

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Pregnancy, Birth & Nursing — A Mother's Worship Guide

Prayer, fasting, purity and rights from the first months of pregnancy to weaning, including nifas, miscarriage and the mother who works. Every citation is checked against the Quran and graded hadith.

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How to read this book. It follows the order in which a woman meets these questions, and each chapter carries its own evidence. Every āyah is quoted from the Qur’an text and Yusuf Ali translation on deen2u.com, and every hadith from the site’s own collections, with its grade printed beside it. Where this book reasons from a text to a case the text does not name, the step is marked **Inference**. Where scholars differ and deen2u has not yet set out their positions, the book says so and does not guess.

This book is not a fatwā, and it is not medical advice. In pregnancy the doctor’s word on what is safe for her body comes first. The scholar’s word on what that means for her worship comes next. Where the two meet, as in fasting or in bleeding, she should ask both.

CHAPTER 01

The station of the one who carries and nurses

Before it gives any ruling, the Qur'an describes what the mother went through. When it commands kindness to parents, it stops to name her part. It does this twice, and both times it names the carrying and the weaning. A woman reading this in the middle of morning sickness, or at three in the morning with a baby at the breast, is living something the Qur'an has already named.

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلَهُ فِي
عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَلَدِكَ إِلَيَّ الْمَصِيرُ

"And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal."

Qur'an 31:14 · Luqmān

"Travail upon travail" translates *wahnan 'alā wahn*, weakness upon weakness. The verse puts the mother's weakness at the centre of the command to be grateful, and in the same sentence it sets the weaning at two years.

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ إِحْسَنًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا
وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا

"We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months."

Qur'an 46:15 · al-Aḥqāf

There is pain in the carrying, pain in the delivery, and thirty months from the first to the last. Read with the "two whole years" of 2:233 (Chapter 9), these verses are the Qur'an's own frame for the months this book covers.

The Prophet ﷺ gave the same order of honour in the plainest words:

"...Who is more entitled to be treated with the best companionship by me?" The Prophet (ﷺ) said, "Your mother." The man said. "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?" The Prophet (ﷺ) said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet (ﷺ) said, "Your father" **SAHIH**

Abū Hurayrah – Ṣaḥīḥ al-Bukhārī 5971

A trust, not only a condition

The child in the womb is being made by Allah, not by its mother. The Prophet ﷺ described the stages it passes through:

“(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things.” SAHIH

‘Abdullāh ibn Mas‘ūd – Ṣaḥīḥ al-Bukhārī 3208

The Qur’an speaks of the unborn child in the same way, as something Allah has placed in her. In the verse on divorced women it says:

وَلَا يَحِلُّ لهنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ

“Nor is it lawful for them to hide what Allah Hath created in their wombs”

Qur’an 2:228 · al-Baqarah

A reflection, not a ruling: this is why the book calls pregnancy a trust (*amānah*). What Allah creates in her is placed in her keeping. Every concession in the chapters that follow, whether praying seated, leaving a fast or resting, is part of keeping that trust, not a lowering of her religion.

CHAPTER 02

Prayer while pregnant

The first thing to know is also the most freeing. Pregnancy does not drop a single prayer, and it does not demand a single posture she cannot manage. deen2u's page on the prayer of the sick states the rule this way: sickness "does not remove the prayer; it only relieves the worshipper of whatever pillar (rukn) he is genuinely unable to perform."

Pregnancy is not an illness. **Inference:** but its ordinary companions are exactly the kind of inability that page describes: nausea, dizziness, back and pelvic pain, the weight of the last weeks, a doctor's order of bed rest. Its rule therefore carries over to her.

"Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray Lying on your side"

SAHIH

'Imrān ibn Ḥuṣayn, who had piles, asking how to pray – Ṣaḥīḥ al-Bukhārī 1117

The page explains how much inability is needed. It "does not require total incapacity. If standing would cause real harm, aggravate the sickness, or delay recovery — as judged by the person or a trustworthy physician — sitting becomes permitted." She does not have to prove that she cannot stand at all. It is enough that standing would really harm her.

The Qur'an states the principle of capacity inside the very verse that speaks to nursing mothers:

لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا

“No soul shall have a burden laid on it greater than it can bear.”

Qur'an 2:233 · al-Baqarah

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

“So fear Allah as much as ye can”

Qur'an 64:16 · al-Taghābun

In practice, in the order she meets it

- ① **Stand for what she can.** If she can stand for the opening and must sit for the rest, she does that. Each part of the prayer is done as far as she is able, and the concession covers only what she cannot do.
- ② **Sit when standing harms.** If she can still bow and prostrate from sitting, she does. The prayer of the sick page puts it this way: “the concession touches only the posture he cannot manage.”
- ③ **Gesture when she cannot bow or prostrate fully.** Late in pregnancy, full prostration can become impossible. The page on the prayer of the sick describes gesturing with the head (*īmā'*): she lowers it slightly for rukū' and more for sujūd, so the sujūd is visibly deeper. She should not raise an object to her forehead to prostrate on it.

