

Has Quran determined normal Pregnancy time?

The Simple answer to this question is yes. To understand this answer we have to consider, the following three Ayat of Quran first.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بَوْلِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

The mothers shall breast-feed their offspring for whole two years if the father wishes the breast feeding to be completed. The reasonable cost of their maintenance and clothing will be the responsibility of the child's father. No one should be charged with more than they can afford. Neither a mother should be made to suffer on account of her child nor a father on account of his child. The father's heirs are under the same obligation. But, if with mutual agreement, they both decide to wean the child; there is no blame on them. If you decide to have a foster-mother for your offsprings, there is no blame on you, provided you pay what you have promised to pay in an honorable manner. Fear Allah and beware that Allah observes your actions. [Surah Baqara Aya 233]

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

We have enjoined man concerning his parents- his mother carries him in her womb while suffering weakness upon weakness and then weans him in two years. Gives thanks to Me and your parents, and keep in mind that, to Me is your final destination. [Surah Luqman aya #14]

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي
تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

We have enjoined man to be kind to his parents. In pain did his mother bear him and in pain did she give birth to him. The carrying of the child to his weaning is a period of thirty months.¹⁹ And when he is grown to full maturity and reaches the age of forty, he prays: “My Lord, dispose me that I may give thanks for the bounty that You have bestowed upon me and my parents, and dispose me that I may do righteous deeds that would please You,²⁰ and also make my descendants righteous. I repent to You, and I am one of those who surrender themselves to You.” [Surah Ahqaf Aya #15]

Now combing these three different Ayat from the Quran:

In Surah Al-Baqarah Allah says: The mothers shall suckle their children for two whole years, if the fathers desire the suckling to be completed. In Surah Luqman it is said: And his weaning took two years, and in Surah Al-Ahqaf: And his bearing and his weaning took thirty months. Now, if two years of suckling are taken away from 30 months, six months of bearing remain. **This shows that the minimum period of pregnancy in which a sound child can be born is six months.**

The following legal injunctions are derived from the three verses when they are read together: The woman who gives birth to a sound and complete child in less than six months after marriage (i.e. in a proper delivery and not abortion or premature) will be declared an adulteress and her child’s lineage from her husband will not be established.

(2) The woman who delivers a sound and complete child six months or more after marriage, cannot be accused of adultery only on the basis of the child birth, nor can her husband have the right to slander her, nor can he refuse to acknowledge fatherhood of the child. The child will certainly be recognized as his, and the woman will not be punished.

(3) The maximum period for fosterage is two years. If a woman has suckled a child after this age, she will not be regarded as his foster mother, nor will the injunctions pertaining to fosterage (**Surah An-Nisa, Ayat 23**) be applicable to her.

Here, it would be useful to know that according to the latest medical research a child needs at least 28 weeks to remain in the mother’s womb to be developed

and delivered as a living baby. This period amounts to a little more than 6 months. The Islamic law has allowed a concession of about half a month, because a woman's being declared an adulteress and a child's being deprived of lineage is a grave matter, and its gravity demands that maximum period be allowed to save both the mother and the child from its legal consequences. Furthermore, no physician and no judge, not even the pregnant woman herself and the man impregnating her, can know as to when exactly did the conception took place. This thing also demands that a few more days be allowed in determining the minimum legal period of pregnancy.

A law Case at the time of Caliphate of Uthman (RA)

During the caliphate of Uthman, a person married a woman from the Juhainah tribe, and just six months after the marriage she gave birth to a healthy and sound child. The man took the case before Uthman, who declared the woman to be an adulteress and ordered that she be stoned to death. On hearing this Ali immediately came to Uthman and asked: What sort of a decision have you given? He replied: She has given birth to a sound child six months after marriage. Is it not a clear proof of her being an adulteress? Ali did not agree, and recited the three above mentioned verses in their sequence. In Surah Al-Baqarah Allah says: The mothers shall suckle their children for two whole years, if the fathers desire the suckling to be completed. In Surah Luqman it is said: And his weaning took two years, and in Surah Al-Ahqaf: And his bearing and his weaning took thirty months. Now, if two years of suckling are taken away from 30 months, six months of bearing remain. This shows that the minimum period of pregnancy in which a sound child can be born is six months. Therefore, the woman who has given birth to a child six months after the marriage cannot be declared an adulteress. On hearing this reasoning of Ali, Uthman admitted that he had not considered that thing at all. Then he recalled the woman and changed his decision. According to another tradition, Ibn Abbas also supported the reasoning of Ali and then Uthman changed his decision. (Incident Reported by Ibn Jarir, Ahkam al-Qur an by al-Jassas Ibn Kathir).

Conclusion:

Allah ﷻ has left nothing unclear /unambiguous matter of importance for us (means for human interpretation) ,the only thing is we need to know and understand/ponder over is Quran, prophet's and his companions sunnah to find all solutions of our problems and concerns