

The woman's breast and its related rulings (breastfeeding of newborns, a means of adornment for women, and vulnerability to diseases)

Prof. Dr. MOHAMMED ABDULLAH THABIT SHABALA

H (Principal Investigator), Department of Sharia, College of Sharia, Najran University, Kingdom of Saudi Arabia

Research supported by the Deanship of Scientific Research at Najran University under code.: (NU/GP/SEHRC/13/556-5)

Research Summary:

Among the subtle manifestations of God's creation is what He has honored women with—her breasts, which He, in His wisdom, placed upon her chest. Out of His divine wisdom, He made them prominent so that the infant may easily latch onto them during breastfeeding. They are also a source of adornment, beauty, and elegance for the woman, and a particular source of pleasure for the husband. Books of Islamic jurisprudence have referenced several rulings related to them, including rulings on bodily harm inflicted upon them. Moreover, they are susceptible to various diseases, including tumors that have recently seen a notable increase in prevalence. This necessitates taking preventive measures to maintain their health, safeguard the woman's overall well-being, and ensure that the infant is not deprived of her highly nutritious milk, which plays a significant role in brain development.

The research aimed to achieve several objectives, the most important of which are:

- 1. Providing Islamic legal answers to the questions posed by husbands and wives regarding issues related to the breasts.*
- 2. Compiling a range of scattered rulings and regulations related to this topic into a single comprehensive study.*
- 3. Demonstrating the capacity of Islamic law to offer appropriate solutions to the evolving needs of people in their daily lives.*

This study concluded with a number of findings and recommendations, which are presented at the end of the paper.

Keywords: Breast – Pleasure – Breastfeeding – Health

INTRODUCTION:

One of the profound aspects of Islamic legislation lies in its precise regulation of human life, including the detailed rulings of the human body and its various parts. Every ruling related to the human body reflects God's kindness and mercy toward His servants. The woman's breasts are included within this remarkable system of legislation, and this research aims to examine the most important legal rulings related to them.

Research Problem and Questions:

This study aims to address a fundamental question: What is meant by the woman's breast? From this central question stem several subsidiary inquiries related to the topic.

Reasons for Choosing the Topic:

The reasons for selecting this subject can be summarized in two main points:

- 1. A strong desire to compile and study several rulings and legal guidelines related to the woman's breast.*
- 2. The frequent inquiries from wives regarding emerging legal issues specifically related to their breasts.*

Research Objectives:

The primary objectives of this study can be outlined as follows:

1. To support the research directions of Najran University in the field of contemporary jurisprudential issues related to marital life, personal status, and unexpected family matters.
2. To contribute through this research to the dissemination of legal rulings and guidelines concerning the woman's breast.
3. To gather and consolidate scattered issues related to this topic in one comprehensive study.
4. To demonstrate the ability of Islamic law to address people's problems in light of its foundational legal principles.

Previous Studies:

After a thorough investigation and careful review by the researcher, and within the scope of the available sources, only fragments of articles related to the topic were found, along with scattered fatwas. However, these do not reach the level or depth of content addressed in this research.

RESEARCH METHODOLOGY:

Due to the nature of the topic, the researcher adopted an inductive and analytical approach, focusing on uncovering the legal guidelines and rulings related to the woman's experiences during pregnancy, particularly concerning her breasts.

Research Structure and Procedures:

The study is organized into a preliminary introduction, three main sections, a conclusion, a list of recommendations, and an index of sources and references, as follows:

- **Introduction:** Includes a summary of the research idea, a statement of its importance, its main questions and issues, reasons for its selection, research objectives, previous studies, methodology, and structure.
- **Section One:** Explanation of the terminology used in the research title.
- **Section Two:** Islamic legal rulings related to the woman's breast.
- **Section Three:** Jurisprudential guidelines relevant to the topic.
- **Conclusion:** A presentation of the most important findings and recommendations.
- **Table of Contents**
- **Bibliography and References**

Section One: Clarification of the Terms in the Research Title

The proposed title for this study is: "The Woman's Breast and Its Related Rulings (Source of Breastfeeding, A Means of Adornment, and Susceptibility to Disease)". This necessitates a clarification of the key terms mentioned in the title.

