



INDUCED LACTATION AND ITS EFFECTS ON MAHRAM RELATIONSHIPS FROM THE PERSPECTIVE OF ULAMA FIKIH

Santi Angreani, Hariri Ocviani Arma

Imam Bonjol State Islamic University Padang, Indonesia, 'Imam Bonjol State Islamic University Padang, Indonesia'

Correspondence Email: santi.fatih16@gmail.com, hariri.ocvi@gmail.com

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Abstract

Along with the advancement of the times, the latest studies in the field of modern health, especially in the field of breastfeeding (ASI), have given women the opportunity to breastfeed their babies without going through the process of pregnancy and childbirth. Along with the advancement of the times, the latest studies in the field of modern health, especially in the field of breastfeeding, have given women the opportunity to breastfeed their babies without going through the process of pregnancy and childbirth. A woman can breastfeed a baby, both her adopted baby and her non-adopted baby with breast milk produced from her breast even though she has never been pregnant and gave birth. This is called the lactation induction method. This study aims to find out the law of lactation induction and its consequences on the relationship between mahram from the perspective of Ulama Fiqh. This research uses the type of library research (Library Research). The book of fiqh scholars is a primary source, while for secondary sources, the author uses the opinions of contemporary scholars, books, journals, and other supporting books. The results of the analysis showed that the law of using the method of induction of lactation in a barren woman or girl is *ibahah* as long as there is no harm to the breastfeeder and the suckling. Some scholars say that there is a mahram relationship between the mother of the milk and her brothers and sisters, while some scholars say that there is no effect of induced lactation on the mahram relationship. The author's opinion on this *khilafat* issue is more inclined towards the opinion of the scholars who say that there is a mahram relationship between the two of them and their brothers and sisters because the source of the milk is from the same woman, while the husband of the mother of the milk does not result in a mahram relationship because the milk comes out not because of *wata'* with her husband and the child is not part of her husband.

Keywords

Induced Lactation; Mahram; Ulama Fikih.

Introduction

Every Muslim woman is not allowed to make a marriage contract just like that, but there are several conditions that must be met, one of which is that the prospective husband who will marry her is not a mahram for her,

be it tahrīm muabbad or muaqqat. Tahrīm muabbad or also called eternal haram where a woman is forbidden to marry a man forever. While tahrīm muaqqat is a woman should not be married under certain circumstances, if this condition disappears it will become halal again.¹ Tahrīm muabbad is caused by three things, a), caused by nasab, b) caused by marital bonds, c) caused by milk.

Ulama Fikih also agree that nasab is one of the foundations that will make a clarity on the status of a newborn child, and nasab is also the most important thing that must be possessed by every human being born in order to avoid humiliation and neglect.² Furthermore, in life in the world of children is a generation of nations that will grow and develop in accordance with their nature if guaranteed the right to life, but there are also important stages that will perfect this, namely the stages of pregnancy, childbirth, and breastfeeding, where those stages will perfect the role of being a mother. The biological mother who breastfeeds her child is a right for her, where the meaning of the right here is returned to the mother, whether she wants to breastfeed or not, but the breastfeeding law can turn out to be mandatory for her when in an emergency and also no one can replace her position because the milk is best for the baby,³ and the outpouring of love of the biological mother is more, and it is also common for a child to be breastfed by his mother. The above is only owned by the luckiest women, because not all women who can feel the rizki given by Allah SWT especially to her. In this condition there are women who are married and have children but what makes her feel imperfect is that she cannot breastfeed her own baby due to several factors, one of which is the failure of breast milk out of the mother. Furthermore, there are also women who are married but do not have children, let alone to breastfeed a child.

In the condition of a married woman then experiencing pregnancy and then giving birth, but for the breastfeeding part there are obstacles that cannot breastfeed the baby due to several reasons such as low milk supply, mothers who breastfeed during treatment or the presence of infectious diseases, for that should not also be forced to fulfill it and she is also not sinful in this regard.

What is forbidden by milk is the same as what is forbidden by nasab,⁴ That is, a woman who breastfeeds is equal in position to a mother. Therefore the woman is forbidden to the child she breastfeeds, and it is also forbidden for the milk child all women who are forbidden to the son

¹ Sayyid Sabiq, *Fiqh Sunnah* (Cairo: Dar al-Fatih li al-I'lan al-Arabi, 1999).

² M. Nurul Irfan, *Nasab Dan Setatus Anak Dalam Hukum Islam* (Jakarta: Amzah, 2012).

³ Mustafa al-Khin dan Mustafa Al-Bugha, *Al-FIQH Al-Manhaji Ala Madzhabi Al-Imam Al-Syafi'i* (Damaskus: Dar al-Qalam, 2012).

⁴ Sabiq, *Fiqh Sunnah*.

in terms of the mother's fate. It is contained in Q.S An-Nisa': 23:

وَأُمَّهَاتُكُمْ أَهْلَ أَرْضِعْنَكُمْ وَأَخَوَاتُكُمْ مِنْ أَرْضِيعَةٍ

Meaning: Your mothers breastfeed you; sisters breastfeed.⁵

While in the condition of women who are married but do not have children, they try to strive to get a baby which is in accordance with the nature of humanity, namely being a father and mother. However, these efforts did not bear fruit, their hard efforts were overshadowed by failure, even though the heart really hoped for the presence of the baby was very passionate, in the end there was a desire to raise a child, where he was not born from his own womb and lived in the family.

Imam al-Qurtubi said that before cannabian, the prophet Muhammad (saw) once appointed Zaid bin Harithah to be his adopted son, even the prophet called Zaid no longer using Harithah but the Prophet called him Zaid bin Muhammad. Zayd's appointment was announced by the Prophet (peace be upon him) in front of the Quraysh and also the Prophet said that he and Zaid inherited each other.⁶ But after the prophet Muhammad was appointed as an apostle, Surah al-Ahzab verses 4 and 5 came down which read:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِۦ وَمَا جَعَلَ أَزْوَاجَكُمْ أُمَّيَ تَظْهَرُونَ مِنْ أُمَّهَاتِكُمْ
وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ

It means: (4) Allah has never made for a man two children in his socket; and He did not make your wives whom you zihar as your mothers, and He did not make your adopted children your natural children. Such are only your words in your mouth. And God tells the truth and He shows the way.

