



## BREASTFEEDING FROM THE PERSPECTIVE OF TAFSIR AL-MUNĪR: ANALYSIS THE INTERPRETATION OF QS. AL-BAQARAH/2 : 233

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working mom

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**ABSTRACT**

*The importance of the breastfeeding role for mothers. Not only for the growth and development of the baby but also for their health. However, some mothers are unable to breastfeed their children due to various factors, such as being working moms or having physical health issues. However, mothers who are unable to breastfeed their children are often criticized and even condemned, which creates a mental burden that disrupts the well-being of what should be a happy mother. This writing addresses the issue of the concept of breastfeeding mothers found in QS. Al-Baqarah/2: 233, which is deemed necessary to be understood in depth from the perspective of modern scholars, specifically Wahbah az-Zuhaili in his Tafsir Al-Munir.*

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**Kata kunci :**

Ibu menyusui, Tafsir *Al-Munir*, dan ibu pekerja

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**ABSTRAK**

Proses menyusui berperan penting bagi ibu, tidak hanya untuk tumbuh kembang bayi, tetapi juga untuk kesehatan ibu sendiri. Beberapa ibu, karena pekerjaan atau kondisi fisik, tidak dapat menyusui dan sering mendapat kritik yang berdampak pada kesehatan mental. Penelitian ini membahas konsep menyusui dalam QS. Al-Baqarah/2: 233 menurut Wahbah az-Zuhaili dalam Tafsir Al-Munir, dengan tujuan menjelaskan makna "menyusui" (rada'ah) serta relevansinya dengan stigma masyarakat saat ini. Hasilnya, menyusui selama dua tahun adalah kewajiban anjuran yang sesuai dengan fitrah, bukan hal yang perlu diperdebatkan.

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## INTRODUCTION

The importance of breastfeeding for mothers. Not only for the growth and development of the baby but also for their health. However, not all mothers can breastfeed their babies due to factors like being a working mom or physical conditions that make it impossible. Quoted from Zaitunah Subhan's perspective in her work titled "The Interpretation of Hatred (p. 38)," there are several reasons why a mother may not be able to breastfeed her baby directly, including: 1) Career women who are busy with their jobs will provide formula milk as a substitute for breast milk, as they believe this is the most practical and efficient way to ensure the continuity of their careers. 2) There is a belief that breastfeeding causes breasts to sag. In addition, it damages body shape, as breastfeeding individuals need to eat significantly more. 3) Breastfeeding a baby will lead to a decrease in sexual desire and interest.

In the book *Al-Fiqh 'ala Madzhabibi Al-Arba'ab* (Vol. 4, page 23), there are two terms used for the word breastfeeding, among them: First, the verb *radhi'a-yardha'u-radha'an-radha'atan*, which indicates the meaning of the activity of breastfeeding. Linguistically, the term *al-radha'ah* means breastfeeding, whether for a woman or an animal. Whereas in terms of definition, it means providing one's breast milk to the mouth of a baby until the age of 2 years. Secondly, there is also in the word "*fishal*," which indicates the meaning of weaning. In terms of language, "*fishal*" means "*fitham*," which is to divorce. What it means is the separation of a child from their nursing mother. It is stated that *ar-radha'ah* refers to the transfer of a woman's breast milk into the stomach of a child (infant) who is not yet two years old, 24 months (Aziz, 2024).

This article begins with the issue of a mother who has a child but is unable to breastfeed her due to various factors, leading to the perception from the community that a mother who cannot breastfeed her child for up to two years is not a good mother because she is neglecting her child. One of the factors for failing to breastfeed is the nutritional status of the mother before pregnancy, during pregnancy, and breastfeeding. This happens because during breastfeeding, there is mobilization of the mother's body fat to produce breast milk and the mother's fat reserves with a nutritional status lower than the normal mother's body fat reserves. Zulfikar (2019) stated that failure in providing exclusive breastfeeding is influenced by internal and external factors, the external factors include; mother's knowledge, mother's education, mother's job, family income and mother's illness. While the external factor is the promotion of formula milk during childbirth. Therefore, mothers who work outside the home have limited opportunities to breastfeed their babies directly. These limitations can be in the form of time or place, especially in workplaces that do not provide lactation corner facilities (Nur Syamsiah, 2024).

