

Is it permissible to Fast while travelling?

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

No. 2595 – From Jaabir bin Abdullaah (rad iyallaahu `anhu)¹, who said that the Prophet (صلى الله عليه وسلم)² passed by a man who kept turning over on his back and front out of severe hunger, so the Prophet (صلى الله عليه وسلم) asked the people about him. They said: ‘He is fasting O Prophet of Allaah.’

So the Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) that you have to fast.**’³

Shaykh Albaanee (rahimahullaah)⁴ 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 (صلى الله عليه وسلم) applies to him: ‘**It is not from righteousness to fast while travelling.**’ Or the Messenger’s (صلى الله عليه وسلم) 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.’⁵

Shaykh Albaanee (rahimahullaah) commented on another hadeeth in ‘Silsilah Ahadeeth As-Saheehah’⁶:

No. 2884 – The hadeeth of Hamzah bin ‘Amr al-Aslamee (rad iyallaahu `anhu) when he asked the Messenger of Allaah (صلى الله عليه وسلم) about fasting whilst travelling and the Messenger (صلى الله عليه وسلم) said: ‘**Whichever of those is easier for you then do it. I.e. not fasting in Ramadan or fasting while travelling.**’⁷

Shaykh Albaanee (rahimahullaah) 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 (صلى الله عليه وسلم) allowed this and let the traveller 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 *Taqwaa*) 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]⁸

¹ (rad iyallaahu `anhu) May Allaah be pleased with him

² (صلى الله عليه وسلم) May the peace and blessings of Allaah be upon him

³ Collected by Ahmad (rahimahullaah), and its Isnaad is Saheeh upon the conditions of Imaam Muslim.

⁴ (rahimahullaah) May Allaah have mercy on him

⁵ Silsilah Ahadeeth As-Saheehah vol.6/1 – No. 2595

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

⁷ Collected by Tamam in ‘al-Fawaaid’ and its Isnaad* is Saheeh. * (إسناد) Isnaad: Ascribing a hadeeth back to the one who said it - connecting the chain of narration.

⁸ Soorah Baqarah: [2:185]