

«there is no blame on you, provided you pay [the wet-nurse] what you agreed upon, on an equitable basis».

«But fear Allah and know that Allah sees well all that you do» and He will requite you for that, rewarding good deeds and punishing bad deeds.



﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ (سورة البقرة: ٢٣٤)

2:234. If any of you die and leave widows behind, they should refrain from marrying again for four months and ten days. When they have reached the end of their waiting period, there is no blame on you for that which they do with themselves, according to what is reasonable. And Allah is aware of all that you do.

If the husband dies, his wife should wait for four months and ten days; this is obligatory. The wisdom behind it is so that any pregnancy will become apparent during these four months, and the foetus will start moving at the beginning of the fifth month. This is general in meaning, with the exception of the pregnant woman, because the 'iddah of a pregnant woman ends when she gives birth. Moreover, the 'iddah of a slave woman is half that of a free woman, two months and five days.

«When they have reached the end of their waiting period» that is, when the 'iddah is over

«there is no blame on you for that which they do with themselves» that is, going back to adornment and perfume

«according to what is reasonable» that is, in a manner that is not forbidden or disliked.