- 4 **Lie on her side on bed rest.** She faces the qiblah. The page records that the majority of scholars prefer the right side.
- 5 **Use tayammum if water would harm her.** The same page states that one for whom water is unavailable or harmful performs tayammum with clean earth (Qur'an 5:6).
- 6 **Keep each prayer in its time.** Praying each prayer in its own time "is safest and is agreed upon by all," as the page says.

Ask your scholar: combining prayers. The prayer of the sick page records a real difference over combining Ṣuḥr with 'Aṣr and Maghrib with 'Ishā' for illness. The Ḥanbalī school permits it when praying each separately is a real hardship. The Ḥanafī school does not permit it. The Mālikīs and Shāfi'īs take positions in between, "generally more restrictive than the Ḥanbalīs regarding illness." Whether the hardship of her pregnancy qualifies is a question for the scholar she follows. This book does not answer it for her.

CHAPTER 03

Fasting while pregnant or nursing

The evidence for the first half of the answer is clear. The Qur'an opens the fast with its own exceptions:

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ

“(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later.”

Qur'an 2:184 · al-Baqarah

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

“Allah intends every facility for you; He does not want to put to difficulties.”

Qur'an 2:185 · al-Baqarah

The Sunnah names the pregnant and the nursing woman directly. The same event is reported in three of the Sunan collections. A man of Banū ‘Abdullāh ibn Ka‘b, also called Anas ibn Mālīk but not the well-known Companion, came to the Prophet ﷺ while he was eating. He said he was fasting, and was told:

“Allah has remitted half the prayer to a traveller, and fasting to the traveller, the woman who is suckling an infant and the woman who is pregnant” **SAHIH**

Sunan Abī Dāwūd 2408 · graded ṣaḥīḥ

“Indeed Allah Most High lifted (the fast and) half of the Salat from the traveler, and (He lifted) the fast – or fasting – from the pregnant person, or the breast-feeding person.” **SAHIH**

Jāmi‘ al-Tirmidhī 715 · graded ṣaḥīḥ

إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ نِصْفَ الصَّلَاةِ وَالصَّوْمَ وَعَنِ
الْحُبْلَى وَالْمُرْضِعِ

Allah has lifted from the traveller half of the prayer, and the fast, and has lifted it from *al-ḥublā*, the pregnant woman, and *al-murḍī*, the nursing woman. **HASAN**

Anas – Sunan al-Nasā’ī 2274 · graded ḥasan · English rendered here from the Arabic of the row

Two honest notes on these reports. First, the narrator says that the Prophet ﷺ “mentioned both ... or one of them,” meaning the pregnant and the nursing woman, and he swore that it was at least one. Second, the Arabic of al-Nasā’ī 2274 names the pregnant woman and the nursing woman. The site's current English for that row says “the sick” where the Arabic has *al-murḍī*, so the translation above is taken from the Arabic.

So the waiver itself is established. deen2u's answer to this question (qa-147) states when it applies: she “is not obligated to fast if she fears harm to herself or her child, following the same principle of hardship that excuses the sick and the traveller.”

What she owes afterwards: where scholars differ

None of the three reports above says what she does after the fast is lifted. That is where the scholars differ. This book gives the positions only as qa-147 gives them:

WHAT SHE DOES	AS QA-147 DESCRIBES IT
Makes up the missed days later (qaḍā'), like anyone recovering from a temporary illness	"Many in the Hanafi and Shafi'i traditions"
Makes up the days <i>and</i> pays fidyah, feeding a poor person for each day, if she left the fast specifically out of fear for the child rather than for herself	"A view associated with some Shafi'i and Hanbali scholars"
Makes up the days only, in every case	"Others"

qa-147 adds a practical note: “many contemporary scholars encourage women to make up the fasts when able and, if there is genuine difficulty doing so before the next Ramadan, to pay fidyah as a supplement rather than a replacement.”

Why this book does not quote the usual fidyah report. An explanation of 2:184 attributed to Ibn ‘Abbās speaks of a concession “to pregnant and suckling woman when they apprehended harm (to themselves)”. In the site's collection it is **Sunan Abī Dāwūd 2318**, graded **DA‘ĪF**, so it is not used here as evidence. The scholars who hold the fidyah view have their own reasoning, and deen2u has not yet set it out. Which view she follows is a question for her scholar.

