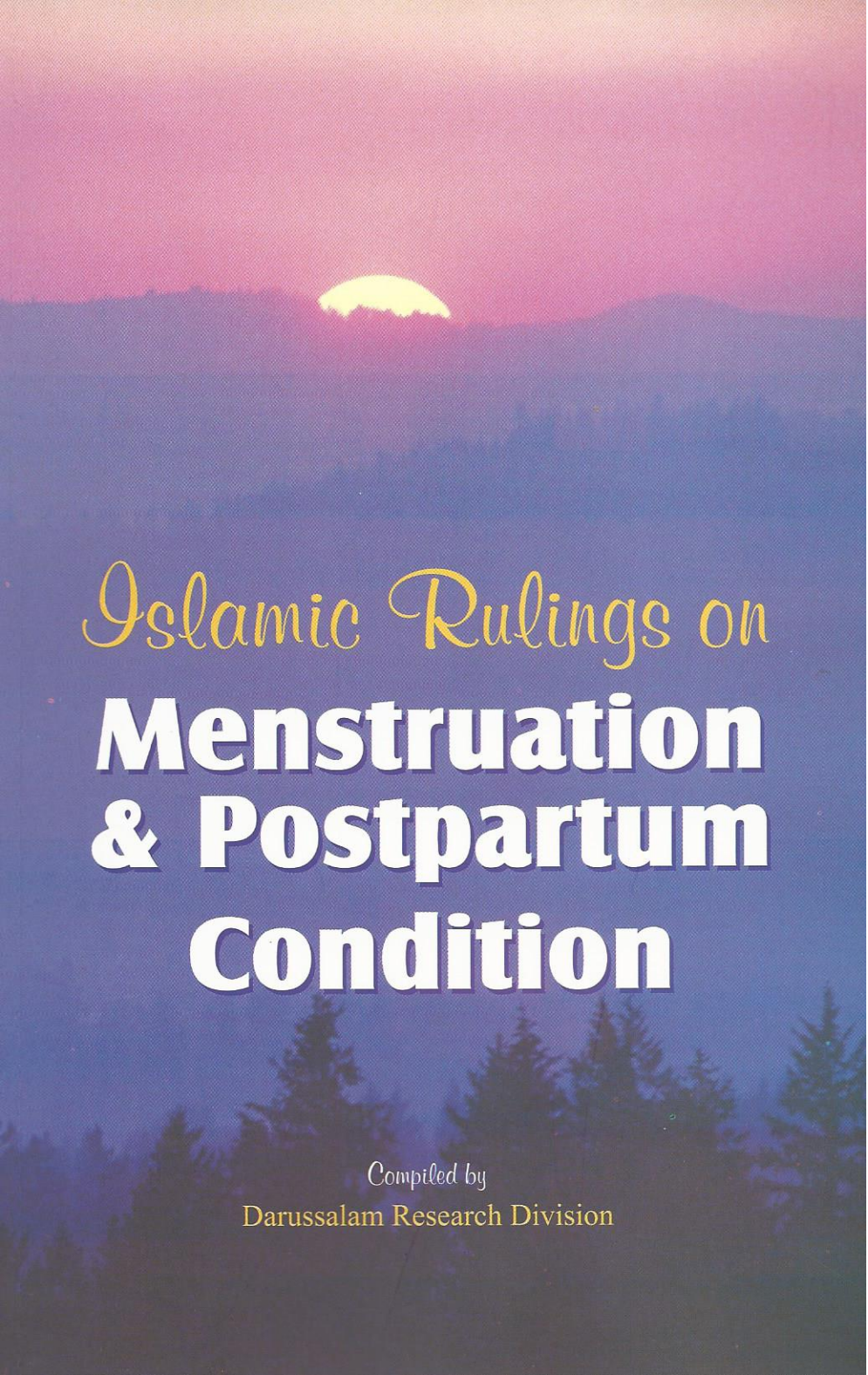


Islamic Rulings on Menstruation & Postpartum Condition

Compiled by
Darussalam Research Division

What a Muslim Woman should know about

Menstruation and Postpartum Condition

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In the Name of Allâh,
the Most Gracious, the Most Merciful

"They ask you concerning menstruation. Say: That is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath) ... " (V. 2:222)

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Publishers Note

The birth of a human being is a most amazing phenomenon. The study of this subject alone is one of the greatest efforts of mankind. The physical cycles that the body of woman must endure in order to maintain this act of creation should be respected to the highest degree. Allâh mentions that our mothers have born us with difficulty and struggle and because of this are due the highest respect. One among many of the difficulties that women must brave, are the doubts that these conditions present to the correct observance of her religion. How is her fasting affected, how are her prayers affected, how is her ability to pursue her studies affected, and how are her conjugal relations affected by her ever changing physical condition in relation to her role as the sole vessel of the birth of man.

It is with great pride and solemn humility that we at Darussalam present *What A Muslim Woman Should Know About Menstruation and Postpartum Condition.*

It is the purpose of this humble presentation to bring relief to any doubts or misunderstandings she might have concerning the observance of her religious obligations. So she might without hindrance, and with the ease provided by the knowledge of what is right and correct, fulfill her duties to her Creator Who has honored her above all of creation.

In this compilation, the pertinent rules have been presented from the writings of Shaikh Muhammad bin Salih Al-Uthaimin, which are exactly in accordance with the Qur'ân and the *Sunnah*. As the Qur'ân and the *Sunnah* are the only reliable authority and source of knowledge towards which every Muslim should turn up to for the needs of this world and the Hereafter. When we rely on these Divine sources as an authority to solve our problems, we feel complete satisfaction, comfort and ease devoid of any type of doubt or any feeling of uncertainty.

It is only scholars who can derive rulings from *Shari'ah* and give legal verdicts. Hence the people are commanded by Allâh to have recourse to the pious scholars of religion.

Allâh says:

> "So ask of those who know the Scripture if you know not." (*An-Nahl*, 16:43)

The most asked questions by the Muslim women in this regard, and their answers and *Shari'ah* rulings given by the Grand Mufti of Saudi Arabia Shaikh Ibn Baz, Shaikh Ibn Uthaimin, Shaikh Ibn Jibreen and others, become the second part of this compilation making it a very much beneficial presentation on the subject.

Abdul Malik Mujahid
General Manager

Definition of Menstruation and its Philosophy

Philologically, menstruation is defined as just flowing or the running of something; but legislatively (according to Islamic law), it means the blood which is discharged from the female at given times pursuant to nature, without any obvious reason. It is a natural blood which is not caused by a disease, wound, fall or delivery. Since this blood is a natural blood, its character varies as per physical constitution of the female, the environment and the climate, the lady lives in. Hence, the timing of the discharge of blood varies from woman to woman.

What is the Philosophy and Secrets lying behind this Blood?

The foetus within the mother's abdomen (womb), cannot be fed by the traditional way like those children who are outside of the womb. The matter which makes a mother the most intimate one, and who gives her full mercy to it, remains unable to provide it with any food. Therefore Allâh, glory is to Him, has created bloody secretions (discharges) in the female on which the embryo inside the mother's abdomen can be nourished without the need of having food and digesting it, which otherwise will have been an impossible matter. Such exudations penetrate into its body through the umbilical cord of the mother where the blood goes through its veins. By this way the foetus becomes able to receive the food with least trouble. So, Blessed is Allâh, the Best to create. From the above foregoing, we realize clearly the useful secrets lying behind this blood. Thus, in the event the woman gets pregnant, the blood of menses will eventually stop, and cannot be menstruated except in very rare cases. The same case applies to the foster mothers, with the exception of a few, who can menstruate; especially at the first days of the fosterage period.

Timing and Duration of Menstruation

This chapter concerns two aspects regarding menstruation:

First Aspect: The age at which the blood of menstruation may start.

Second Aspect: The duration of menstruation.

As regards the first aspect, it is said that the blood of menstruation flows out from the woman between 12 up to 50 years of age. However, she may get menstruated below or above the mentioned ages according to her physical constitution, environment and ambient climate. Religious scholars (*'Ulama'*), Allâh's Mercy may be upon them, differed of the age at which the woman gets menstruated in the sense that the blood will not flow from her before or after a given age; and if it happened that any female saw such blood flowing, then it will be considered as a spoiled blood and not a menstruation's one!

Regarding this point scholars differed thereon, Dârimi, after stating the controversies and the disagreements, said that all these points, from his point of view, are wrong since the only authority controlling all these endeavours is the flowing of the menstruation blood. Any portion to be seen therefrom at any status or age should be identified as menstruation and Allâh is the All-Knowing. The comment of Dârimi is the correct one, the same thing has also been stated by Shaikh Al-Islam Ibn Taimiyah. Depending on this, just as a female feels flowing of the blood, she will be considered as menstruated even if she is below nine or over fifty years old. This is because Allâh and His Messenger ﷺ have made the rules ensuing from the menstruation as being existed. At the same time, neither Allâh nor His Messenger ﷺ mentioned a certain age for the woman to be described as menstruated for the turning up of the pertinent blood. So, we have to take the existence of the menstruation blood on which rules are pending as an authoritative reference. Moreover, if the turning up of the blood of menstruation is given

for a limited time period of age, then this will need to be proved by an evidence either from the Noble Qur'ân or from the *Sunnah*. However, both are free from such proof.

The second aspect concerns the duration of the woman's monthly course, i.e., how long does the blood lasts? *'Ulama'* differed to a large extent to this point also, their opinions thereon amounted to about six or seven. With a group of *'Ulama'*, Ibn Al-Mundhir said: "There is no limit of days for the minimum or the maximum duration of the lasting of the blood of menstruation." I comment saying that the above decision is similar to Dârimi's one which has been stated previously and which has been also chosen by Shaikh Al-Islam Ibn Taimiyah. Such a decision is considered to be the correct one since it is evidenced by the Noble Qur'ân, *Sunnah* and the indications or arguments of *'Ulama'*.

The First Evidence

Allâh says in the following Verse:

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ ﴾ [البقرة: ٢٢٢]

"They ask you concerning menstruation. Say: That is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath) ... " (V. 2:222)

Allâh has made the prohibition term of not approaching the female during the course as being connected with being in a clean state and He did not make the term as elapsing of one day or night, three days or fifteen days etc. This proves that the rule is based on the course of the woman as being existed or not existed. So, when the blood of menstruation is found, the pertinent rules eventually will come into force; and when the

woman gets free therefrom then the relevant applicable rules will become null and void.

The Second Evidence

What has been authenticated in *Sahih Muslim* (one of the approved books comprising the correct traditions of the Prophet ﷺ) is that Prophet Muhammad ﷺ said to his wife 'Âishah رضى الله عنها who got menstruated, while she was already in a state of Ihrâm to perform *'Umrah*, to do the same rites which the pilgrims do except that she should not circumambulate around the Ka'bah till she gets clean, i.e., till the blood of menstruation stops. 'Âishah رضى الله عنها stated that she became pure (clean) on the day of Sacrifice.

