

## Fasting Series | Shaykh ‘Abdul-‘Azīz ibn Bāz Suhūr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَاتًا»

Anas ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

Eat the *sahūr* (pre-dawn meal) for there are blessings in the meal.<sup>1</sup>

عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ثُمَّ قَامَ إِلَى الصَّلَاةِ. قَالَ

<sup>1</sup> Ṣaḥīḥ al-Bukhārī (no. 1923) and Ṣaḥīḥ Muslim (no. 1095)

أَنَسٌ: قُلْتُ لِرَبِّدٍ: كَمْ كَانَ بَيْنَ الْأَذَانِ وَالسَّحُورِ؟ قَالَ: قَدْرُ خَمْسِينَ  
آيَةً.

Anas ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) also narrated that Zayd ibn Thābit (رَضِيَ اللَّهُ عَنْهُ) said:

We ate *saḥūr* with Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and then he stood for the prayer. Anas said: “I said to Zayd, ‘How much time was between the *adhān* and *saḥūr*?’ He said: Enough time to recite fifty verses.<sup>2</sup>

**Explanation of Shaykh ‘Abdul-‘Azīz ibn Bāz (رَحِمَهُ اللَّهُ):<sup>3</sup>**

*Saḥūr* is the food that is eaten in the last part of the night, and *suḥūr* is the action of eating in the last part of the night. This is [linguistically] the same as *waḍū’* and *wuḍū’*, *wuḍū’* is the action of making ablution,

<sup>2</sup> Ṣaḥīḥ al-Bukhārī (no. 1921) and Ṣaḥīḥ Muslim (no. 1097)

<sup>3</sup> Explanation of Shaykh Ibn Bāz, Dār al-Riyādah (pg. 241-242)

whereas *waḍū'* is the water that is used for purification.

It is legislated for the Muslims to eat the pre-dawn meal so that they can have strength in obeying Allāh.

In the second ḥadīth, Zayd ibn Thābit (رَضِيَ اللَّهُ عَنْهُ) says, “We ate *saḥūr* with Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and then he stood for the prayer.” Anas said: “I said to Zayd, ‘How much time was between the *adhān* and *saḥūr*?’ He said: “Enough time to recite fifty verses.” Meaning, the Prophet’s *suḥūr* was late, in the last part of the night. The sunnah is to delay the *suḥūr* so that the fasting person has more strength to obey Allāh. So, the *suḥūr* should be close to the *adhān* time, not in the middle part of the night as some people do.

In another ḥadīth, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ»

The people will not cease to remain upon goodness so long as they hasten with the breaking of the fast.<sup>4</sup>

Also, it is reported in Ṣaḥīḥ Muslim that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

«فَضْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ، أَكْلَةُ السَّحَرِ»

The difference between our fast and the fasting of Ahlul-Kitāb is the eating of the pre-dawn meal.<sup>5</sup>

---

<sup>4</sup> Ṣaḥīḥ al-Bukhārī (no. 1957) and Ṣaḥīḥ Muslim (no. 1098)

<sup>5</sup> Ṣaḥīḥ Muslim (no. 1096)