The book *Tafsir Al-Munir* is a monumental work in the field of exegesis, written over approximately 16 years (1975 - 1991) by Wahbah Az-Zuhaili, who participated in enriching the discourse on gender in the contemporary period of the Islamic world. Thus, Wahbah Az-Zuhaili's interpretation of the meaning of breastfeeding can be concluded and can serve as a reference for society, especially for breastfeeding mothers (Az-Zuhaili, 2018).

Previous research conducted by Zulfikar and Abidin (2019) entitled "Philosophical Aspects of Breastfeeding Babies Up to Two Years", the results of the study showed that perfect breastfeeding has a positive medical impact, namely maintaining the health of babies so that their brains and bodies develop well because breast milk contains suitable substances that are appropriate for the age and needs of babies, which cannot be replaced by other milk. Mothers will also feel the positive impact of breastfeeding, mainly reducing the risk of cancer. The same research was also conducted by (Nur Fauziyah, 2023) with her research entitled Interpretation of Breastfeeding Verses from the Perspective of Maqasidi Interpretation (Study of Bahr Al-Muit Interpretation and Al-Maragi Interpretation), the results of the study showed that breastfeeding is an obligation for a mother, whether she is still a wife or has been divorced. Meanwhile, according to Abu Hayyan,

breastfeeding is an obligation for a father, while the mother does not bear the burden of obligation, only the one who has the most right to breastfeed is the biological mother. Meanwhile, for the breastfeeding period, both agree that breastfeeding for two years is the ideal time, but if you want to wean before two years, it is also allowed by agreement of both parents and is not harmful to the baby. Then, a study conducted by (Wadud, 2006) entitled "Scientific Signs of the Radha'ah Verse in the Qur'an (Study of Tafsir Al Jawahir fi Tafsir Al-Qur'an Al Karim)", the results of the study showed that mothers get many benefits and goodness while breastfeeding their children. Breastfeeding can be beneficial because it allows the uterus to contract and multiply so that the baby will easily suckle the breast. In addition, the body will soon return to its normal size, and the uterus will soon return to its pre-pregnancy condition. Finally, a study conducted by entitled The Concept of Raḍa'ah in Tafsīr al-Munīr by Wahbah al-Zuhāili, the results of the study show that in his interpretation, Wahbah explains that raḍa'ah is a moral and social obligation for parents towards their children, which must be fulfilled without exception. Second, Wahbah shows his expertise in applying comparative rationality (Umar, 1999).

Previous research supports the research conducted by the author. Still, there is a difference from prior research; namely, the author formulates the problem of the concept of breastfeeding mothers specifically in Qs. Al-Baqarah verse 233 according to the interpretation of al-Munīr. This study aims to provide scientific information to the general public, especially breastfeeding mothers, that the Qur'an has answered questions related to reproduction as breastfeeding mothers, then as further research for researchers in the field of interpretation of the Qur'an (K.Kusmana., 2014).

## METHOD

This type of research is qualitative, using data collection methods through library research, while the study is presented in a descriptive and analytical manner. To analyze the data, an inductive method is used, which involves drawing conclusions from general observations to then conclude specifically. In addition, in interpreting verses related to the meaning of words, the author draws data from the Tafsir *Al-Munir*, with secondary sources from books, journals, and websites. In data collection, the author gathers verses related to the theme. Then it is analyzed with Wahbah az-Zuhaili's interpretation of the meaning of breastfeeding (Amil Ghafur, 2008).

## RESULTS AND DISCUSSION

### Breastfeeding from an Islamic Perspective

In the language of the Qur'an, there are two terms used for the word breastfeeding: First, the verb *radhi'a-yaridha'u-radha'an-radha'atan*, which indicates the meaning of the activity of breastfeeding. Linguistically, the word al-radha'a means to breastfeed, whether for a woman or an animal. Whereas in terms of definition, it means providing one's breast milk to the mouth of a baby until the age of 2 years. Secondly, it is also used in the word "fishal," which indicates the meaning of weaning. In terms of language, "fishal" means "fitham," which is to divorce. What it means is the separation of a child from their nursing mother. (Md Rasip et al., 2024)