For her and her scholar together. Whether she can fast safely is her doctor's call. Which position above she follows is her scholar's. And when pregnancy and nursing run across two or three Ramadans, so that the days to make up pile up, no page on deen2u yet answers the case directly. She should take it to a scholar with the count of days written down.

CHAPTER 04

Bleeding and discharge during pregnancy

Any bleeding in pregnancy is first a medical question. She should call her doctor or midwife before she thinks about the fiqh. What follows is only the worship side, and it is short.

What the texts establish

The Sunnah makes one distinction very clearly: not every flow of blood from the womb is menstruation. When Fāṭimah bint Abī Ḥubaysh asked whether her constant bleeding meant she should leave the prayer, she was told:

“No, because it is from a blood vessel and not the menses. So when the real menses begins give up your prayers and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers” **SAHIH**

‘Ā’ishah – Ṣaḥīḥ al-Bukhārī 306; also 228

The version at 228 adds the practical instruction for the time after the real period ends: “Perform ablution for every prayer till the time of the next period comes”. And a wife of the Prophet ﷺ who “was getting bleeding in between her periods” (Ṣaḥīḥ al-Bukhārī 309 **SAHIH**) kept praying:

“One of the wives of Allah's Messenger (ﷺ) joined him in I'tikaf and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she prayed” **SAHIH**

‘Ā’ishah – Ṣaḥīḥ al-Bukhārī 310

So two things are firm. Bleeding does not by default suspend the prayer; only real menstruation and nifās do. And a woman with bleeding that is not her period washes, protects herself, makes wuḍū’ for each prayer time and prays, as deen2u's istiḥāḍah page sets out.

What applying this to pregnancy involves

Inference: a pregnant woman who bleeds is in a situation these reports did not name. Carrying the principle across, the principle that blood from a vessel is not menses and does not drop the prayer, is a step of reasoning and not a text. It is the natural step for spotting, for a bleed after an examination, or for anything her doctor identifies as coming from a cause other than a period.

The harder question is whether a pregnant woman can have a true period at all. If she can, heavy bleeding at her usual time would pause the prayer. The jurists discuss this, but no page on deen2u yet sets out their positions, so this book does not name them. It is a question for her scholar, preferably asked early in the pregnancy rather than while she is bleeding.

What to do if she bleeds while pregnant. (1) Contact her doctor or midwife first. (2) Until she has asked her scholar, the safe course that the texts above support is to keep praying: wash, protect herself, and make wuḍū' for each prayer time. (3) Write down when it started, how much, and its colour, since both the doctor and the scholar will ask. (4) Put the question to a scholar of her school: "I am pregnant and bleeding; is this ḥayḍ or not?" This book gives no ruling on it.

CHAPTER 05

Labour and childbirth

The Qur'an describes a woman in labour, alone, in pain, and wishing she had died. It is Maryam, the mother of 'Īsā:

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا
وَكُنْتُ نَسِيًّا مَّنْسِيًّا

"And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

Qur'an 19:23 · Maryam

وَهَزَىٰ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا فَكُلِي
وَأَشْرَبِي وَقَرِّي عَيْنًا

"And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee. So eat and drink and cool (thine) eye."

Qur'an 19:25-26 · Maryam

A reflection, not a ruling: the Qur'an answers her pain with water, food and comfort, not rebuke. A woman in labour who cries out has not failed in her faith.

The Prophet ﷺ also counted death in childbirth among the forms of martyrdom:

“There are five things, whoever dies of any of them is a martyr. ... and the woman who dies in childbirth in the cause of Allah is a martyr” SAHIH

‘Uqbah ibn ‘Āmir – Sunan al-Nasā’i 3163 · graded ṣaḥīḥ

Prayer during labour

deen2u's /hayd/ page defines nifās as “the bleeding that follows childbirth.” **Inference:** before the child is born, nifās has not begun. So a prayer whose time comes in early labour is still owed, and it is prayed in whatever way she can manage: sitting, lying, gesturing, with wuḍū’ or with tayammum, as in Chapter 2. The prayer of the sick page says that so long as the mind is present, the prayer “remains binding”.

Two questions here have no answer on deen2u yet, and she should ask about them before her due date. The first is whether bleeding in the hours before delivery, with contractions, already counts as nifās. The second is how to treat a prayer whose time passes in hard labour when she genuinely could not pray. Neither the /hayd/ page nor the prayer of the sick page addresses labour directly.

Remembrance needs no purity and no posture. Between contractions she may call on Allah in her own words and in any language. No page on deen2u records a fixed supplication for labour from the authentic Sunnah, and this book does not invent one.

