505019 - Should the supplication of one who is fasting be offered when the time for breaking the fast begins, or when he actually breaks the fast, even if that is delayed?

the question

The Messenger of Allah (blessings and peace of Allah be upon him) said: “There are three whose supplication is not rejected… the fasting person when he breaks his fast.” Does the time specified by the Prophet (blessings and peace of Allah be upon him) end as soon as the time for Maghrib begins, or does it end when the fasting person breaks his fast, even if he delays breaking his fast until sometime after the adhan?

Detailed answer

Praise be to Allah.

Firstly:

It was narrated that Abu Hurayrah said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “There are three whose supplication is not rejected: the just ruler, the fasting person until he breaks his fast, and the supplication of one who is wronged, which rises above the clouds and the gates of the heavens are opened for it, and the Lord, may He be glorified and exalted, says: ‘By My glory, I shall help you (against the wrongdoer), even if it is after a while.” Narrated by Ahmad in *al-Musnad* (13/410); at-Tirmidhi (3598) and Ibn Majah (1752).

At-Tirmidhi said: This is a hasan hadith. It was classed as hasan by al-Hafiz Ibn Hajar, as stated in *al-Futuhat ar-Rabbaniyyah* by Ibn ‘Allan (4/338). It was classed as sahih on the basis of corroborating reports by the commentators on *al-Musnad*.

Ibn Hibban narrated it in *al-Ihsan* (8 /214) under the chapter heading: The hope that the

supplication of the fasting person at the time of breaking his fast will be answered. End quote.

Ibn Majah (1753) narrated that ‘Abdullah ibn ‘Amr ibn al-‘As said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “There is a supplication that will not be rejected for the fasting person when he breaks his fast.”

The commentators on *as-Sunan* said:

Its isnad is hasan. End quote.

For more information, please see the answer to question no. 26879 .

Secondly:

These hadiths may be understood as referring to the breaking of the fast as mentioned in the religious texts, which is when the time for breaking the fast begins with the setting of the sun.

Or it may be that what is referred to is the actual breaking of the fast, by eating or drinking, even if that is some time after sunset.

The second view is the one that is more likely to be correct.

Al-Kamal ad-Dumayri (may Allah have mercy on him) said: In Ibn Majah (1753), it is narrated from Ibn ‘Amr ibn al-‘As (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: “When the fasting person breaks his fast, he has a supplication that is answered.” And Ibn ‘Umar (may Allah be pleased with him) used to say when breaking his fast: “O Allah, thirst is gone, the veins are moistened and the reward is certain if Allah wills. O Allah, O Oft-Forgiving, forgive me.”

From the supplication mentioned, it may be understood that it is to be recited after breaking the fast. This is clear.

End quote from *an-Najm al-Wahhaj fi Sharh al-Minhaj* (3/325).

Ibn ‘Allan (may Allah have mercy on him) said: Chapter: What is to be said when breaking the fast.

It says in *al-Khadim*: ash-Shafa‘i also stated that it is recommended to recite the dhikr mentioned when breaking the fast, but he did not explain whether it is to be recited before breaking the fast. His wording is more likely to mean that, and the word “*aftartu* (I have broken my fast)” could refer to when the fast is to be broken, which is when that time begins. All of that is possible. But what appears to be the case is that it may be after breaking the fast, or before, or whilst breaking the fast; it is all the same, [so whenever he recites this supplication], he will have done what is recommended. I say: What is proven is offering the supplication after breaking the fast.

End quote from *al-Futuhat ar-Rabbaniyyah ‘ala al-Adhkar an-Nawawiyyah* (4/339).

Conclusion:

It is recommended for the fasting person to offer supplication, whether he hastens to break his fast or delays it, and whether he offers supplication after the time for breaking the fast begins and before he actually breaks his fast, or whilst he is breaking his fast, or after that. The matter is broad in scope, in sha Allah.

For more information, please see the answer to question no. 293455 .

But it should be noted that the Sunnah is to hasten to break the fast, as has been explained previously in the answer to question no. 50019 .

And Allah knows best.