101582 - Which is more important, repeating the word of the adhaan or hastening to break the fast?

the question

Its said that we should listen to azan.but what about a person whois breaking his fast on hearing magrib azan?is he exempted as he is having food to break fast?similarly abot having sahri during fajr azan?.

Detailed answer

Praise be to Allah.

The scholars differed concerning the ruling on repeating after the muezzin and repeating the words of the adhaan. The correct view – which is the view of the majority of scholars – is that repeating it is mustahabb, not obligatory. This is the view of the Maalikis, Shaafa'is and Hanbalis.

Al-Nawawi (may Allaah have mercy on him) said in al-Majmoo' (3/127):

Our view is that repeating (the words of the adhaan) is Sunnah, not obligatory. This is the view of the majority of scholars. Al-Tahhaawi narrated that some of the salaf held a different view and said that it is obligatory. End quote.

In al-Mughni (1/256) it is narrated that Imam Ahmad said: If he does not repeat his words there is nothing wrong with that. End quote.

This is indicated by the words of the Prophet (peace and blessings of Allaah be upon him) to Maalik ibn al-Huwayrith and those who were with him: "When the time for prayer comes, let one of you give the adhaan and let the oldest of you lead you in prayer."

This indicates that repeating the words of the adhaan is not obligatory. This conclusion is based on the fact that the Prophet (peace and blessings of Allaah be upon him) was teaching them, and in this case there was a need to explain everything they needed to know. This delegation of people

may not have had any knowledge of what the Prophet (peace and blessings of Allaah be upon him) said about repeating the words of the adhaan, and the fact that the Prophet (peace and blessings of Allaah be upon him) did not mention it, even though there may have been a need to explain it to them, and this delegation stayed with him for twenty days then left, indicates that repeating the words of the adhaan is not obligatory. This is the most correct view. End quote from al-Sharh al-Mumti' (2/75).

Maalik narrated in al-Muwatta' (1/103) from Ibn Shihaab that Tha'labah ibn Abi Maalik al-Qurazi told him: At the time of 'Umar ibn al-Khattaab they would pray on Friday until 'Umar came out. When 'Umar came out and sat on the minbar and the muezzin gave the adhaan, Tha'labah said: We would sit and talk, then when the muezzins fell silent and 'Umar stood up to deliver the khutbah, we would listen attentively and none of us would speak.

Ibn Shihaab said: When the imam comes out, prayer should stop, and when he speaks, speaking should stop.

Shaykh al-Albaani (may Allaah have mercy on him) said in Tamaam al-Minnah (340):

This report indicates that it is not obligatory to repeat the words of the muezzin, because what was done at the time of 'Umar was that people spoke during the adhaan, and 'Umar did not say anything about that. I have often been asked about the evidence that repeating the words of the adhaan is not obligatory, and I have replied in this manner. End quote.

Based on the above, there is no sin on the one who does not repeat the words of the muezzin, whether that is because he is busy with eating or anything else. But by doing that he is missing out on a great reward with Allaah.

Muslim (385) narrated that 'Umar ibn al-Khattaab (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "If the muezzin says, 'Allaahu akbar, Allaahu akbar (Allaah is most great, Allaah is most great),' and one of you says, 'Allaahu akbar, Allaahu akbar (Allaah is most great, Allaah is most great)'; then he says, 'Ashhadu an laa ilaaha ill-Allaah (I bear witness that there is no god except Allaah),' and you say, 'Ashhadu

an laa ilaaha ill-Allaah (I bear witness that there is no god except Allaah)'; then he says, 'Ashhadu anna Muhammadan rasool-Allaah (I bear witness that Muhammad is the Messenger of Allaah),' and you say, 'Ashhadu anna Muhammadan rasool-Allaah (I bear witness that Muhammad is the Messenger of Allaah)'; then he says, 'Hayya 'ala'l-salaah (Come to prayer),' and you say, 'La hawla wa laa quwwata illa Billaah (There is no power and no strength except with Allaah)'; then he says, 'Hayya 'ala'l-falaah (Come to prosperity),' and you say, 'Laa hawla wa laa quwwata illa Billaah (There is no power and no strength except with Allaah)'; then he says, 'Allaahu akbar, Allaahu akbar (Allaah is most great, Allaah is most great),' and you say, 'Allaahu akbar, Allaahu akbar (Allaah is most great, Allaah is most great)'; then he says, 'Laa ilaaha ill-Allaah (There is no god but Allaah),' and one of you says, 'Laa ilaaha ill-Allaah (There is no god but Allaah),' from the heart, he will enter Paradise."

There is no conflict between hastening to break the fast and repeating the words of the muezzin. The fasting person can hasten to break his fast as soon as the sun has set, and at the same time he can repeat the words of the muezzin. Then he will have attained both virtues, the virtue of hastening to break the fast and the virtue of repeating the words of the muezzin.

People from ancient times until now have always spoken whilst eating; they do not think that eating keeps them from speaking. But it should be noted that hastening to break the fast may be done by eating anything, even if it is something small like a date or drinking water. It does not mean that he should eat until he is full.

The same applies if the adhaan for Fajr is given when one is eating sahoor; he can combine the two without difficulty.

But if the muezzin gives the adhaan for Fajr after the time for it begins, then one must stop eating and drinking when the adhaan is heard.

See also the answer to question no. 66202.

And Allaah knows best.