

Does the Breast-feeding Mother and the Pregnant Woman Have to Make-Up (al-Qadaa') for Missed Days of Ramadaan or Simply Feed (al-Fidyah) a Poor Person for Every Missed Day

Al-Haafith Ibn Katheer (Rahimahullaah) said:

"**al-Bukhaaree** (Rahimahullaah) narrated from '**Ataa** (Rahimahullaah) that he heard **Ibn 'Abbaas** (radiyAllaahu an-huma) recite: '...And as for those who can fast with difficulty, (for example, an old man), they have (a choice, either to fast or) feed a needy person (*miskeen*) (for every day not fasted)...' **Ibn 'Abbaas** (radiyAllaahu an-huma) said: 'This is not abrogated [in the absolute sense]; rather, it is still applicable to the **elderly man** and the **elderly woman** who are only able to fast with *difficulty*. Hence, they may **feed a needy person** (*miskeen*) in place of each day (not fasted).' [Fath al-Baaree, 8/218]

"Likewise, the same has been narrated from a number of people, on the authority of **Sa'eed ibn Jubair** (Rahimahullaah), from **Ibn 'Abbaas** (radiyAllaahu an-huma).

"Hence, the summary of this matter is that the abrogation is *confirmed* concerning the one who is **healthy** and **resident**, making it obligatory upon him to fast [after it had originally been optional for such a person to *fast or feed* a poor person]....

"As for the **elderly** person, **advanced in age**, who is not able to fast (except with difficulty and hardship) – then, he has the right to break the fast [and instead feed a needy person for each day] and **there is no obligation to make-up the missed days of fasting** (i.e. **al-Qadaa'**).

"This is because his condition is *not* such that he will *eventually* be able to make-up the missed days. Rather, it is obligatory upon him to **expiate** (i.e. **al-Fidyah**, the feeding of a needy person) for each day not fasted, as it was explained by **Ibn 'Abbaas** (radiyAllaahu an-huma) and others from among the early generations (as-Salaf)...This is also the saying of **Ibn Mas'ood** (radiyAllaahu an-hu) and other than him.

"This is also the chosen view of **al-Bukhaaree** (Rahimahullaah), who said: 'As for the **elderly** man, when he is unable to fast – then, (know that) **Anas** (radiyAllaahu an-hu) - for one or two years after getting old - fed a needy person *bread and meat* for each day, and broke the fast'.

"This matter [of **Anas** feeding a needy person for every day not fasted] which **al-Bukhaaree** (rahimahullaah) has mentioned here **without a chain of narrators**, has been reported **with a chain of narrators** by **al-Haafith Abu Ya'laa al-Mawsulee** (Rahimahullaah) in his '**Musnad**' (collection of Hadeeth), on the authority of **Ayyoob ibn Abi Tameemah** (Rahimahullaah), who said: '**Anas** (radiyAllaahu an-hu) became too weak to fast, so he prepared a pot of **Thareed** (a dish of sopped bread, meat and broth) and invited thirty (30) needy people, and fed them.'

Al-Haafith Ibn Katheer (Rahimahullaah) concludes by saying:

"And from that which comes under this same meaning (i.e. the same ruling as the elderly man and elderly woman) is the **pregnant woman** (*Haamil*) and the **breast-feeding woman** (*Murdi*); if/when they fear harm to themselves or their child, **they should *only* feed a needy person** (i.e. **al-Fidyah**, for each day not fasted); and **there is no obligation upon them to make-up** (i.e. **al-Qadaa'** for the missed days of fasting)." [End of quote from 'Tafseer Ibn Katheer', Soorah al-Baqarah, 2:184]

Note:

It is reported from **Ibn 'Abbaas** (radiyAllahu an-huma) - concerning the *Aa-yah*: "...as for those who can fast with difficulty (e.g. an old man or woman) they have (a choice either to fast or) to feed a needy person (for every day missed)..." -- that he said: "Permission has been given to the **elderly man** and the **elderly woman** in this matter - while they might be able to fast (with difficulty) - to *abstain* from fasting, if they want to, and (instead) **feed a needy person** for each day (not fasted); **and there is no *Qa-daa'*** (making up the missed days) required of them... And the **pregnant woman** and **breast-feeding woman** - if they have fear (of some harm from fasting) may *abstain* from fasting and **feed a poor person** for each day (not fasted)." [The *Is-naad* (chain of narrators) is *Qa-wee* (strong). Reported by al-Baihaqee (Rahimahullaah), 4/230]

Ibn 'Abbaas (radiyAllaahu an-huma) is also reported to have said: "If the **pregnant woman** fears for herself (some harm from fasting), or the **breast-feeding woman** (fears) for her child during *Ramadaan* (due to fasting), they may *abstain* from fasting and **feed a poor person** in place of every day (not fasted); and they are **not required to make up for (the missed days of) fasting.**" [Reported by at-Tabaree (Rahimahullaah), no. 2758. Shaykh al-Albaanee (Rahimahullaah) said that it is *Saheeh* (authentic) according to the conditions (of authenticity) of Muslim. See: '*Irwaa' al-Ghaleel*', 4/19]

It is reported from **Naafi'** (rahimahullaah, the *Mawlaa* and student of **Ibn 'Umar**, RadiyAllaahu an-humaa) that he said: "A daughter of Ibn `Umar was married to a man from the (tribe of) Quraish. She (the daughter of Ibn 'Umar) was **pregnant** and was struck by *thirst* during (the fast of) *Ramadaan*. So, **Ibn `Umar** (radiyAllaahu an-huma) ordered her to **break (the fast) and feed a poor person** for every day (not fasted)." [The *Is-naad* (chain of narrators) is *Saheeh* (authentic). Reported by ad-DarQutnee 2/207/15. See: '*Irwaa' al-Ghaleel*', 4/20, by Shaykh al-Albaanee (Rahimahullaah)]

[Translation: Abu Muhammad 8/1429 AH (2008); Revised 1434 AH]