It has been narrated in *Sahih Al-Bukhâri* that the Prophet ﷺ told her to wait till the time she got cleaned of the blood and then to go out to Tan'im station (a place for *Ihrâm* near Makkah) and to complete the *Arkân* of *Hajj*. Thus, Prophet Muhammad ﷺ made the rule of being forbidden in the completion of the other *Arkân* of *Hajj* and pending these until the state of cleanliness is achieved. He ﷺ did not restrict the term of prohibition to a certain time and this explains the rules of the monthly period of menstruation in case it is existed or not.

The Third Evidence

The trends and elaborations handled by Islamic scholars around this issue are not mentioned in the Qur'ân or the *Sunnah*, despite the necessity and the need required for making them clear enough. So, if it was incumbent upon people to be well acquainted with this issue and to worship Allâh, then, Allâh and His Messenger ﷺ would have already made it obvious to everybody just as the rules ensuing for prayers, fasting, marriage, divorce, inheritance and other important matters. This will be, as Allâh and His Messenger ﷺ have made clear about the times of prayers along with the due timings, its bowing and prostration; charity (giving alms), the financial limitation for

distributing the prescribed share and people whom alms should be given; fasting with its tenure and time; *Hajj* (pilgrimage) and other lower rank issues than those mentioned above. The morals of having food, drink, sleeping and as well as the manners regarding the call of nature and even the number of stones with which you should clean the organs of stool or urine. This is besides other minute and great matters which Allâh, the Almighty has completed the religion with and made blessings perfect for believers as Allâh has stated in the following Verses:-

﴿ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ ﴾ [النحل: ٨٩]

"...And we have sent down to you the Book (the Qur'ân) as an exposition of everything..." (16:89)

And he said:

﴿ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ ﴾ [يوسف: ١١١]

"... It (the Qur'ân) is not a forged statement but a confirmation of the Allâh's existing Books (the Torah, the Gospel and other Scriptures of Allâh) and a detailed explanation of everything ..." (12:111)

Since the issues stated by the Islamic scholars around this subject have not been elaborated in the Noble Qur'ân nor mentioned in the *Sunnah* and these are free from such elaborations and explanations stated by the Islamic scholars for settling this issue, so it becomes clear that they cannot be relied upon; and reliance should only be focused on the content of the menstruation, upon which the relevant jural laws are dependent whether it existed or not.

The rules pertaining to the monthly courses are not mentioned in the Noble Qur'ân nor in the *Sunnah*, and this itself is an evidence which should not be considered to help those concerned with this issue for mere knowledge, as jural decisions cannot be determined except through a legislative evidence to be quoted either from the Holy

Book (Qur'ân), or from His Messenger's traditions (*Sunnah*), or from a well-known consensus by a group of *'Ulama'*, or through an accurate similarity.

Shaikh Al-Islam Ibn Taimiyah stated in one of his verdicts that with the term of menstruation, Allâh has made several rules subordinate to and dependent in the Noble Qur'ân and His Prophet's traditions. Nevertheless, he neither specified a certain limit as a minimum or maximum duration of the blood of menstruation, nor of the interval period for the lady lasting purified after elapsing two times (periods) of the menstruation. Such points have been overlooked despite the fact that it is a common matter shared by all peoples and their dire needs thereof. As regards the linguistic definition there is no consideration for an extent over another, therefore, anyone who proportionates or fixes a given limit for that, will be involved in disagreement with the Holy Book and the *Sunnah*.

The Fourth Evidence

Consideration. which means the steady and accurate comparison (estimation by analogy). Since Allâh, the Almighty described menstruation as a harm, so, once it is seen, harm will be felt and there will be no difference whether it occurred the second day or the first day, the 4th day or the 3rd, the 16th or the 15th, the 18th or the 17th day because menstruation is a menstruation and harm is a harm. Cause will be found in the two successive days on an equal footing. So, how would it be permissible to differ in judgment between the two days although they are equal in cause? Does not it contradict with the correct comparison?

Is it not the correct comparison that the days should be equal in judgment for being equal in cause?

The Fifth Evidence

The sayings of the (determinant) scholars are differed and confused. This proves that the issue is free of an evidence which decides or settles such disagreements. We notice that such

sayings are just endeavoring judgments, susceptible to be wrong or right and none thereof is superior to the other. And the authority which *'Ulama'* should refer to when conflicts arise among them is the Noble Qur'ân and the *Sunnah*. Consequently, if it became distinctly clear that the concept of no limit for the less or the more period of menstruation is virtually strong and has been given preponderance over others, then one should admit that any natural blood to be seen by a woman and not caused by a wound or something else will readily be counted as a menstruation blood without taking into consideration any estimation of the time or the age during which it turned up, except that blood which will be flowing continually without interruption or to be stopped just after a little line for one or two days per month. Such blood will be specified and defined as bleeding (*Istihâdah*) and will be explained later along with relevant rules in chapter 5. Shaikh Al-Islam Ibn Taimiyah stated that any blood coming out of the womb will be originally a menstruation until it is proved by evidence that it is an *Istihâdah* (bleeding frequently). He also added that any blood which will fall out from a female will be considered as a menstruation unless it is from a vein or a wound.

This saying (statement) is not only superior for having the supportive evidence but is also more understandable, reliable, readily practical and applicable than what has been stated by the determinant scholars. A statement which has such advantages will be trustworthy and acceptable since it conforms to the core of the Islamic religion and its principal embodiment and convenience. Allâh states in His Book, the Qur'ân, the following Verse:

﴿وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ﴾ [الحج: ٧٨]

"...and has not laid upon you in religion any hardship..." (V. 22: 78)

Prophet Muhammad ﷺ said:

«إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا

وَأَبْشِرُوا»

"Religion is very easy and whoever overburdens himself in his religion, will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded." (*Al-Bukhâri*)

It was of the Prophet's conduct that when he ﷺ was asked to choose a couple of things, he ﷺ used to choose the easier one on condition that it was not a sin.

Menstruation of the Pregnant

It is well-known to the majority that when the female gets pregnant, the blood of menstruation stops. Imâm Ahmad رحمه الله said, "Women would know when they become pregnant by the sign of the blood." Hence, what happens if the pregnant woman saw the blood running out from her? How this will be judged? To analyse this case, it is said that if the blood was prior to delivery within a little time of 2 or 3 days or along with labour pains, it will be treated as post partum blood. But if it was seen much before delivery, or within a little period of time before delivery while the pregnant woman was not in a state of labour; then in this case, the blood will not be a post partum one. The question, therefore, arising is: Will it be menstruating blood which comes under the rules of menstruation, or a spoiled (foul) blood to which the rules of menstruation will not apply? In this respect there was controversy amongst Islamic scholars.

But the correct opinion is that it is menstruation, especially if it is that one, a pregnant woman sees in its existing form. The judgment is that the blood is of menstruation because the blood afflicting the woman is originally a menstruation unless there is a reason which prevents itself to be the blood of such origin. Besides there is no Qur'ânic Verse and not one tradition from the *Sunnah* stating what brings the woman to menstruate.

The above judgment is the doctrine and religious creed of Imam

Mâlik and Imam Shâfi'î and the option of Shaikh AlIslam Ibn Taimiyah as he stated in *Al-Ikhtiyarât*, page 30. It was also narrated by Imam Baihaqi from Imam Ahmad.

So the rules of menstruation will be applied to both the pregnant and the non-pregnant alike except in two cases:

The first is divorce: It is prohibited for the non-pregnant who is in the state of menstruation to be divorced as *'Iddah*, the period of waiting, is imposed upon her during which she is prohibited to remarry. However, this case does not apply to the pregnant since divorcing the non-pregnant in the state of menstruation is a breach to Allâh's Saying:

﴿ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ ﴾ [الطلاق: ١]

"When you divorce women, divorce them at their *'Iddah* (prescribed periods) and count (accurately) their *'Iddah* (periods)." (V. 65:1)

As regards the act of divorcing the pregnant, who is in a state of menstruation, it will not be a violation of the above verse because one who is divorcing the pregnant, should divorce her in compliance with her *'Iddah*, the period of waiting. Whether she is menstruating or has cleared her period of waiting, it depends upon the child's birth. Therefore, it is not prohibited for a husband to divorce his pregnant wife after making an intercourse with her while it does not apply to others.

The second issue: The period of waiting would not be finished if the pregnant's blood of menstruation is stopped, which is opposite to the case of non-pregnant, because the period of waiting for the pregnant will not be expired until she has given the birth whether she was under menstruation or not. This is according to Allâh's Saying:

﴿ وَٱلَّٰٓـِٔى لَمْ يَحِضْنَ ۚ وَأُو۟لَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ ﴾ [الطلاق: ٤]

"...And for those who are pregnant (whether they are divorced or their husbands are dead), their *'Iddah* (prescribed period) is until they deliver (their burdens)..." (V. 65:4)

Rules of Menstruation

There are more than twenty rules regarding menstruation. Hereunder are the most important ones:-

The First Rule: *Salât* (Prayer). It is prohibited for the woman who is in the state of menstruation to offer either the *Fard* (obligatory) or the *Nafl* (voluntary) prayers. It is not permitted for her to do, nor it is incumbent upon her to perform the prescribed five daily prayers unless a time equal to performing a complete *Rak'ah* may be taken or given from its due time. In this case, prayer then would be obligatory on her whether this portion of time has been taken or given at the beginning or at the end of the menstruation time.

Here is an example for the taken or given at its start: a woman started menstruating at a time just equal to perform a complete *Rak'ah* after sunset, then she got cleared, now it is obligatory on her to fulfill performing the sunset prayer (*Maghrib* prayer) since she took or gave a time that amounts to one *Rak'ah* from its due time before she got menstruated.

The following is another example for the time coming at the end: a woman got cleared of menstruation at a time just equal to perform a *Rak'ah* before sunrise, she then should compensate performing the dawn prayer (*Fajr* prayer) on being purified since she took or gave from its due time a portion of time enough to perform a *Rak'ah.*

If the menstruating woman, however, took or gave an amount of time which is not sufficient to perform a complete *Rak'ah,* if she got menstruated a moment after sunset as in the first example, or if she got cleared a moment before sunrise as in the second example, then prayer will not be obligatory on her as the Prophet ﷺ says:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ» [مُتَّفَقٌ عَلَيْهِ]

"He who had taken or given a *Rak'ah* from the prayer,

he would have taken or given the prayer." (Agreed upon)

It means that he, who had taken at or given a part less than a *Rak'ah* would not have taken or given the due prayer. Suppose a *Rak'ah* from the due time of the afternoon prayer (*'Asr* prayer) has been taken or given, is it incumbent upon the menstruating woman to perform the noon prayer (*Zuhr* prayer) along with the afternoon prayer or if a *Rak'ah* from the due time of the last night prayer (*'Ishâ'* prayer) has been taken or given, should she perform the sunset prayer with the night prayer? The Islamic scholars differed as regards the above point but the correct argument is that only the taken or given prayer within its due time should be performed which in this case are the sunset and the night prayers, as the Prophet ﷺ says:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ» [مُتَّفَقٌ عَلَيْهِ]

"He who had taken or given a *Rak'ah* of the afternoon prayer before the sun sets, he would have taken or given the afternoon prayer." (Agreed upon)

The Prophet ﷺ otherwise did not say that he would have taken or given both of the noon and the afternoon prayers nor did he mentioned that the noon prayer is obligatory on him.

