

Abstaining from the fast by the pregnant woman and suckling mother

Shaykh Aboo `Abd-al-Mu`iz `Alee Ferkous al-Qoobee

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: If a pregnant woman and a suckling mother do not observe the fast, should they make up for the days missed or give Fidyah (feed a poor person for each day not fasted)?

Shaykh Aboo `Abd-al-Mu`iz `Alee Ferkous al-Qoobee (May Allaah the Most High preserve him): All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

If a pregnant woman or a suckling mother can observe the fast but with difficulty, or they fear for themselves or their babies, they do not have to make up for the missed days. They should, instead, feed a poor person for every day that they didn't fast, according to the hadeeth of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: **"Allaah relieved the traveller from half of the prayer and fasting, and relieved the pregnant woman and the suckling woman from fasting"**¹.

Making up missed days is an obligation on the traveller, according to Allaah's Word:

[And whoever is ill or on a journey, the same number [of days which one did not observe Saum (fast) must be made up] from other days]²

Feeding poor persons is an obligation on old men and old women, on the pregnant and suckling women, according to Allaah's Word:

[And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day)]³

¹ Reported by: Aboo Daawood, chapter of "the fasting" (hadeeth 2408), and At-Tirmidhee, chapter of "the fasting" (hadeeth 715), and An-Nasaa'ee, chapter of "the fasting" (2275), and Ibn Maajah, chapter of "the fasting" (hadeeth 1667), and Ibn Khuzaymah (hadeeth 2042), and Ahmad (hadeeth 19841), and Al-Baihaquee (hadeeth 8172), according to the hadeeth reported by Anas Ibn Maalik Al-Ka`bi Al-Qushayri رضي الله عنه, who is not Anas Ibn Maalik رضي الله عنه. This hadeeth has been considered Hassan (good) by At-Tirmidhee. It is authenticate by Al-Albaanee in "Saheeh Abee Daawood" (2/71) and Al-Waadi`ee in "As-Saheeh Al-Musnad" (hadeeth 74) and Al-Arnaa'oot in "Jaami` Al- Ussool" (6/410).

² Soorah Al-Baqarah (The Cow): 185

³ Soorah Al-Baqarah (The Cow): 184

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The ruling which states that it is possible for a pregnant or a suckling woman to not observe the fast and they have to feed poor persons and there is no making up for the missed days, is the correct opinion. It is the opinion of Ibn `Abbaas and Ibn `Umar رضي الله عنهما and others. It is reported that Ibn `Abbaas رضي الله عنهما said: "If the pregnant woman fears for herself and the suckling woman fears for her baby in Ramadhan let them not observe the fasting. They should, instead, feed a poor person for every day. They do not have to make up for the missed days"⁴. It is also reported that: "He saw a slave girl (with whom he had a child) who was pregnant or suckling and told her: you are someone who cannot observe the fasting. You should, instead, feed a poor person for every day and you does not have to make up for the missed days"⁵.

In addition, Ad-Daaraqutnee reported that Ibn `Umar رضي الله عنهما: "Was asked by his wife, when she was pregnant, [if it is possible to not fast]. He answered: do not fast and feed a poor person for every day and do not make up for the missed days"⁶.

As the saying of Ibn `Abbaas and Ibn `Umar رضي الله عنهما was known among the Companions and there were no Companions who opposed them. So, it is a reliable proof and Ijmaa` (a consensus for the majority of the scholars). This is known, among the men of Ussool Al-Fiqh (the fundamentals of jurisprudence), by "the silent consensus"⁷ and that the interpretation [of the verse] by Ibn `Abbaas رضي الله عنهما is related to the reason why the verse is revealed. And it is stated in the science of hadeeth that the interpretation [of a verse] which is related to the reason why a verse is revealed has the ruling of Raf`⁸ (as if it is said by the Prophet (صلى الله عليه وسلم)). So, a saying like this is more correct than the other sayings which are based on the opinion and analogy.

NB:

1. The suckling woman in the post partum period should make up for the missed days and she does not have to give a Fidyah, because the post partum period prevents from observing the fast, contrarily to the period in which the woman is pure.
2. If the woman feeds her baby with the feeding-bottle, she should, also, observe the fasting because she does not really feed her baby [using the feeding -bottle].

⁴ Reported by: At-Tabaree in His Tafseer (Exegesis) (hadeeth 2318). Al-Albaanee said in "Al-Irwaa'" (4/19): "Its Isnaad (chain of narration) is authentic, according to the Shart (condition) of Muslim".

⁵ Reported by: Aboo Daawood (hadeeth 2318), and At-Tabaree in His Tafseer (Exegesis) (2/136), and Ad-Daaraqutnee in his "Sunan" (2/206) and he said that: "Its chain of narration is authentic". Al-Albaanee said: its chain of narration is authentic according to the condition of Muslim. See "Al-Irwaa'" (4/19).

⁶ Reported by Ad-Daaraqutnee in his "Sunan" (2/207). Al-Albaanee said in "Al-Irwaa'" (4/20): "Its chain of narration is Jayid "very good".

⁷ See "I'laam Al-Muwaqqi`een" of Ibn Al-Qayyim (4/120) and Al-Mussawwada of the family of Taymiya (hadeeth 335).

⁸ See Muqaddimat Ibn As-Salaah (24), and "Tadreeb Ar-Raawi" of As-Suyooti (1/157), and "Tawdeeh Al-Afkaar" of As-Sanaa`ni (1/280) and "Adwaa` Al-Bayaan" of Ash-Shanqeeti (1/144).

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The perfect knowledge belongs to Allaah سبحانه وتعالى. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and his Brothers till the Day of Resurrection.

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