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِۦ وَلَٰكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

It means: (5) Call them (adopted children) by (wearing) the names of their fathers; that is more just to the sight of Allah, and if you do not know their fathers, then (call them as) your co-religionists and maulas. And there is no sin against you against what you delude against him, but (what there is sin) what your heart willful. And it is God Almighty

⁵ Kementerian Agama RI, *Syamil Al-Qur'an; Al-Qur'an Dan Terjemahnya*, n.d.

⁶ Nasroen Haroen, *Ensiklopedi Hukum Islam* (Jakarta: PT. Ichtiar Baru van Hoeve, 1996).

Merciful.⁷

The above verse is a source in the adoption of children based on the Qur'an, based on the verse that the relationship between the adoptive father or mother and his adopted son is only a relationship of affection and nothing more. The relationship between the adoptive father or mother and his adopted son does not result in laws relating to inheritance, nasab and mahraman.

Child adoption in Islam is in fact very supported because it is one of the efforts to protect children. The adoption of children that is allowed is solely to help in terms of the welfare of adopted children and also protection for them without making them biological children.

Islam encourages mankind to help each other. One way to help each other is by the adoption of children. The binding of the child referred to here is to raise someone else's child to be treated like his own child without changing his status to a biological child, and this is a very noble act. For the adoptive father or mother, the main thing in adopting a child is his maintenance, in which there is protection, education, affection, and most importantly his food needs. Adoption of children, especially infants or newborns who do not have families, really needs maintenance in terms of food which is in the form of breast milk.

Breast milk contains many properties needed by babies for the stages of growth and development, as well as the best nutrients in increasing immunity to fight various diseases that enter the baby's body.⁸ The process of breastfeeding a baby is very easy, but it takes a skill that must be learned to carry out the process perfectly. One of the things that also supports the success of breastfeeding babies is related to psychology and support from the entire family, especially the closest family such as husbands, parents, in-laws and relatives.⁹ Nowadays many women are aware of the importance of breastfeeding a baby and the benefits obtained from it, not only from the baby's side but also from the mother's side who breastfeeds it.

If there is a mother breastfeeding a baby born from her own womb it is common, while parents who adopt a baby generally give formula or bottle milk, because they assume a woman who is not pregnant can not express milk, because milk production will be active during pregnancy and increasingly out during childbirth.

Along with the progress of the times and based on the latest studies in

⁷ RI, Syamil *Al-Qur'an; Al-Qur'an Dan Terjemahnya*.

⁸ E. Oswari DPH, *Perawatan Ibu Hamil Dan Bayi* (Jakarta: Pustaka Sinar Harapan, 1990).

⁹ Jenica Hillary Eka Firnanda MCRP, "Pengaruh Dukungan Keluarga Dan Psikologis Ibu Terhadap Pemberian Asi Eksklusif," *Jurnal Indonesian Midwifery an Health Sciences* Vol. 4 No. (2020): 38.

the field of modern health, especially in the field of breast milk has provided opportunities for women to breastfeed babies without going through the process of pregnancy and childbirth. This means that a woman can breastfeed a baby, both her adopted baby and the baby she did not adopt, with breast milk produced from her own breast even though she has never been pregnant and gave birth. This is called the lactation induction method.¹⁰ Quoted from Halo Sehat Ministry of Health of the Republic of Indonesia, lactation induction is the process of stimulating milk production in women who want to breastfeed a baby without getting pregnant or giving birth before.¹¹

The breast milk produced from the induction is then drunk by the adopted baby, as well as the baby who is not adopted by the provisions of Islam which can create a new relationship between the babies and their nursing mothers who use the lactation induction method, so that they become like biological families. However, what is the current problem is how the relationship between the husband of the nursing mother and the nursing child, especially the nursing child who is female, and how is the relationship between the mahram and the nursing sibling.

Method

This research is a type of literature research (library research) by using a qualitative approach. Book al-Bayan wa al-Tahsil Ibn Rushd's work is a primary data source and secondary data sources obtained through books, journals and others. In the data analysis technique, several steps are used, including: 1). Content analysis, which is to be able to understand the content or content of the book al-Bayan wa al-Tahsil by Ibn Rushd and other books related to radha'ah, then draw a summary related to the relationship between mahrams. 2). Descriptive Analytics is a method by describing and analyzing, in order to reveal the consequences of lactation induction on mahram relationships. The concept of lactation induction in the book al-Bayan wa al-Tahsil is described and analyzed with descriptive analytical techniques. The two methods are used together to understand the relationship between current lactation induction and mahram relationships.

Literature Review

Regarding the theme of lactation induction in other perspectives, there have indeed been preliminary research, including:

First, a journal written by Muna Yastuti Madrah, Badieah, Andi Riansyah, Alamsyah dan Dewi Ayu Fatmawati. This study presents about The Policy Integration Concept of The Mahram Relationship on Nurseling Study on Nurseling Practices in Semarang, Central Java-Indonesia. From the result of this studi, The results indicate that breastfeeding donor policies

¹⁰ Cheales-Siebenaler NJ, ""Induced Lactation in an Adoptive Mother,"" *Jurnal J Hum Lact* Vol. 1 (1999): 41–43.

¹¹ "Http://Www.Google.Com/Amp/s/Hellosehat.Com/Parenting/Bayi/Menyusui/Induksilaktasi/%3Famp=1," n.d., <http://www.google.com/amp/s/hellosehat.com/parenting/bayi/menyusui/induksilaktasi/%3Famp=1>.

already exist in Semarang, but each institution associated with various policies moves independently in its implementation. There is no policy regarding recording the mahram relations. The absence of a clear and integrated policy has led to a tendency for people to practice breastfeeding independently without the need to carry out official recording procedures. The research offers a cross-sectoral integrated policy concept aiming to fulfill children's rights to the best food in their early life while having the right to know the clarity of their lineage.¹²

Second, a journal written by Zainab Abdul Hadi Al-Mohsen and Hasan Frook Jamal.¹³ This study presents about lactation induction after adoption in a Muslim mother. From the results of this study, it was concluded that the lactation induction pathway is one way adoptive parents expand their families even without pregnancy and childbirth but can still breastfeed, then breastfeeding non-biological babies results in a bond between the child and his mother, not only with his mother but also with his mother's family. The adopted child is considered to have a mahram bond with his adoptive family.