1. The Breast (Thady):

The breast is one of two symmetrical, prominent organs located on a woman's chest, created delicately by God Almighty. Lexicographical sources note that the word may be pronounced "thady" (with a fatha on the thā') or "thidy" (with a kasra on the thā'), with the former being more common. It is also referred to as "thadā" (with a fatha on both the thā' and dāl). Grammatically, the word can be masculine or feminine, though the masculine usage is more prevalent (e.g., this is a breast). The plural forms include "athd" and "thudiyy". While both men and women have breasts, in men the term used is "thanduwa" (with fatha on thā' and wāw) or "thundu'a" (with damma on thā' and dāl, and fatha on the hamza). A woman with large breasts is described as "thadyā".

The nipple (ḥalama) refers to the protruding flesh at the tip of the breast and is also called "al-qurād", while "al-sa'dāna" refers to the area surrounding the nipple that differs in color from the rest of the breast.

2. Breastfeeding (Irdā' or Riḍā):

This refers to the act of an infant suckling from a human female's breast during the designated nursing period. It involves the mother offering her breast to the infant, who first receives the colostrum (al-libā') and later the regular milk (al-ḥalīb). Al-libā' is the initial yellowish fluid

secreted by the breast immediately after childbirth, usually lasting for three feedings but possibly as few as one.

3. **Adornment (Zīna) and Beautification (Tazayyun):**

This refers to a woman adorning herself for her husband, often using various items or products applied to the face or body to bring joy to her spouse. Al-Ṣāhib Ibn ‘Abbād stated: “Al-ḥawar is the substance women apply to their faces during beautification, made from lead.”

4. **Susceptibility to Disease:**

This term refers to the various illnesses that may affect women, particularly diseases targeting the breast. Chief among these are breast tumors, which have witnessed an alarming increase in prevalence in modern times.

Section Two: Islamic Legal Rulings Related to the Woman’s Breast

Many Islamic legal rulings pertain to the woman’s breast, the most important of which are as follows:

First: The Principle of the Breast Being Part of the ‘Awhrah (Private Area):

By default, a woman’s breasts are considered part of the strict ‘awrah (al-‘awrah al-mughallazah) and must be covered in the presence of non-mahram (unrelated) men. Exposing them to such individuals or allowing them to look is considered an indecent and shameful act, one that is associated with immoral behavior and is a means that may lead to temptation (fitnah). However, it is permissible for a woman to expose her breasts to her husband. As his wife, she is allowed to show him what she is prohibited from showing to others.

Al-Harb al-Kirmānī stated:

“I said to Ishāq: May a man strip his wife or his female slave and look at her while she is naked?” He replied: “Avoiding that is safer, but if he does, there is no sin upon him”. [24]

One of the strongest pieces of evidence for the permissibility of a husband looking at parts of his wife that are considered ‘awrah—such as her breasts and similar areas—is the hadith narrated by ‘Ā’ishah, the Mother of the Believers (may Allah be pleased with her), in which she said:

“The Prophet ﷺ and I used to bathe together from one vessel, a container called al-Faraq”. [12][13]

Ibn Hajar al-‘Asqalānī commented:

“Al-Dāwūdī used this hadith as evidence that it is permissible for a man to look at his wife’s ‘awrah and vice versa. This is further supported by what Ibn Hibbān narrated through the route of Sulaymān ibn Mūsā, who was asked: ‘May a man look at his wife’s private part?’ He replied: ‘I asked ‘Aṭā’, and he said: I asked ‘Ā’ishah, who narrated this hadith in meaning.’ This is an explicit text on the matter, and Allah knows best”. [15]

From this, it becomes clear that some wives are mistaken when they refuse to bathe with their husbands or cover their breasts out of a sense of modesty toward their spouse. Employing modesty in this context is a misunderstanding of its proper application, and such behavior may deprive both the woman and her husband of the lawful intimacy and enjoyment that God has permitted. The wife’s breasts are also a means of fostering love, bringing comfort to the husband’s eyes, and maintaining marital affection. The wise have said:

“The best of breasts is that which warms the bedfellow and nourishes the infant”. [20]

A verse in the Noble Qur’an expresses this concept with unmatched eloquence, describing one of the rewards prepared for the righteous:

“And [there will be] full-breasted [companions] of equal age”. (Sūrat al-Naba’, 78:33)

Al-Haddād explained:

“Al-kawā’ib is the plural of kā’ib, referring to a young woman whose breasts have begun to form prominently and beautifully—the ideal emergence of the breast”. [18]

Thus, it is clear that the **husband alone has the exclusive right** to enjoy his wife’s breasts, whether by looking, touching, or deriving physical pleasure. However, Islamic jurisprudence mentions specific **exceptions** to this rule that are unrelated to sexual enjoyment. These include:

First Case: Medical Examination or Treatment

It is permissible for a trustworthy Muslim female doctor to examine a woman's breasts when necessary, such as for performing a mammogram, inspecting an injury, or conducting surgery for a tumor.