Wahbah az-Zuhaili states that ar-radha'ah refers to the transfer of human milk (from a woman) into the stomach of a child (infant) who is under two years old, 24 months. So, it can be concluded that breastfeeding is a natural process of giving breast milk (A.S.I.) to a baby by the mother after giving birth. A.S.I. is the perfect food for babies because of its complete content, such as protein, carbohydrates, water, vitamins, multivitamins, and minerals. Breastfeeding cannot be

measured for its success because it does not require special tools and expensive costs but requires patience, time, knowledge about breastfeeding, and support from the husband and family

Islamic teachings state that the concept of breastfeeding is a form of sustenance that must be given to the baby by the father through the mother using breastfeeding. The father must provide breast milk to his child according to his ability by providing nutritious food to his wife, who will later produce breast milk.

### A Brief Overview of Tafsir *Al-Munir*

Wahbah az-Zuhaili (Az-Zuhaili, 2018) is one of the prominent fiqh scholars of the 20th century from Syria. He was born in Dair 'Athiyah, Faiha District, Damascus Province, Syria, on March 6, 1932, or 1351 AH. The Tafsir Al-Munir is a monumental work in the field of exegesis, written over a period of approximately 16 years. (1975 -1991 M). Tafsir al-Munir explains the entire Quran, starting from Surah Al-Fatihah to Surah An-Nas, consisting of 16 volumes, each containing 2 juz, and the last two juz include a comprehensive index, arranged alphabetically. Actually, in the introduction to his tafsir, az-Zuhaili has already outlined his purpose in writing the tafsir as follows:

"The main objective of this tafsir is to strengthen the relationship between a Muslim and the Qur'an based on a strong academic bond, as the Qur'an is the fundamental law for the life of humanity in general and for Muslims in particular." Therefore, I will not. explaining the laws of fiqh in various fields of existing issues, in its narrow understanding known among the fuqaha, but I intend to explain the laws attributed to the verses of the Qur'an with a broader meaning, deeper than the general understanding, encompassing beliefs, ethics, methodology and behavior, general constitution, and the benefits derived from the verses of the Qur'an, both explicit and implicit, in the social structure for every advanced and developing community as well as in the personal life of every individual (Az-Zuhaili, 2018)(Zulfikar & Abidin, 2019) .

The book Tafsir Al-Munir was written after az-Zuhaili completed the writing of two comprehensive books on their respective themes, namely Usul Fiqh al-Islami and al-Fiqh al-Islami wa Adillahu. Wahbah az-Zuhaili uses the analytical method, but sometimes interprets thematically. However, overall, he predominantly interprets using the analytical method. After examining and observing the interpretation of al-Munir, it can be said that this interpretation has a literary (adabi) and social (ijtima'i) character, along with a nuance of jurisprudence (fiqh). This shows the presence of an explanation of the jurisprudence of life (fiqh al-hayat) or the laws contained within it. This can be seen through az-Zuhaili's expertise in the field of jurisprudence with his monumental work al-Fiqh al-Islami wa Adillahu. (Az-Zuhaili, 2010)

### Breastfeeding Issues in *Al-Munir*: Deconstruction of Interpretation QS. Surah Al-Baqarah/2 : 233

In the interpretation of *Al-Munir*, the term *ar-radha'ah* (breastfeeding) is mentioned in the Quran. Surah *Al-Baqarah*/2 : 233

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيَمَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

"Mothers should breastfeed their children for a full two years, for those who wish to complete the breastfeeding." And the father's obligation is to provide food and clothing to the mothers in a good manner. No one is burdened except according to their capacity. Let not a mother suffer misery because of her child, nor a father because of his child, and the heirs are likewise obligated. If both wish to wean (before two years) with mutual consent and consultation, then there is no sin upon either of them. And if you want your child to be breastfed by someone else, then there is no sin

*for you if you provide payment that is appropriate. "Be mindful of Allah and know that Allah is All-Seeing of what you do."*

