

Is it Permissible to Fast while Travelling?

Taken from

Silsilah Ahadeeth As-Saheehah

by

'The *Mubaddith, Shaykh, Allamaa*'

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Translated by

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No. 2595 - From Jabir bin Abdullaah who said that the Prophet *-sallAllaahu alayhi wa sallam-* passed by a man who kept turning over on his back and front out of severe hunger, so the Prophet *-sallAllaahu alayhi wa sallam-* asked the people about him. They said: 'He is fasting O Prophet of Allaah.'

So the Prophet *-sallAllaahu alayhi wa sallam-* ordered him to break his fast, and said:

'Is it not sufficient that you are in the path of Allaah and with the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* that you have to fast.'

Collected by Ahmad, and its *Isnaad* is *Saheeh* upon the conditions of Imam Muslim.

Shaykh Albaani said:

'In this hadeeth is a clear evidence that it is not allowed to fast while travelling if it is harmful to the person fasting, and the saying of the Messenger *-sallAllaahu alayhi wa sallam-* applies to him: 'It is not from righteousness to fast while travelling.'

Or the Messenger's *-sallAllaahu alayhi wa sallam-* saying: 'Those are the disobedient ones.' As for anyone else then he has the choice, if he wants he can fast and if he wants he can break his fast. This is a summary of what the hadeeth in this issue intended, and there is no contradiction between the Ahadeeth, and all praise belongs to Allaah.'

[Silsilah Ahadeeth As-Saheehah' vol.6/1 – No. 2595]

Shaykh Albaani commented on another hadeeth in 'Silsilah Ahadeeth As-Saheehah':

No. 2884 - The hadeeth of Hamzah bin 'Amr al-Aslami *-Radi Allaahu anhu-* when he asked the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* about fasting whilst travelling and the Messenger *-sallAllaahu alayhi wa sallam-* said:

'Whichever of those is easier for you then do it. i.e. not fasting in Ramadan or fasting while travelling.'

Collected by Tamam in 'al-Fawa'id' and its *Isnaad* is *Saheeb*.

Shaykh Albaani said:

'I brought the research of this wording here, firstly to reference this hadeeth to its source, and secondly to include the reason as to why the Messenger *-sallAllaahu alayhi wa sallam-* allowed this and let the traveler have the choice of fasting or breaking the fast, and that is the explanation of this issue.

People are completely different as is witnessed and well known from their different capabilities and their different natures (i.e. Physically and in terms of *Taqwa*) so for some people it is easier to fast along with the people and not

make up for it, when they have finished fasting. And others differ so they do not fast because of the allowance not to, and then they make up the fasts later.

May Allaah send His prayers upon the unlettered Prophet to whom it was revealed:

<< Allaah intends for you ease, and He does not want to make things difficult for you >> [Baqarah: 185]

[‘Silsilah Ahadeeth As-Saheehah’ vol.6/2 – No. 2884]