

Is It Allowed To Delay Maghrib Jamaat For 10 Minutes After Azaan In The Month Of Ramadaan?

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the noble scholars and the jurist of Islamic Laws say regarding the following matters:

1] Usually in the month the of Ramadaan, Maghrib Azaan is called out at the time of Iftaar and the Jama'at is delayed by 10 minutes, so that the people may break their fast and then join the Jama'at, is delaying jama'at for 10 minutes after the Azaan allowed according to Islamic laws?

2] In a Muslim Country, is it necessary to break the fast at the time of Azaan during the month of Ramadaan? If there is an indication of the termination of time e.g. announcement is made in the masjid, that those who are fasting may break their fast, so can the fast be terminated upon this or not?

3] In order to avoid the dislike of the delay of 10 minutes between Azaan and Jama'at of Maghrib, what if the fast is terminated upon an announcement and the Azaan is called out after 10 minutes and then Jama'at is established immediately, what do the Islamic Law say regarding such method?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

1] When sunset is confirmed, then Azaan of Maghrib should not be delayed and immediately thereafter Jama'at should be established without any delay, because whether it is cold or hot, in every season, performing maghrib salah promptly after the sunset, is mustahab. It is Makrooh Tanzeehi to delay for more than the duration of 2 Rakaats and Makrooh Tahreemi to delay to the extent that the small stars become visible.

If there is valid reason, then Jama'at can be delayed for a while, like, if some people are making wudu, then delaying for few minutes in their wait is permitted by the scholars, likewise the scholars have permitted to delay the Jama'at for 8 to 10 minutes in the month of Ramadaan, so that the people may break their fast and conveniently perform their salah with Jama'at in the Masjid and this is required by Shari'ah [Islamic Laws], because if a person is extremely hungry and he has desire to eat whilst the food is available, in such case, if one presumes that due to hunger his heart will be inclined towards food during salah, then scholars have permitted to miss the Jama'at in order to eat, hence, in the state of fast, one's condition is same at time of Iftar [breaking fast] due to being Hungry and thirsty the whole day, therefore delaying Maghrib Jama'at by 10 minutes after the Azaan, is valid according to Shari'ah, so that the people may join the Jama'at after having some food and drink.

The Holy Prophet ﷺ said:

إن أول وقت المغرب حين تغرب الشمس وإن آخر وقتها حين يغيب الشفق“

Meaning: commencing time of Maghrib Salah is when the sun sets and its end time is when the evening twilight sets.[Tirmidhi, V-1, P.40, Karachi]

It is stated in Durr e Mukhtar:

”والمستحب تعجيل مغرب مطلقاً وتأخيره قدر ركعتين يكره تنزيهاً“

Commenting on the above Ruling, Allama Shami رحمه الله القوي states:

”أفاد أن المراد بالتعجيل أن لا يفصل بين الأذان والإقامة بغير جلسة أو سكتة على الخلاف، وأن مافى ”القنية“ من استثناء التأخير القليل محمول على مادون الركعتين، وأن الزائد على القليل إلى اشتباك النجوم مكروه تنزيهاً، وما بعده تحريماً إلا بعذر كما مر [Durr e Mukhtar, V-2, P.35, Peshawar]

Sayyidi A’la Hazrat Imam Ahmed Raza Khan رحمه الرحمن states: when sunset has been confirmed, then Azaan and Iftar [breaking the fast] should not be delayed, there is no delay between it’s Azaan and Jama’at.[fatawa razawiyya, V-5, P.321, Raza foundation, Lahore]

Sadrush Shari’ah Mufti Amjad ‘Ali Azami states: It is Mustahab to perform Maghrib Salah promptly, with the exception of when it is cloudy and overcast and to delay for more than the duration of 2 Raka’ats, is Makrooh Tanzeehi. However if it is delayed without any valid reason of journey or illness etc. up to such a time that the clusters of stars are seen visible, then it is Makrooh Tahreemi.[Bahar e Shari’at, V-1, Part-3, P.453, Maktaba tul Madina, Karachi]

Regarding delaying Jama’at of Maghrib Salah after the Azaan, in order to wait for those who are doing Wudu, Sadrush Shari’ah Mufti Amjad Ali Azami رحمه الله القوي states:
“There is no harm in this wait, as this is assistance upon goodness. Almighty Allah has stated:

تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

And it is stated in Ghunya:

”وينبغي للمؤذن أن ينتظر الناس وإن بضعيف مستعجل أقام له“

[Fatawa Amjadiyya, V-1, P.168, Maktaba Razawiyya, Karachi]

Sayyidi A’la Hazrat Imam Ahmed Raza Khan رحمه الرحمن states in reply to a question regarding food being available before a person at the time of Jama’at: food is available whilst the Jamaat is to commence and the time will not elapse [the time of Salah will not expire], in such a case, if a person has to attend the Jama’at, then his heart will be inclined towards food due to hunger or the food will become cold and tasteless or his teeth are weak and he will not be able to chew, then it is allowed, that he may eat first, however if the food will not be spoiled or there won’t be any problem, nor he is too hungry, then he should not miss the Jama’at.[Fatawa Razawiyya, V-7, P,229, Raza Foundation, Lahore]

2] It is not necessary for the Azaan to end or to wait for the Azaan, in order to break the fast, as long as confirmation of sunset is attained, then fast can be opened, the Azaan is proclaimed for Maghrib Salah [not for breaking fast].

Sayyidi A'la Hazrat, Reviver of Deen, Imam Ahmed Raza Khan رحمة الرحمن states: When the blackness rise in the west [sunset horizon], the day end, and one is certain that the sun has set, meaning he has predominant assumption [that the sun has set], then only the fast should be opened, one should not delay thereafter. These are the signs mentioned in the Hadith. And the Aalim [Islamic Scholar] who is followed and has knowledge of horology [science of measuring time], if through correct sources, he is certain that the sun has set, such an Aalim may issue the Fatwa for fast to be opened, even though the ignorant may still have doubt regarding the sunset.[Fatawa Razawiyya, V-5, P.325, Raza Foundation, Lahore]

In reply to a similar question, Mufti Jalaluddin Amjadi رحمة الله القوي has stated: Without any delay break the fast immediately after the sunset, do not wait for the Azaan and as for those get notified by the Azaan that the sun has set, they should break their fast as soon as the Azaan is proclaimed and they should not delay Iftar till the end of the Azaan, it is stated in a blessed Hadith, that Allah Almighty says:

إِنَّ أَحَبَّ عِبَادِي إِلَيَّ أَعَجَلُهُمْ فِطْرًا

Meaning: the most beloved person to me among my bondsmen is he who is quickest in breaking the Fast.

Therefore, it was the blessed practice of Master of the Universe, the Holy Prophet صلى الله تعالى عليه وسلم, that he would command a Sahabi to go on a high place to observe the sun, the Sahabi would observe the sun and the Holy Prophet صلى الله تعالى عليه وسلم would wait for news from him, as soon as the sahabi would notify that the sun has set, then Holy Prophet صلى الله تعالى عليه وسلم would consume date. [Fatawa Faizur Rasool, V-1, P.513, Shabbir Brothers, Lahore]

3] The answer to this is within the first and the second answer, that when the sunset has been confirmed, then the Azaan of Maghrib Salah should not be delayed, in fact, the Azaan should be proclaimed immediately and in the month of Ramadaan, due to the valid reason, delaying Jama'at for 10 minutes after the Azaan, is allowed by Shari'ah, there is no issue in that, therefore beside Azaan, any announcement etc. will not be required now in order to break the Fast.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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