The first hours and days: what is established

Tahnīk. The Prophet ﷺ chewed a date and put a little of it in a newborn's mouth, then prayed for blessing on the child:

“A son was born to me and I took him to the Prophet (ﷺ) who named him Ibrahim, did Tahnīk for him with a date, invoked Allah to bless him and returned him to me.” **SAHIH**

Abū Mūsā – Ṣaḥīḥ al-Bukhārī 5467; see also 5469 (‘Abdullāh ibn al-Zubayr)

The name. In that report the child was named when he was brought to the Prophet ﷺ. Another report ties the naming to the seventh day, with the ‘aqīqah and the shaving of the head:

“A boy is in pledge for his Aqiqah, Sacrifice is made for him on the seventh day, his head is shaved and he is given name.” **SAHIH**

Samurah ibn Jundub – Sunan Abī Dāwūd 2838 · graded ṣaḥīḥ

deen2u's Raising Children page brings these together: the name “can be done at birth or around the seventh day.” The ‘aqīqah is also in al-Bukhārī: “Aqīqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering.” (Ṣaḥīḥ al-Bukhārī 5472).

The adhān in the baby's ear. Many families are taught this. deen2u's Raising Children page gives the honest position: the report behind it is judged weak by a large number of scholars, so it should not be presented as a confirmed Sunnah. Some scholars still consider it recommended and others do not. A family that does it should not condemn one that does not, and a family that leaves it "has missed nothing established." What is firmly established is a good name, taḥnīk, the 'aqīqah, and a prayer for blessing.

CHAPTER 06

Nifās: the forty days

Nifās is the bleeding that follows childbirth. Its outer limit comes from the practice of the women in the Prophet's ﷺ time, reported by Umm Salamah:

“The woman having bleeding after delivery (puerperal haemorrhage) would refrain (from prayer) for forty days or forty nights” **SAHIH**

Umm Salamah – Sunan Abī Dāwūd 311 · graded ṣaḥīḥ

“The time of waiting for Nifas during the time of Allah's Messenger was forty days.” **SAHIH**

Umm Salamah – Jāmi‘ al-Tirmidhī 139 · graded ṣaḥīḥ; also Sunan Ibn Mājah 648 (ṣaḥīḥ)

Forty is a ceiling, not a sentence

The most important practical point is the one most often missed. deen2u's /hayd/ page puts it plainly: forty is “a common maximum in practice, not an obligation to wait forty days — if the bleeding stops earlier, even after a week or a few days, she makes ghusl at once and resumes prayer and fasting. There is no minimum she must complete.”

A mother who is clean on day twelve and waits until day forty out of custom has left prayers that were owed. She watches the bleeding, not the calendar.

What pauses, and what does not

The /hayd/ page states that the rulings of nifās “track those of hayd”:

DURING NIFĀS	RULING
The five prayers	Left, and not made up
Fasting	Left, and made up later
Ṭawāf	Waits until she is pure
Intercourse	Waits until she is pure (Chapter 7)
Closeness short of intercourse	Stays permitted

The outer limit: where the schools differ

The /hayd/ page records the difference as follows: “the Hanafi and Hanbali schools set the maximum at forty days, while the Shafi’i and Maliki schools allow up to sixty, noting that forty is the usual case.” A woman in a Shāfi’ī setting, as most of Malaysia is, should therefore know that her school's outer limit is sixty days and not forty. Most women will never reach either number.

If the bleeding goes past the limit

The same page: “Bleeding continuing beyond her school's maximum is treated as istihada, so she purifies and prays through it.” deen2u's istiḥāḍah page gives the method. She makes ghusl once to end the nifās. Then, for the continuing flow, she washes, protects herself with a pad, makes a fresh wuḍū’ for the time of each obligatory prayer, and prays.

Ask your scholar. The /hayd/ page lists “Nifas that lingers near forty days” among the complicated cases, and it does not settle bleeding that stops and then returns within the forty days. If she was clean, made ghusl and prayed, and then the blood came back, she should put the exact days to a scholar of her school.

CHAPTER 07

Returning to worship after nifās

When the bleeding stops, whenever that is, the return has three parts.

- 1 **Ghusl, at once.** The instruction to the woman whose period ends is short: “when it has finished, wash the blood off your body (take a bath) and start praying” (‘Ā’ishah, Ṣaḥīḥ al-Bukhārī 331 SAHIH). That report is about menstruation. It applies to nifās because, as the /hayd/ page says, the rulings of nifās track those of ḥayḍ.
- 2 **Prayer resumes, and the missed prayers are not made up.** A woman once asked ‘Ā’ishah whether she should make up prayers missed during her period. ‘Ā’ishah answered: “We were with the Prophet (ﷺ) and used to get our periods but he never ordered us to offer them” (Ṣaḥīḥ al-Bukhārī 321 SAHIH).
- 3 **Missed fasts are made up.** “We would menstruate during the time of the Messenger of Allah, then when we became pure we were ordered to make up the fasts but we were not ordered to make up the Salat” (‘Ā’ishah, Jāmi‘ al-Tirmidhī 787 SAHIH). If her nifās fell in Ramadan, those days are owed.