It is mentioned in Tafsir *Al-Munir*, Vol. 1, page 584, that the meaning of the word "breastfeeding" وَالْوَالِدَاتُ يُرْضِعْنَ is a declarative sentence but carries the meaning of a command. In terms of balaghah, وَالْوَالِدَاتُ يُرْضِعْنَ is structured as a statement but has the meaning of an order. It serves to emphasize that this should be realized. Make a sentence: "Let them breastfeed." Furthermore, the meaning of the command to breastfeed is also found in the words حَوْلَيْنِ كَامِلَيْنِ where "haul" means year; while "kaamilaini" is an emphatic adjective. (sifat penegas). Then, the term al-mudhaarrah (mutual suffering) demands action from both parties, in other words, both parents are causing each other distress. This shows that making one's partner suffer means making oneself suffer, and the impact of this suffering will affect the children. So if both parents wish to wean their child before they reach two years old. "Menyapih" in Arabic is called fishaal because this process separates the child from the mother so that the child can eat independently without the mother's assistance. (by mutual consent and consultation) consultation among them (Az-Zuhaili, 2018)

It is also mentioned in Tafsir *Al-Munir*, Vol. 1, page 584, that the meaning of the word "breastfeeding" وَالْوَالِدَاتُ يُرْضِعْنَ is a declarative sentence but carries the meaning of a command. In terms of balaghah, وَالْوَالِدَاتُ يُرْضِعْنَ is structured as a statement but has the meaning of an order. It serves to emphasize that this should be realized. Make a sentence: "Let them breastfeed." Furthermore, the meaning of the command to breastfeed is also found in the words حَوْلَيْنِ كَامِلَيْنِ where "haul" means year; while "kaamilaini" is an emphatic adjective (sifat penegas) (Az-Zuhaili, 2018). Then, the term al-mudhaarrah (mutual suffering) demands action from both parties, in other words, both parents are causing each other distress. This shows that making one's partner suffer means making oneself suffer, and the impact of this suffering will affect the children. So if both parents wish to wean their child before they reach two years old. "Menyapih" in Arabic is called fishaal because this process separates the child from the mother so that the child can eat independently without the mother's assistance. (With mutual consent and consultation) a discussion between the two of them regarding matters that serve the best interest of the child. Tasyaawur, musyawarah, and massyuurah mean efforts to gather opinions from people who are in a deliberation. According to az-Zuhaili, this verse was revealed concerning a divorced woman who has children from her husband; she has more right to breastfeed her child than other women. The term al-waadidaat (mothers) is interpreted as al-Muthallaqaat (those who have been divorced) because it is connected with the phrase وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ (and the father is obligated to provide for them). However, some scholars argue that the meaning of al-waalidaat refers to every mother, whether she has been divorced by her husband or is still married. This is based on the generality of the wording of this verse. In addition, the meaning of the verse حَوْلَيْنِ كَامِلَيْنِ "two full years" is to prevent the assumption that what is meant by Allah is one year plus part of the second year. In determining the breastfeeding period of 2 years, it does not mean that it is obligatory, for Allah says: "for those who wish to complete the breastfeeding." This means that the 2-year breastfeeding period is not a minimum limit that must not be violated, but rather it is intended for those who wish to complete their breastfeeding (Zulfikar & Abidin, 2019).

Az-Zuhaili mentions that the verse generally advises mothers to breastfeed their babies because breast milk is the best milk up to the age of 2 years. Interestingly, Az-Zuhaili also compares the views of scholars from different schools of thought regarding the obligation of a mother to breastfeed her child. According to Imam Malik (from the interpretation of al-Qurtubi), breastfeeding is an obligation for a mother if she is married and if her child does not want to be breastfed by another woman. In this case, Imam Malik exempts noble women, stating that



breastfeeding is not obligatory for them, based on the custom of the Quraish Arabs who usually hired wet nurses for their children due to their high and honorable status. According to the majority, breastfeeding is recommended (manduub) except in emergency situations, such as when the baby refuses to nurse from anyone other than the mother. Allah says in Surah At-Talaq (65): 6 "... And if you encounter difficulty, then another woman may nurse (her child) for her" (Az-Zuhaili, 2018).

