

رِسَالَةٌ فِي الدِّمَاءِ الطَّبِيعِيِّ لِلنِّسَاءِ

A TREATISE ON THE NATURAL
BLOODS OF WOMEN

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SALĪMULLĀH AL-RUHAYLĪ, MAY ALLAH FORGIVE
HIM, HIS PARENTS, AND ALL THE MUSLIMS

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SHIP OF SALVATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

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

I ask Allah, the Most High, to place in this gathering and in this course goodness, blessing, and beneficial knowledge, and to make that from what pleases Him with us.

The topic of our lesson is a matter that occurs very frequently, and many matters are built upon it. Learning its jurisprudence for women—to the extent by which what is required from them is understood—is an individual obligation upon them, and it is not permissible for them to abandon learning it. Namely:

The topic of the natural bloods of women

That is because Allah created mankind for a tremendous wisdom: that the earth be cultivated as Allah willed. He made people in pairs, male and female, and He created each type with a creation suitable for what it was created for, and suitable for its task on this earth.

And from what Allah, the Most High, created in women are the bloods, and that is for a tremendous wisdom. As for menstruation (ḥayḍ), from its wisdom is that the nourishment of the fetus in its mother's womb is connected to it. And as for postnatal bleeding (nifās)—meaning the blood of postnatal bleeding—from its wisdom is that it prepares the womb so that it may return to performing its task once again after childbirth.

And we will begin, Allah willing, in speaking about the rulings of these bloods by mentioning what we see to be the preponderant view, without entering into the detailed disagreements of the scholars, except when the disagreement is strong and the views are very close to one another.

Then, at the conclusion of tomorrow's lesson, Allah willing, the Most High, we will answer the most important real-life issues that relate to this chapter, if they have not already been mentioned during the lesson.



CHAPTER ONE
ON THE MEANING OF MENSTRUATION
(ḤAYD) AND ITS DURATION

Menstruation (ḥayḍ) in the language means: flowing. It is said: the tree menstruated when a liquid flowed from it, and it is said: the flood menstruated when it overflowed.

And menstruation (ḥayḍ), as defined by the scholars, **is blood of nature and innate disposition, which the womb releases, and which a female customarily experiences when she reaches puberty at known times.** Thus, menstruation (ḥayḍ) is blood, and whatever is connected to it of yellowish discharge (ṣufrah) and brownish discharge (kudrah) during the time of menstruation.

As for it being blood of nature and innate disposition, then it is not blood of illness; rather, it is from the nature of the woman. Allah has decreed it for you upon the daughters of Adam. This excludes bloods that exit from the womb of a woman due to a cause.

Such as if inflammation occurs in the womb, or she is struck on her back and blood exits from her womb, or the like—then this is not called menstruation (ḥayḍ).

And this also excludes the blood of irregular bleeding (istiḥāḍah), for it is the blood of a vein that bursts in the womb and is not from the natural disposition of the woman.

As for the phrase “**released by the womb**”, it means that it exits from the womb, and its origin is from the womb.

And as for the phrase “**customarily experienced by a female**”, then it is specific to women, and it is from the signs of femininity when she reaches puberty.

And the scholars have unanimously agreed that puberty is known by menstruation (ḥayḍ); thus, menstruation (ḥayḍ) is from the signs of puberty for a female.

“**At known times**”, meaning that menstruation (ḥayḍ) comes at known times and then ceases. It is not blood that is continuous throughout the entire month or most of the month; rather, it is blood that comes at known times and then ceases.



And the scholars have differed regarding the minimum age at which a woman menstruates:

From among the scholars are those who said: a woman does not menstruate before nine years, and whatever descends before nine years—before completing nine years—is not considered menstruation (ḥayḍ).

And from among them are those who said: before entering into nine years.

But the preponderant view—and Allah knows best: is that there is no limit for the minimum age at which a woman may menstruate. For menstruation (ḥayḍ) is an existent matter related to blood. So when blood possessing the characteristics of menstruation descends upon a woman, then she has menstruated—whether the female, at the time this blood descends, is seven years old, or eight years old, or nine years old, or ten years old, or after that.

So whenever the female experiences the well-known blood which women recognize and which women are accustomed to, then it is menstruation (ḥayḍ).

And this is a general principle that is very beneficial regarding menstruation (ḥayḍ): that menstruation is an existent matter related to the presence of the well-known blood that has the well-known characteristics.

And the scholars have unanimously agreed that menstruation ceases from a woman when she becomes elderly. So menstruation does not remain with a woman from her puberty until she dies; rather, it ceases—if she does not die before reaching old age.

And Allah, the Mighty and Majestic, has informed us that among women are those who despair of menstruation, meaning: of its descent:

﴿وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ﴾

“And those of your women as have passed the age of monthly courses...” (1)

(1) (Surah al-Ṭalāq, 65:4)

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And just as the scholars differed regarding the minimum age at which a woman menstruates, they have also differed regarding the age at which menstruation ceases.

So some of the people of knowledge said: there is no menstruation after fifty years. So when a woman reaches fifty years, whatever comes to her after that is not menstruation according to them.

And the correct view—just as we stated regarding the minimum age of menstruation: is that there is no limit for the maximum age of menstruation. Rather, whenever the well-known blood descends with its well-known characteristics, then it is menstruation (ḥayḍ), even if the woman has reached fifty, or fifty-five, or sixty, or the like.

So menstruation (ḥayḍ), according to the legislative evidences, is the well-known blood: whenever it is found, it is menstruation.





CHAPTER TWO

ISSUES OF MENSTRUATION (ḤAYD).

And likewise, from the well-known issues of menstruation (ḥayḍ) is:

The issue of menstruation of the pregnant woman: If a woman is pregnant, the people of knowledge have differed as to whether she menstruates or does not menstruate. Some of the people of knowledge said: the pregnant woman does not menstruate, and whatever blood descends upon her is not menstruation (ḥayḍ); rather, it is blood of corruption.

But the preponderant view—and Allah knows best: is that the pregnant woman does menstruate. Even though it is predominant that menstrual blood does not descend upon a pregnant woman, yet if menstrual blood descends upon her—just as is known by its characteristics—then it is menstruation (ḥayḍ), so long as it is upon the description of menstrual blood. And she must take the same precautions that a menstruating woman takes, even though this is rare.