Third, a book written by Siti Maryam et, students of the University of Technology Malaysia.¹⁴ This study aims to elaborate on issues related to breastfeeding adopted children through the process of lactation induction in women who have never given birth or breastfed. From this research, it was produced that the lactation induction procedure is in accordance with medical science and based on Islam, so that Muslim women can breastfeed their adopted babies even without going through the process of pregnancy and childbirth, and also this lactation induction procedure can solve many problems related to the aurat of their fellow men.

Fourth, a journal written by Arifki Budia Warman. In the journal it was explained that based on the Islamic review of breast milk the results of Lactation Induction that can make adopted children as mahram based on the following provisions: first, the milk given to babies must come from a woman who is over nine years old. Second, the breast milk of the adoptive mother must enter the baby's stomach either directly or through intermediaries or aids at least as much as three to five times the milk in a period of six to eight weeks. Third, an adopted child must be less than

¹² Muna Yastuti Madrah et al., "The Policy Integration Concept of The Mahram Relationship on Nurseling Study on Nurseling Practices in Semarang, Central Java-Indonesia," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 17, no. 2 (2022): 356–82, <https://doi.org/10.19105/al-ihkam.v17i2.6316>.

¹³ Zainab Abdul Hadi al-Mohsen dan Hasan Frook Jamal, "Induction of Lactation After Adopyion in a Muslim Mother With History of Breast Cancer: A Case Study," *Jurnal of Human Lactation* Vol. 37, E (2020): 25.

¹⁴ Siti Mariam Ali, *Penyusuan Anak Angkat Melalui Proses Cetusan Laktasi Dalam Kalangan Wanita Yang Tidak Pernah Melahirkan Atau Menyusukan Bayi* (Kelantan: Persatuan Ulama Malaysia (PUM, 2019).

two years old.¹⁵

¹⁶Result

Views of Ulama Fikih on the Law Using the Lactation Induction Method

Milk produced in lactation induction is milk that collects on a woman's breast without being accused of pregnancy, meaning that the cause of her having milk is not because of pregnancy, but the release of milk is caused by others, such as things related to the use of drugs or hormones that can produce milk, and there is sympathy and pity for a small child who needs milk, Neither she was a girl nor a widow who had never given birth.¹⁷

Induction of lactation by some women either using drugs or equipment that can remove milk is a contemporary jurisprudence problem, it is not found in classical jurisprudence, but in the book *al-Bayan wa al-Tahsil* written by Ibn Rushd there is a similar thing with the problem of lactation induction, contained in the words of Imam Malik when he was asked by a woman who drank herbs then water His milk came out from drinking the potion, then he suckled a little boy and there was a mahram relationship between them.

قال محمد بن رشد: قوله: إن المرأة إذا در لبها بیتیء تیر به فأرضعت به, إنه ليس يحرم,
هو مثل في المدونة من أن ليس الجارية البكر يحرم, و أن ليس النساء يحرم على كل
حال, ولم يخص ذات زوج ممن لا زوج لها

Muhammad ibn Rushd said, that Imam Malik said: if a woman comes out of her milk because she drinks something, and then she breastfeeds a child, then the milk is milk that causes mahram intercourse, the same incident as it is contained in the law, including the milk of a girl who is still a girl causes mahram, therefore female milk causes mahram in any situation, Whether he is married or unmarried.¹⁸

The views of Ulama Fikihon lactation induction include:

1. Ibn Rushd's opinion in *Kitab al-Bayan wa al-Tahsil* is based on the words of Imam Malik:

وكره للنساء يرب هذه الشجرة, التي مرعمن ألبها تدر اللبس من غبروطه, ولم يحقق ما
مرعمن من ذلك

¹⁵ Arifki Budia Warman, “Ketentuan Dalam Islam Mengenai Pemberian Air Susu Ibu (ASI) Hasil Induksi Laktasi Untuk Menjadikan Anak Angkat Sebagai Mahram,” *Jurnal Kajian Hukum Keluarga* Vol. 2, No (2022).

¹⁶ Zainab Abdul Hadi al-Mohsen dan Hasan Frook Jamal, “Induction of Lactation After Adopyion in a Muslim Mother With History of Breast Cancer: A Case Study.”

¹⁷ Kan'an Ahmad Muhammad, *Mausu'ah Al-Tibbiyyah Al-Fiqhiyyah* (Lebanon: Dar al-Nafees, 2000).

¹⁸ Abu al-Walid ibn Rusydi al-Qurtubi, *Al-Bayan Wa Al-Tahsil* (Beirut: Dar al-Nasyr, n.d.).

Makruh is the law for women who drink this plant, that is, the plant they are determined to be able to release milk without wata' (conjugal relationship) and what they believe is not true.¹⁹

This means that if a woman drinks something, such as drugs or potions that can remove her milk and she is determined that even without marriage and wata' (conjugal relationship) her milk will still come out through the medium of these drugs and potions used to breastfeed young children. This is the law of makruh and is not justified.

2. According to contemporary scholars including Shaykh 'Ali Jum'ah:

وأما حكم تناول الادوية أو غيرها لإدراك اللب، فهو على أصل الإباحة، ما لم يحصل به صبر؛ للقاعدة الفقهية المقررة: أن الصبر ترال، وأصلها: ما رواه اس ماجه عن اس عباس رضى الله عنهما- أن رسول الله -صلى الله عليه وآله وسلم- قال: «لا صبر ولا صرار.»