Intimacy

Intercourse waits until the bleeding has stopped and she has purified herself:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى ۖ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

“They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.”

Qur'an 2:222 · al-Baqarah

The /hayd/ page applies this to nifās and adds that “closeness short of intercourse stays permitted.” Nothing in the texts requires a couple to wait for the fortieth day once she is truly pure. Her body's healing after birth is a separate matter, and that is for her and her doctor.

An open question. If she becomes pure partway through a prayer's time, for example with ‘Aṣr time still running, does she owe that prayer, and does she owe the one before it? This is a common question. No page on deen2u answers it yet, so she should ask her scholar. What is clear from Bukhārī 331 is the first step: once pure, she makes ghusl and starts praying, beginning with the prayer whose time she is in.

CHAPTER 08

Miscarriage, stillbirth and caesarean

This chapter is for a woman who has lost a child, and for those around her. First comes what the Prophet ﷺ said about a child lost before birth.

“By the One in Whose Hand is my soul! The miscarried fetus will drag his mother by his umbilical cord to Paradise, if she (was patient and) sought reward (for her loss).” **SAHIH**

Mu‘ādh ibn Jabal – Sunan Ibn Mājah 1609 · graded ṣaḥīḥ in the site's collection

The women who asked the Prophet ﷺ for a day of teaching of their own were told this on that day:

“A woman whose three children die will be shielded by them from the Hell fire.” On that a woman asked, “If only two die?” He replied, “Even two (will shield her from the Hell-fire)” **SAHIH**

Abū Sa‘īd al-Khudrī – Ṣaḥīḥ al-Bukhārī 101

Two other reports about the miscarried child are in the site's collection. Both are graded **DA‘ĪF** (Sunan Ibn Mājah 1607 and 1608), so neither is quoted here. The report above is enough.

Is the child prayed over?

“The rider is to be behind the funeral (procession), and the walker where he wishes, and the child should be prayed over” **SAHIH**

al-Mughīrah ibn Shu‘bah – Jāmi‘ al-Tirmidhī 1031 · graded ṣaḥīḥ

“Prayer should be offered over an abortion and forgiveness and mercy supplicated for its parents” **SAHIH**

al-Mughīrah ibn Shu‘bah – Sunan Abī Dāwūd 3180 · graded ṣaḥīḥ ·
“abortion” here translates *siqṭ*, the child lost before term

deen2u's answer on this (qa-969) sets out how the scholars apply it. It connects the question to the four months of Chapter 1: the soul is breathed in after the three stages of forty days (Ṣaḥīḥ al-Bukhārī 3208). It then records these positions:

- “the position of the Hanbalis and many other scholars is that a child miscarried after four months is washed, shrouded, prayed over and buried like any Muslim.”
- “Before 120 days there is no janazah prayer; the remains are simply wrapped and buried respectfully.”
- “The Hanafis hold that the prayer is offered only if the child was born alive, and otherwise it is washed, wrapped and buried without the prayer — so a family following that practice should not be rebuked.”
- “In every case the child is buried with dignity, and many scholars recommend giving the child a name.”

Her own worship: is the bleeding nifās?

This is the question she will face within hours, and this book has to be honest: **no page on deen2u yet sets out the scholars' positions on whether bleeding after a miscarriage counts as nifās**, or how the stage of the pregnancy affects it. So this book names none of them. In particular, she should not assume that the four-month line used for the funeral prayer is also the line for her bleeding. No deen2u page draws that connection.

What the texts already give her while she asks: prayer is never dropped without a reason the Sharī'ah recognises, and blood that is not ḥayḍ or nifās does not stop the prayer (Chapter 4). She should ask a scholar of her school promptly, telling them how many weeks the pregnancy had reached. Until she has the answer, she should keep a note of the days she prays and the days she does not, so that anything owed can be made up.

Caesarean birth

Inference: the /hayḍ/ page defines nifās as “the bleeding that follows childbirth,” and a caesarean is a childbirth. So bleeding that follows it falls under the same definition, with the same rulings: no minimum, ghusl when it stops, and the school's outer limit. The wound itself is a separate matter. Where water would harm the incision, the purification rules of the sick apply (Chapter 2). If there is no bleeding after the birth at all, she should ask her scholar what, if anything, she owes, since no page on deen2u addresses this.

For those around her. A grieving mother is owed gentleness. She should not be told that her loss is a punishment, that a small child “does not count”, or that she must wait forty days before she prays. None of that is in the texts.