Clearance of one from obligation is the origin, and this is the doctrine of Imam Abu Hanifah and Imam Mâlik. Such has been narrated therefrom in *Sharh Al-Muhadhdhab*.

As regards to remembrance, glorification, reverence, praising of Allâh the Al-Mighty and of mentioning His Name when starting the eating of food etc., as well as the reading of the *Ahâdith* (traditions) of the Prophet ﷺ, Islamic law; making supplication and saying *Ameen* thereafter, and hearing to the Qur'ân's recitation; nothing of the above is prohibited for her to do. It has been narrated in the *Sahihain* (the two authenticated books — *Al-Bukhâri* and *Sahih Muslim*) and others that the Prophet ﷺ has

been lying into the loin of 'Âishah رضى الله عنها while she was in a menstruation period and then started reciting Qur'ân. Also, it is narrated from Umm 'Atiyah رضى الله عنها in *Sahihain* that she heard the Prophet ﷺ saying:

«تَخْرُجُ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ وَالْحُيَّضُ يَعْنِي إِلَى صَلَاةِ الْعِيدَيْنِ وَلْيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ وَيَعْتَزِلُ الْحُيَّضُ الْمُصَلَّى» [مُتَّفَقٌ عَلَيْهِ]

"Females at the commencement of the age of puberty and virgins who stick to their houses and those who got menstruated can go out to the prayers of the two *'Eid* (feasts) to witness the blessings and the supplications of the believers, but the menstruating one should isolate the prayer site (area)." (Agreed upon)

What about the recitation of the Qur'ân by the menstruating woman herself? We say, if it is by vision only or by contemplation through heart without saying with the lips, then there will be no guilt to do so. This can be done by placing the Holy Book or the Board (on which the Verses are written) on holder and looking into the Verses and reading by heart.

Imam Nawawi has stated in *Sharh Al-Muhadhdhab* that it is permissible against which there were no objections from Islamic scholars. However, if reading was orally by lips, the big group of *'Ulama'* said: 'it is forbidden and not allowable.' In *Fath Al-Bâri* it is mentioned that *Al-Bukhâri, Ibn Jarir, At-Tabari* and *Ibn Al-Mundhir* narrating from the old concept of Imam Mâlik and Imam Shâfi'î stated: 'it is permissible.' *Al-Bukhâri* mentioned in a comment from Ibrahim Nakha'î: 'there will be no harm in reading the Verse.' Shaikh Al-Islam Ibn Taimiyah has said in *Al-Fatâwa — Majmû'ah Ibn Al-Qasim*: 'there is no original evidence from *Sunnah* for her to be prevented (kept out) from reading the Qur'ân.' This is why the saying which is: "Neither the menstruating woman nor that in a state of major ritual impurity should read some of the Qur'ân" is an

unauthenticated (unreliable) tradition in consensus by the experts of the Prophet's ﷺ traditions (*Ahâdith*).

For the other part, women have been menstruating in the time of the Prophet ﷺ and if reading of Qur'ân was prohibited for them to do like the prayers, then the Prophet ﷺ would have rapidly made it clear for his nation. This is besides the fact that the Mothers of the believers would have learnt such matters so as to preach to others. Since nobody has narrated from the Prophet ﷺ a prohibition associated with that point, hence it is not permitted to decide as a forbidden matter, particularly when the Prophet ﷺ did not forbid that, and if it is so with the magnitude of those who were in a state of menstruation, then it came to our knowledge that it is not forbidden.

However, it should be said after knowing the arguments of the Islamic scholars therein that it is better for the menstruating female not to read the Qur'ân by lips except in the event of a necessity thereof, i.e., when the one who got menstruated is a teacher whereby she needs to read to the female students or in the event of going through a test where the student has to recite the Qur'ân for this purpose.

The Second Rule: *Saum* (Fasting). It is prohibited for the lady, who got menstruated, to fast whether it was obligatory or voluntary. It is not correct to do that. But it is obligatory on her to complete (fulfill) those days elapsed in the case of the obligatory fasting. This is in compliance with the tradition of 'Âishah رضي الله عنها who had been afflicted by such blood of menstruation and was eventually ordered to accomplish the elapsed days of fasting but the case is not so in the prayers (Agreed upon). If the woman got menstruated while she was fasting, it will be void even if it was just a moment before sunset. It would be a must for her to repast for that void day, if it was an obligatory fasting. However, if she felt the blood of menstruation before sunset, but it did not get out (flow out) except after sunset, then her fasting would be complete and it

would not be null (invalidated) according to the right saying since the blood which is still in the inner has no rule. This is also because the Prophet ﷺ when being asked, about the woman who sees in her dream what the man sees of ejaculating the semen, should she have a bath? He ﷺ replied saying (yes) that if she saw by eyes (the semen). He ﷺ made the judgment conditional with the seeing of the semen, and not with the feeling of the semen's movement. The same applies to the menstruation, to which rules don't come into effect, unless it is being seen flowing out of the womb. If the due time of the dawn entered (turned out) while she is in a state of menstruation, the fasting of this day will not be accepted even if she got clean one moment after the dawn time and if she got clean before the dawn, then she fasted, it will be correct even if she did not have a bath except after the dawn time. This is like the impure person who intended to fast while he was in a state of major ritual impurity, his fast would be correct according to 'Âishah's tradition which states:

«كَانَ النَّبِيُّ ﷺ يُصْبِحُ جُنُبًا مِنْ جِمَاعٍ غَيْرِ احْتِلَامٍ ثُمَّ يَصُومُ فِي رَمَضَانَ» [مُتَّفَقٌ عَلَيْهِ]

"The Prophet ﷺ was awakening up in the morning in a state of major ritual impurity due to having intercourse with one of his wives, and not due to errotic dream. Nevertheless, he kept fasting in Ramadan." (Agreed upon)

The Third Rule: Circumambulation around the Sacred House. It is also prohibited either obligatory or voluntary, this is because the Prophet ﷺ ordered 'Âishah رضي الله عنها when she got menstruated saying:

«افْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَلَّا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي»

"Do the acts which the pilgrims do except the circumambulating of the Sacred House until you become clean."

However, it is not forbidden for the woman who is in a state of menstruation to perform other remaining acts such as the *Sa'y* (walking from *Safa* to *Marwah* and vice versa till she completed seven going and returning rounds), standing in Arafât, going to Muzdalifah, pelting, offering the sacrifice and other rituals of *Hajj* and *'Umrah*. Hence, if the woman circumambulated while she is clean, then she got menstruated immediately after circumambulation or during the *Sa'y*, so there will be no prohibition (restriction) thereon to do so.

The Fourth Rule: Abrogation of her performance of *Tawâf Al-Wadâ'* (circumambulation of departure). If the woman completed the rituals of *Hajj* and *'Umrah*, then she got menstruated before leaving to her country and menstruation continued until her departure. Then a woman in state of menstruation will be allowed to leave Makkah without performing *Tawâf Al-Wada'*, this keeps with the tradition of Ibn 'Abbâs رضى الله عنهما. People (pilgrims) have been ordained to be in the Sacred House of Allâh as a last station for them after completing the rituals of *Hajj* so that they can perform *Tawâf Al-Wadâ'*, however for the convenience of the menstruating woman, such *Tawâf* has been abrogated from her. On leaving, it is not recommendable (desirable) for the menstruated woman to approach to the door of the Sacred House supplicating Allâh since such has not been conveyed from the Prophet ﷺ, taking into consideration that worships are based on the mentioned traditions from the Prophet ﷺ, however, the fact is that nothing has been mentioned from the Prophet ﷺ which requires some thing otherwise. In the story of Safiyah رضى الله عنها, when she got menstruated after *Tawâf Al-Ifâdah*, the Prophet ﷺ told her to return to Mina to stay there for three successive days (Agreed upon), and did not order her to come to the door. If it was legislated, the Prophet ﷺ would have made it clear to his nation. In connection with *Tawâf* of *Hajj* and *'Umrah*, it will not be abrogated of her, but she should postpone it until she becomes clean.

The Fifth Rule: Staying at the Mosque. It is prohibited for the menstruating woman to stay at the Mosque even in the open site (area) of the *'Eid* (feast) prayer (in which the prayer of the feast will be performed in congregation).

The reason for such prohibition is the tradition of Umm 'Atiyah رضى الله عنها, in which she heard the Prophet ﷺ saying:

> "Females at the commencement of the age of puberty and virgins who stick to their houses and those who got menstruated can go out to the prayers of the two feasts to witness the blessings and the supplications of the believers, but the menstruating should isolate the prayer site (area)." (Agreed upon)

The Sixth Rule: Intercourse. It is forbidden for the Muslim to cohabitate with his wife during her period of menstruation, and for her to enable him to do so. For Allâh says:

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ ﴾ [البقرة: ٢٢٢]

> "They ask you concerning menstruation. Say: That is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath)..." (2:222)

Menstruation here means the time and the organs of menstruation which is the vulva; and also for the Prophet's saying:

«اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ يَعْنِي الْجِمَاعَ» [رَوَاهُ مُسْلِمٌ]

> "Do everything except to have sexual intercourse with the woman." (*Muslim*)

Furthermore, Muslims agreed unanimously on the prohibition of inserting one's penis into the pudendum (vulva) of the female while she is in a state of menstruation.

Hence, it is not allowed for a person who believes in Allâh and the Last Day to commit such disowned violation which the Holy Book of Allâh, the *Sunnah* of His Prophet ﷺ and consensus of the Muslim groups are the best evidence for banning of such bad practice.

He who practices such a thing will be included among those who are waging war against Allâh and His Prophet ﷺ and those who followed (traced) the path of non-believers. It is said in *Al-Majmû'*, *Sharh Al-Muhadhdhab,* page 374, Volume 2, that Imam Shâfi'î said, "He who does so, will be as if he had committed a great sin." Our friends and others said, "He who has done intercourse with his wife during the period of menstruation while keeping in mind that such is a permissible matter will be condemned to be a disbeliever." So ends the statement of Imam Nawawi. However, praise is to Allâh that He permitted the man during this tenure to break his whims by kissing, hugging, touching or lustfully having direct contact with her in the area below the vulva, but it is better for him not to contact her directly in the area lying between the umbilicus and the knee except behind an *Izâr* (wrap) according to a saying of 'Âishah رضى الله عنها:

«كَانَ النَّبِيُّ ﷺ يَأْمُرُنِي فَأَتَّزِرُ فَيُبَاشِرُنِي وَأَنَا حَائِضٌ» [مُتَّفَقٌ عَلَيْهِ]

"The Prophet ﷺ used to order me to have a wrap there around, then he would fondle me while I was in a state of menstruation." (Agreed upon)

The Seventh Rule: Divorce. It is forbidden for the husband to divorce his wife who is in a state of menstruation since Allâh says:

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ ﴾ [الطلاق: ١]

"O Prophet! When you divorce women, divorce them at their *'Iddah* (prescribed periods)..." (V. 65:1)

It means that they should be divorced while they are in the state with which they can receive a recognized period — *'Iddah* (a period during which a divorced may not remarry). This will be

achieved if the woman be divorced while she is pregnant or being in a state of cleanliness in which no intercourse has occurred. This is because if she has been divorced during the period of menstruation then she will not receive *'Iddah* (period of waiting). The reason is that the period of menstruation in which she has been divorced will not be calculated inclusive of the period of waiting. For the other part, if she has been divorced while she is clean after an intercourse has been made, the received period of waiting will be unknown. This is because nobody can predict if she will be pregnant due to such intercourse or not, if she gets pregnant then her period of waiting would eventually be of a pregnancy type and if she is not pregnant, then her period of waiting would be built on stopping the blood of menstruation and becoming clean. Since there is no available certainty regarding the type of the period of waiting, it will be forbidden for the husband to divorce till he sees the truth.