If we understand what has preceded, then a question arises: since menstruation (ḥayḍ) comes and ceases—this being its description, that it comes for a period and ceases for a period within the month—**then what is its minimum and what is its maximum?**

The scholars have also differed regarding this. And the reason is that each of the people of knowledge judged based upon what he knew from the women whom he was acquainted with. **And the preponderant view from the statements of the people of knowledge is:** that there is no minimum limit for it. So if it were to come for an hour—if a woman knows from herself that blood descends upon her for an hour and then ceases for the rest of the month—then her menstruation (ḥayḍ) is an hour. And when the blood ceases, she becomes pure. And that is because no evidence has come in the legislation specifying a minimum for menstruation. And had there been a legislated limit, Allah—Exalted and Majestic—is He—would have clarified it for us in His Book or upon the tongue of His Messenger ﷺ. For the need for this matter is extremely great, and it is impossible that there be a limit for the minimum of menstruation and that Allah—Exalted and Majestic—is He—would not inform us of it.

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And it has preceded with us that menstruation (ḥayḍ) is an existent matter; meaning that it is connected to the existence of blood. When the well-known blood is present, menstruation (ḥayḍ) is present, and when the well-known blood ceases, menstruation (ḥayḍ) ceases.

As for its maximum duration: the scholars have differed concerning it. **And the preponderant view as well** is that there is no limit to its maximum, so long as it does not dominate the month or nearly dominate it.

We say: there is no limit to the maximum of menstruation—this is the correct view, this is the preponderant view. A woman may menstruate for fifteen days, and she may menstruate for sixteen days, and she may menstruate for seventeen days. But menstruation does not occur for the entire month. If it occurs for the entire month, it becomes clear that there is irregular bleeding (istiḥāḍah) along with menstruation.

Likewise, it does not occur for most of the month. It is not twenty-five days, nor twenty-four days, nor more than that. And that is due to what has preceded: that menstruation is an existent matter.

So we say: the evidences indicate that a woman menstruates and then becomes pure within the month, so it is not possible for menstruation to be present throughout the entire month.

And the principle with the people of knowledge: is that whatever nearly reaches something takes its ruling. So whatever nearly reaches being as though it were the entire month—that is, dominating most of the month—then it takes the ruling of the entire month. And although what is predominant among women is that menstruation is six days or seven days—this is what is predominant—yet each woman knows her own condition best.

And the matter is connected to the presence of blood and its cessation. So when blood is present, it is menstruation (ḥayḍ), and when blood ceases, it is purity (ṭuhr). And there is no limit to the maximum of purity, by consensus of the scholars.





CHAPTER THREE

ON THE RULINGS OF MENSTRUATION (ḤAYD).

If that is established, then when menstruation (ḥayḍ) is present, certain matters become prohibited and are unlawful. From them are:

1) Sexual intercourse in the vagina: So it is prohibited for the husband to approach the woman during her menstruation (ḥayḍ) in her vagina, **due to the statement of Allah, the Most High:**

﴿فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ﴾

“Therefore keep away from women during menses and go not unto them till they have been purified (from menses and have taken a bath).” (1)

And this is a matter of consensus—not merely consensus among the scholars, but consensus of the entire Ummah.

For the Ummah, its scholars and its common people alike, are unanimously agreed upon this matter: from the onset of menstruation until she becomes pure.

When she becomes pure and the blood ceases, is it permissible for her husband to approach her?

What the majority of the people of knowledge hold—and it is the correct view—is that it is prohibited for her husband to have intercourse with her in her vagina until she performs ghusl, or performs tayammum if ghusl is not possible.

As for enjoyment short of intercourse—such as the man enjoying his wife and the woman enjoying her husband while she is menstruating—this is permissible, and it is a matter of consensus in general.

However, the scholars have differed as to whether a man may directly touch his wife between the navel and the knee while she is menstruating. This is an area of disagreement. And the preponderant view is that it is permissible for him to enjoy his wife so long as he avoids the prohibited area.

(1) (Surah al-Baqarah, 2:222)

Likewise, from the issues related to the presence of menstruation (ḥayḍ):

2) That when menstruation (ḥayḍ) is present, divorce becomes prohibited: So it is not permissible for a man to divorce his wife while she is menstruating. Divorce during menstruation is an innovation.

And our Lord said:

﴿فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ﴾

“Then divorce them at their prescribed periods.” (1)

And the preponderant view from the statements of the exegetes is that the meaning of “at their prescribed periods” is: during their state of purity. This is a command, and a command necessitates obligation. Meaning: if the husband intends to divorce his wife, then he is commanded—by obligation—to divorce her while she is in a state of purity in which he has not had intercourse with her. And it is not permissible for him to divorce her while she is menstruating.

And it has come in the ḥadīth that Ibn ‘Umar divorced his wife while she was menstruating, so the Prophet ﷺ said to ‘Umar:

(مُرَهُ فليراجعها ثم ليطلقها إن شاء حاملاً أو طاهراً)

“Command him to take her back, then let him divorce her if he wishes while she is pregnant or pure.” (2) (Narrated by Muslim in his Ṣaḥīḥ)

This indicates that it is not permissible for a man to divorce his wife while she is menstruating.

(1) (Surah al-Ṭalāq 65:1)

(2) Narrated by Muslim, Kitāb al-Ṭalāq, Chapter: The Prohibition of Divorcing a Menstruating Woman Without Her Consent, and That If He Contravenes It, the Divorce Takes Effect and He Is Commanded to Take Her Back, no. 1471.

Then the scholars differed: does divorce during menstruation occur or does it not occur?

And the preponderant view with me—and Allah knows best: is the view of the majority of the people of knowledge: that whoever divorces his wife while she is menstruating commits a sin, but the divorce does take effect. That is because divorce is attached to the act of issuing divorce, and that has occurred.

And because the Prophet ﷺ, in the story of Ibn ‘Umar (may Allah be pleased with them both), said: **“Command him to take her back.”**

And it is well known that taking a wife back (raj‘ah), legislatively, only occurs after a divorce. So this indicates that the divorce had indeed occurred. The Prophet ﷺ said: **“Command him to take her back.”**

He did not say, for example, to ‘Umar: O ‘Umar, go and return her to her house. Rather, he made the matter the responsibility of the husband and said: **“Command him to take her back.”**

This indicates that divorce during menstruation does take effect. This is what appears to me to be the preponderant view—and Allah knows best.

