



## **Ramadaan Issues specific to Women**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### **Pregnancy and Suckling**

It is a possibility that fasting by a woman who is pregnant or who is suckling can cause harm to either herself, her child, or both, so it is allowable for a woman leave fasting (in Ramadaan) in both of these instances. If the harm which would have occurred was feared for the child then along with completing<sup>2</sup> the missed days (later on) she should feed one poor person also (for each day missed), but if the harm was (feared) for herself then she should only complete the fasts because in the generality of the verse, *“And as for those who can fast with difficulty, they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day).”* (Surah Baqarah 2:184) enter women who are pregnant and who are suckling (a child).

Haafidh ibn Katheer writes in his Tafseer vol.1, page.379, “In the understanding of the preceding verse pregnant and women who suckle will be considered (eligible) provided they fear some harm for themselves or their children.”

Shaykhul Islaam ibn Taimiyyah rahimahullaah says, “If a pregnant woman sees any harm for the unborn child then she can leave fasting, and for each day she will feed one poor person (an equivalent of) one Ratl<sup>3</sup>.” (Majmoo'ul Fataawaa 25/317)

### **Istihaadha (prolonged menstruation)**

A woman with Istihaadha who is discharging blood that is not called the blood of menstruation as has been explained in previous sections, then fasting is obligatory on her, it is not permissible for her to leave fasting.

Shaykhul Islaam ibn Taymiyyah rahimahullaah while explaining the ruling for a menstruating woman says, “Unlike the condition of Istihaadha, as the blood of

<sup>1</sup> This is translated from the Urdu version of the book Tanbeehaat alaa Ahkaamin Takhtasu bil Mu'minaat, (pg.109 – 113)

<sup>2</sup> [Translators Footnote] Completing a day: This means to keep the fast on another day instead of the day that was missed.

<sup>3</sup> Ratl: is a weight equivalent to some 407 grams.

Istihaadha is discharged at all times, there is no specific or limited time for it such that a ruling can be given to complete the fast in those days, and it is not possible to avoid it, like involuntary vomiting (i.e. one cannot avoid it or predict it) or like discharge of blood from wounds or boils, there is no specific time for them such that one can abstain (or avoid) in those times, so all these matters cannot be called invalidators of fasting as the blood of menstruation can.”

### **Ruling About Missed Days in Ramadaan due to Menstruation, pregnancy or sickness.**

Menstruating, pregnant, and sick women should complete their missed (days of fasting in Ramadaan) before next years’ Ramadaan. The more a person expedites in completing the missed days, the better it is. If the amount of days left till the following Ramadaan number the amount missed, then it becomes Waajib<sup>4</sup> on her to complete them (before Ramadaan begins). Essentially, she should complete those days such that it does not occur that Ramadaan begins and she still has some days remaining from the past Ramadaan. And if such happens, that the month of Ramadaan began and she still had some days that needed to be completed, and there was no valid reason for her not completing those days, then she needs to complete them (after the new Ramadaan) and in addition to that, for each such day, one poor person should be fed (a meal), and if there was some valid reason then only the days need to be completed. And this (ruling) will apply to all those (men and women) who have missed their days due to illness or travel because they will fall in the same ruling of the women who have missed their days due to menstruation (or pregnancy).

### **Voluntary fasting in the Husband’s Presence**

It is not permissible for any woman to fast voluntarily in her husband’s presence without his leave (i.e. permission). The proof is the hadeeth recorded by Imaam Bukhaari and Imaam Muslim (rahimahumullaah) and other Muhadditheen<sup>5</sup> that is narrated by Abu Hurairah (radiallaahu anhu), “*It is not permissible for a woman to fast and her husband is present, except that she has his permission.*”

In the narrations recorded by Imaam Ahmad and Imaam Abu Dawood (rahimahumullaah) there is an addition of ‘Illa ar-Ramadaan’, i.e. the fasting of Ramadaan is excluded. For the days of Ramadaan it is not necessary (for women) to seek (their husbands’) permission.

If the permission is given, or one’s husband is not present or one does not have a husband then it is Mustahab<sup>6</sup> for her to keep the voluntary fasts. Especially in those days when their benefit (i.e. benefit of keeping fast in such days) is established, for example (fasting on) Monday’s and Thursday’s, three days in

<sup>4</sup> [Translators Footnote] Waajib: mandatory, obligatory

<sup>5</sup> Muhadditheen : pl. Muhaddith: one who specializes in the sciences of Hadeeth (narrations)

<sup>6</sup> [Translators Footnote] Mustahab: preferred, liked

each month, fasting six days after Eid<sup>7</sup>, ten days of Dhul Hijjah, the day of 'Arafah, and one day of 'Ashurah along with a day before it or a day after it. There is excellence in all these days for fasting, whereas if she has some days remaining from Ramadaan then she should first complete them, as it is not appropriate to keep voluntary fasts when one still has missed days from Ramadaan (not completed). And Allaah knows best.

### **A Note About a Menstruating Woman Becoming Pure in the Middle of a Day of Ramadaan**

If a menstruating woman becomes pure in the middle of a day of Ramadaan then she should abstain from eating or drinking anything for the rest of the day (till the time of breaking the fast), and then she should complete this day, on which she became pure (in the middle of the day), along with the days she has missed due to menstruation. To spend the rest of the day without eating and drinking is Waajib from the manners of the Ramadaan.

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<sup>7</sup> [Translators Footnote] After the Eid of Ramadaan in Shawwaal.