If no qualified Muslim female doctor is available, then a non-Muslim female doctor may be consulted. If neither is accessible, it becomes permissible for a Muslim male doctor to perform the examination, provided it is done in the presence of the woman's husband and only to the extent required by medical necessity. He must not examine beyond the specific area of the breast where the tumor is located.

In the case of tumor removal surgery, a skilled male surgeon may carry out the procedure due to the gravity of the condition, but only after all efforts to find a qualified female surgeon have failed. This is necessary to ensure precise surgical intervention and proper tumor removal. According to the agreed-upon principles of Islamic jurisprudence:

"Necessities permit prohibitions, and whatever is permitted due to necessity must be limited strictly to the extent of that necessity". [28]

Second Case: Washing the Deceased (Ghushl of a Deceased Woman)

When a deceased woman is prepared for burial, the female washer uses a cloth or similar covering to clean the woman's body, including her breasts, to remove dirt and sweat. However, she must avoid deliberately looking at her breasts, and should instead pass the cloth over a fabric covering the body, without directly exposing the 'awrah (private parts).

It is impermissible for the washer to uncover any part of the deceased woman's awrah, as the sanctity of the human body remains the same in death as in life. As scholars have stated:

"The default ruling is that the 'awrah of both the living and the dead is inviolable. It is not permissible to expose the private parts of any person—living or deceased—except where necessity or explicit legal exception applies, such as medical examination. In the case of washing the dead, the washer must take care to cover the 'awrah before proceeding". [10]

Second: The Prohibition of Exposing the Breasts (or Any Part Thereof) to Non-Mahram Men—Whether Through Images or Direct Display in Advertising.

This is a clear prohibition rooted in Islamic ethics and is not subject to doubt. Such exposure reflects the immoral customs of the West, which have unfortunately seeped into some Muslim societies. Islamic law rejects such practices unequivocally.

Imam al-Nawawī stated:

"It is unanimously prohibited for a man to look at a woman's 'awrah, and for a woman to look at a man's 'awrah". [11]

Third: The Recommendation for Breastfeeding Mothers to Clean Their Breasts with Warm Water

It is recommended (mustahabb) that a breastfeeding woman cleanse her breasts with warm water before offering them to the infant. This includes removing any traces of dirt, dust, or sweat to avoid the risk of transmitting infections or having small particles of dust accidentally enter the infant's lungs, potentially leading to serious illness or even death. [9]

Likewise, the mother must be cautious not to leave her nipple in the baby's mouth and then fall asleep. This could lead to suffocation due to the weight of her body pressing on the child, causing respiratory arrest and potentially death—a scenario that would entail legal rulings related to blood money (diyah) for the loss of the infant.

Fourth: The Prohibition of Uncovering the Breasts While Breastfeeding in Front of Mahram Men, Let Alone Strangers

Some breastfeeding women are careless in this regard, justifying the act by saying their child is hungry or crying intensely. However, this reasoning is incorrect, as neither the child's need for milk nor his crying justifies exposing the breast, which is part of the woman's 'awrah.

Unlike other parts of the body (e.g., neck, hair, arms) which may be uncovered in front of mahārim, the breasts are considered part of the 'awrah and must be concealed.

A woman can simply partially expose the breast needed for nursing while keeping her chest covered with a shawl, headscarf, or loose garment, or use any means traditionally employed by

women to maintain modesty. Alternatively, she can breastfeed in a private room, away from the eyes of others.

While the matter may seem less serious in the presence of other women, caution should still be exercised. There is the risk of envy (*ḥasad*) and evil eye (*‘ayn*) from some women, which may affect the health of the breastfeeding woman or her breasts.

