

## The Excellence of Taking the Sahoor (Pre-Dawn Meal)

On the authority of Anas ibn Maalik (Radiya-llahu 'an-hu) who said: The Messenger of Allah (Salla-llahu alayhi wa Sallam) said: 'Take the early pre-dawn meal, for indeed there is a **blessing** (*Barakah*) in the pre-dawn meal (*Sahoor*)'. [al-Bukhaaree, no. 1923; and Muslim, no. 2412]

Extra Hadeeth: From Abu Sa'eed al-Khudree (Radiya-llahu an-hu) from the Prophet (Salla-llahu alayhi wa Sallam) that he said: 'The pre-dawn meal is a **blessing**, so do not abandon it, even if one of you only takes a gulp of water. *Indeed Allah and His angels praise and supplicate for those who take Sahoor*'. [Musnad Ahmed; see: '*Fath al-Baaree*', 4/640; '*as-Saheehah*', 4/212, no. 1654]

### Rulings Derived from this Hadeeth

1. The commendableness (*Is-tih-baab*) of the pre-dawn meal (*Sahoor*) and [the commendableness of] *complying* with the legislative (divine) command to partake of it.

2. It is not acceptable to abandon the pre-dawn meal, in light of the **blessing** (*Barakah*) that is achieved through it (which you would be missing out on). And the blessing is understood to refer to the **action** (of eating the pre-dawn meal) [**Suhoor**] as well as the **actual food** that is eaten [**Sahoor**]. This is not considered to be from the perspective of interpreting one expression to have two different meanings. Rather, [the two meanings] are derived from the two readings with *al-Fathah* (a) [**Sahoor**] and *ad-Dammah* (u) [**Suhoor**].

3. The *apparent* meaning of the *command* (in this Hadeeth) is to indicate *al-Wujoob* (obligation). However, the confirmation of the Prophet's (Salla-llahu alayhi wa Sallam) practice of *al-Wisaal* (continuing the fast through the night, without breaking the fast) turns the *command* (from obligation) to *al-Is-tih-baab* (something commendable or praiseworthy).

[This is in accordance with the *Qaa'idah* (Rule): ***al-Amru Yaqtadee al-Wujoob, illa bi-Daleel yasrifu-hu an-hu ilaa al-Is-tih-baab***, i.e. 'the *command* indicates *obligation*, unless there is an evidence which turns it from that to *commendableness*.]

4. The **Sufees** hold the opinion that the period of time for taking *as-Sahoor* (the pre-dawn meal) is like the period of time for *al-If-taar* (the meal for breaking the fast) [i.e. all night long]. This violates the wisdom (*al-Hikmah*) of the fast, which is to break or overpower the two desires (*Shahwah*) of food and sexual relations. And this is not possible except by reducing the food intake. Others responded to them by saying that the wisdom (*al-Hikmah*) of fasting is not based upon reducing (the intake of) food and drink. Rather, (the wisdom of fasting is in) fulfilling the command of Allah, the Most High, [as in the saying of Allah, the Most High: '*O You who believe! Fasting has been prescribed for you, as it was prescribed for those before you, that perhaps you may attain at-Taqwa*' (i.e. piety and righteousness, through obeying Allah's commands and avoiding His prohibitions)'. 2:183]

'*Umdah al-Ahkaam*', By al-Imaam Abdul-Ghaneer ibn Abdul-Waahid al-Maqdisi, along with its *Sharh* (Explanation) '*Tayseer al-'Allaam*', by Shaykh Abdullah ibn Abdur-Rahmaan ibn Saalih Aali Bassaam. Hadeeth No. 176 [p. 413]