Also, from that which is prohibited due to menstruation and by the presence of menstruation:

3) Prayer: The scholars of the Ummah have unanimously agreed—and the common people of the Ummah have likewise understood—that it is prohibited for a menstruating woman to pray. This is a well-known matter, decisively established.

And the Prophet ﷺ said:

(إِذَا أَقْبَلَتِ الْحَيْضَةَ فَدَعِي الصَّلَاةَ)

“When menstruation comes, then leave the prayer.” (1)

And the ḥadīth is in the two Ṣaḥīḥs.

(1) Narrated by al-Bukhārī, Kitāb al-Ḥayḍ, Chapter: When the woman experiencing irregular bleeding sees purity, no. 331.



And since menstruation weakens a woman, it is from the mercy of Allah—and from His justice—that He prohibited her from prayer, both in performance and in making it up. So she is not required to pray during menstruation, nor is she required to make it up when she becomes pure. And this is from the mercy of Allah, the Mighty and Majestic, toward women.

And if a woman were to pray while she is menstruating, we would say that she is sinful. And if a woman were to make up the prayers that she left during her menstruation after she becomes pure, we would say that she is an innovator.

And likewise, from that which is prohibited due to menstruation while it is present:

4) Fasting: The scholars have unanimously agreed that it is not permissible for a menstruating woman to fast, and that if she were to fast, her fast would not be valid.

They have also unanimously agreed that the menstruating woman, if she breaks her fast in Ramadan during the days of her menstruation, it is obligatory upon her to make up what she broke after Ramadan.

And the preponderant view from the statements of the people of knowledge is that the time for making up the fasts is expansive until the next Ramadan arrives. But if the next Ramadan arrives—meaning that there remains before the entry of Ramadan only a period that is not sufficient except for making up the fasts—then it becomes obligatory upon her to make them up, and it is not permissible for her to delay the making up until the month of Ramadan enters.

And likewise, from that which is prohibited due to menstruation:

5) Ṭawāf (circumambulation): According to the majority of the people of knowledge, it is prohibited for a menstruating woman to perform ṭawāf, **because the Prophet ﷺ said to ‘Ā’ishah when she menstruated:**

(أَفْعَلِي مَا يَفْعَلُ الْحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي)

“Do whatever the pilgrim does, except that you do not perform ṭawāf around the House until you become pure.” (1) (Agreed upon)

(1) Narrated by Muslim, Kitāb al-Ḥajj, Chapter: Clarifying the types of iḥrām and that ifrād, tamattu’, and qirān are permissible, no. 1211.



So the menstruating woman is permitted to perform ‘umrah, and she is permitted to perform ḥajj even if she is menstruating at the time of her iḥrām. However, she does not perform ṭawāf around the House until she becomes pure.

Thus, the ṭawāf of a menstruating woman during her menstruation is not valid except in one case, which is:

If a woman performs ḥajj and menstruation comes to her before she performs ṭawāf al-ifāḍah, and it is not possible for her to remain, and it is not possible for her to return if she leaves before performing ṭawāf, then it is extremely difficult in that situation to say that she is prevented (muḥṣarah), that ḥajj passes her by, and that the rulings of prevention apply to her. For in that there is severe hardship which the Sharī‘ah refuses.

So it appears to me—and Allah knows best—that if a woman is performing ḥajj and menstruation comes to her before she performs ṭawāf al-ifāḍah, it is obligatory upon her to strive to remove the blood. If it becomes easy to remove it and it ceases, then that is from the bounty of Allah. And if that is not possible, then it is obligatory upon her to strive to remain for as long as she is able.

And if remaining is not possible, we say to her: go, and then return later—if Allah wills—and perform ṭawāf.

And if that is not possible except with severe hardship, such that she would remain for a long period and be prevented from various matters during that time, then what appears to me—and Allah knows best—is that this is a case of necessity. In that case, concession is given to the woman to take precautions and perform ṭawāf, and her ṭawāf is valid in this case only, Allah the Mighty and Majestic willing.



Likewise, from that which is prohibited due to menstruation:

6) Reciting the Qur'an: The four schools of jurisprudence have agreed that it is prohibited for a menstruating woman to recite the Qur'an, **due to what has come in the ḥadīth that the Prophet ﷺ said:**

(لَا تَقْرَأُ الْحَائِضُ، وَلَا الْجُنُبُ شَيْئًا مِنَ الْقُرْآنِ)

“The menstruating woman and the one in a state of major ritual impurity do not recite anything from the Qur'an.” (1) The ḥadīth was narrated by al-Tirmidhī, and there is weakness in it.

I have reflected upon this issue for a long time, and it has appeared to me—and Allah knows best—that a woman may recite from her memory. So a woman, while she is menstruating, may recite from her memory, and there is no harm in that—especially when there is a need for it, such as if she fears forgetting what she has memorized, or if she is required to recite for revision or the like.

However, what is more precautionary for a woman is that she should not expand in recitation from her memory, and that she suffice with the extent of necessity—the amount that preserves her memorization, or the amount that is required from her and binding upon her—so as to exit from the area of disagreement, especially since the four schools of jurisprudence hold that it is prohibited for her to recite the Qur'an even from memory.

As for recitation from the muṣḥaf: then according to the majority of the people of knowledge, it is prohibited for a menstruating woman to touch the muṣḥaf, **because Allah, the Mighty and Majestic, said:**

(1) Narrated by al-Tirmidhī, Abwāb al-Ṭahārah, Chapter: What Has Come Regarding the One in a State of Major Ritual Impurity and the Menstruating Woman That They Do Not Recite the Qur'an, no. 131.

Shaykh al-Albānī declared it weak in Irwā' al-Ghalīl fī Takhrīj Aḥādīth Manār al-Sabīl, no. 191.

﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

“Which none can touch but the purified.” (1)

And what is intended by it—according to the preponderant view—is the muṣḥaf, and “the purified” according to the preponderant view are the believers.