From the above foregoing, divorce of the women while she is in a state of menstruation is banned due to the previous Qur'ânic Verse. Also, it has been evidenced in the *Sahihain* and others in the tradition of Ibn 'Umar رضى الله عنهما which states:

«أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَأَخْبَرَ عُمَرُ بِذٰلِكَ النَّبِيَّ ﷺ فَتَغَيَّظَ فِيهِ رَسُولُ اللهِ ﷺ وَقَالَ مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ»

He divorced his wife while she was in menstruation. 'Umar رضى الله عنه told the Prophet ﷺ of that. The Prophet ﷺ got angry (furious) of him and said: "Order him to return her and to keep her till she gets clean, then gets menstruated then once again gets clean. Thereafter he has the option either to hold her and to abstain from it or to divorce her before he touches her. This is the period of waiting which Allâh ordained to keep in consideration

when women are divorced." (Agreed upon)

Hence, if a man divorced his wife while being in menstruation, he would be sinful (guilty), he should turn to Allâh in repentance and return her to his matrimonial authority (over his wife) so that he may divorce her lawfully later on in compatibility with Allâh and His Messenger's ordinances. He has to leave her after being returned until she gets clean of the menstruation period in which he divorced her, and until she gets menstruated once again. Then when she gets clean, it will be up to him either to keep her or to divorce her before having an intercourse with her.

However, the following three issues will not apply to banning divorce during the period of menstruation:

The first – If divorce took place before touching on being alone with her, there will be no objection to divorcing her while she is in menstruation since it is not entitled for her to receive a period of waiting and then her divorce will not be a violation of Allâh's Statement:

﴿ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ ﴾ [الطلاق: ١]

"...divorce them at their *'Iddah* (prescribed periods)..." (V. 65:1)

The second – If the woman got menstruated while she is pregnant (this point has been explained before in detail in the third chapter).

The third – If divorce was in return for a compensation; then, it does not matter for the man to divorce his wife while she is in state of menstruation. Sometimes this happens when permanent conflicts and quarrels arise between the couple and the company (social relations) between them is abused and becomes unintimate. In this event, the husband can divorce at the instance of the wife who must pay a compensation even if she was in a state of menstruation. In this regard it is evidenced by the tradition of Ibn 'Abbas رضى الله عنهما:

«أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ يَارَسُولَ اللهِ! إِنِّي مَا أَعْتِبُ عَلَيْهِ فِي خُلُقٍ وَلَا دِينٍ وَلٰكِنْ أَكْرَهُ الْكُفْرَ فِي الإِسْلَامِ. فَقَالَ النَّبِيُّ ﷺ: أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ. قَالَتْ: نَعَمْ. فَقَالَ رَسُولُ اللهِ ﷺ: اقْبَلِ الْحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً» [رَوَاهُ الْبُخَارِيُّ]

The wife of Thâbit bin Qais bin Shammâs came to the Prophet ﷺ and said, "O Prophet of Allâh, I'm not blaming (censuring) him for his bad character or religion (faith) but I hate disbelief (infidelity) in Islam." The Prophet ﷺ replied, "Do you give him back his garden (orchard)." She said, "Yes." The Prophet ﷺ reiterated: "O Thabit, accept the garden and discharge her by only one divorce." (*Al-Bukhâri*)

We see the Prophet ﷺ did not ask if she is menstruated or clean. This is because the divorce as such is a redemption for the wife of herself. It is, therefore, admissible when need (exigency) arises whatever situations are. It has been said in *Al-Mughni* giving an account for the permission (authorization) of divorcing the wife who pays a compensation even if she is in a state of menstruation (page 52, volume 7, printed in Egypt) that it is because banning divorce during the period of menstruation avoids the harm which will afflict her due to the length of the *'Iddah* (period of waiting) while divorce at the instance (proposal) of the wife who offered to pay a compensation for the removal (avoidance) of such harm which will be a burden on her by the unintimate society and living with a husband whom she hates and detests which is greater than the harm of the lengthy period of waiting. So it was permissible to remove (clear) the superior on the account of the inferior. Therefore, the Prophet ﷺ did not ask the redeemer wife (who wanted to dispose of herself in return for paying a compensation) about her state.

As regards with the concluding of the contract of marriage on the woman who is in the state of menstruation, it is all right

since doing so is originally legal; and there is no evidence which forbids it. However, letting the husband drop in on her, i.e., to consummate the marriage at the time she is not clean, is a matter which needs consideration. We say, if he was secured of not sleeping with her during this tenure, then there will be no objection for that. Otherwise, he is not to call on her till she gets clean lest he should commit what is forbidden lawfully.

The Eighth Rule: Calculating the period of waiting after divorce by the menstruation. For more elaboration we say, if one divorced his wife after touching her or had made love to her (sat together alone), it would be mandatory for her to pass by three full periods of menstruation if she was of those who menstruate and was not pregnant. This is because Allâh says:

﴿ وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ ﴾ [البقرة: ٢٢٨]

"And divorced women shall wait (as regards their marriage) for three menstrual periods ..." (V. 2:228)

i.e., three periods of menses.

And if she was pregnant, her period of waiting will be pending to the time she gives birth wholly, whether the time was long or short for Allâh says:

﴿ وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ وَأُو۟لَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ﴾ [الطلاق: ٤]

"... And for those who are pregnant (whether they are divorced or their husbands are dead), their *'Iddah* (prescribed period) is until they deliver (their burdens)..." (V. 65:4)

However, if the woman was of those not menstruating such as the young girl who did not reach the menstruation age or who gave up of menstruation having reached the age of climacteric or as a result of the eradication of the womb (Hysterectomy) or due to other reasons in which there is no hope for the blood to come back. Such a woman will count her period of waiting as three months. In this regard Allâh states:

﴿ وَٱلَّٰٓـِٔي يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ وَٱلَّٰٓـِٔي لَمْ يَحِضْنَ ۚ وَأُو۟لَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ﴾ [الطلاق : ٤]

"And those of your women as have passed the age of monthly courses, for them the *'Iddah* (prescribed period), if you have doubts (about their periods), is three months, and for those who have no courses [(i.e., they are still immature) their *'Iddah* (prescribed period) is three months likewise, except in case of death]..." (V. 65:4)

Suppose the woman was of those who used to menstruate regularly, but the blood stopped for a certain reason such as being diseased or fostering a baby. The rule is that she will be kept (confined) in an unlimited period of waiting even if it lasted long. Under such circumstances she has to wait until the blood comes back. Then her period of waiting will be calculated by the days in which the blood will be remaining and nothing else. However, if the woman got cured or finished fostering, i.e., the cause of stopping the blood is no more... she should then wait for a full year (as *'Iddah*) as of the date the reason thereof has been cleared. This is the correct saying which is applicable to the jural rules. It is further said that if the reason for the interruption of the blood has been cleared, but the blood is still absent, she will be like those whose blood of menstruation has stopped for an unknown reason. And if it is so, she should wait for a period of one full year... i.e., nine months as a pregnancy period which is a precaution since it is the maximum period for the pregnancy and 3 months for the period of waiting.

However, if divorce has occurred after concluding the contract of marriage but before touching her and be in a state of sitting alone with him, there will be no (*'Iddah*) period of waiting at all neither by menstruation nor by something else. This fact is expressed in the final Revelation as follows:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن

تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ﴾ [الأحزاب: ٤٩]

"O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no *'Iddah* (divorce prescribed period) have you to count in respect of them..." (V. 33:49)

The Ninth Rule: Giving a judgment of the acquittal of the womb, i.e., being absolved (free) of pregnancy. Such judgment will be needed whenever the need arises to judge that a womb is free. The above rule will have relevant issues. One of which is when a person dies leaving a pregnant woman who got married recently and whose prospected birth from the dead husband will be his own heir. In this regard her new husband should not have an intercourse with her until she menstruates or be proved that she is pregnant. If the latter came true, a decision will be issued that the embryo will be the heir. This is because its existence has been determined at the time its father expired. But if she got menstruated, a decision of being not an heir will be given since it has been decided of the acquittal of the womb.

The Tenth Rule: Women should carry out a cleansing bath to purify themselves after menstruation. A woman should have an overall cleansing bath to purify all the body. This fact is expressed by the Prophet's saying to Fâtimah bint Abu Hubaish رضى الله عنها:

«فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَصَلِّي» [رَوَاهُ الْبُخَارِيُّ]

"If you received the monthly course, you should stop performing the prayer and if it is gone by, you should take a cleansing bath and perform the prayer." (*Al-Bukhâri*)

The least requisite of washing after menstruation is to have a cleansing bath which must embrace all the woman's body even underneath the hair. It is better to carry out having the bath in accordance with the Prophet's tradition in reply to Asmâ bint

Shakal رضى الله عنها who asked him about how the menstruating woman takes a bath. He ﷺ said:

«تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَتَهَا فَتَطَهَّرُ فَتُحْسِنُ الطُّهُورَ ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ دَلْكًا شَدِيدًا حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً - أَيْ قِطْعَةَ قُمَاشٍ - فِيهَا مِسْكٌ فَتَطَهَّرُ بِهَا. فَقَالَتْ أَسْمَاءُ: كَيْفَ أَتَطَهَّرُ بِهَا؟ فَقَالَ سُبْحَانَ اللهِ. فَقَالَتْ عَائِشَةُ لَهَا: تَتَبَّعِيْنَ أَثَرَ الدَّمِ» [رَوَاهُ مُسْلِمٌ]

"A woman takes her water with *Sidr* (leaves of a plant) and purifies herself accurately. Then she pours water on her head and massages it hardly until it reaches all places of the head, thereafter she pours water on her. Next she takes a perfumed cloth to purify with." Asmâ رضى الله عنها then asked: "How can I purify with?" The Prophet ﷺ exclaimed glorifying Allâh by the phrase (*Subhân Allâh*). 'Âishah رضى الله عنها said to her, "Follow the traces of the blood in its place." (*Muslim*)

Hair should not be made loose unless it was pulled tight that water may not reach its origins. This is shown by the tradition of Umm Salama رضى الله عنها which is mentioned in *Sahih Muslim*: She asked Allâh's Messenger ﷺ saying:

«إِنِّي امْرَأَةٌ أَشُدُّ شَعْرَ رَأْسِي أَفَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ. وَفِي رِوَايَةٍ لِلْحَيْضَةِ وَالْجَنَابَةِ فَقَالَ: لَا إِنَّمَا يَكْفِيكِ أَنْ تَحْثِيَ عَلَى رَأْسِكِ ثَلَاثَ حَثَيَاتٍ ثُمَّ تُفِيضِينَ عَلَيْكِ الْمَاءَ فَتَطَهَّرِينَ» [رَوَاهُ مُسْلِمٌ]

"I am a woman who pulls her head's hair firmly. May I dismantle it for having the bath of major ritual impurity." In another narration: 'to have a bath for menstruation and major ritual impurity.' He ﷺ said: "No. It suffices you to scatter (spread) water 3 times on

your head, then you go to flood water on your overall body by which you will become purified accordingly."