فإن المحرمية بالرضاعة تثبت بمطلق اللب النازل من المرأة، ولو كان سبب البرول دواء أو محوه ولم يكن بسبب ولادة

Originally the law of consuming drugs or others to remove ibahah milk, as long as there is no dharar in it based on the rules of jurisprudence أن

الصبر ترال (harm and the like as much as possible are eliminated among servants) this rule comes from the words of the prophet Muhammad. لا

صبر ولا صرار

So the mahram that occurs because of radha'ah is perfectly ordained i.e. when milk comes out of a woman, even though the cause of the discharge is due to drugs or anything else and not necessarily wiladah (childbirth) is the cause.²⁰

3. According to the Mufti of Lajnah al-Ifta' Hashemite Jordan:

إدراك لب المرأة بتعاطى الادوية أو العقاقير وغيرها مباح إن لم يترتب عليه صبر، وتثبت به الاحكام اليرعية للرضاع من محريم النكاح، وثبتت المحرمية المفيدة لجواز النظر، والجلوة، وغير ذلك من أحكام فإذا رضع طفل دون الحول جس رضعات متفرقات لب امرأة مبروجة أو غير مبروجة، أصبح ابنا لها من الرضاع، سواء بار اللب بنفسه أو

¹⁹ Abu al-Walid ibn Rusydi al-Qurtubi.

²⁰ Syaikh 'Ali Jum'ah, "Hukum Penetapan Mahram Pada Air Susu Yang Keluar Dengan Menggunakan Obat-Obatan Atau Yang Sejenis Dengannya", 2016, <https://www.draligomaa.com/index.php/>.

The discharge of a woman's milk by consuming drugs, potions or other forms of law is punishable if there is no mudharat, and the laws of shari'i apply to her. So if a small child feeds a woman at the age of less than two years, and feeds five times separately whether she is married or unmarried, then the child who suckles is her breastfeeding, even if the milk comes out by itself or with the help of drugs.

Induction of Lactation and Its Consequences on Mahram Relationships Perspective of Ulama Fikih

The fact that must be known before analyzing the impact of fame from the induction of lactation from the perspective of Ulama Fikihi is the nature of milk produced by female breast glands, it is found in two conditions:

1. Female milk that flows by itself from the الثدي (nipples) of women without experiencing pregnancy, in medical science is called ياللس (galactorrhea) this is caused by a surge in the hormone prolactin.²¹ This circumstance is usually rare.
2. Milk that comes out in women uses stimulating intermediaries to produce milk, this condition in medical science is called الرضاعة المستحثة (lactation induction).²²

From the two conditions above, this study focuses on the second form, namely الرضاعة المستحثة (lactation induction) of milk that comes out of a woman using stimulating intermediaries in the process of extraction.

Effects of Milk That Comes Out by Itself Naturally in Infertile Women or Girls: Milk that causes mahram is milk that produces in women due to pregnancy. As for the milk produced by barren women, or women who are still girls, in this case scholars differ in the determination of their mahramram.

first: Scholars Who Agree Against Breast Milk of Barren Women or Girls Cause Mahram.

- a) Al-Sarakhsy of the Hanafis says that:

لا يشترط لثبوت التحريم بلس المرأة أن يتقدم حمل، فيحرم لسان البكر التي لم توطأ ولم
يحبل

A woman's milk that causes mahram is not required that the woman

²¹ "https://www.halodoc.com/artikel/ketahui-penyebab-asi-keluar-meski-tidak-hamil," n.d.

²² Alfat Sa'ad Ismail Ubaid, "Pengaruh Air Susu Yang Keluar Tanpa Adanya Kehamilan Terhadap Mahram Persusuan," *Majalah Al-Jami'ah Al-Islamiah Lil 'Ulum Al-Syar'iyah* Vol. 2 No. (2019): 2242.

must experience pregnancy first, so the milk of a woman who is still a girl also causes mahram even though she does not wata' (have conjugal intercourse) and does not get pregnant.²³

b) Muhammad ibn Yusuf al-Samarqandi also from the Hanafiyyah said that:

قال محمد: وإذا برل للبكر ليس فأرضعت صبيا تعلق به التحريم لإطلاق النص

If a woman's milk comes out, and she breastfeeds a child, then a mahram relationship is established between the two, because it is absolute from nash.

As Allah SWT says. In Surah an-Nisa verse 23:

وَأُمَّهَاتِكُمْ أَهْتِ أَرْضِعْنَكُمْ

Means: It was your mothers who breastfed you.

It is also found in the hadith of the Prophet:

يحرم من الرضاع ما يحرم من النسب

Means: What is forbidden because of milk is as forbidden because of nasab. (HR. Bukhari and Muslim)

In contrast to the above, if a man has milk on him, then he breastfeeds a child, then there is no mahram implication between them, because it does not fall under the term radha'ah It's the same with a child suckling goat's milk.²⁴

c) Al-Mawardi of the Shafi'iyyah said that:

ليس النساء مخلوق للإغتذاء, وليس جماع الرجل يبرطاً فيه, وإن كان سبباً لبروله في
الاغلب, فصاركالبكر إذا برل لها ليس فأرضعت به طفلاً: انتظرت به حرمة الرضاع, وإن
كأن من غير جماع

A woman's milk is a creature that can provide nutrition, doing jima' with a man is not a condition for milk to come out.²⁵

d) Ibn Qudamah of the Hanablahs says that:

وإن ياب للمرأة ليس من غير وطء, فأرضعت به طفلاً نيزر الحرمة

When a woman produces milk without wata', and then she breastfeeds a small child and there is a mahrama between them.²⁶

²³ Al-Sarakhsiy, *Al-Mabsuth* (Beirut: Dar al-Ma'rifah, 1993).

²⁴ Muhammad bin yusuf Al-Samarqandi, *Al-Fiqhu an-Nafi'* (Riyadh: Maktabah al-'Abikan, 2000).

²⁵ Abu al-Hasan Ali Al-mawardi, "Al-Hawi Al-Kabir Fi Al-Fiqhu Mazhab Al-Imam as-Syafi'i," in *Jilid 11* (Beirut: Dar al-Kutub al-Ilmiyah, 1994), 413.

²⁶ Ibnu Qudamah, "Al-Mughni," in *Jilid 11* (Riyadh: Dar 'Alim al-Kutub, 1986), 324.