For this reason, concealing the breasts while breastfeeding serves a clear interest, both for her health and for modesty.

This is supported by the guidance of fatwa scholars, who have stated:

“If you need to breastfeed your baby in the presence of other women, there is no sin in doing so. However, try your best to cover as much as possible during nursing. If you can step aside or move to a separate room, that is better, as it reflects modesty, dignity, and a commitment to maintaining proper concealment”. [31]

Fifth: The Permissibility of a Woman Applying Henna to Her Breasts or Part of Them Under Four Conditions

1. The henna is applied as a form of beautification for her husband.
2. That she does not expose it to non-mahram men, or even to her male *maḥārim*.
3. That her intention is not to imitate disbelieving or immoral women.
4. That the designs do not include depictions of living beings or symbols associated with polytheism.

If these conditions are met, it is permissible for a wife to apply henna in this manner. The basic ruling regarding a woman applying henna is permissible, unless specific factors render it impermissible. This same ruling applies to henna designs applied to other parts of the body for charm and beautification for the husband.

As mentioned in a related fatwa:

“The ruling on applying henna to the body depends on the context. For a married woman, it is permissible since it is considered part of the allowed adornments for her husband, provided the designs do not include images or three-dimensional representations”. [8]

Sixth: Obligation to Inform a Suitor If the Woman Has a Serious Defect—Such as Having No Breasts

If a woman is “*jaddā*” (one who has no breasts at all) [17], or “*ḍayhā*” (one whose breasts do not develop and remain flat, resembling a man’s chest) [23], then this must be disclosed to the suitor before marriage.

Should the prospective husband suspect such a condition, he has the right to stipulate freedom from such severe defects as a condition in the marriage contract. This would enable him to lawfully annul the marriage if such a defect is discovered afterward.

Furthermore, it is considered deception for a woman to artificially present herself as having prominent breasts, described in the classical texts as:

“A *thadyā*’ woman—one with full and prominent breasts”. [1]

This deception may occur through the use of artificial breast implants or padding the bra with cotton, inflated leather, or similar materials. Such acts fall under the category of *ghishsh* (fraud), which is prohibited in Islamic law. Truthfulness remains the safest and most honorable course in such matters.

Seventh: The Prohibition of Wearing Tight-Fitting Clothes That Accentuate the Breasts

Many women, despite wearing the *ḥijāb*, wear clothing that is so tight it outlines the shape of the breasts, rendering them visibly prominent. This can tempt tender-hearted individuals, and in such cases, merely covering the breasts with tight clothing is not considered true covering.

This falls under the contemporary application of a well-known juristic principle:

“What is effectively present is given the ruling of being absent”. [16]

That is, if the covering does not fulfill its purpose (i.e., concealing), it is as though it is not present at all in terms of legal and ethical rulings.

Among the causes of breast shaping and exaggeration is the use of bras (*ḥamālāt al-thady* or “*sutyān*”).

Wearing bras is originally permissible when done in the presence of one's husband or among women. However, in the presence of non-maḥram men, it may become a source of temptation (fitnah) due to the way it accentuates and shapes the breasts.

The appropriate solution is for a woman to wear a loose-fitting outer garment (jilbāb), which is one of the eight essential conditions of proper Islamic hijāb.

In response to a question posed to the Permanent Committee for Islamic Research and Fatwa (al-Lajnah al-Dāʾimah) about the ruling on women wearing bras, the committee answered:

“Wearing bras makes the breasts defined and gives the appearance of being well-formed (like kawāʿib), making women a source of temptation. Therefore, it is not permissible for a woman to appear in such clothing before unrelated men (ajnabiyy)”. [14]

Eighth: Breast Cosmetic Surgeries — Enlargement, Reduction, or Lifting

A combined medical-jurisprudence study has yielded several conclusions:

1. Breast Enlargement Due to Abnormal Smallness (e.g., from a tumor or congenital defect):

If the procedure aims to enlarge an abnormally small breast due to a medical condition (like a tumor) or congenital defect, then it is permissible. This is based on the legal maxim:

“Harm must be removed (al-ḍarar yuzāl),”

and due to the psychological and relational impact, such as a husband's aversion to the wife, which might result in divorce. In this case, enlargement is a form of defect correction, not an alteration of God's creation in the forbidden sense.