On the other hand, if the woman got cleared of menstruation during the time of offering the prayer, it will be obligatory on her to hurry up having a cleansing bath so as to grasp (attain) performing the prayer in its due time. However, if she was on a journey and finds no water, or if she fears that using water will harm her (because of sickness), she is permitted to purify herself by using good clean earth or sand instead of using water to have a bath. This is called *Tayammum* or purification with dust (earth). Such purification will be temporary until the hindering cause vanishes away and she hence becomes in a position which allows her to use water for washing.

Some women unfortunately, who get clean during the due time for the performance of the prayer, delay having a bath to another time later on, giving hereby a reason that they cannot have a complete bath during this time. However, such pretext or excuse from her own part will not be considered since she can do or restrict on doing the least requirements of having such cleansing baths which will enable her to perform the prescribed prayer in its due time. Then, if she finds a space of free time, she can have a complete bath to purify herself in an accurate manner.

Istihâdah (Bleeding) and its Pertinent Rules

Istihâdah means continuation of the running of the blood out of the women either permanently or to be stopped for a very short period such as one or two days per month.

As evidence for the first instance in which the blood will continue permanently is as what has been mentioned in *Sahih Al-Bukhâri* conveyed from 'Âishah رضى الله عنها, who said:

«قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ لِرَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ إِنِّي لَا أَطْهُرُ» وَفِي رِوَايَةٍ: «أُسْتَحَاضُ فَلَا أَطْهُرُ».

"Fâtimah bint Abu Hubaish said to Allâh's Messenger ﷺ. "O Allâh's Messenger, I am never in a state of cleanliness", and in another narration she said: "I have the blood of *Istihâdah* in a way which I never get cleaned thereof."

The evidence for the second case in which the blood does not stop except for a short period is the tradition of Hamna, the daughter of Jahsh رضى الله عنها who came to the Prophet ﷺ and said:

«إِنِّي أُسْتَحَاضُ حَيْضَةً كَبِيرَةً شَدِيدَةً» [رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ]

"I have the blood of *Istihâdah* as a severe and heavy one."

This tradition has been narrated by Imam Ahmad, Abu Dawood and At-Tirmidhi. Imâm Ahmad graded it as *Sahih* (a sound tradition) and others conveyed it as the same from him. It is also transferred from Imam Bukhâri who graded it as *Hasan* (a fair tradition).

The Conditions of the Woman who is in the state of *Istihâdah* (Bleeding)

Under this category we have three cases:

The First Case: If a woman has a known period of menstruation before being in *Istihâdah*. Such a woman should refer to the duration of her previous known menstruation and stick to this period. The rules of menstruation will eventually apply to her. As regards to the extra days it will be defined as *Istihâdah* which in turn will take the rules of *Istihâdah*. As an example for the above case:

A woman who used to receive her monthly course for six days at the commencement of each month. However, it happened that the blood of *Istihâdah* attacked her and she started to have it continually. The rule is that such a woman will count her monthly period as only six days from the start of the month. The extra days will be considered as *Istihâdah* which in turn will take the rules of *Istihâdah*.

The fact is expressed in parrallel with the tradition of 'Âishah رضى الله عنها that Fâtimah bint Abu Hubaish رضى الله عنها said:

«يَا رَسُولَ اللهِ! إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ؟. قَالَ: لَا، إِنَّ ذٰلِكِ عِرْقٌ وَلٰكِنْ دَعِي الصَّلَاةَ قَدْرَ الأَيَّامِ الَّتِي كُنتِ تَحِيضِينَ فِيهَا ثُمَّ اغْتَسِلِي وَصَلِّي» [رَوَاهُ الْبُخَارِيُّ]

"O Messenger of Allâh! The blood of *Istihâdah* flows out of me heavily as a result of which I never get cleaned. May I stop performing prayers?" He ﷺ said: "No, because it is blood from vein, but stop performing the prayer for the number of days which will be equal to those during which you have been receiving your monthly period, then have a cleansing bath and offer the prayer." (*Al-Bukhâri*)

There is another narration in *Sahih Muslim* that the Prophet ﷺ said to Umm Habibah bint Jahsh رضى الله عنها:

«امكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيضَتُكِ ثُمَّ اغْتَسِلِي وَصَلِّي»

[رَوَاهُ مُسْلِمٌ]

"Stay a time equal to that time of your monthly period; thereafter have a cleansing bath, offer the prayer; and then do not care about the extra blood."

The Second Case: When the woman has no specified period of menstruation before being in *Istihâdah* in the sense that the blood of *Istihâdah* has been continued frequently with her since the first time she saw the blood running out of her. This woman with such a case will be in a position to use the method of distinguishing (differentiation), i.e., the period of menstruation will be distinguished by the blood being black or thick or of certain smell which all have the same rules applied to the blood of menstruation. The blood which proved to be otherwise specified will be distinguished as blood of *Istihâdah* having hereby its relevant rules.

As an example for the above point: A woman who at first saw the blood which continued to afflict her as black in colour for ten days and remaining of the month as red in colour. Or she sees it thick for ten days and thin for the remaining days of the month; or it smells with the scent of menstruation for the first ten days and the remaining days of the month without scent. Her monthly period will be then fixed (considered) when the blood is black as in the first example, and when the blood is thick as in the second example and the one with the scent as in the third example. The conditions other than the above will be specified as an *Istihâdah*.

This has been decided in accordance with the tradition of the Prophet ﷺ when he said to Fâtimah bint Abu Hubaish رضى الله عنها:

«إِذَا كَانَ دَمُ الْحَيضَةِ فَإِنَّهُ أَسْوَدُ يُعْرَفُ فَإِذَا كَانَ ذٰلِكِ فَأَمسِكِي عَنِ الصَّلَاةِ فَإِذَا كَانَ الآخَرُ فَتَوَضَّئِي وَصَلِّي فَإِنَّمَا هُوَ عِرْقٌ»

[رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ]

"The blood of the menstruation is known to be black. So if it is so, stop to offer your prayer. But if the blood was something different, then have your ablution and

perform the prayer. Since it is blood from vein."

Narrated by Abu Dawood and An-Nasa'i and authenticated by Ibn Hibbân and Al-Hâkim. This tradition however, has some conservations (considerations) as to its chain of authorities and text, the *'Ulama'* رحمهم الله worked accordingly and it is better than to be referred to the course (custom) of the most of women.

The Third Case: When the woman has neither an established period of menstruation nor is in a position to distinguish her period properly in the way the blood of *Istihâdah* will be running continuously from the first moment she sees the blood.

This is besides that the blood will be of one quality or of confusing qualities which cannot be a blood of menstruation.

The decision is that such woman will judge by analogy with the monthly course of most of the women, i.e., her period would be of six or seven days from every month starting from the first period during which she has the blood which otherwise will be as *Istihâdah.*

As an example thereof: The concerned woman sees the blood firstly on the fifth instance of the month frequently befalling her without being distinguished (specified) as to its colour or as something else in a form to fit as the blood of menstruation. Hence, her monthly period will be six or seven days from the commencement of each month starting from the fifth day of the month. This keeps abreast with the tradition of Hamna bint Jahsh رضى الله عنها that she said:

« يَا رَسُولَ اللهِ! إِنِّي أُسْتَحَاضُ حَيْضَةً كَبِيرَةً شَدِيدَةً فَمَا تَرَى فِيهَا قَدْ مَنَعَتنِي الصَّلَاةَ وَالصِّيَامَ. فَقَالَ: أَنْعَتُ لَكِ (أَصِفُ لَكِ اسْتِعمَالَ) الْكُرسُفِ (وَهُوَ الْقُطْنُ، تَضَعِينَهُ عَلَى الفَرْجِ) فَإِنَّهُ يُذْهِبُ الدَّمَ. قَالَتْ: هُوَ أَكْثَرُ مِنْ ذٰلِكَ - وَفِيهِ - قَالَ: إِنَّمَا هٰذَا رَكْضَةٌ مِنْ رَكَضَاتِ الشَّيْطَانِ فَتَحَيَّضِي سِتَّةَ أَيَّامٍ أَوْ سَبْعَةً

فِي عِلْمِ اللهِ تَعَالَى ثُمَّ اغْتَسِلِي حَتَّى إِذَا رَأَيْتِ أَنَّكِ قَدْ طَهُرْتِ وَاسْتَنْقَيتِ فَصَلِّي أَرْبَعًا وَعِشرِينَ أَوْ ثَلَاثًا وَعِشْرِينَ لَيلَةً وَأَيَّامَهَا وَصُومِي» [رَوَاهُ أَحْمَدُ وَأَبُو دَاوَدَ وَالتِّرْمِذِيُّ]

"O Messenger of Allâh, I have the blood of *Istihâdah* in such a severe and floody form that it prevents me from offering prayer and fasting." He ﷺ said: "I prescribe you to use *Al-Kursuf* because it absorbs or removes the blood away." She added: "The blood is much more than I mentioned." The Prophet ﷺ replied, "It is a kick of the Satan, so your period will be eventually six or seven days which will be in the knowledge of Allâh. After they pass, have a cleansing bath. When you see that you got purified and cleared, offer the prayer for 24 or 23 nights with days and fast for equal days."

The above *Hadith* is mentioned by Ahmad, Abu Dâwud and At-Tirmidhi. They all have graded it as *Sahih* (a sound tradition). Imâm Bukhâri graded it as *Hasan* (a fair tradition).

That the Prophet ﷺ says six or seven days, it is not an option, but it is an endeavor to see around those ladies who are in analogy with her status, i.e., those who look like her as to figuration (constitution), age, and relationship rank and whose blood of menstruation is like her and other considerations.

Hence, and in view of the above, if it is thought that the period comes nearer to be six, it should be so, and if it is determined to be seven, she should make it seven days.