The above is the correct narration between the two narrations of Hanabali because of the word of Allah Almighty in Sura an-Nisa' verse 23, then the woman's milk established a mahram relationship as well as milk that came out because of the existence of wata', and women's milk was created to provide nutrition to young children²⁷

e) Ibn Taymiyyah from among the Hanabites says in Majmu' Fataawa that:

ولو قدر أن هذا اللبس ياب لامرأة لم تزوج قط، فهذا ينسب الحرمة

If milk can produce in a woman even though she is not married at all, then the mahram relationship still prevails if a small child feeds her.²⁸

The postulates and reasons of the first group are as follows: Surah an-Nisa: 23

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَأَبْنَاؤُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأَخْتِ وَأُمَّتُكُمْ أُمَّتُكُمْ وَأَخَوَاتُكُمْ وَأَخَوَاتُكُمْ مِنْ الرُّضْعَةِ

Means: It is forbidden upon you (to marry) your mothers; your daughters; your sisters, your father's sisters; your mother's sisters; daughters of your brothers and sisters; daughters of your sisters; your mothers who breastfeed you; milk sister.

Lafadz **الامهات** The above verse has a general meaning to include pregnant women, non-pregnant women, widows, or virgins.²⁹

Hadith of the Prophet (peace be upon him).

يحرم من الرضاع ما يحرم من النسب

Means: What is forbidden because of milk is as forbidden in nasab. (HR. Bukhari and Muslim)

The meaning that is established as mahram because of milk is because of the effect of each other, while those who have milk are part of themselves, then transferred to those who breastfeed then those who suckle get nutrition and grow from the milk, then it is determined in this case as a result of each other.

Milk makes a person grow and develop, so it is also determined as a result of milk. Like milk in other women.

Women's milk establishes mahram relationships, just as women's milk comes out because of wata'.

Second: Scholars say that milk produced by barren women or girls does

²⁷ Ibnu Qudamah.

²⁸ Ahmad bin Taimiyyah, "Majmu' Al-Fatawa," in *Jilid 34* (Saudi: al-Auqaf al-Su'udiyah, 2004), 51.

²⁹ Ibnu Qudamah, "Al-Mughni."

not cause mahram.

a) Mardawi of the Hanabates says that:

وإن ياب لإمرأى من غير حمل تقدم، لم ينير الحرمة

Means: If a woman produces milk without pregnancy being preceded, then there is no spread to her mahram.³⁰

b) In the book al-Mughni written by Mother Qudamah it is said that:

أن لب البكر لا ينير الحرمة

Means: Breast milk of girls does not cause mahram.³¹

The second group's arguments and reasons that a woman who was not pregnant before did not cause mahram if a small child breastfed her: first, Women's milk that comes out without wata' (husband and wife relationship) and is also not preceded by pregnancy is rare and rare, therefore milk which is usually useful for providing nutrition to small children in this case does not apply, this event is the same as milk found in a man.³² Second, what affects mahram in milk is the arrival of nutrients contained in milk, growing meat, strengthening bones, and eliminating hunger, and it is not achieved unless the milk that reaches the baby's stomach is perfect all the nutrients needed by the breastfeeding child.³³ Third, the milk that comes out is not true milk, but it is wet in every child born, because milk that can strengthen bones and grow flesh is not like that.³⁴ Fourth, It does not have to be something that has the same place of exit, has the same law, another example in this case is menstrual blood with istihadah blood has the same place of exit, but in the law both are different, as well as mani and madzi have different laws, but the place of exit is the same.

Opinions that Rajih in this matter is the saying of Jumhur Ulama (Hanafiyyah, Malikiyyah, Shafi'yyah) that milk produced in a woman without pregnancy and also not giving birth resulted in mahram, the opinion Rajih Because of the strength of the arguments of the jumhurs. The postulates put forward by the Jumhur Ulama are:

1. Modern medical science proves that the part that comes out of the nipple of a woman who is not pregnant or does not give birth to the womb is the same as a woman's milk that comes out when she has become a mother (pregnant then gives birth), namely the hormone content in breast milk in medical science is known as prolactin, thus the hormones that develop in the breast glands of women who are not pregnant are spread quickly It contains the main elements that can provide nutrition, such as protein and

³⁰ Abdullah bin Abdul Muhsin al-Tarki, "Al-Muqni' Wa Al-Syarh Al-Kabir Wa Al-Inshaf," in *Jilid 24* (Giza: Dar Hajar, 1996), 223.

³¹ Ibnu Qudamah, "Al-Mughni."

³² Ibnu Qudamah.

³³ Al-Khatibi, "Mu'alim Al-Sunan," in *Jilid 11* (Suriah: Al-Mathba'ah al-Ilmiyyah, 1932).

³⁴ Abdullah bin Abdul Muhsin al-Tarki, "Al-Muqni' Wa Al-Syarh Al-Kabir Wa Al-Inshaf."

breastfeeding results of lactation induction that can cause mahram relations.

First, the milk comes from humans. In the radha'ah provision, one of the conditions for murdhi'ah (one who breastfeeds) is that a woman who is nine years old or older is obligatory, Shafi'iyah also added that in this condition it must be a woman who is still alive. Likewise, in the system of using the lactation induction method, milk is produced from humans, namely from a certain woman. The meaning of women in this discussion is women who are still alive and at least nine years old. The requirements related to breast milk, namely the milk must have the criteria and properties of breast milk, which must be liquid, not viscous, not frozen or creamy, and the color must be the color of breast milk. In addition, Hanafiyyah and Malikiyya scholars added that the milk must be pure, not mixed with others. If the milk is mixed with other liquids, then according to the scholars above it must be examined which one is more dominant. If the dominant is milk, then there is a mahram relationship, but if the other liquid is dominant, then there is no mahram relationship. So in this case the content of breast milk obtained in the lactation induction process is the same as pure breast milk obtained after childbirth because it is an important nutritional requirement (contains water, protein, carbohydrates, fats, vitamins, minerals, antibodies, and enzymes).

The content of breast milk from pregnancy and lactation induction has no difference because this milk is not thick like formula milk, therefore pregnant breast milk and lactation induction have no difference. Breast milk contains most of the water as much as 87.5%, therefore babies who get enough milk do not need to get extra water. And the viscosity of breast milk also corresponds to the baby's gastrointestinal tract.³⁷

From the description above, it can be concluded that breast milk after childbirth has the same content as lactation-induced breast milk, therefore milk given to small children must come from a woman who is more than nine years old if she wants to become a mahram against her, and the milk must be pure and must not mix with other compositions.