2. Enlargement of a Breast That Is Normal in Size, Due to Obsession with Beauty or Imitation:

If the breast is already within the normal or near-normal range, and the woman seeks enlargement out of vanity, obsession with beauty standards, or imitation of other women, then the ruling is prohibition (ḥarām).

3. Breast Reduction Due to Medical Necessity:

If a woman undergoes reduction surgery due to severe breast hypertrophy, which causes neck and spine strain, difficulty breathing, or skin irritation, then it is permissible.

4. Unnecessary Reduction of a Normally-Sized Breast:

If the breasts are of acceptable size and do not cause any medical issues, but the woman seeks reduction to match certain beauty standards or to appear more youthful, then this surgery is prohibited.

5. Breast Lifting or Tightening Without Medical Necessity:

It is impermissible to perform cosmetic surgery to lift or firm a breast that is already within the normal and acceptable range, as this constitutes unjustified alteration of the natural form without a valid necessity or need. [29]

Ninth: The Ruling on an Infant Suckling Directly from the Breast Regarding the Establishment of Breastfeeding (Riḍāʿa)

Scholars have expressed two opinions on whether direct suckling (iltaqām) of the breast is required for the legal establishment of breastfeeding (riḍāʿa):

1. First Opinion: Direct suckling is not required.

According to the majority of jurists (jumhūr al-fuqahāʾ) [19][25][7][26], the act of breastfeeding is valid and its legal effects—such as the prohibition of marriage—apply even if the child consumes expressed breast-milk through a cup, bottle, or other medium, provided the infant consumes five full satisfying feedings during the breastfeeding period.

The jurists also referenced traditional forms of administration, such as:

- al-saʿūt: pouring milk into the infant's nostrils.
- al-wajūr: pouring milk into the infant's throat directly.

According to them, the essential legal cause (ʿillah) for the establishment of breastfeeding is that the milk reaches the infant's stomach, promoting flesh development and bone growth. This effect is achieved regardless of the method by which the milk is delivered.

2. **Second Opinion: Direct latching onto the breast is required.** This view is held by the *Zāhirī* school [21], which stipulates that for breastfeeding to establish the legal prohibition of marriage, the infant must suckle directly from the breast so that milk reaches the child's stomach through direct latching.

However, the majority opinion is favored by later scholars and legal theorists (*muḥaqqiqūn*), because the outcome (*ma'āl*)—i.e., milk reaching the child's digestive system—is the determining factor, not the method by which it is delivered.

Tenth: The Legal Ruling on Assault or Injury to a Woman's Breasts

Islamic law has laid down specific rulings to protect the physical integrity of a woman's breasts, including injuries to the nipples or any harm resulting in the loss of lactation.

- According to the *Ḥanafī* and *Shāfi'ī* schools, retaliatory punishment (*qiṣāṣ*) may be applied for the nipple, as it is a defined part with clear boundaries, allowing for equitable retaliation.

However, they do not permit *qiṣāṣ* in the case of injury to the entire breast, due to the lack of a precise anatomical boundary for exact replication. In such cases, they rule for financial compensation, known in their terminology as *ḥukūmah al-thady* (government-assessed compensation for breast injury).

With the advancement of surgical techniques, precise retaliation may now be medically possible. For instance, if half of a woman's breast was injured or removed, an equivalent surgical removal from the offender could be executed and sutured promptly, thereby fulfilling the principle of exact retaliation.

- The *Mālikī* school holds that if both breasts are severed, full blood money (*diyah*) is due—regardless of whether milk production ceases or not. In the case of nipple amputation, full *diyah* is also due if lactation is disrupted.

- The *Ḥanbalī* school, similar to the majority view, rules that the loss of both breasts requires full *diyah*, while the loss of one breast warrants half the *diyah*.