This indicates that the one in a state of ritual impurity is not permitted to touch the muṣḥaf. And that is because if we reflect upon the verse, this becomes clear to us. **For Allah, the Mighty and Majestic, says:**

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾ ﴿فِي كِتَابٍ مَّكْنُونٍ﴾ ﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

“That (this) is indeed an honourable Qur’an,
In a Book well-guarded (with Allah),
Which none can touch but the purified.” (2)

So the context is about the Qur’an. And although the closest mentioned matter is the Preserved Tablet, there is nothing in the evidences to indicate that the Preserved Tablet is touched at all. And the context is apparent that it refers to the Qur’an.

Also, the Prophet ﷺ said:

(لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرٌ)

“None should touch the Qur’an except one who is pure.” (3)

(1) Surah al-Wāqī‘ah (56:79).

(2) Surah al-Wāqī‘ah (56:77–79).

(3) Muwaṭṭa’ Mālik ibn Anas, no. 680; authenticated by al-Albānī in Irwā’ al-Ghalīl fī Takhrīj Aḥādīth Manār al-Sabīl, no. 122.



And the ḥadīth is authentic. And it has also been reported from a number of the Companions of the Messenger of Allah ﷺ that they forbade the menstruating woman from reading the Qur'an—meaning: from touching the muṣḥaf.

So it is prohibited for a woman to touch the muṣḥaf, or anything in which the Qur'an is written as an independent writing, even if it is a single page. However, if she touches a book of tafsīr in which the verses are separated and mixed with explanation, then there is no harm.

And from the newly arising issues in this time is the issue of the phone when the muṣḥaf is in it:

So is it permissible for a menstruating woman to open the muṣḥaf that is in the phone and read from it—and is this like reading from memory? Or is she prevented from that, and is this considered touching the muṣḥaf?

What appears to me—and Allah knows best—is that it is permissible for a menstruating woman to open the muṣḥaf that is in the phone and to read from it. However, she should not expand in that, as has preceded. That is because the phone is not a muṣḥaf; rather, there is a muṣḥaf in the phone. And between the woman and the muṣḥaf that she is reading from in the phone there is a barrier, so she is not touching it; rather, she is touching the phone.

But as we said: it is not befitting for a woman to expand in recitation—whether from her memory or from the phone. Rather, that should be according to the extent of need.

Likewise, if we were to suppose that a woman needed to read from the muṣḥaf for an unavoidable matter, then she may read from it without touching it. Rather, there should be between her and it an external barrier—not gloves worn on her hands, but rather something such as a pen with which she turns the pages of the muṣḥaf, or the like.

Likewise, from what results from the presence of menstruation:

7) That it is prohibited for a woman to remain in the mosque and to stay in the mosque, according to the majority of the people of knowledge. This is because the Prophet ﷺ said regarding the place of prayer for the 'Eid:

(وَلْيَعْتَزِلِ الْحَيْضُ الْمُصَلِّي)

“Let the menstruating women keep away from the place of prayer.” (1)

And in another narration:

(أَمَرَ الْحَيْضُ أَنْ يَعْزِلْنَ الْمُصَلِّي)

“He commanded the menstruating women to keep away from the place of prayer.” (2)

These authentic narrations indicate that the menstruating woman is to keep away from the place of prayer for the 'Eid—and it is less than a mosque—so how about the mosque itself? There is no doubt that this is more deserving and more appropriate.

Also, when the Prophet ﷺ asked 'Ā'ishah (may Allah be pleased with her) to hand him the prayer mat from the mosque—while he was in the mosque and requested that she hand him the mat—she said to him: “I am menstruating.”

So he ﷺ said:

(إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ)

“Indeed, your menstruation is not in your hand.” (3) Narrated by Muslim.

(1) Narrated by al-Nasā'ī, Kitāb Ṣalāt al-Īdayn, Chapter: The Coming Out of Young Women and Secluded Women on the Two 'Eids, no. 1558; authenticated by al-Albānī in Ṣaḥīḥ wa Ḍa'īf Sunan al-Nasā'ī, no. 1558.

(2) Narrated by Muslim, Kitāb Ṣalāt al-Īdayn, Chapter: Mentioning the Permissibility of Women Going Out on the Two 'Eids to the Place of Prayer and Attending the Sermon, Separate from Men, no. 890.

(3) Narrated by Muslim, Kitāb al-Ḥayḍ, Chapter: The Permissibility of a Menstruating Woman Washing the Head of Her Husband, Combing It, the Purity of Her Leftovers, Reclining in Her Lap, and Reciting the Qur'an Therein, no. 298.



So ‘Ā’ishah (may Allah be pleased with her) excused herself from responding to the request of the Messenger of Allah ﷺ by stating that she was menstruating. This indicates that it was well-established among the women of the Companions—and among the female Companions, including the Mothers of the Believers—that a menstruating woman does not enter the mosque.

For if our mother ‘Ā’ishah (may Allah be pleased with her) had known that a menstruating woman may enter the mosque, she would have immediately responded to the request of the Messenger of Allah ﷺ, and she would not have excused herself on the basis of being menstruating.

Then the Prophet ﷺ said: “Indeed, your menstruation is not in your hand.” This indicates that if she were to insert her hand, there is no harm, because her menstruation is not in her hand. As for entering with her entire body, then no—because her menstruation is with that.

Therefore, what appears to me—and Allah knows best—is that it is prohibited for a menstruating woman to enter the mosque while she is menstruating.

An exception is made for a case of necessity, and necessity is assessed according to its extent. So if a woman is compelled to enter—such as if her child enters the mosque and she fears for him and there is no one other than her to bring him out—then she may enter to retrieve her child, and there is no harm. And necessity is assessed according to its extent.

And does she have the right to enter for the purpose of recitation (tasmi‘) if she fears dismissal if she does not enter?

We say: if she fears Allah as much as she is able and tries, but her excuse is not accepted, and those in charge of the study circle or the school in the mosque refuse to excuse her, and harm would come upon her, then there is no harm, Allah willing.

This is what has settled with me: that there is no harm, Allah willing, for her to enter the mosque only to the extent that removes the harm from her, and then she exits the mosque, and she does not remain beyond that.





CHAPTER FOUR

GHUSL (RITUAL BATHING) FROM MENSTRUATION (1).