Second, the requirement for milk that makes mahram is that the milk must enter the baby's stomach. The content of milk drunk by babies which results in mahram relationships scholars differ in addressing the issue, Hanafiyyah scholars say that mahram relationships occur because of the mere flow of a woman's milk into the stomach of the child she breastfeeds, either a little or a lot, and even just a drop. As for the opinion of Shafi'iyah and Hanablah that mahram relations will occur if there are five milks, this opinion is based on the hadith contained in the book of Sahih Muslim:

عن عائشة أنها قالت: كان فما أُرِيَا، من القرآن: "عَيسِرَ رَضَعَاتٍ مَعْلُومَاتٍ يَحْرَمُنْ"، بِمِ

³⁷ <https://www.idai.or.id/Artikel/Klinik/Asi/Nilai-Nutrisi-Air-Susu-Ibu>, n.d.

نُسَخِّنُ بِجَمَسٍ مَعْلُومَاتٍ، فَتَوَفَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهْنًا مِمَّا تَقْرَأُ مِنَ الْقُرْآنِ
Aisha said: "In the Qur'an the milk that can make mahram is ten times the milk, then it was replaced with five times the milk. Then the Prophet (peace be upon him) died, and the verses of the Qur'an are still read that way."

Another opinion from Hanabilah, that milk can be bound to become mahram if it has been more than three milks. They argue based on the hadith of the Prophet SAW.

حَدَّثَنِي زُهَيْرٌ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يُمَيْرٍ:
حَدَّثَنَا إِسْمَاعِيلُ: وَحَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ: كِلَاهُمَا عَنْ أَبِي يُوَيْسَ،
عَنْ أُمِّ أُمِّ مَلِيكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (وَقَالَ سُؤَيْدُ بْنُ زُهَيْرٍ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَحْرِمُ الْمِصَّةُ وَالْمِصَّتَانِ

"Zuhair bin Harb has told me: Ismail bin Ibrahim told us. (In another story) Muhammad bin 'Abdullah bin Numair has told us: Ismai'l told us. (In another chronicle) Suwaid bin Sa'id has told us: Mu'tamir bin Sulayman told us. Each of them is from Ayyub, from Ibn Abu Mulaikah, from 'Abdullah ibn az-Zubayr, from 'Aisha he said: The Prophet (peace be upon him) said Suwaid and Zuhair said: Indeed, the Prophet (peace be upon him) said: "One or two puffs do not cause mahram contact." (H.R. Muslim)

The essence of breastfeeding here is that when the baby drinks breast milk to his heart's content and stops by itself not because it is stopped or because there is something else, when he stops for a moment to breathe, or is disturbed by people who call him so that he stops breastfeeding for a moment, then he continues again, this is still counted as one feeding. Just like someone who is eating, then he pauses, then resumes eating, this is counted with one meal.

From the description above, it can be concluded that children who become mahram because they use the lactation induction method, namely the milk from lactation induction must enter the baby's stomach, either directly or through assistive devices with a minimum amount of three to five milks in a period of six to eight weeks. This is because the time limit for the release of breast milk from the lactation induction method is only six to eight weeks from the beginning of the lactation induction process. However, if within six to eight weeks the child feeds less than three times, it does not result in mahram intercourse.

Third, the age of the breastfeeding baby is not more than two years old. Hanabilah says that radha'ah is sucking breast milk when the baby is less than two years old. A discussion of this issue is stated in Sura al-Baqarah

verse 233:

مَنْ ضَعَنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُبَيِّمَ الرِّضَاعَةَ

"Mothers should breastfeed their children for two whole years, that is, for those who want to perfect their breastfeeding".

From the description above, it can be concluded that if a woman wants her adopted child to become a mahram through the lactation induction method, then the child she breastfeeds must be less than two years old. If the child who is breastfed with lactation-induced breast milk is more than two years old, even more than five times the milk will still not be able to make mahram with him.

To women who breastfeed him (milk mother):

The impact of the fame of lactation induction is part of the discussion above, it's just that this discussion is different in the way of milk production. The discussion of this second part is milk that comes out because of an intermediary where the process of removing milk is assisted by drugs or by stimulating the breast.

Before doing an act (lactation induction) according to ulma fiqh there are things that must be considered including, the effects that will occur in terms of health, therefore there should be no harm either to the mother or to the baby, as said by the prophet Muhammad SAW.

لا صبر ولا صرار

Means: Do not declare yourself, nor do you accuse others,³⁸

Furthermore, you must pay attention to the milk that comes out with the lactation induction method, whether there are actual breast milk properties such as good fats, colors and nutritional elements as found in ordinary milk.

After considering the above, scholars differ in determining the impact of lactation induction on women who breastfeed it.

1. Hanabilah argues that radha'ah with this method of lactation induction does not cause mahram, their argument is the same as the postulate for women who come out naturally without becoming pregnant, because the condition of milk that causes mahram is to produce because of pregnancy, or after childbirth.
2. Muhammad bin Rushdi said that if a woman produces milk by drinking something, then she breastfeeds a small child then the milk causes mahram, it is as stated in the book of mudawwanah that milk that comes out on a girl causes mahram which means that the milk of all women causes mahram under any circumstances. Because of the zahir proposition in the Qur'an surah an-Nisa' verse 23:

³⁸ Imam Ahmad dan Ibnu Majah, "Musnad Ahmad Bin Hambal," in *Jilid 1* (Beirut: Muassasah al-Risalah, n.d.), 313.

وَأُمِّتِكُمْ أَهْلُ أَرْضِكُمْ

Based on the above verse there is no specification for women who already have husbands or who do not have husbands.

In the book *al-Bayan wa al-Tahsil* Muhammad bin Rushdi relates this problem to the words of Imam Malik when he was asked by a woman who drank a type of tree so that the woman released milk and breastfed a small child.