CHAPTER 09

Nursing: the two years and the father's duty

One verse holds almost the whole law of nursing. It is worth reading slowly, one clause at a time.

وَالْوَالِدَتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ
الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

“The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms.”

Qur'an 2:233 · al-Baqarah

The two years are the full term, not a minimum. Inference from the wording: the verse says two whole years for whoever wishes to complete the nursing. A mother who nurses for less has not sinned, and a mother who cannot nurse at all has not failed. The same verse, as quoted below, provides for another woman to nurse the child.

The father pays. Her food and clothing while she nurses are his responsibility “on equitable terms.” deen2u's answer on maternity rights (qa-438) calls this “an early protection against a mother being pressured, mistreated, or financially squeezed during nursing and early motherhood.”

لَا تُضَارَّ وَلَدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُ بِوَلَدِهِ

"No mother shall be Treated unfairly on account of her child. Nor father on account of his child"

Qur'an 2:233 · al-Baqarah

Weaning is decided together.

فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا

"If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them."

Qur'an 2:233 · al-Baqarah

Mutual consent and consultation: the Qur'an asks for both. Neither parent decides alone, and a decision taken this way carries no blame. The verse then provides for another nurse:

وَأِنْ أَرَدْتُمْ أَنْ تَسْرِضُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ
مَّا ءَاتَيْتُمْ بِالْمَعْرُوفِ

"If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms."

Qur'an 2:233 · al-Baqarah

Two years or thirty months?

2:233 gives two whole years for nursing, and 46:15 gives thirty months for carrying and weaning together (Chapter 1). deen2u's riḍā'ah page notes that "Abū Ḥanīfah famously allowed up to thirty months, combining 2:233 with 46:15," and discusses this under the difference over the age of nursing. **Inference:** for a mother, two years is the term the Qur'an names, and the question of the extra months arises on that page under milk kinship (Chapter 10).

Care of the nursing mother

qa-438 adds that "classical scholars discussed a nursing mother's right to rest, adequate nutrition, and family support, treating maternity as a period requiring active care and provision, not one she must simply endure unsupported." The Prophet ﷺ even shortened the congregational prayer for her sake. He cut it short when he heard a child cry, "as I dislike to trouble the child's mother" (Ṣaḥīḥ al-Bukhārī 707 SAHIH).

CHAPTER 10

Nursing, purity, expressed and donor milk

Daily purity with an infant

A mother with a baby is rarely dry, and the Sunnah is practical about it. For the urine of a baby boy who has not yet started eating food:

“I brought my young son, who had not started eating (ordinary food) to Allah's Messenger (ﷺ) who took him and made him sit in his lap. The child urinated on the garment of the Prophet, so he asked for water and poured it over the soiled (area) and did not wash it” **SAHIH**

Umm Qays bint Miḥṣan – Ṣaḥīḥ al-Bukhārī 223

“The urine of a female child should be washed (thoroughly) and the urine of a male child should be sprinkled over”

SAHIH

Lubābah bint al-Ḥārith – Sunan Abī Dāwūd 375 · graded ṣaḥīḥ; 377 adds “until the age of eating”

So for a boy still only on milk, water poured over the spot is enough. For a girl, the spot is washed. Once either child is eating food, the urine is washed. Sunan Abī Dāwūd 378 reports Qatādah's explanation to that effect.

She may also pray with her child. The Prophet ﷺ prayed carrying his granddaughter Umāmah: “When he prostrated, he put her down and when he stood, he carried her (on his neck)” (Ṣaḥīḥ al-Bukhārī 516 **SAHIH**). A mother who picks up a crying baby between the units of her prayer, and puts it down to prostrate, is following that Sunnah.

Milk makes kin

Milk has a legal effect that no other food has. The Qur’an lists among those a man may not marry “foster-mothers (Who gave you suck), foster-sisters” (Qur’an 4:23), and the Prophet ﷺ said:

“I am not legally permitted to marry her, as foster relations are treated like blood relations (in marital affairs). She is the daughter of my foster brother” **SAHIH**

Ibn ‘Abbās, about the daughter of Ḥamzah – Ṣaḥīḥ al-Bukhārī 2645

“Be sure as to who is your foster brother, for foster suckling relationship is established only when milk is the only food of the child” **SAHIH**

‘Ā’ishah – Ṣaḥīḥ al-Bukhārī 5102

deen2u's riḍā‘ah page sets out the conditions and the one real difference among them. The nursing must be in infancy, within the two years. On the number of feedings, the Shāfi‘ī and Ḥanbalī schools require “five separate, satisfying feedings,” while the Ḥanafī and Mālikī schools “hold that any quantity of

milk that reaches the child's stomach establishes prohibition." It also states the limits of the tie: milk relatives are mahram to one another, but they "do not inherit from one another."

