speaking harshly during fasting: practicing patience, restraining anger, and maintaining good relations with others.
- h. Tips to avoid speaking harshly while fasting: think a lot, read the Qur'an, and keep yourself busy with positive activities.

From the above, it can be concluded that speaking harshly during fasting does not invalidate the fast, but it does reduce its reward. Therefore, Muslims are encouraged to guard their tongues and avoid speaking harshly, whether they are fasting or not.

Therefore, a Muslim who is fasting must guard his hearing from falling into things that are prohibited according to sharee'ah, and some scholars even recommend that he guard himself from permissible pleasures, such as listening to and looking at inappropriate things, because that is the essence of fasting and the great purpose behind it, which is to control oneself from lust, and to become stronger in piety by refraining from desirable actions.

Thus, refraining from permissible pleasures, such as listening to abusive speech and looking at inappropriate things, is part of the sunnah of fasting and the encouragement to do so, even though it is permissible.

The results show that hearing profanity can reduce the merit earned. However, not all profanity can destroy the overall reward. The impact of hearing profanity on fasting merit depends largely on the intensity and frequency of the profanity heard. Therefore, it is important to maintain the purity of the mouth and be careful in conversation, especially when fasting.

## CONCLUSIONS

Based on this, hearing harsh words can negatively affect the quality and reward of fasting from an Islamic perspective. In Islam, fasting is not only refraining from eating and drinking, but also refraining from bad deeds and speech. Hearing abusive words can affect one's spiritual state, disturb one's peace of mind, and lower the quality of worship. Islam emphasizes the importance of guarding all aspects of oneself from negativity while fasting. The Prophet Muhammad (SAW) emphasized that a fasting person should avoid vain or bad words and actions.

By hearing harsh words, one may be tempted to react in ways that are incompatible with the values of fasting, such as getting angry or retaliating with harsh words as well. In addition, an environment filled with harsh words can create a negative atmosphere that prevents one from achieving the serenity and peace that should be obtained during fasting. Therefore, it is advisable to protect one's hearing and environment from negativity during fasting so that fasting is more meaningful and the reward is not diminished.

## LITERATURE

أثر سماع الفحش من القول على أجر الصوم - الفتاوى - دار الإفتاء المصرية - دار الافتاء (dar-alifta.org)

Al-Zuhayli, Wahbah. *Puasa dan I'tikaf Kajian Berbagai Mazhab*. Translated by Agus Efendi and Bahruddin Fannany. Bandung: PT Rosda Karya Offset, 2005.

Ash Shiddieqy, Hasby. *Pedoman Puasa*. Semarang: PT Pustaka Rizki Putra, 2007. Cet. ke-II.

Ibn Hazm, Abu Muhammad Ali Ibn Ahmad bin Sa'id. *Al-Muhalla*. Beirut: Dar al-Kutub Ilmiyah, n.d.

Munawair, Ahmad Narson. *Kamus Arab Indonesia*. Surabaya: Pustaka Progresif, 1977. Cet. ke-IV.