The Woman who is in a state similar to the bleeding one (*Al-Mustahâdah*)

A symptom may occur to the woman which causes bleeding of the blood out of her vulva due to an operation on the womb or another organ. Such a woman will be classified under two types:

The First Type: It is to be aware that she will not be able to menstruate after an operation for the eradication of the womb in full

or just closing it in the way to prevent running the blood therefrom.

The rules of the bleeding woman (*Al-Mustahâdah*) will not apply to the above woman, instead, the rules of the female who sees yellowness, dinginess or humidity after cleanliness. Consequently, she has neither given up the prayers and fasting nor stopped having intercourse. Also it is not incumbent upon her to have a cleansing bath due to dropping of this blood.

On the other hand, it is obligatory on her on the time of prayer to wash away such blood and to bind a piece of cloth around her vulva to prevent running out of the blood, then to have an ablution for offering the prayers. Here, she should not start ablution for the obligatory prescribed prayer except after the time of this prayer has become due.

Regarding the absolute voluntary prayers she can otherwise make an ablution whenever she desires to offer such prayers.

The Second Type: It will not be known that menstruation will stop after the operation, but it is possible that she may get menstruated. Such a woman will have the same rule of the bleeding woman (*Al-Mustahâdah*) to be applied.

Rules of Bleeding (*Istihâdah*)

From the above foregoing, we already know when the blood will be a menstruation and when it will be a bleeding (*Istihâdah*).

Thus, once it proved to be menstruation, it will take the rules of menstruation, and once it proved to be a bleeding (*Istihâdah*), it will take the rules of *Al-Istihâdah* accordingly.

The most important points pertaining to the rules of menstruation have already been mentioned. However, regarding the rules of the bleeding (*Al-Istihâdah*), they are like the rules of purification. There is no difference between the bleeding woman (*Al-Mustahâda*) and the cleaned one, except for the following:

First: It is a duty on the bleeding woman to perform ablution for each prayer of the five obligatory prayers separately every day, even if she did not urinate or evacuate her bowels. This is

evidenced by the tradition of the Prophet ﷺ when he said to Fatimah bint Abu Hubaish رضي الله عنها:

«ثُمَّ تَوَضَّئِي لِكُلِّ صَلَاةٍ» [رَوَاهُ الْبُخَارِيُّ]

"Then have ablution for each fixed prayer." (*Al-Bukhâri*)

It means that she does not have to perform ablution for the fixed prayer unless its due timing has already started.

However, if the prayer is not fixed (but a voluntary) prayer, she can have ablution at the time she desires to perform.

Second: If she desired to perform ablution, she should first wash away the traces of the blood and then tie a piece of cloth (underneath lined with cotton) around her vulva to retain the blood. This should be followed in response to the Prophet's saying to Hamnah رضي الله عنها:

«أَنْعَتُ لَكِ الْكُرسُف فَإِنَّهُ يُذْهِبُ الدَّمَ. قَالَتْ: فَإِنَّهُ أَكْثَرُ مِنْ ذٰلِكَ. قَالَ: فَاتَّخِذِي ثَوبًا. قَالَتْ: هُوَ أَكْثَرُ مِنْ ذٰلِكَ. قَالَ: فَتَلَجَّمِي»

"I prescribe you *Al-Kursuf* (the cotton) because it removes away (absorbs) the blood." She said: "It is furthermore." He ﷺ replied: "Take a dress." She added: "It is still furthermore." The Prophet ﷺ said: "Put a tie (bridle) around the vulva, and it will not harm you what will be going to run out of you thereafter."

This is because the Prophet ﷺ said to Fâtimah bint Abu Hubaish رضي الله عنها:

«اجْتَنِبِي الصَّلَاةَ أَيَّامَ مَحِيضِكِ ثُمَّ اغْتَسِلِي وَتَوَضَّئِي لِكُلِّ صَلَاةٍ ثُمَّ صَلِّي وَإِنْ قَطَرَ الدَّمُ عَلَى الْحَصِيرِ» [رَوَاهُ أَحْمَدُ وَابْنُ مَاجَه]

"Avoid performing prayers during the period of menstruation, then have a cleansing bath and perform ablution for each fixed prayer separately, and lastly offer

the prayer even when the blood has fallen out onto the mat." (*Ahmad* and *Ibn Mâjah*).

Third: Sexual intercourse: The Islamic scholars differed about its permission, if man did not fear to commit fornication — the correct argument, it is permissible absolutely, since many women amounting to ten or more got bleeding in the life of the Prophet ﷺ and nevertheless, neither Allâh Almighty nor His Prophet ﷺ banned (forbade) having an intercourse with them. On the other hand, what Allâh said in the Noble Qur'ân:

﴿ فَٱعۡتَزِلُواْ ٱلنِّسَآءَ فِي ٱلۡمَحِيضِ ﴾ [البقرة: ٢٢٢]

"... therefore keep away from women during menses..." (V. 2:222)

This is an obvious evidence that they should not be isolated in such states other than the state of menstruation. Also it is admissible for the bleeding woman to perform prayers, the fact in which intercourse will be an easier matter compared to the subject of prayers. It should be kept in mind that comparison will not be correct if it is made between practicing intercourse with the woman in state of bleeding, and that in the menstruation since they are not alike. Even to those who say that intercourse is forbidden. Consequently, analogy will be void when there is such differentiation.

Some Important Questions and Answers Concerning Menstruation and Postpartum Condition

(The *Shari'ah* Rulings presented in this chapter are given by the Grand Mufti of Saudi Arabia Sheikh Ibn Baz, Sheikh Ibn Jibreen, Sheikh Ibn Uthaimin and others)

A Woman does not become Impure due to Menstruation or Postpartum Bleeding

Q. My wife gave birth and one of my friends prevented me from entering my house, arguing that it is not allowed for a person to eat what a woman has prepared while she is experiencing postpartum bleeding. She is considered physically and practically impure. I hope you will help me on this issue. According to what I know, the women with postpartum bleeding are not allowed to pray, fast or read the Qur'ân?

A. A woman does not become impure by menstruation or postpartum bleeding. One may eat with her and one may also come into physical contact with her, avoiding the vagina. However, it is disliked to come into contact with the area between the navel and the knees only. This is based on what Muslim recorded from Anas رضى الله عنه : Among the Jews, when a woman had her period, they would not eat with her. The Messenger of Allâh ﷺ said:

«اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ»

"Do everything with them (as you please, as normal), except sexual intercourse."

Al-Bukhâri and Muslim also record from 'Âishah رضى الله عنها who said that the Prophet ﷺ would tell her to put on a waist cloth and then he would have physical contact with her while she was menstruating. There is no effect upon eating with her or eating the food that she has prepared, from the prohibition of prayer, fasting and reciting the Qur'ân[1] during her period and postpartum bleeding.

The Standing Committee

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[1] It is not prohibited for a menstruating woman or a woman with postpartum bleeding to recite from her memory without actually touching the Qur'ân.— JZ

Using Pills that prevent Menstruation

Q. There are pills that will prevent menstruation or delay its occurrence. Is it allowed to use such pills during the time of pilgrimage only out of fear of one's period coming?

A. It is allowed for a woman to use pills that will prevent her period during the time of pilgrimage out of fear that her period may come. But this should be after she has consulted with a specialist who makes certain that her health will not be affected. Similarly, she may do the same during Ramadân if she desires to fast with the people.[1]

The Standing Committee

Discontinuation of Bleeding during Menstruation

Q. Sometimes it happens to me, during my period, that I have blood for four days and then the blood stops for three days. Then on the seventh day the blood returns, but not as intense as previously. Then it turns to a brown color until the twelfth day. I hope you will guide me to what is correct in this matter.

A. The days that you mentioned, the four and the six day periods, are days of menstruation. You should not pray or fast during those days. It is not allowed for your husband to have sexual intercourse with you during those days. You should perform a *Ghusl* after the four days and then pray and your husband may have intercourse with you during that period between the four and the six days. Also, there is no

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[1] There seems to be no need for women to go to such lengths. This probably could be considered a kind of over zealousness. There is no real certainty as to the health risks of such pills, like birth control pills. Furthermore, menstruation is a natural matter that Allâh has ordained for women and there is no need to flee from them. Hence, it must be considered best for women to abstain from such pills since there is no call for them and they cannot be certain of their side effects. Allâh knows better. — JZ

prohibition upon your fasting. If that occurs during Ramadân, it is obligatory upon you to fast. And when you become pure after those six days, you must perform a *Ghusl*, pray and fast like any other time of purity. This is because the monthly period can increase or decrease. Its days are sometimes together and sometimes separated.[1] May Allâh guide us all to what pleases Him. May He provide us, you and all the Muslims with understanding and steadfastness in the religion.

Shaikh Ibn Baz

Drops of Blood after performing a *Ghusl*

Q. I notice that sometimes after making a *Ghusl* due to my monthly period, after having had my period for a normal amount of time, five days, I have a very small amount of drops coming out. This occurs right after I perform a *Ghusl*. After that, nothing else comes out. I do not know what to do. Should I follow my normal five-day period and simply ignore what occurs after that and continue to pray and fast? Or should I consider that day also part of my period and not pray or fast during it? Note that such does not always occur to me but only occurs every two or three, or so, monthly cycles. I hope you will benefit me on this matter.

A. If what comes out after your washing is either yellow or brown, it is not to be taken into consideration (as menstruation) and it takes the same ruling as urine.[2]

However, if it is clearly blood, it will then be considered

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[1] In response to this question, the Shaikh has basically given the Hanbali view of the question. There are some other views, that state that the entire period is that of menstruation, which may carry more weight to them. Allâh knows better. — JZ

[2] Meaning, it must be washed off the clothing and the person must make ablution from such discharge. — JZ

part of the menstruation and you must repeat the *Ghusl* due to what is confirmed from Umm 'Atiyah رضى الله عنها, one of the Companions of the Messenger of Allâh ﷺ, who said, "We would not consider yellowish or brownish discharge as anything[1] after we had been purified from menstruation."[2]

Shaikh Ibn Baz

If a Woman ends Her Period before Sunset, She must offer the *Zuhr* and *'Asr* Prayers

Q. When a menstruating woman becomes pure before sunrise, is it obligatory upon her to perform the *Maghrib* and *'Ishâ'* prayers? Similarly, if she becomes pure before sunset, is it obligatory upon her to perform the *Zuhr* and *'Asr* prayers?

A. If a menstruating or postnatal bleeding woman becomes pure before sunset, it is obligatory upon her to offer both the *Zuhr* and *'Asr* prayers according to the strongest opinion among the scholars. Similar is the case if she becomes pure before dawn. In that case, she must offer the *Maghrib* and *'Ishâ'* prayers. This has been narrated from Abdur-Rahmân bin 'Auf and Abdullâh bin 'Abbâs رضى الله عنهم. This is the opinion of the majority of the scholars. Similarly, if a menstruating or postnatal bleeding woman becomes pure before sunrise, it is obligatory upon her to offer the *Fajr* prayer. And from Allâh is guidance.

Shaikh Ibn Baz

The Menstruating Woman keeping Herself Clean from Urine

Q. When I am menstruating, I do not clean myself from urine

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[1] That is, "We would not consider it as menstruation."