As for the nipples, they hold that *diyah* is due, but do not permit *qiṣāṣ* in this specific area. [3][5][30][26]

Research Findings:

This study yielded several important conclusions, which can be summarized as follows:

1. The female breasts are among the wondrous creations of Allah — they serve as a source of beauty for the woman, pleasure for the husband, and a vital source of nutrition for the infant.
2. Arabic linguistic references have meticulously defined and clarified the meanings of the root word related to the breast (*thady*), with remarkable precision.
3. The general legal ruling (*aṣl*) is that a woman's breasts are part of her severely private '*awrah*, and it is impermissible for anyone besides her husband to look at or derive pleasure from them.
4. There are exceptional and necessary circumstances that warrant the temporary suspension of this general rule, such as:
 - When a breast is affected by a tumor, and must be examined by a qualified surgeon.
 - When a female washer (*ghāsilah*) touches the deceased woman's breasts through a barrier during ritual purification.
5. It is prohibited for a woman to expose her breasts while breastfeeding in the presence of non-*maḥram* men.
6. A woman may apply henna to her breasts, provided four specific conditions (detailed in the study) are met.
7. A woman must honestly disclose to a potential suitor if she is *jadā'* (completely lacking breasts) or *ḍayhā'* (whose breasts do not grow or develop), to avoid deception.
8. It is forbidden for a woman to shape or accentuate her breasts using tight clothing in the presence of non-*maḥram* men.

9. Cosmetic breast surgeries – whether enlargement, reduction, or lifting – fall under different rulings depending on the specific case; this study detailed the judgment for each type.

10. Scholars disagreed on whether direct suckling of the breast is a requirement for the legal establishment of breastfeeding (*riḍāʿa*). The study favors the majority opinion, which does not require direct latching.

11. The Islamic legal system strictly prohibits any form of assault or injury to a woman's breasts or nipples, and includes detailed rulings on retribution (*qiṣāṣ*) and financial compensation (*diyah*) in such cases.

Research Recommendations

This study has generated several potential topics for further research, including:

1. The legal principle of “giving the existing the ruling of the nonexistent” (*i ʿṭā al-mawjūd ḥukm al-maʿdūm*) and its applications in personal status law.

2. Marital aversion (*nafrāh*) – its causes, conditions, and effects: a jurisprudence and social study.

3. Altering divine creation: Contemporary Islamic legal perspectives.

4. The infant's milk (*ḥalīb al-riḍīʿ*) and the legal rulings associated with it.

Acknowledgments

The researcher extends sincere gratitude to the Deanship of Graduate Studies and Scientific Research at Najran University for their support of this research project through the Nama program. The project reference code is:

NU/GP/SEHRC/13/556-5

REFERENCES:

1. al-ʿIzz ibn ʿAbd al-Salām. (d. 660 AH). (1414 AH). *Qawāʿid al-aḥkām fī maṣāliḥ al-anām* (Tāhā ʿAbd al-Raʿūf Saʿd, Ed.). Maktabat al-Kulliyāt al-Azharīyah, Cairo, 1st ed., Vol. 2, p. 115.
2. al-Azhārī, Muḥammad ibn Aḥmad. (d. 370 AH). *Tahdhīb al-Lughah* (M. ʿAwaḍ Murʿib, Ed.). Dār Iḥyāʾ al-Turāth al-ʿArabī, Beirut, 1st ed., 2001 CE, Vol. 5, p. 70; Vol. 15, p. 276.
3. al-Baghḍādī, ʿAbd al-Wahhāb ibn Naṣr. (d. 422 AH). *Al-Maʿūnah ʿalā madhhab ʿĀlim al-Madīnah* (ʿAbd al-Ḥaqq Ḥammīsh, Ed.). Maktabat al-Tijārīyah li-Muṣṭafā al-Bāz, Makkah. (n.d.), Vol. 1, p. 948.
4. al-Ḥaddād, Abū Bakr ibn ʿAlī al-Zubaydī al-Yamanī. (d. 800 AH). (2008 CE). *Kashf al-tanzīl fī taḥqīq al-mabāḥiṭh wa-al-taʿwīl* (Hishām ibn ʿAbd al-Karīm al-Badrānī al-Mawṣilī, Ed.). Dār al-Kitāb al-Thaqāfī, Irbid, Jordan, 1st ed., Vol. 6, p. 428.
5. al-Jurjānī, ʿAlī ibn Muḥammad. (d. 816 AH). *Al-Taʾrīfāt* (Group of Scholars, Eds.). Dār al-Kutub al-ʿIlmiyyah, Beirut, 1st ed., 1403 AH, p. 111.
6. al-Kirmānī, Ḥarb ibn Ismāʿīl. (d. 280 AH). (1434 AH). *Masāʾil Ḥarb ibn Ismāʿīl al-Kirmānī (al-taḥārah wa-al-ṣalāh)* (Muḥammad ibn ʿAbd Allāh al-Sarīf, Ed.). Muʾassasat al-Rayyān, Beirut, 1st ed., p. 214.
7. al-Māwardī, ʿAlī ibn Muḥammad. (d. 450 AH). *Al-Ḥāwī al-Kabīr Sharḥ Mukhtaṣar al-Muzanī* (ʿAlī Muʾawwaḍ & ʿĀdil Aḥmad ʿAbd al-Mawjūd, Eds.). Dār al-Kutub al-ʿIlmiyyah, Beirut, 1st ed., 1419 AH, Vol. 11, p. 372.
8. al-Mubarrad, Muḥammad ibn Yazīd. (d. 285 AH). (1417 AH). *Al-Kāmil fī al-lughah wa-al-adab* (Muḥammad Abū al-Faḍl Ibrāhīm, Ed.). Dār al-Fikr al-ʿArabī, Cairo, 3rd ed., Vol. 3, p. 101.
9. al-Qudūrī, Aḥmad ibn Muḥammad. (d. 428 AH). *Al-Tajrīd* (M. A. Sirāj & ʿAlī Jumʿah Muḥammad, Eds.). Dār al-Salām, Cairo, 2nd ed., 1427 AH, Vol. 9, p. 4377; Vol. 11, p. 5646.
10. al-Rāghib al-Isfahānī, al-Ḥusayn ibn Muḥammad. (d. 502 AH). (1420 AH). *Muḥāḍarāt al-udabāʾ wa-muḥāwarāt al-shuʿarāʾ wa-al-bulaghāʾ*. Dār al-Arqam ibn Abī al-Arqam, Beirut, 1st ed., Vol. 2, p. 333.
11. al-Rāzī, Aḥmad ibn Fāris. (d. 395 AH). (1399 AH). *Maqāyīs al-lughah* (ʿAbd al-Salām Muḥammad Hārūn, Ed.). Dār al-Fikr, Beirut, 1st ed., Vol. 1, p. 373.
12. al-Sarakhsī, Muḥammad ibn Aḥmad. (d. 483 AH). (1409 AH). *Al-Mabsūṭ* (Team of Eminent Scholars, Eds.). Dār al-Maʿrifah, Beirut, 1st ed., Vol. 30, p. 296.
13. al-Shanqīṭī, Muḥammad al-Mukhtār. (n.d.). *Sharḥ Zād al-Mustaḥṣin* [Explanation of Zād al-Mustaḥṣin], lesson no. 417. Transcribed on Al-Maktabah al-Shāmilah.
14. al-Zabīdī, Muḥammad Murṭaḍā. (d. 1205 AH). *Tāj al-ʿArūs min Jawāhir al-Qāmūs* (Team of Specialists, Eds.). Ministry of Guidance and Information, National Council for Culture, Arts and Letters: Kuwait, 1st ed., 1385 AH, Vol. 1, p. 163; Vol. 37, p. 266.
15. al-Zarkashī, Muḥammad ibn ʿAbd Allāh. (d. 794 AH). (1405 AH). *Al-Manthūr fī al-qawāʿid al-fiqhiyyah* (Taysīr Fāʾiq Aḥmad Maḥmūd, Ed.). Ministry of Awqāf – Kuwait (printed by Kuwait Press Company), 2nd ed., pp. 317, 320.
16. Ibn Ḥajar al-ʿAsqalānī, Aḥmad ibn ʿAlī. (d. 852 AH). (1379 AH). *Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī* (M. F. ʿAbd al-Bāqī, M. D. al-Khaṭīb, & ʿAbd al-ʿAzīz ibn Bāz, Eds.). Dār al-Maʿrifah, Beirut, 1st ed., Vol. 1, p. 364.

