

## Hastening to Break the Fast As Long As One is Certain of the Setting of the Sun

On the authority of Umar ibn al-Khattaab (Radiya-llahu 'an-hu), who said: The Messenger of Allah (Salla-llaahu alayhi wa Sallam) said: 'When the **night** (*al-Lail*) comes forth from over here [from the East, *al-Mashriq*], and the **day** (*an-Nahaar*) proceeds over there [from the West, *al-Maghrib*], **and the sun sinks down** (below the horizon) - then, the fasting person (*as-Saa'im*) has broken the fast (i.e. he *must* break the fast at this time, without delay)'. [al-Bukhaaree, no. 1954; Muslim, no. 2421]

In the Hadeeth of Abdullah ibn Abi Awfa (Radiya-llahu 'an-hu) he reported: We were with the Messenger of Allah (Salla-llaahu alayhi wa Sallam) on a journey during the month of Ramadaan. **When the sun had set** he (Salla-llaahu alayhi wa Sallam) said: 'So and so, get down (from your mount) and prepare the meal of parched barley for us'. He said: 'O Messenger of Allah (Salla-llaahu alayhi wa Sallam), **it is still day (light)**'. He (Salla-llaahu alayhi wa Sallam) said: 'Get down (from your mount) and prepare the meal of parched barley for us'. So he got down and prepared the meal of parched barley and offered it to him, and the Messenger of Allah (Salla-llaahu alayhi wa Sallam) drank it. He then made a gesture with his hand indicating that *when the sun sets from that side and the night appears from that side*, then the fasting person has broken the fast. [Muslim, no. 2422]

### Rulings Derived from this Hadeeth

1. The **merit** (*al-Is-tih-baab*) of *hastening* to break the fast, once one is **certain** of the **setting** of the **sun** (*Ghuroob ash-Shams*).

2. That it is a necessity - for breaking the fast - to have the *coming forth* of the **night** (*Iqbaal al-Lail*) [from the East, *al-Mashriq*], which is *accompanied* by the *going away* of the **day** (*Id-baar an-Nahaar*) [to the West, *al-Maghrib*]. For, indeed, the simple fact of darkness coming from the East - *while the Sun is still present* [in the sky] - is not the meaning of 'the coming forth of the night (*Iqbaal al-Lail*)'. Rather, *Iqbaal al-Lail* in reality - [of necessity] must be *accompanied* by 'the *going away* of the **day** (*Id-baar an-Nahaar*)', since the two of them are inseparable (*Muta-laazi-maani*).

3. His saying: '**then, the fasting person (as-Saa'im) has broken the fast**'- has two possible meanings:

(A) 'He has broken his fast **Hukman**' (i.e. he is considered as such in the *Sharee'ah*), as a result of the entering of the **time** for breaking the fast; even if he has not consumed any **Mu-fat-tir** (i.e. those things which break the fast). In that case, the encouragement to *hasten* in breaking the fast - in some of the Hadeeth - would mean: Encouragement to *hasten* in *doing something* which breaks the fast (like actually eating or drinking something), to be in agreement with the legal ruling (of having broken the fast) [by the *entry of the time* of fast-breaking].

(B) Otherwise, the meaning is: '*then he has **entered the time** of breaking the fast*', like the saying: '**Anjada**' concerning someone who has entered '*an-Najd*' (a place in the Eastern part of the Arabian Peninsular), and '**At-hama**' concerning one who has entered '*at-Tihaamah*' (a place in South-Western Arabia). In this case, the encouragement to *hasten* in breaking the fast would be its obvious meaning [i.e. to eat or drink to *discontinue* your state of fasting]. And this is the more correct meaning. And it is supported by the narration of **Shu'bah**: '*...the breaking of the fast has become lawful*' [i.e. due to the entry of its time]. See: 'Fath al-Baaree', 4/710, in the discussion of Hadeeth no. 1954

4. The ruling concerning **continuous fasting** (*al-Wisaal*) is based upon these two possible meanings:

**(A)** If we say, the meaning of '*then, the fasting person (as-Saa'im) has broken the fast*' is that 'he has broken his fast **Hukman** [i.e. he is judged as such in the *Sharee'ah*, as a result of the entering of the *time* for breaking the fast]' - then, continuous fasting (**al-Wisaal**) would be **invalid** (*Baatil*), because it would not be possible (to continue fasting, at that point).

**(B)** And if we said: Its meaning is: '*then, he has **entered the time** of breaking the fast*' – in this case, to *continue fasting* (*al-Wisaal*) would be **detestable** (*Mak-rooh*), along with the prohibition (*an-Nahy*) [from the Prophet] of doing it (*al-Wisaal*). See: al-Bukhaaree, no. 1962; Muslim, no. 2426.

'*Umdah al-Ahkaam*', by al-Imaam Abdul-Ghaneer ibn Abdul-Waahid al-Maqdisee, along with its *Sharh* (Explanation) '*Tayseer al-'Allaam*', by Shaykh Abdullah ibn Abdur-Rahmaan ibn Saalih Aali Bassaam. Hadeeth No. 190 [p. 438]