[2] Recorded by *Al-Bukhâri*. — JZ

with water because I fear that the water may harm me. What is the ruling concerning that?

A. It suffices, in place of water, to clean yourself with clean tissue paper or any other pure solid object that will remove the impure substance, such as a stone, piece of wood or similar substances. This wiping should be done three times or more, until the impure substance is removed. This ruling is not just for you or anyone in a case like yours. However, it is for all Muslim men and women. This is based on what has been confirmed from 'Âishah رضى الله عنها that the Prophet صلى الله عليه وسلم said:

«إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الغَائِطِ فَلْيَسْتَطِبْ بِثَلَاثَةِ أَحْجَارٍ فَإِنَّهَا تُجْزِىءُ عَنْهُ»

"When one of you goes to relieve himself, he should clean himself with three stones and that will be sufficient for him."

This was recorded by Ahmad, An-Nasa'i and Abu Dâwud, as well as Dârâqutni who said its chain is *Sahih Hasan*. It is also confirmed from Salmân Al-Fârisi رضى الله عنه that it was said to him, "Your Prophet teaches you everything, even how to go to the bathroom." Salmân said, "Certainly! He prohibited us from facing the *Qiblah* while defecating or urinating, from cleaning our genitals with our right hand, from cleaning ourselves with less than three stones and from cleaning ourselves with dung or bone." This was recorded by Muslim, Abu Dâwud and At-Tirmidhi.

Shaikh Ibn Baz

Getting Her Period while She is in the Mosque

Q. A woman had blood starting to flow while she was in the Mosque of the Prophet صلى الله عليه وسلم. She stayed in the mosque for a little while until her husband had finished the prayer and she could leave with him. Did she commit a sin?

A. If she was not able to depart from the mosque by herself, then there is no harm in what she did. However, if she was able to leave by herself, it is obligatory upon her to exit as quickly as possible. This is because the menstruating woman, postnatal bleeding woman and sexually defiled person are not allowed to sit in the mosques. This is based on Allâh's Statement:

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ﴾ [النساء: ٤٣]

"Nor while sexually defiled except when traveling on a road." (V. 4:43)[1]

It is also narrated from the Prophet صلى الله عليه وسلم that he said:

«إِنِّي لَا أُحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنُبٍ»

"I do not permit the menstruating woman or the sexually defiled person to enter the mosque."

Shaikh Ibn Baz

A Menstruating Woman may read the Books of Qur'ânic Commentary

Q. I read some of the books of *Tafsîr* (Qur'ânic exegesis) while I am not in a state of purity, such as during my monthly period. Is there any harm in that? Am I being sinful in doing so? Please give me a ruling, may Allâh reward you.

A. There is no harm if a menstruating or postpartum bleeding

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[1] Note that the Verse is in reference only to those who are sexually defiled. Obviously, the differences between a menstruating woman and a sexually defiled person are very great. Hence, one cannot make an analogy between the two. Furthermore, there is also a difference of opinion concerning whether this Verse implies anyone who becomes sexually defiled or only the travelers who become sexually defiled.— JZ

woman reads books of *Tafsîr* nor in her reciting the Qur'ân without actually touching the *Mushaf* (the physical copy of the Qur'ân) according to the strongest opinion among the scholars. As for the sexually defiled person, he may not recite the Qur'ân in any manner until he makes a *Ghusl*. However, he may read the books of *Tafsîr*, *Hadith* and so forth without reciting what they contain of the Verses of the Qur'ân. This is based on the *Hadith* that states that nothing would keep the Prophet صلي الله عليه وسلم from reciting the Qur'ân except being in a state of sexual defilement. In another wording of the *Hadith*, the Prophet صلي الله عليه وسلم stated, as recorded by Imam Ahmad with a good chain:

«فَأَمَّا الجُنُبُ فَلَا وَلَا آيَة»

"As for the sexually defiled, he may not (recite), not even one Verse."

Shaikh Ibn Baz

It is permissible for a Menstruating Woman to recite the Qur'ân and Books of Supplications

Q. Is it allowed for a menstruating woman to read a book of supplications on the Day of *'Arafah*, given the fact that the book contains Qur'ânic Verses?

A. There is no harm in a menstruating or postnatal bleeding woman reading the books of supplications that are written for the rites of the pilgrimage. In fact, there is nothing wrong with her reciting the Qur'ân according to the correct opinion. There is no authentic, clear text prohibiting a menstruating or postnatal bleeding woman from reciting the Qur'ân. The thing that is narrated is concerned with the

sexually defiled person only, as such should not recite the Qur'ân while he is sexually defiled. This is based on the *Hadith* of 'Ali رضى الله عنه. As for the menstruating or postnatal bleeding woman, there is the *Hadith* of Ibn 'Umar رضى الله عنهما which states:

«لَا تَقْرَأُ الحَائِضُ وَلَا الْجُنُبُ شَيْئًا مِنَ القُرآنِ»

"Neither the menstruating woman nor the sexually defiled person is to recite anything from the Qur'ân."

However, this is weak. This is because it is from the narrations of Isma'il bin 'Aiyâsh on the authority of people from Hijâz and he is weak when he narrates from them. However, she may recite from her memory without touching the Qur'ân. As for the sexually defiled person, he/she may not even recite the Qur'ân from memory or touch the *Mushaf* (the physical copy of the Qur'ân) until he/she performs a *Ghusl*. The difference between the two is that the amount of time one is sexually defiled is very short as he may perform a *Ghusl* as soon as he has done the act with his spouse. The amount of time is not long and he is in control of its length as he may perform a *Ghusl* whenever he wishes. Even if he cannot find water, he can perform *Tayammum* and pray or recite the Qur'ân. However, the menstruating or postnatal bleeding woman does not have control over their lengths, such control is in the Hand of Allâh. Menstruation and postnatal bleeding take days. Therefore, it is allowed for them to recite the Qur'ân so that they do not forget what they have memorized and so they will not lose the merits of reciting it. It is also that they may learn the laws of the *Shari'ah* from the Book of Allâh. Therefore, it is even more permissible for her to read the books of supplications that have Verses and *Hadith* intermixed with them. This is the correct view and is the correct opinion of the scholars, may Allâh have mercy on them on that point.

Shaikh Ibn Baz

The Prayer of the *Mustahâdah*[1]

Q. A woman who has reached the age of fifty-two years has strong bleeding for three days and then light bleeding for the rest of the month. Should that (heavy) bleeding be considered menstruation, given that that blood only comes to her on an irregular basis, such as once every two or three months? Should she offer the obligatory prayers when the blood is flowing? Similarly, does she offer the voluntary prayers, such as the *Sunnah* prayers and *Salât-ul-Witr*?

A. A woman like her should consider the blood she has as blood due to illness. This conclusion is based on her age and because it occurs irregularly. It is known from experience and from what is related from 'Aishah رضى الله عنها that when a woman reaches fifty years of age, her period and chance of pregnancy come to an end or the blood comes in a strange, irregular fashion. This irregular fashion is a proof that it is not blood of menstruation. Therefore, she should pray and fast and consider that continuous flowing blood as *Istihâdah* that does not prevent her from praying and fasting or prevent her husband from having sexual intercourse with her, according to the strongest opinion among the scholars. However, she must make ablution for every prayer and protect herself from the blood with a panty liner, pad or something of that nature. The Prophet صلي الله عليه وسلم said to a woman with *Istihâdah*:

«تَوَضَّئِي لِكُلِّ صَلَاةٍ»

"Make ablution for every prayer." (*Al-Bukhâri*)

Shaikh Ibn Baz

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[1] The *Mustahâdah* is the woman with *Istihâdah*. *Istihâdah* is either a excessive flow of blood (called menorrhagia in English) or bleeding outside of the period (called metrorrhagia in English). Many hospitals and medical clinics in the United States have pamphlets stating what women should do in such cases. In some cases, especially when the bleeding is prolonged, it may be a symptom of some other disorder. — JZ

If a Woman with Postnatal bleeding stops bleeding before the Fortieth Day, She must perform a *Ghusl*, pray and fast

Q. If a woman becomes pure from postpartum bleeding before her fortieth day, should she fast and pray or not? If her period comes after that, does she break her fast? If she becomes pure again, does she then fast and pray or not?

A. If the woman with postpartum bleeding becomes pure before the 40th day (that is, the blood stops before then), it is obligatory upon her to perform a *Ghusl*, pray and fast the month of Ramadân and she becomes legal for her husband (to have intercourse with her). If the blood returns to her before the 40th day, she must stop praying and fasting and her husband can no longer have intercourse with her according to the stronger of the two opinions among the scholars. She becomes again like the one with postpartum bleeding until the bleeding stops or until she completes forty days. If she then becomes pure before the 40th day or on the 40th day, she must perform a *Ghusl*, pray, fast and may have intercourse with her husband. If the blood continues after the 40th day, this is considered blood due to illness and she does not abandon the prayers or fasting on account of it. Indeed, she must pray and fast and she is permissible for her husband, like the *Mustahâdah*. She must clean herself and keep herself clean from the blood by using some cotton or something similar (like a panty liner or pad). She should perform ablution for offering every prayer because the Prophet صلى الله عليه وسلم ordered the *Mustahâdah* to do such. But if her monthly period should come, she abandons the prayer and fast and she becomes illegal for her husband until she becomes clean of her menstruation.

Shaikh Ibn Baz

Ruling concerning a Miscarriage

Q. Some women have miscarriages. Sometimes the fetus comes out fully formed while at other times it does not. I would like you to make clear the ruling for prayer in both of those situations.

A. If a woman has a miscarriage and the fetus has clearly a human figure to it, such as a head, hand, leg and so forth, then her bleeding is postpartum bleeding. She follows the rulings of postpartum bleeding. She does not pray or fast and her husband cannot have sexual intercourse with her until the bleeding stops or she completes forty days. If the bleeding stops before the 40th day, she must perform a *Ghusl*, pray, fast during Ramadân and her husband may have sexual intercourse with her.

There is no minimum length of time for postpartum bleeding. The bleeding could stop after ten days, more or less, and then she must perform a *Ghusl* and all the laws of a ritually pure person apply to her. If she sees any blood after the fortieth day, it is considered bleeding from illness. She would then fast and pray with that bleeding and it is permissible for her husband to have intercourse with her. She must perform ablution at the time of every prayer, like the *Mustahâdah*, as the Prophet صلي الله عليه وسلم told Fâtimah bint Abu Hubaish رضى الله عنها:

«وَتَوَضَّئِي لِوَقْتِ كُلِّ صَلَاةٍ»

"Make ablution for the time of every prayer."

If the blood that flows from her after the forty-day period coincides with the time of her period, then it takes on the ruling of menstruation. It is forbidden for her to pray or fast until she becomes pure. And it is forbidden for her husband to have intercourse with her.