قال محمد العتي المالكى- رحمه الله- : وسمعت- يعنى : الإمام مالكا- وسئل عن المرأة
تيرب الشجرة فيدر بغيرها لبها فيرضع به, أيحرم بذلك الرضاع؟ فقال : نعم يحرم
بذلك, أليس بلس؟ فقال : نعم, يحرم بذلك

Muhammad al-'Atbi al-Maliki said, I have heard it, namely Imam Malik, he was asked by a woman who drank a plant that caused her milk to come out, and the woman breastfed a small child, then the woman asked, does breastfeeding cause mahram? So Imam Malik said: yes it causes mahram, then the woman asked again, is it called milk? Imam Malik said again: yes it causes mahram.³⁹

Based on the opinion of Muhammad bin Rushdi it can be concluded that: If milk comes out because of an intermediary, something like taking herbs or something else, it can cause mahram. Women's milk causes mahram under any circumstances, whether caused by pregnancy and childbirth, to come out by itself, or by stimulating it to remove it. Based on the Fatwa of the Jordanian Lajnah al-Ifta' Hashimid. The abundance of a woman's milk by consuming drugs, herbs or other similar laws is punishable if there is no mudharat on both (breastfeeding and breastfeeding), and Sharia laws relating to radha'ah are established ranging from haram to perform marriage, the establishment of mahram which aims to be permissible to look, personal freedom and other matters related to radha'ah laws.⁴⁰

There is a well-known rule among scholars, among whom Imam Qarafi said if *المفسدة* (damage) higher position than *المصلحة* (good) then choosing damage can be forgiven by paying attention to the good side.⁴¹

The good side in radha'ah More than the harm that occurs in some drugs, then the good side radha'ah Sometimes he is more important than the harm or at least he is the same. In this sense al-'Izzu ibn Abdul al-Salam said:

وإن كانت المصلحة أعظم من المفسدة حصلنا المصلحة مع الإبرام المفسدة, وإن

³⁹ Abu al-Walid ibn Rusydi al-Qurtubi, *Al-Bayan Wa Al-Tahsil*.

⁴⁰ Dairah al-Ifta' al-'Am, "Al-Mamlakah Al-Urduniyyah Al-Hasyimiyyah: Hukmu Al-Tadawi Li Idrar Labn Al-Radha' Wama Yatarattabu 'Alaihi," *Raqmu Al-Fatwa* 2691, n.d., <https://aliftaa.jo/Default.aspx>.

⁴¹ Amad bin Idris al-Qarafi, "Al-Dzakhirah," in *Jilid 1* (Beirut: Dar al-Gharb al-Islami, 1994), 198.

استوت المصالح والمفاسد، فقد يتخير بينهما، وقد يتوقف فيهما

If good is greater than damage but what happens to us is that good is still related to damage, or good is equal to damage, then choose between the two or stop from both.⁴²

Based on the above, it can be concluded that in the case of lactation induction or the method of removing milk using drugs or the like, the law may and applies to the laws radha'ah Provided that there is no great harm to both, whether breastfeeding or breastfeeding, when there is a small harm it can be forgiven by looking at the side of the greater benefit of the greater that is the growth and maintenance of a child unknown to his family, then the child becomes a mahram for him and becomes his milk mother.

3. According to the Fatwa of al-Lajnah al-Daimah lil-Buhuts al-Ilmiyah wa al-Ifta' of the Kingdom of Saudi Arabia:

إذا درت امرأة ميروجة ولا تنجب أطفالاً، المرأة اللس بسبب ما تتناوله من منشط
للهموبات وأرضعت طفلاً جس رضعات فأكبر في الحولس فإنها بذلك تكون أما له
لقوله تعالى {وَأُمَّهَاتِكُمُ اللَّائِي أَرْضَعْنَكُمْ} (23) سورة النساء، ولقول النبي صلى الله عليه
وسلم: (يحرم من الرضاع ما يحرم من النسب)

إذا درت على الطفل لبناً ورضع الطفل جس رضعات فأكبر في الحولس فبذلك تصير
أما له من الرضاع ولو لم تيروج على الصحيح من قول العلماء.

If a woman's infertile milk comes out due to consuming hormonal disorders, then the woman breastfeeds a small child more than five times and the age of the child has not exceeded two years, then the woman becomes a mother to her as the word of Allah SWT. in Surah An-Nisa verse 23, and the hadith of the Prophet Muhammad يحرم من الرضاع ما

يحرم من النسب

Furthermore, if milk comes out in a small child then he breastfeeds a small child five times, the age of the child he breastfeeds has not exceeded two years, thus a child who breastfeeds earlier becomes a mother for the breastfeeding child, even though he is not married.⁴³

4. According to Shaykh 'Ali Jum'ah and Shaykh Shauqi Ibrahim:

إذا درت المرأة اللس بسبب ما تتناوله من منشط للهموبات وأرضعت طفلاً جس

⁴² 'Izzu al-Din Abdul Aziz, "Qawa'id Al-Ahkam Fi Mashalih Al-Anam," in *Jilid 1* (Kairo: Maktabah Kuliah al-Azhar, 1991), 84.

⁴³ "Fatwa Al-Lajnah Al-Daimah Lil-Buhuts Al-Ilmiyah Wa Al-Ifta' Kerajaan Saudi Arabia, No 25191," 2012, <http://www.al-jazirah.com/2011/20111223/rj5.htm>.

رضعات فأكبر في الحولس فأبها بذلك تكون أما له

A woman who consumes stimulating hormones to produce milk, then she breastfeeds a small child five times whose age has not exceeded two years, then the woman becomes her milk mother and is designated as her mahram.⁴⁴

To the Husband (Husband of His Milk Mother):

The breastfeeding of a woman produced without birth can cause mahram this is the opinion of Jumhur Ulama, but for the husband of the woman who induced lactation whether to become a mahram or not, here are the views of some scholars.: The Hanafiyyah, Shafi'iyah, and Hanabilah say that her husband was not her father, this is the opinion of Shaykh ibn 'Uthaymeen.⁴⁵

1. Ibn Qudamah says in the book al-Kafi

وإذا ياب للمرأة لس من غير حمل، إنه ينسب الحرمة، فأرضعت به طفلا، صار ابنا لها، ولم يصير ابنا لزوجها، لأنه لم يثبت بوطئه، فلم يكن منه

If milk gathers on a woman without pregnancy it causes mahram, then when a small child feeds on the woman she will be her child and the child is not her husband's child, because the milk comes out not because of wata' with her husband and the child is not part of her husband.⁴⁶