When a woman becomes pure from her menstruation and sees purity, then it is obligatory upon her to perform ghusl from menstruation, by the agreement of the scholars. **That is due to the statement of Allah:**

﴿وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

“And do not approach them till they have been purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you.” (2)

Our Lord said: “**And do not approach them till they have been purified,**” which indicates that purification is necessary. And He said: “**And when they have purified themselves,**” and purification is an action performed by the legally responsible person. This indicates that it is necessary for her to purify herself, and her purification is only achieved through ghusl.

And it has come in the ḥadīth that the Prophet ﷺ said to the woman experiencing irregular bleeding:

(دَعِيَ الصَّلَاةَ قَدْرَ الْأَيَّامِ الَّتِي كُنْتَ تَحِيضِينَ فِيهَا ، ثُمَّ اغْتَسَلِي وَصَلِّي)

“Leave the prayer for the number of days that you used to menstruate, then perform ghusl and pray.” (3) And the ḥadīth with this wording is in al-Bukhārī.

And in another narration also in al-Bukhārī, the Prophet ﷺ said:

(فَإِذَا أَقْبَلَتِ الْحَيْضَةَ، فَدَعِيَ الصَّلَاةَ، وَإِذَا أَدْبَرَتْ، فَاغْتَسَلِي وَصَلِّي)

“When the menstruation begins, then leave the prayer, and when it ends, then perform ghusl and pray.” (4)

(1) The issue of the sign of purity was delayed, according to the order of the lecture.

(2) (Surah al-Baqarah 2:222).

(3) Narrated by al-Bukhārī, Kitāb al-Ḥayḍ, Chapter: If she menstruates three times in a month, and women are believed regarding menstruation and pregnancy, in what is possible of menstruation, no. 325.

(4) Narrated by al-Bukhārī, Kitāb al-Ḥayḍ, Chapter: The beginning and end of menstruation, no. 320.

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And the scholars have unanimously agreed upon this matter. And this is a well-known issue among the women of the Muslims: that a woman is required to perform ghusl when the blood ceases from her and she becomes pure from her menstruation. However, it is necessary that she be certain of purity.

If a woman becomes pure but does not perform ghusl, then it is not permissible for her to do anything that was prohibited to her due to menstruation except fasting. For the woman may intend to fast and enter into the fast even if that is before she performs ghusl, as long as she has become pure.

So if we were to suppose that a woman became pure before dawn in Ramadan, then she intended to fast, the dawn prayer was called, and she refrained from eating and drinking while she had not yet performed ghusl, then her fast is valid. And this is a clear matter.

Likewise is the issue of divorce: if she becomes pure, then divorce exits from being an innovation and from being prohibited.





CHAPTER FIVE
SIGNS OF PURITY (ṬUHR).

And I emphasize the important principle in this chapter—by mastering which the issues of this chapter become regulated—and it is: that menstruation is an existent matter. So when menstrual blood appears with its well-known characteristics, then it is menstruation.

Likewise, if brownish discharge (kudrah) or yellowish discharge (ṣufrah) is connected to menstruation, then it is menstruation. And if that is not present, then that is purity. And when blood descends upon a woman, she is menstruating until she is certain of purity.

Certainty of purity occurs with the cessation of blood. And the cessation of blood has a sign known to women, and it is one of two signs:

The first sign: the white discharge (al-qaṣṣah al-bayḍā').

The white discharge is a white fluid that appears after menstruation, resembling cheese. It descends upon some women, while other women do not see the white discharge.

So if a woman sees the white discharge and it is clear—having with it neither blood, nor brownish discharge, nor yellowish discharge—then she has become pure. And if, after the white discharge—after seeing the white discharge—yellowish or brownish discharge appears thereafter, then it is not considered part of menstruation.

The second sign: dryness.

Meaning that the place becomes completely dry with respect to menstruation, such that there is no blood, no yellowish discharge—which is blood that inclines toward yellow—and no brownish discharge, which is not pure red but has turbidity.

If none of this is present, then the woman has become pure. And a woman knows how to recognize this. So it is not a condition for purity that a woman must see the white discharge. Rather, if she sees the white discharge, then that is a sign of purity; and if she does not see the white discharge but sees dryness and dryness occurs, then purity has been attained.



And it has come in al-Muwatta' that women used to send the wrapped cloth—or the wrapped cotton—in which there was something of yellowish discharge. And the wrapped cloth or wrapped cotton is something that is folded.

So they would send wrapped items to 'Ā'ishah (may Allah be pleased with her), meaning they would seek her verdict: has the menstruation ended?

So she used to say to them:

(لَا تَعْجَلْنَ حَتَّى تَرِينَ الْقِصَّةَ الْبَيْضَاءَ)

“Do not hasten until you see the white discharge.” (1)

So when menstruation descends upon a woman, she should not hasten until she sees a sign of purity—either the white discharge or dryness.

And we have come to know and understand that yellowish discharge and brownish discharge, if they are connected to menstruation, then they are menstruation. And this is what is predominant—that at the end of the days of menstruation there is something of yellowish and brownish discharge.

And what was practiced in the time of the Prophet ﷺ was that yellowish discharge was considered from menstruation. And for that reason, when women used to send to 'Ā'ishah (may Allah be pleased with her) the wrapped cloth or wrapped cotton containing yellowish discharge, she would say: **“Do not hasten,”** meaning that menstruation is still present until you see the white discharge.

And this would not be except based upon instruction from the Prophet ﷺ.

(1) Narrated by al-Bukhārī, Kitāb al-Ḥayḍ, Chapter: The Beginning and End of Menstruation, no. 319.



And Umm ‘Aṭiyyah (may Allah be pleased with her) said:

(كُنَّا لَا نَعُدُّ الْكُدْرَةَ، وَالصُّفْرَةَ بَعْدَ الطُّهْرِ شَيْئًا)

“We used not to consider brownish discharge and yellowish discharge after purity as anything.” (1) Narrated by Abū Dāwūd and authenticated by al-Albānī—meaning, he narrated it with this wording.

Otherwise, it has been reported by al-Bukhārī with the wording:

(كُنَّا لَا نَعُدُّ الْكُدْرَةَ، وَالصُّفْرَةَ شَيْئًا)

“We used not to consider brownish discharge and yellowish discharge as anything.” (2)

However, this unrestricted wording is understood in light of the explanatory narration of Abū Dāwūd:

(كُنَّا لَا نَعُدُّ الْكُدْرَةَ، وَالصُّفْرَةَ بَعْدَ الطُّهْرِ شَيْئًا)

“We used not to consider brownish discharge and yellowish discharge after purity as anything.”