However, if what comes out of the woman does not resemble a human being, such as when it is simply a smooth lump of flesh or clot of blood, then she takes the ruling of *Istihâdah* and not that of postnatal bleeding. She should pray, fast during Ramadân, and may have intercourse with her husband. She should perform ablution for the time of every prayer while keeping herself clean from the blood by a panty liner or something similar, like the *Mustahâdah*, until the bleeding stops. She may also combine the *Zuhr* and *'Asr* prayers together and the *Maghrib* and *'Ishâ'* prayers together. She may also perform a *Ghusl* for the combined prayers and a separate *Ghusl* for the *Fajr* prayer based on the confirmed *Hadith* of Hamnah bint Jahsh رضى الله عنها. This is because she is to be treated like a *Mustahâdah* according to the people of knowledge.

Shaikh Ibn Baz

Ruling concerning a discharge of Blood Five Days before giving Birth

Q. A woman had bleeding during pregnancy, five days before giving birth, during the month of Ramadân. Should that blood be considered menstruation or *Istihâdah* and what are the obligations upon her?

A. If the matter is as mentioned, with her seeing blood five days before giving birth, and she did not have any signs that labor would begin soon, such as contractions, in that case, the blood is neither menstruation nor postnatal bleeding. It is simply irregular blood. Therefore, she should not abandon the acts of worship but she must fast and pray. If along with the blood she has signs that her labor is near, such as contractions, then it is considered postnatal bleeding and she abandons, due to it, praying and fasting. Then if she becomes pure after giving birth, she must make up for the

days of fasting but not the prayers.

The Standing Committee

The Meaning of the Word *Quru'*

Q. Allâh says in the Qur'ân,

﴿ وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ ﴾ [البقرة: ٢٢٨]

"And (divorced women) shall wait for three *Quru'"* (2:228)

What is the meaning here of the word *Quru'*?

A. Lexically, *Quru'* can mean the time of purity and it can also mean menstruation itself. However, the correct meaning in the Verse is menstruation as this is its usage most often by the Lawgiver and is the opinion of the majority of the Companions.

Shaikh Ibn Jibreen

Breaking the Fast due to Menstruation and not making up for the Days due to Shyness

Q. When I was young, thirteen years old, I fasted the month of Ramadân and broke my fast on four days due to my period. However, due to shyness, I did not inform anyone about that. Now, it has been eight years since that event, what should I do?

A. You have made a mistake by not making up for those days all of this time. Menstruation is something that is prescribed by Allâh upon the females and there is no shyness when it comes to the religion. You must quickly make up for those four days and then, along with making up for those days, you must also make expiation by feeding a poor person for every day. You must give about two *Sa'* of the normal staple

food of the country to a poor person or poor persons.[1]

Shaikh Ibn Jibreen

If the Period continues for more than its Normal Length

Q. If a woman normally has her period for eight or seven days but once or twice she has them for a longer period, what is the ruling concerning that?

A. If that woman normally has her period for six or seven days and then they become longer, becoming eight, nine, ten or eleven days, then she remains not praying until she becomes pure. This is because the Prophet ﷺ did not set any specific limit for menstruation. Allâh says in the Qur'ân:

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ ﴾

[البقرة: ٢٢٢]

"They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have sexual intercourse with his wife while she is having her period)..." (V. 2: 222)

As long as that blood is flowing, the woman remains in her state of menstruation until she becomes pure (the blood stops) and she performs a *Ghusl* and prays. If, in the following month, the blood comes for a shorter period of time, she performs a *Ghusl* when the blood stops even if it was not as long as the previous period. The important point is that as long as the woman is having her period, she remains in that state as long as she has bleeding and she does not pray, regardless of whether that amount of time is the same, longer or shorter than her previous period. When the blood stops, she prays.

Shaikh Ibn Uthaimin

[1] The Shaikh says two *Sa'* because the person has to give half a *Sa'* for each day and the total number of days was four. — JZ

If a Woman has a Miscarriage in the Third Month of Her Pregnancy

Q. A year ago, I had a miscarriage in my third month of pregnancy. I stopped praying until the blood stopped. It was said to me that I should have prayed. What should I do now since I do not know the exact number of days I did not pray?

A. What is well known and accepted among the scholars is that if a woman has a miscarriage in the third month, she does not pray. This is because when the woman has such a miscarriage, the fetus has clear signs of being a human. Therefore, the blood that then flows is considered postnatal bleeding and the woman does not pray. The scholars say that fetus takes on the shape of a human after eighty-one days, which is less than three months. If you are certain that you had a miscarriage after three months, the blood that came was postnatal bleeding. However, if it was before eighty days, then the blood that came is irregular or abnormal blood and she should not leave the prayer due to it. So the one who asked the question. must see if the miscarriage was before eighty days, in which case she must make up for the prayers she missed. If she does not know how many days she missed, she must estimate the matter and make up for what she believes she has missed.

Shaikh Ibn Uthaimin

Sexual Intercourse before completing Forty Days

Q. Is it allowed for a man to have sexual intercourse with his wife after she gave birth before the forty-day period is up? If he has intercourse with her after thirty or thirty-five days and she is clean (having no bleeding) but she has not completed the forty days, is there any sin upon him?

A. It is not allowed to have intercourse with one's wife during the time of postnatal bleeding. This is when the bleeding occurs after delivery. If the bleeding stops before forty days, it is disliked to have intercourse with her. However, it is allowed and there is no sin, Allâh willing, upon the person given the condition that the woman is completely free from blood, and she is required to pray, fast and so forth.

Shaikh Ibn Jibreen

Supplications of Menstruating Women

Q. Does Allâh accept the supplications and asking forgiveness of menstruating woman?

A. Yes, it is allowed, in fact recommended, for the menstruating woman to supplicate, ask for Allâh's forgiveness, make remembrance of Allâh and humble herself to Allâh, especially during the noble times. When the conditions for a supplication to be answered are met, the supplication is answered for a menstruating woman or for others.

Shaikh Ibn Jibreen

Prayer of a Menstruating Woman

Q. While I was praying, my period began. What should I do? Do I make up for the prayers of the time of my period?

A. If your period comes after the beginning of a time for prayer, for example, if you receive your period half an hour after high noon, then you must make up for that prayer after your bleeding has ended since when its time began you were in a state of purity. This is based on Allâh's Statement:

﴿ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴾ [النساء: ١٠٣]

"Verily, the prayer is enjoined upon the believers at fixed hours." (V. 4:103)

Do not make up for the prayers you missed while menstruating. This is based on a long *Hadith* in which the Prophet صلى الله عليه وسلم said:

«أَلَيْسَتْ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ»

"Is it not the case that when you menstruate, you do not pray or fast?"

There is a consensus of the scholars that the prayers missed during menstruation are not to be made up for. However, if she becomes pure (the bleeding stops) and she has enough time to pray one *Rak'ah* (unit of prayer) or more of a prayer, then she must pray the prayer of that time in which she became pure. This is based on the *Hadith* of the Messenger of Allâh ﷺ:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ»

"Whoever catches one *Rak'ah* of the *'Asr* prayer before sunset has caught the *'Asr* prayer." (*Al-Bukhari* and *Muslim*)

If the woman becomes pure during the time of *'Asr* or before sunrise and there is enough time before sunset or sunrise to pray one *Rak'ah*, then she prays *'Asr* in the former case and *Fajr* in the latter case.

Shaikh Ibn Uthaimin

Brownish or Yellowish Discharge after Purity is to be ignored

Q. My period usually lasts for six days and sometimes for seven days. I perform a *Ghusl* after I am certain that I am pure. I remain in such a state for a complete day. Then I notice a brown drop and I do not know what is the ruling concerning that. I am confused whether I should pray or not

and whether I should fast or not. I am also confused concerning other deeds. What should I do in such a state? May Allâh reward you.

A. As long as you know the time for your period and its length, and you went through that time and then prayed and fasted, if you then see yellow or brown spotting after being in purity, such spotting does not keep you from prayer and acts of worship. The state of purity has a clear sign that women know, known as the white clear discharge. If a woman sees that, that is the sign that her period has come to an end and her state of purity is beginning. Hence, she must then perform a *Ghusl* afterwards and offer the ritual acts of worship, such as prayer, fasting, reading the Qur'ân and so forth.

Shaikh Ibn Uthaimin

A Menstruating Woman may use Henna

Q. I heard that it is not allowed to apply henna to one's hair and hands while menstruating.

A. It is allowed for the menstruating woman to apply henna to her hands and hair while menstruating. There is no sin or harm in that. Those who say it is prohibited or disliked have no evidence to support them. When the woman's period ends, she must perform a *Ghusl* and should remove what she can of the henna. However, there is no harm in leaving what is difficult to remove.

Shaikh Ibn Jibreen

Menstruating Women and writing the Qur'ân

Q. Is it allowed for a menstruating woman to recite the Qur'ân, to use it in an example or to use it as evidence for something? And is it permissible for her to write Verses of the Qur'ân or *Hadith*?

A. There is no harm in menstruating women reading books which contain Verses of the Qur'ân or Verses which are commented upon. There is no harm in her writing them as part of an article or something similar. Similarly, it is permissible for her to quote them as a type of evidence for a ruling or to recite them like a kind of supplication. This is not called "recitation" of the Qur'ân. Similarly, she may carry books of *Tafsîr* and similar books if she needs to do so.

Shaikh Ibn Jibreen

Don't be Hasty

Q. My monthly period fluctuates between seven to eight days. Sometimes on the seventh day I do not see any blood or any sign of purity. What is the ruling in that case concerning prayer, fasting and sexual intercourse?

A. Do not be hasty until you see the white clear discharge that is well known among women as the sign of purity. The stopping of bleeding is not purity. Purity is when the sign that the menstruation has ended is seen and the period is finished.

Shaikh Ibn Jibreen

The Blood that comes just prior to One's Period is Irregular Blood and One does not stop praying due to It

Q. Three or four days before my period arrives I get some brown spotting. I do not know the ruling concerning that. Is it pure or impure? I am in a very confused and difficult state, should I pray or not?

A. If the woman knows her period by calculation, color or timing, she stops praying when her period comes and then performs a *Ghusl* and prays afterwards. The blood that comes just before the period is considered irregular or

abnormal blood and one does not stop praying or fasting due to it. However, she must wash the blood away and keep herself clean of it for every prayer and perform ablution for every prayer. She then prays even if the blood continues to flow. She is treated like *Mustahâdah*. If she did abandon the prayer due to that bleeding, then it would be safest for her to make up for those prayers and there is no hardship upon her, Allâh willing.

Shaikh Ibn Jibreen

أحكام الحيض والنفاس

(باللغة الإنجليزية)

The birth of a human being is a most amazing phenomenon. The physical cycles that the body of woman must endure in order to maintain this act of creation should be respected to the highest degree. Allâh mentions that our mothers have born us with difficulty and struggle and because of this are due the highest respect. One among many of the difficulties that women must brave, are the doubts that these conditions present to the correct observance of her religion. How is her fasting affected, how are her prayers affected, how is her ability to pursue her studies affected, and how are her conjugal relations affected by her ever changing physical condition in relation to her role as the sole vessel of the birth of man. A really valuable publication by Darussalam for all the Muslim women to study.

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