2. In Fatwa al-Hindiyah

رجل يزوج امرأة ولم تلد منه قط، ثم يربل لها لبن، فأرضعت صبيا كان الرضاع من المرأة دون زوجها حي لا يحرم على الصبي أولاد هذا الرجل من غير هذه المرأة

A man who marries a woman and has no children, then his wife's milk comes out and he breastfeeds a small child, then his milk is part of his wife not her husband, so that the little child does not mahram for her husband's children from other than this wife.⁴⁷

3. Based on the Fatwa of Jordanian Lajnah al-Ifta' Hashemite

الحرمة بالرضاع تثبت للرضعة وحدها إن لم تكن مزوجة، وإن كانت مزوجة وبار اللس بغير سبب الزوج (بتعاطى الادوية مثلا) فالمرأة هي أمه من الرضاع، وتصبح الرضعة ربيبة لزوج المرصعة من الرضاع بعد دخوله بالمرصعة

Mahram because of milk like this set for mom A person's milk if he is not

⁴⁴ Syaikh 'Ali Jum'ah, "Hukum Penetapan Mahram Pada Air Susu Yang Keluar Dengan Menggunakan Obat-Obatan Atau Yang Sejenis Dengannya"

⁴⁵ Muhammad bin Shalih al-'Utsaimin, "Al-Syarhu Al-Mumtī 'Ala Zaad Al-Mustaqni."

⁴⁶ Ibnu Qudamah, "Al-Kafi Fi Fiqh Ibnu Hanbal," in *Jilid 3* (Beirut: Dar al-Kutub al-Ilmiyah, 1994), 222–23.

⁴⁷ "Al-Fatawa Al-Hindiyah, Mujallad 1, Fatawa 342," n.d., <https://ketabonline.com/ar/books/2722/read?part=1&page=341&index=2050041>.

married, but if he is married and his milk comes out not caused by her husband (caused by taking drugs or the like) then the woman remains his milk mother, while the husband becomes a stepfather for the child who feeds his wife on condition that he has dukhul (jima').⁴⁸

It is in accordance with God's word SWT letter an-Nisa' verse 23:

وَرَبَائِكُمُ اللَّائِي فِي جُيُورِكُمْ مِنْ نِسَائِكُمُ اللَّائِي دَخَلْتُمْ بِهِنَّ

Means: The daughters of your wife (stepchildren) who are in your care from the wife you have interfered with.

In Kitab al-Bayan wa al-Tahsil if it has Hamlet Between a man and a woman there is a mahram upon all the children which his wife has borne from her previous husband and so upon the children whom she has breastfed.

Thus it can be concluded that the stepchildren of susuan are not mahram for Ushul, Furu' and Brothers Sukan's stepfather, because he is not his milk child.

Based on the study of jurisprudence 'illat (Cause) which has implications for the determination of the status of a man as a father for milk children, in this case scholars differ in opinion.

- a) Hanafiyyah said that a man's milk that has an impact on establishing his status as a father for a milk child is required to come out of his wife after experiencing pregnancy and giving birth to a child from her. If the woman is pregnant but has not given birth, then her pregnancy is not enough to establish the man as al-fahl (the cause of her milk coming out), but must reach the stage of childbirth.
- b) Shafi'iyah says if A girl's milk comes out, then she marries and this milk remains, so the milk belongs to her not to her husband until she becomes pregnant from him. If she is pregnant, then her milk belongs to both of them even though they have not given birth
- c) Malikiyyah said that a man's milk has an impact on establishing his status as a father to a milk child under two conditions:
First: the man performs wata' with his wife
Second: the semen comes out.⁴⁹

Against Brother Susuan:

Surah an-Nisa verse 23 indicates that a woman who breastfeeds will become a mother for those who breastfeed according to the radha'ah path, as well as her children will become milk relatives. So that milk that comes out using the lactation induction method based on Hannabilah's opinion does not cause mahram in milk relatives, because in women who

⁴⁸ "Dairah Al-Ifa' Al-'Am, Al-Mamlakah Al-Urduniyyah Al-Hasyimiyyah: Hukmu Al-Tadawi Li Idrar Labn Al-Radha' Wama Yatarattabu 'Alaihi, Raqmu Al-Fatwa 2691," n.d., <https://aliftaa.jo/Default.aspx>.

⁴⁹ 'Abdu al-Rahman al-Jaziri, "Al-Fiqh'ala Al-Mazahib Al-'Arba'Ah," in *Jilid 4* (Kairo: Dar al-Hadits, 2004), 209.

breastfeed it using the lactation induction method also does not cause mahram.

According to Ibn Rushd, milk that comes out on a girl causes mahram, which means that all women's milk causes mahram under any circumstances. Because of the zahir proposition in the Qur'an Surat an-Nisa' verse 23, so that a woman who induces lactation and then breastfeeds a small child will cause mahram and the woman becomes her milk mother, as well as mahram relations occur with children breastfed by the woman.

Discussion

Based on this research, the researcher hopes that it will have a good impact so that it can provide an understanding that women who will carry out the lactation induction procedure, need to pay attention to the harm that will happen to the baby, especially to themselves, because hifdzu nafsi in maqasid sharia needs to be strived for in order to have perfect morals towards Allah. SWT. and His creatures.

If you want to make your adopted child a mahram, using the lactation induction method is not the only way because there is a solution in this case, namely by adopting a child from someone who is still related to the wife or husband.

The wife's husband must maintain closeness to his adopted daughter when she reaches maturity, because basically the child is not a mahram for him.

Conclusion

the law of using the method of induction of lactation in a barren woman or girl is ibahah as long as there is no harm to the breastfeeder and the suckling.

Some of Ulama Fikih say that there is a mahram relationship between the mother of the milk and her brothers and sisters, while some scholars say that there is no effect of induced lactation on the mahram relationship. The author's opinion on this khilafat issue is more inclined towards the opinion of the scholars who say that there is a mahram relationship between the two of them and their brothers and sisters because the source of the milk is from the same woman, while the husband of the mother of the milk does not result in a mahram relationship because the milk comes out not because of wata' with her husband and the child is not part of her husband.

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