The phrase “we used” means: during the time of the Prophet ﷺ. That is, women during the time of the Prophet ﷺ did not consider yellowish discharge and brownish discharge after purity to be anything.

(1) Narrated by al-Bukhārī, Kitāb al-Ṭahārah, Chapter: Regarding a Woman Seeing Brownish and Yellowish Discharge after Purity, no. 307; authenticated by al-Albānī in Irwā’ al-Ghalīl fī Takhrīj Aḥādīth Manār al-Sabīl, no. 199.

(2) Narrated by al-Bukhārī, Kitāb al-Ḥayḍ, Chapter: Yellowish and Brownish Discharge Outside the Days of Menstruation, no. 326.



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The implication of this is: that before purity it is considered; meaning that after menstruation, it is considered and is from menstruation.

Therefore, yellowish discharge and brownish discharge: either they are connected to menstruation, in which case they are menstruation, or they occur after menstruation—meaning during purity—in which case they are not menstruation.

The point of evidence is this: that if menstruation descends upon a woman while she is in the last days of her habitual cycle, and she sees yellowish or brownish discharge, then she is menstruating, and she should not hasten until she sees the sign of purity. But if she sees the sign of purity, and then after that yellowish or brownish discharge appears, then it is not considered menstruation.





CHAPTER SIX

PROVISIONS OF THE FASTING WOMAN

And from the issues related to the topic of menstruation is: **“the provisions of the fasting woman.”**

That which relates to what a menstruating woman makes up from fasting. The scholars have unanimously agreed that a menstruating woman does not fast, that it is obligatory upon her to break the fast, and that if she breaks the fast during the daytime of Ramadan, it is obligatory upon her to make up the days that she broke once she becomes pure from her menstruation. And this is a well-known matter.

From the issues of fasting:

If a woman feels the pains of menstruation while she is fasting during the daytime of Ramadan, and she feels the pains of menstruation—rather, she feels the movement of blood—but it does not exit until the call to the Maghrib prayer (adhān al-maghrib), then her fast is valid.

So long as the blood does not exit before the call to the Maghrib prayer (adhān al-maghrib)—even by a moment—her fast for that day is valid. There is no consideration given to the fact that the pain of menstruation came to her after the afternoon prayer, for example, or that she felt inside her abdomen the movement of the blood. There is no consideration given to that. What matters is the exiting. So if maghrib has arrived and the blood has not exited, then her fast for that day is valid.

As for if the blood exits before maghrib (sunset)—even by a few minutes, or even by a moment—then her fast for that day is invalid, and it is obligatory upon her to make up that day.

Here there is a problematic issue among women, and it is this:

If a woman is fasting during the daytime of Ramadan, and she looks after the asr (afternoon) prayer and sees nothing, then she becomes occupied with her food—preparing the food, arranging it, and the like—and after she breaks her fast she sees blood, but she does not know whether the blood exited before maghrib (sunset) or exited after maghrib (sunset).



So what is the ruling?

We say: the original ruling is the continuation of purity. So menstruation is not considered until it is certain. And the principle is that a newly occurring matter is attributed to its nearest time. And its nearest time in our example is that it was after maghrib (sunset). So we say: her fast is valid, and it is not obligatory upon her to make up that day.

If the situation were the opposite—meaning: the woman was menstruating before fajr (dawn), then she became pure just before fajr (dawn) by a moment but did not perform ghusl—then is it obligatory upon her to fast?

Yes, it is obligatory upon her to fast, and it is obligatory upon her to refrain, and her fast is valid even if she does not perform ghusl until after the appearance of fajr (dawn).

If a woman, at the end of the night, looks and finds that menstruation is still present—still existing—and she sleeps, then wakes up after the call to the Fajr prayer (adhān al-fajr) and sees that she has become pure, but she does not know whether purity occurred before dawn or occurred after fajr (dawn).

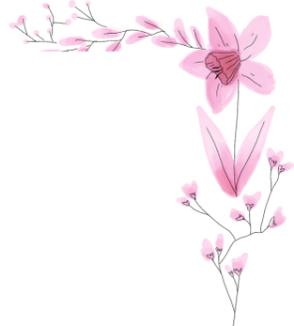
We say: in this case, the original ruling is the continuation of menstruation, and purity is incidental. And the principle is attributing the newly occurring matter to its nearest time.

So we say: the original ruling is that she only became pure after fajr (dawn), and therefore it is obligatory upon her to make up that day.

From the issues of menstruation related to fasting:

If a menstruating woman becomes pure after fajr (dawn), then—as I mentioned a short while ago—it is obligatory upon her to make up that day, by the agreement of the scholars.

But does it become obligatory upon her to refrain from eating and drinking for the rest of that day after she becomes pure, or is it not obligatory?



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The preponderant and correct view from the statements of the people of knowledge is that it is not obligatory upon her to do so, and it is not obligatory upon her to refrain for the remainder of the day. That is because fasting in a day is one act of worship that does not break into parts. And she was not fasting at the beginning of the day due to the presence of menstruation, so it is not obligatory upon her to refrain for the remainder of the day. And this is an important matter for women.

Some of the people of knowledge say that it is obligatory upon her to refrain.

But the preponderant view, which is in agreement with the principles of the Sharī'ah: is that it is not obligatory upon her. And it is permissible for her to eat and drink on that day, because it is obligatory upon her to make up that day. So her refraining would not benefit her in anything. And fasting—as we said—is one act of worship that does not break into parts. So since she ate at the beginning of the day, or it was permissible for her to eat at the beginning of the day, then it is permissible for her to eat during the remainder of the day.





CHAPTER SEVEN

ISSUES RELATED TO PRAYER

From the issues that we must address is:

An issue related to prayer. And it has preceded with us, and we have come to know, that a menstruating woman does not pray and does not make up the prayer. However, if a woman begins menstruation after the time for prayer has entered—while she was originally unable to pray once menstruation began—but the time for prayer had entered upon her while she was pure, then is it obligatory upon her to make up that prayer?

