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FASTING WITHOUT
S U H U R

Fasting without Suhūr

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Question: Is fasting valid in Ramadān without eating the Suhūr meal?

Yes, fasting is valid without the Suhūr meal. In fact, many Ulamā' related an Ijma' that the Suhūr meal is not obligatory, and among them is Ibn Qudāmah, An-Nawawi, and Ibn Al-Mundhir. Yes, the Messenger ﷺ did say,

تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَهً

*Take Suhūr, for in Suhūr there is blessing.*¹

Eat the pre-dawn meal (Suhūr), and that's an order, *تَسَحَّرُوا* is an order. And orders usually indicate Wujūb, but what defers it from being a Wājib to a Mustahhab is the famous incident that occurred during the time of the Messenger ﷺ, the incident where the Messenger ﷺ continuously fasted for days without breaking his fast at Maghrib, and without the Suhūr meal — continuously fasting for days. And the Sahābah, some of the Sahābah, followed along with that. They began to do as the Messenger of Allāh ﷺ did, until he deterred them from that. That's in the famous, known Hadīth on that matter. The point is that the fact that the Messenger ﷺ and the Sahābah continued their fasting without the Suhūr meal, that drops that from Wujūb to being a Mustahabb.

So Suhūr is a Sunnah, and a Sunnah within that Sunnah is delaying the Suhūr until the time of Fajr. Because Zayd Ibn Thābit said, *“We had the Suhūr meal with the Messenger ﷺ and then we got up to perform our Salāh.”* Anas asked Zayd Ibn Thābit رضي الله عنهما, *“What was the interval between the Suhūr meal and the Adhān?”* Zayd Ibn Thābit رضي الله عنه said, *“It was enough time to recite fifty verses,”* which is approximately ten minutes. So the Messenger ﷺ said,

¹ Nasā'i: 2149

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً

Take Suhūr, for in Suhūr there is blessing.

It's Barakah. It's a physical and spiritual blessing. It's a blessing because it's reviving and training one on Walā' and Barā', because among the reasons that the Messenger ﷺ ordered the Suhūr meal is to be different in fasting from the people of the book. So it's to raise our children and ourselves on Walā' and Barā', to establish a distinct, independent, identity. It's Barakah because you're following the Sunnah. That's a sufficient Barakah right there. It's a Sunnah.

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً

Take Suhūr, for in Suhūr there is blessing.

You're following the Messenger ﷺ, that's a blessing to your life. It is Barakah because it alleviates the hardships of fasting. It strengthens and nourishes one physically so he'll be able to fast that day. Fasting and the 'Ibādāt that come along with it, they need energy. Suhūr strengthens one's ability so that he can worship and read Qur'ān, pray the Nawāfil, and do the Adhkār comfortably. It's Barakah because the timing of the Suhūr meal coincides with the blessed one-third end of the night. The time when Allāh جل في علاه descends to the lowest heaven and asks if anyone is calling on Him so that He can give them, so that He can forgive him, so that He can answer them. Getting up for Suhūr is like hitting two birds with one stone. One gets up for Suhūr and attains the reward for that and it's an encouragement to take advantage of 'Ibādah during that time. Had he not gotten up for Suhūr, it's most likely he may have not gotten up for Qiyām and he would not have taken advantage of that precious time during Ramadān.

Also, getting up for Suhūr is a daily renewal for one's Niyah of fasting the next day. There's a known dispute among Ulamā' on whether one intention is sufficient for the entire Ramadān or whether one needs to renew his intention every single night. It's not time to discuss that Fiqh matter. However, getting up for Suhūr is a renewal of the Niyah and it takes one out of that dispute.

So, the simple answer is yes, Suhūr is not Wājib, fasting is not nullified if one does not do or have the Suhūr meal, but it shouldn't be a neglected or abandoned Sunnah. Men and women, young ones and elders, should be raised on following the Sunan, especially essential Sunan like this one. They're effortless, with enormous benefits and rewards. How can you not get up to take a sip of water for Suhūr that may attain you the Salāh of Allāh سبحانه وتعالى and the Salāh of the angels upon you? The Salāh of Allāh سبحانه وتعالى is His Mercy over you, He grants you honor with that Salāh. It's His Blessings upon you, His Grace, His Mercy. The Salāh of the angels upon the believer is Istighfār and Du'ā for them. When Allāh سبحانه وتعالى does Salāh on you, it's taking you from darkness into brightness.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful.²

He sends His Salāh upon you and so do the angels. Why? Lām As-Sababiyyah. لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا. His Salāh upon you is to take you out of darkness into brightness. Allāh سبحانه وتعالى honored the Messenger ﷺ, as everyone knows, with Salāh upon him.

² [33:43]

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

Indeed, Allāh confers blessing upon the Prophet, and His angels [ask Him to do so].³

You can attain a portion of that great honor, the honor of Allāh سبحانه وتعالى making Salāh upon you, by a simple sip of water for Suhūr.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الْمُتَسَحِّرِينَ

Verily, Allah and His angels send blessings upon those who eat Suhūr.⁴

The Sahābah and Tābi'īn eagerly did a Sunnah *because* it was a Sunnah. Many ask today if it's a Sunnah so they can leave it *because* it's a Sunnah.

³ [33:56]

⁴ Ibn Hibbān: 3467