Expressed milk, shared feeding and milk banks

Her own expressed milk given to her own baby raises no question of kinship. The child is already hers. The questions begin when milk crosses between families: a sister or friend who feeds another woman's baby, a mother who gives her surplus to a neighbour, or a hospital neonatal unit that offers donor milk.

The riḍā'ah page states that the milk must reach the child "through suckling or its equivalent." It does not say what counts as an equivalent, and no page on deen2u yet addresses milk given from a bottle or cup, or pooled milk from anonymous donors in a milk bank. Those are exactly the modern cases. **This book gives no ruling on them.**

Practical prudence, not a ruling. (1) Before accepting donor milk for her baby, or giving her milk to another family, she should ask a scholar of her school. The schools differ on the number of feedings, so the answer may depend on how much and how often. (2) If milk does pass between families, she should write down whose milk, for which child, how many feeds and at what age. Bukhārī 5102 begins with "Be sure as to who is your foster brother," and a written record is how a family can still be sure twenty years later. (3) If the baby's health depends on donor milk, she should tell the scholar that too, since it bears on the answer.

CHAPTER 11

Spacing pregnancies

Nursing for two years and recovering from a birth are both reasons a couple may want time between pregnancies. The base text is short:

“We used to practice coitus interruptus during the lifetime of Allah's Messenger (ﷺ)” SAHIH

Jābir – Ṣaḥīḥ al-Bukhārī 5207

deen2u's /hayd/ page draws the argument from it: this was done “during the very years the Quran was being revealed, this reached the Prophet ﷺ, and he did not forbid them.” On that basis, “many scholars hold that temporary, reversible means of spacing or delaying pregnancy — withdrawal itself, and by extension modern methods that work in a similar temporary way — are permitted.” The same page states the two conditions the jurists attach:

- 1 **The wife's consent**, “since she has a right to children and to the fullness of the marriage.”
- 2 **No harm** “to her health from the method used.”

The page also records the difference fairly. Some scholars “considered ‘azl disliked (makruh) even while permitted”. Others “saw no dislike at all when the couple has a genuine need: the mother's health, spacing births, or similar.” And it concludes: “neither couple — the one that spaces pregnancies and the one that never would — is to be condemned.”

Where the harder questions go

Permanent methods. The /hayd/ page separates sterilisation from spacing. It closes “a door Allah opened rather than pausing at it,” and “this page deliberately gives no ruling on it.” deen2u's medical fiqh page states that permanent sterilisation of a healthy man or woman without medical necessity is not permitted. Anyone considering it should take her own circumstances to a scholar together with her doctor.

Ending a pregnancy. This is not contraception. The /hayd/ page says so directly: what no scholar permitted from the ‘azl hadith “is harming a pregnancy already begun.” deen2u's medical fiqh page sets out the stages, the one exception after ensoulment (a real threat to the mother's life), and the difference among the schools before it. It is there, not here, that a family facing that decision should read, and then ask.

CHAPTER 12

The pregnant widow or divorcee, and the working mother

When the marriage ends during pregnancy

A pregnant woman's 'iddah, the waiting period after divorce or death, ends with the birth, however soon or late that is:

وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ

“for those who carry (life within their wombs), their period is until they deliver their burdens”

Qur'an 65:4 · al-Ṭalāq

For a widow this raises a question, because 2:234 gives widows “four months and ten days.” The Sunnah settled it through Subay‘ah al-Aslamiyyah:

“Subai'a Al-Aslamiya gave birth to a child a few days after the death of her husband. She came to the Prophet and asked permission to remarry, and the Prophet (ﷺ) gave her permission, and she got married” **SAHIH**

al-Miswar ibn Makhramah – Ṣaḥīḥ al-Bukhārī 5320; see also 5318 (Umm Salamah)

deen2u's 'iddah page records that the majority held 65:4 to govern the pregnant widow, so her 'iddah ends at delivery, and that “It is reported that ‘Alī ibn Abī Ṭālib ... held she should

observe the longer of the two terms". It adds that the ruling in Subay'ah's case "is explicit."

Lodging and maintenance

أَسْكُنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُوهُنَّ
لِتَضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى
يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ

"Let the women live (in 'iddat) in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense"

Qur'an 65:6 · al-Ṭalāq

The 'iddah page reads this as follows: "a pregnant divorcee is provided for to the end of her term, whatever the form of the divorce, because the maintenance follows the child she carries." After the birth, if she nurses the child for its father, the verse gives her a wage for it. The widow is different. The same page states that "no maintenance is due to her from a husband who has died; her right in his wealth is her fixed share of inheritance," and that she keeps her 'iddah in the marital home. That rests on the command to al-Furay'ah: "Stay in your house until what is written reaches its term." (Jāmi' al-Tirmidhī 1204

SAHIH).