17. Ibn Ḥazm al-Ẓāhirī, 'Alī ibn Muḥammad. (d. 456 AH). *Al-Muḥallā* ('Abd al-Ghaffār Sulaymān al-Bandārī, Ed.). Dār al-Kutub al-'Ilmiyyah, Beirut. (n.d.), Vol. 10, p. 186.
18. Ibn Qudāmah al-Maqdisī, 'Abd Allāh ibn Aḥmad. (d. 620 AH). (1417 AH). *Al-Mughnī Sharḥ Mukhtaṣar al-Khiraqī* ('Abd Allāh al-Turkī & 'Abd al-Fattāḥ al-Ḥilw, Eds.). Dār 'Ālam al-Kutub, Riyadh, 3rd ed., Vol. 11, p. 313; Vol. 12, pp. 142–143.
19. Ibn Sida al-Mursī, 'Alī ibn Ismā'īl. (d. 458 AH). (1417 AH). *Al-Mukhaṣṣaṣ* (Khalīl Ibrāhīm Jaffāl, Ed.). Dār Iḥyā' al-Turāth al-'Arabī, Beirut, 1st ed., Vol. 5, p. 27.
20. Ibn al-Jallāb, 'Ubayd Allāh ibn al-Ḥusayn. (d. 378 AH). *Al-Tafrī' fī Fiqh al-Imām Mālik ibn Anas* (S. K. Ḥasan, Ed.). Dār al-Kutub al-'Ilmiyyah, Beirut, 1st ed., 1428 AH, Vol. 2, pp. 198, 290.
21. Ibn al-Sikkīt, Ya'qūb ibn Ishāq. (d. 244 AH). *Iṣlāḥ al-manṭiq* (M. Mur'ib, Ed.). Dār Iḥyā' al-Turāth al-'Arabī, Beirut, 1st ed., 1423 AH, p. 260.
22. Juwaynī, 'Abd al-Malik ibn 'Abd Allāh. (d. 478 AH). (1428 AH). *Nihāyat al-maṭlab fī dirāyat al-madhhab* ('Abd al-'Azīm Maḥmūd al-Dīb, Ed.). Dār al-Minhāj, Jeddah, 1st ed., Vol. 16, pp. 76–77.
23. Muslim ibn al-Ḥajjāj al-Qushayrī. (d. 261 AH). (1374 AH). *Al-Ṣaḥīḥ* (Muḥammad Fu'ād 'Abd al-Bāqī, Ed.). 'Isā al-Bābī al-Ḥalabī Press, Cairo, 1st ed., ḥadīth no. 319.
24. Nawawī, Yahyā ibn Sharaf. (d. 676 AH). (1392 AH). *Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. Dār Iḥyā' al-Turāth al-'Arabī, Beirut, 2nd ed., Vol. 4, p. 30.
25. al-Bukhārī, Muḥammad ibn Ismā'īl. (d. 256 AH). (1414 AH). *Al-Ṣaḥīḥ* (Muṣṭafā Dīb al-Bughā, Ed.). Dār Ibn Kathīr, Damascus, 5th ed., ḥadīth no. 247.
26. Zarkashī, Muḥammad ibn 'Abd Allāh. (d. 794 AH). (1405 AH). *Al-Manthūr fī al-qawā'id al-fiqhiyyah* (Taysīr Fā'iq Aḥmad Maḥmūd, Ed.). Ministry of Awqāf – Kuwait, 2nd ed., pp. 317, 320.
27. **Online Sources:**
28. 'Abd Rabb al-Nabī, Nahīr. (n.d.). *Sab'at ṭunūq li-ḥifz ṣiḥḥat al-thady athnā' al-riḍā'ah* [7 ways to keep breast health during breastfeeding]. Retrieved from <https://www.youm7.com/story/>
29. Al-Irshād Electronic Encyclopedia for Contemporary Jurisprudential Issues. (n.d.). *Cosmetic surgery for breast enhancement*. Retrieved from <https://erej.org/>
30. IslamQA. (n.d.). *Can a woman breastfeed her child in front of other women?* Retrieved from <https://islamqa.info/ar/answers/>
31. IslamWeb. (n.d.). *Ḥukm al-naqsh 'alā al-jism bi-al-ḥinnā'* [Ruling on body tattoos with henna]. Retrieved from <https://www.islamweb.net/ar/fatwa/18544/>
32. al-Lajnah al-Dā'imah lil-Buḥūth al-'Ilmiyyah wa-al-Iftā'. (n.d.). *Fatāwā al-Lajnah al-Dā'imah* (Aḥmad ibn 'Abd al-Razzāq al-Duwaysh, Comp. & Ed.). Retrieved from <https://www.alifta.gov.sa/home>