Meaning, for example: a woman upon whom the time for the ‘Aṣr prayer entered while she was pure, then before she prayed ‘Aṣr, menstruation came to her. So here she will not be able to pray. But is it obligatory upon her to make up that ‘Aṣr prayer, or is it not obligatory?

What appears to me to be the preponderant view—and Allah knows best—is that if she had from the prayer time enough to perform the entire prayer, but she did not pray and delayed it, then it is obligatory upon her to make it up.

As for if she did not have from the prayer time enough to perform the entire prayer, then it is not obligatory upon her to make it up.

So if there passed from the prayer time enough for her to perform the entire prayer, and she did not pray, then it is obligatory upon her to make it up. But if she did not have from the prayer time enough to perform a complete prayer, then it is not obligatory upon her to make it up, according to what appears to me to be the preponderant view, in consideration of the principles of the Sharī‘ah. And Allah knows best.

Likewise from the issues:

If a woman becomes pure during the time of a prayer, is it obligatory upon her to pray that prayer whose time she became pure in?

This issue is a matter of examination among the people of knowledge. A group from the people of knowledge have held that if she becomes pure during the time of a prayer—even if she only catches a small portion of it—then it is obligatory upon her to pray that prayer.



From the very important issues related to this:

If a woman becomes pure during the time of the ‘Aṣr prayer, is it obligatory upon her to pray Zuhur also? And if a woman becomes pure during the time of the ‘Ishā’ prayer, is it obligatory upon her to pray Maghrib also?

And this is an issue in which the jurists have differed, and the fatwas of our scholars have differed regarding it. From them are those who say: yes, it is obligatory upon her to pray the prayer that is combined with it; if she becomes pure during the time of the second prayer, she prays the first prayer that is combined with it in the case of combining.

And they used as evidence for that what has been reported from Ibn ‘Abbās, that he said:

(إِذَا طَهَّرَتِ الْحَائِضُ قَبْلَ غُرُوبِ الشَّمْسِ صَلَّتِ الظُّهْرَ وَالْعَصْرَ، وَإِذَا طَهَّرَتْ قَبْلَ الْفَجْرِ صَلَّتِ الْمَغْرِبَ وَالْعِشَاءَ)

“If a menstruating woman becomes pure before sunset (maghrib), she prays Zuhur and ‘Aṣr. And if she becomes pure before dawn (fajr), she prays Maghrib and ‘Ishā’.” (1)

And this narration was reported by Ibn Abī Shaybah and Ibn al-Mundhir.

And likewise, something similar was reported from ‘Abd al-Raḥmān ibn ‘Awf. Those who held this opinion said: and there was no one among the Companions who opposed them.

Ibn ‘Abbās gave this verdict, they said. And ‘Abd al-Raḥmān ibn ‘Awf gave this verdict, and there was no one among the Companions who opposed them.

The response to this is that the two narrations are weak upon verification. Yes, some of the people of knowledge strengthened them, and some of our mashāyikh—such as our Shaykh, Shaykh Ibn Bāz (may Allah have mercy upon him)—considered them strong. However, it appears—and Allah knows best—that upon studying these two narrations, they are weak, so this ruling is not established by them.

They also strengthened this by saying: the time is a time for two prayers in the case of necessity. For that reason, the jurists say: the prayer times are five in the case of choice, and three in the case of necessity.

(1) Al-Muṣannaf fī al-Aḥādīth wa al-Āthār, Abū Bakr ibn Abī Shaybah, no. 7205.

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So in the case of necessity, the times are three: Fajr has its own time, and Z̤uhr and ‘Aṣr share one time, and Maghrib and ‘Ishā’ share one time. And the menstruating woman is from the people of excuses. So if she becomes pure during the time of the second prayer, then it is obligatory upon her to make up the first also.

And what appears to me, and is the more preponderant view—and Allah knows best—is that it is not obligatory upon her to pray except the prayer whose time she became pure in. So it is not obligatory upon her to pray Z̤uhr if she becomes pure during the time of ‘Aṣr; rather, she prays ‘Aṣr only.

And it is not obligatory upon her to pray Maghrib if she becomes pure during the time of ‘Ishā’; rather, it is obligatory upon her to pray ‘Ishā’. That is because she is addressed with this prayer. As for the prayer that was before it, she was prohibited from prayer until its time passed, so that prayer has fallen from her, and she was not obligated with it. This is what appears to me—and Allah knows best.





CHAPTER EIGHT
REGARDING ISTIḤĀDAH (IRREGULAR BLEEDING).
AND ITS RULINGS

Then after that, we move on to the blood of istiḥādah (irregular Bleeding), and it is another blood different from the blood of menstruation.

And istiḥādah is in the morphological form of istif'āl from menstruation, and it is blood that flows from the woman due to a cause of illness or corruption from a vein in the uterus.

Istiḥādah is the flowing of blood from the woman. So here it resembles menstruation and shares with menstruation in meaning, but it occurs outside its times; outside the times of menstruation. For menstruation flows at a known time, whereas this has no known time.

Also, it has a cause, and that is illness or corruption. As for menstruation, as has preceded, it is blood of natural disposition and inherent nature, not due to a cause.

Also, istiḥādah is blood that exits from a vein in the uterus. As for menstruation, it exits from the uterus; the uterus releases it.

And the Prophet ﷺ clarified that the blood of istiḥādah is not menstruation; rather, it is a vein, as the Prophet ﷺ said.

And the mustahādah (woman experiencing istiḥādah) is the woman from whom this blood flows outside the time of menstruation.

So the mustahādah is the one whose blood does not cease at all. Rather, it covers the entire month. So blood flows from her throughout the entire month or most of the month. So blood flows from her for twenty-four days, or twenty-five days, or twenty-six days, or twenty-seven days. At that point, we know that from her blood is menstruation and from it is istiḥādah.

If blood flows from her throughout the entire month and does not cease for even a day, we know that from this blood is menstruation and from it is istiḥādah.

And if blood flows from her for most of the month and only ceases slightly, then we know that from this blood is that which is menstruation and from it is that which is istiḥādah.

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And if blood flows from her for most of the month and only ceases slightly, then we know that from this blood is that which is menstruation and from it is that which is istiḥāḍah.





