

It is Not Righteousness To Fast On a Journey For One Who Can Not Bear the Hardship

On the authority of Jaabir ibn 'Abdullah (Radiya-llahu 'an-humaa), who said: 'The Messenger of Allah (Salla-llaahu alayhi wa Sallam) was on a **journey** and saw a crowd (of people) and a man who was being shaded.' He (Salla-llaahu alayhi wa Sallam) said: 'What is this?' They (the people) said: 'He is **fasting**.' He (Salla-llaahu alayhi wa Sallam) said: '**It is not piety/righteousness to fast on a journey**'. [al-Bukhaaree, no. 1946; Muslim, no. 2474]

In a narration of Muslim:...Abu Daawood said: **Shu'bah** reported to us with this *Isnaad* (chain of narrators) a similar Hadeeth, and **Shu'bah** added: It reached me (*Kaana Yab-lu-ghu-nee*) from **Yahya ibn Abi Katheer** that he used narrate *this Hadeed* with *this Isnaad* with the addition that he (the Prophet) said: '*It is incumbent upon you to take (advantage of) the permission (**Rukh-sah**) of Allah which He has allowed for you* [i.e. to break the fast, if you are travelling]. **Shu'bah** said: Then, when I asked *him* (Muhammad ibn Abdur-Rahman ibn Sa'd) [about this addition] he had *not* memorized it (i.e. he did not retain it in his memory). [Muslim, no. 2476]

al-Haafith Ibn Hajar al-Asqalaanee said: 'Note: The words of the author of *al-Umdah* suggests that his (the Prophet's) saying: '*It is incumbent upon you to take (advantage of) the permission (**Rukh-sah**) of Allah which He has allowed for you*' - is from that which **Muslim** has collected (in his Saheeh) according to his conditions (of authenticity). **But, this is not so**. Rather, (these additional words) are *a part of the Hadeeth whose Isnaad is not complete*, as it has already been made clear. However, it was reported by **an-Nasaa'ee** [no. 2132, 2133] with a complete chain of narrators, in the Hadeeth of Yahya ibn Abi Katheer, with his (an-Nasaa'ee's)[*Saheeh*] chain of narrators, and as well by at-Tabaraanee, from the Hadeeth of Ka'b ibn 'Aasim, as has already been mentioned'.

Shaikh al-Albaanee said: al-Haafith al-Muhaqqiq **Ibn Qattaan**, after mentioning this additional wording (*az-Ziyaadah*), said: 'Its chain of narrators (*Isnaad*) is *Hasan Muttasil* (Good, with a complete chain)...**al-Haafith Ibn Hajar** also transmitted this Hadeeth in (his book) *at-Tal-Khees* (p. 195) and agreed (to its authenticity). In summary: This additional wording (*az-Ziyaadah*) has a *Saheeh* (authentic) chain of narrators... [See: '*Irwa' al-Ghaleel*', 4/53-61, no. 925, especially pg. 55-56].

Extra Hadeeth: On the authority of Hamza ibn 'Amr al-Aslamee, that he said: 'O Messenger of Allah (Salla-llaahu alayhi wa Sallam) I find myself strong enough to fast while traveling - so, is there any blame on me (if I fast while traveling)?' The Messenger of Allah (Salla-llaahu alayhi wa Sallam) said: 'It is an **allowance (**Rukh-sah**)** from Allah. So, whoever takes it [and breaks fast], then, it is good; and **whoever would like to fast, then there is no blame on him**. [Muslim, no. 2491]

Rulings Derived from this Hadeeth

1. The permissibility (*al-Jawaaz*) of fasting on a journey, and the permissibility (*al-Jawaaz*) of taking advantage of the allowance (**Rukh-sah**) to break the fast (*al-Fitr*).
2. That fasting during a journey is not righteousness. However, it is **accredited** [as an acceptable fast] and removes (i.e. fulfills) the obligation.
3. It is preferable (**Afdal**) to take the allowances (**Rukhas**) of Allah, the Most High, through which He eases (the responsibilities) upon His servants.

'*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. 184 [p. 427]