

## Neither Those Who Fasted Nor Those Who Broke Fast Criticized One Another

On the authority of Anas ibn Maalik (Radiya-llaahu 'an-hu), who said: 'We used to travel with the Messenger of Allah (Salla-llaahu alayhi wa Sallam) and the one fasting (***as-Saa'im***) did not criticize the one who broke the fast (***al-Muftir***), nor did the one who broke the fast (***al-Muftir***) criticize the one who fasted (***as-Saa'im***) [i.e. during their journeys].' [al-Bukhaaree, no. 1947; Muslim, no. 2482]

The *Sahaabah* (Companions, Radiyallaahu 'an-hum) used to travel with the Prophet (Sallallaahu Alaihi wa Sallam), while some of them would *break the fast* and others would *keep the fast*. The Prophet (Salla-llaahu alayhi wa Sallam) would approve of what they were doing, since keeping the fast is the **original rule** (*al-Asl*) and breaking the fast is an **allowance** (*ar-Rukhsah*). And there is no blame on one who does not utilize an allowance. For this reason, none of them would **blame** the other for fasting or breaking the fast.

### Rulings Derived from this Hadeeth

1. The permissibility (***Jawaaz***) of breaking the fast (***al-Fitr***) while **traveling**. [However, each day of fasting missed while traveling, must be made up after Ramadaan - before the Ramadaan of the coming year. Allah, the Most High, says: "...(Fasting) is for a fixed number of days (29 or 30). So, whoever is sick or on a journey (and breaks the fast), then he must make up the missed days (after Ramadaan)..." Al-Qur'aan 2:184]

2. The Prophet's (Salla-llaahu alayhi wa Sallam) **approval** (***Iqraar***) of his companions fasting and (or) breaking the fast during a journey, is from the indications/proofs of the **permissibility** (***Ibaahah***) of **both actions**.

'*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. 182 [p. 425]