Then, az-Zuhaili mentions the words of Allah which state, "And if you desire to have your children suckled, it is no sin for you to hire a wet nurse, provided you pay what you give in kindness." This indicates that it is permissible to hire a wet nurse when both the father and mother agree on this matter, and the payment should be given to the woman who will nurse the child. (Az-Zuhaili, 2018) Basically, every mother should breastfeed her own child, as it is stated that she should breastfeed her child and require her husband to provide for her and give her clothing as long as the marriage bond is still in place. If breastfeeding were an obligation for fathers, surely Allah would have mentioned it among the obligations of husbands that He has outlined. (memberi nafkah dan pakaian). Unlike the jurists who exclude noblewomen. According to him, noblewomen do not have to breastfeed their children. Az-Zuhaili narrows the scope of this verse with one of the principles in ushul fiqh, which is al-'amal bil-'aadah (applying customs and traditions), meaning what was practiced among the Arab people during the pre-Islamic era was not changed after the arrival of Islam. The wealthy and the nobility continued to designate mothers to serve the biological needs of their husbands, specifically by handing over their babies to be nursed by other women. This situation lasted until the time of Malik, and for that reason, he holds this opinion even to the present day (Mustaqim, 2015).

In addition, Az-Zuhaili concludes that breastfeeding is an obligation that is recommended for 2 years in accordance with natural demands. Thus, it can serve as a reference for women who are working moms or have health conditions that prevent them from providing exclusive breastfeeding for 2 years, allowing them to offer formula milk as an alternative.

### **Husain Muhammad's Interpretation of Breastfeeding**

A figure known as a feminist activist who is involved in the world of Islamic boarding schools, commonly known as Husain Muhammad. He still exists today in the world of gender. Husein Muhammad was born on May 9, 1953 in Arjawinangun, Cirebon. Husein Muhammad's family is an extended family from the Dar at Tauhid Arjawinangun Islamic Boarding School, Cirebon (Muhammad, 2012).

His last educational background was at Cairo University, Egypt. Her works are: Fiqh Perempuan, Reflection of Kiai on Discourse of Religion and Gender, Islam, a Women-Friendly Religion: Defense of Kiai Pesantren, Taqliq wa Takhrij Syarh al Lujain, Gender in Pesantren, Fiqh Wanita: Views of Ulama on Discourse of Religion and Gender, and many more. Husain Muhammad is of the view that if we look at several current phenomena, many women voluntarily give their breast milk to babies in need, such as: The story of a mother's baby in Afghanistan who was willing to breastfeed 20 babies, because their mother died, besides this, many breast milk donors have emerged when many mothers died from exposure to Covid-19, although this has indeed caused some pros and cons in society (Zulaiha & Busro, 2020) With this incident, it can be concluded that women as breastfeeding services are still playing a role, although in a different context. It seems that the argument presented by Husain Muhammad in his book "History of the Life of the Prophet" states that Halimah was the Prophet's wet nurse with a noble lineage, therefore women have the right to health services in the family as reproductive health (Anwar, 2021). Working women have been found since the time of the Prophet, most of them work breastfeeding and caring for children, maids to trading. (Az-Zuhaili, 1951) Now, women are considered to have the same ability to do men's work. So, the role in women's domestic affairs is described in his book

"Fiqh Perempuan" in the chapter on the actualization of fiqh ibadah and the contextualization of fiqh munakahah, in the discussion Husain Muhammad upholds the biological role of women. (Ghozali, 2020) The roles are menstruation, pregnancy, childbirth, and breastfeeding must be protected. Even though women are career women, roles such as menstruation, pregnancy, childbirth, breastfeeding are still carried out as a form of Allah's nature (Muhammad, 2009).

## CONCLUSION

Based on the research findings above, the author can draw the following conclusions: The important role for women after giving birth is breastfeeding. For mothers who work or have health issues that prevent them from breastfeeding their children directly, it can create stigma in the surrounding community. However, it is important to note that Islam does not burden its servants beyond their capacity; breastfeeding is a recommendation, not an obligation. The interpretation of the meaning of breastfeeding from the perspective of *Al-Munir's* commentary on Surah Al-Baqarah (2): 233 can be concluded that the concept of breastfeeding (rada'ah) is recommended for women who can provide breast milk to their children fully for a period of two years, as breast milk is the best initial food that has the best nutrition for children. Unfortunately, Az-Zuhaili only compares the opinions of classical scholars and does not provide the perspectives of modern scholars.

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