Ask your scholar. Whether a widow may go out to her job, or to hospital appointments, during her ‘iddah is not yet answered on any deen2u page. For a pregnant widow the ‘iddah may be short or long depending on her due date, so she should ask early.

The working mother

Her right to work and to keep what she earns is set out on deen2u's workplace page, which quotes the Prophet ﷺ: "O women! You have been allowed by Allah to go out for your needs" (Ṣaḥīḥ al-Bukhārī 5237 **SAHIH**). What she needs from this book is how to fit prayer, and now pumping, into a working day.

"Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early stated fixed times." **SAHIH**

‘Abdullāh ibn Mas‘ūd – Ṣaḥīḥ al-Bukhārī 527

- 1 **Know the window.** The workplace page: "Each prayer has a span, not an instant." Delaying Ṣaḥr within its window for a meeting is permitted. Letting it slip into ‘Aṣr time is not.
- 2 **Ask for a place, not a favour.** "A clean, quiet corner is enough." **Practical, not a ruling:** the same room often serves for prayer and for pumping, and one request can cover both.
- 3 **Pair the sessions.** **Practical, not a ruling:** whatever pumping schedule her midwife or lactation adviser gives her, one session can usually sit beside Ṣaḥr and another beside ‘Aṣr. Pumping first and then making wuḍū’ and praying keeps the prayer unhurried.

- 4 **Fasting at work while nursing.** The waiver in Chapter 3 covers her if she fears harm to herself or the child, and her supply is part of that judgement. What she owes afterwards is set out in the same chapter.

CLOSING

A mother's du‘ā’, from the Qur’an

The verse that described the carrying and the weaning ends with a prayer that a mother can make for herself and her children:

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدِي وَأَنْ
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ
وَإِنِّي مِنَ الْمُسْلِمِينَ

“O my Lord! Grant me that I may be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam.”

Qur’an 46:15 · al-Aḥqāf

What this book leaves to her scholar

- Whether the hardship of her pregnancy permits combining prayers (Chapter 2).
- Qaḍā’, fidyah, or both, and days owed across successive Ramadans (Chapter 3).
- Whether bleeding in pregnancy can be ḥayḍ (Chapter 4).
- Bleeding in labour before the birth, and a prayer missed in hard labour (Chapter 5).

- Nifās that stops and returns within the limit (Chapter 6).
- Purity reached partway through a prayer's time (Chapter 7).
- Whether bleeding after a miscarriage is nifās, and a birth with no bleeding (Chapter 8).
- Donor milk, milk banks and bottle-fed milk from another woman (Chapter 10).
- Leaving the home for work or hospital during a widow's 'iddah (Chapter 12).

Where this book draws from. Qur'an: 2:184, 2:185, 2:222, 2:228, 2:233, 4:23, 19:23, 19:25–26, 31:14, 46:15, 64:16, 65:4, 65:6, quoted in Arabic from the muṣḥaf text on deen2u.com with the Yusuf Ali translation the site carries. **Hadith, Ṣaḥīḥ al-Bukhārī:** 101, 223, 228, 306, 310, 321, 331, 516, 527, 707, 1117, 2645, 3208, 5102, 5207, 5237, 5318, 5320, 5467, 5469, 5472, 5971. **Hadith, the Sunan, with the grade in the site's collection:** Abī Dāwūd 311, 375, 377, 378, 2408, 2838, 3180 (ṣaḥīḥ); al-Tirmidhī 139, 715, 787, 1031, 1204 (ṣaḥīḥ); al-Nasā'ī 2274 (ḥasan), 3163 (ṣaḥīḥ); Ibn Mājah 648, 1609 (ṣaḥīḥ). Named as weak and not used as evidence: Abī Dāwūd 2318, Ibn Mājah 1607 and 1608. **deen2u pages whose positions are quoted:** deen2u.com/hayd/, [/istihadah/](http://deen2u.com/istihadah/), [/prayer-of-the-sick/](http://deen2u.com/prayer-of-the-sick/), [/raising-children/](http://deen2u.com/raising-children/), [/rada/](http://deen2u.com/rada/), [/iddah/](http://deen2u.com/iddah/), [/medical-fiqh/](http://deen2u.com/medical-fiqh/), [/workplace-fiqh/](http://deen2u.com/workplace-fiqh/), and the Q&A answers qa-147, qa-438 and qa-969. Where scholars differ, only the positions those pages name are named here. For your own situation, ask a qualified scholar. The Ask page and the full Q&A are at deen2u.com/ask/ and deen2u.com/qa/.