CHAPTER NINE

THE CONDITIONS OF THE MUSTAḤĀDAH (WOMAN EXPERIENCING ISTIḤĀDAH-IRREGULAR BLEEDING).

So this woman who has been afflicted with this matter—what does she do?

The scholars examined the aḥādīth reported from the Prophet ﷺ in which some of the female Companions (may Allah be pleased with them) were afflicted with this matter, and the Prophet ﷺ ruled concerning them with rulings that were reported. So they said: **the mustaḥādah has conditions:**

The first condition: that she be a beginner (mubtadi'ah).

The second condition: that she be one who has a habit; meaning, she previously had menstruation, then istiḥādah came to her.

The third condition: that she be confused (mutaḥayyirah).

So the beginner (mubtadi'ah) is the one whose blood began with her continuously, not ceasing, or only ceasing slightly. And it is said: she is called mubtadi'ah, meaning the blood began with her; and mubtadi'ah, meaning the blood began to exit.

So this beginner (mubtadi'ah) does not fall outside of the following:

1) Either she is discerning (mumayyizah): meaning she distinguishes the blood of menstruation from other blood. So the blood of menstruation appears as menstruation by its characteristics. Then after that, blood comes like the blood of wounds. So this woman acts upon discernment. So when she sees blood in which she recognizes the characteristics of menstrual blood, then she is menstruating, and the rulings of menstruation apply to her. And when that goes away, then she has become pure, even if blood remains, but the blood resembling menstrual blood has ceased. And she has become pure, and she performs ghusl, and the rulings of menstruation are lifted from her.



And the scholars say: that discernment occurs from the aspect of color.

So the blood of menstruation most often is inclined toward blackness, in contrast to the blood of istiḥāḍah (irregular Bleeding), for it is like the blood of ordinary wounds that people recognize. And it may incline toward yellow, so it is light. So if this woman is able to distinguish by color, then she acts upon that.

Likewise, they said: that discernment occurs by thickness.

Meaning that the blood of menstruation is thick, as if it were pieces, and it is not fluid with pure fluidity like ordinary blood. So the blood of istiḥāḍah is fluid like ordinary blood, exactly the same. As for the blood of menstruation, it is thick.

Likewise, they said: the woman distinguishes menstrual blood by smell.

So the blood of menstruation is foul-smelling and has an offensive odor that women recognize, in contrast to the blood of istiḥāḍah, for the blood of istiḥāḍah is like the blood of a wound in terms of smell.

What is the evidence for this ruling regarding the beginner (mubtadi'ah)?

We say: the evidence is what has been reported in the ḥadīth of Fāṭimah bint Abī Ḥubaysh (may Allah be pleased with her), where the Prophet ﷺ said to her:

(إِنَّ ذَلِكَ عِرْقٌ وَلَيْسَ بِحَيْضٍ فَإِذَا أَقْبَلَتِ الْحَيْضَةَ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَأَغْسِلِي عَنكَ الدَّمَ وَصَلِّي)

“Indeed, that is a vein and not menstruation. So when menstruation comes, then leave the prayer, and when it goes away, then wash the blood from yourself and pray.” (1)

Agreed upon (reported by al-Bukhārī and Muslim).

(1) Narrated by al-Bukhārī, Kitāb al-Ḥayḍ, Chapter: If she menstruates three times in a month, and what women are believed regarding menstruation and pregnancy, regarding what is possible from menstruation, no. 325.



The Prophet ﷺ said to her:

“Indeed, that is a vein,” meaning it is not menstruation. And this was further emphasized by the negation: **“and not menstruation.”**

“So when menstruation comes, then leave the prayer, and when it goes away, then wash the blood from yourself and pray.” Agreed upon.

So the Prophet ﷺ said to her:

“So when menstruation comes, then leave the prayer.”

But how does menstruation come while the blood is continuous with her? And how does menstruation go away while the blood is continuous with her?

The scholars said: that occurs through discernment. So the meaning is: when the woman sees the blood of menstruation, then that is menstruation, and the rulings of menstruation apply to her. And when the blood that she distinguishes goes away and becomes ordinary blood, then this is istiḥāḍah (non-menstrual bleeding), and menstruation has ended.

And they used as evidence what has been reported from the Prophet ﷺ that he said:

(فَإِذَا كَانَ دَمُ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدٌ يُعْرَفُ - أَوْ يُعْرَفُ ، فَأَمْسِكِي عَنِ الصَّلَاةِ ، فَإِذَا كَانَ الْآخِرُ فَتَوَضَّئِي ، فَإِنَّمَا هُوَ عَرَقٌ)

“If it is the blood of menstruation, then it is black blood that is recognized. So refrain from prayer. And if it is the other, then perform wuḍū’, for it is only a vein.” (1)

Reported by al-Nasā’ī, and al-Albānī said: Ḥasan Ṣaḥīḥ (good and authentic).

(1) Narrated by al-Nasā’ī, Kitāb al-Ṭahārah, Chapter: The distinction between menstrual blood and istiḥāḍah, no. 215. Declared ḥasan by al-Albānī in Mishkāṭ al-Maṣābiḥ, no. 558.

The Prophet ﷺ said:

“If it is the blood of menstruation,”

meaning: if menstrual blood is present, then it is black blood. Meaning, this is discernment by color.

“that is recognized (يُعْرَفُ),” meaning: women recognize it.

Or **“it recognizes (أَوْ يُعْرِفُ),”** meaning: it is black blood that has a smell which women recognize.

And also indicating this is the understanding of the Salaf (may Allah be pleased with them), for it has been reported by Ibn Abī Shaybah with an authentic chain from Ibn ‘Abbās (may Allah be pleased with them) that he was asked about the mustahāḍah (woman experiencing istiḥāḍah), so he said:

(أما ما رَأَتْ الدَّمَّ البَحْرَانِي فلا تصلي، وإذا رَأَتْ الطُّهْرَ ولو ساعة من النهار فتغتسل وتصلِّي)

“As for when she sees the dark black (baḥrānī) blood, then she does not pray. And when she sees purity—even if for an hour of the day—then she performs ghusl and prays.” (1)

And this is clear: if she sees the blood that women recognize, and she distinguishes one blood from another, then she is menstruating. And when that goes away, then she has become pure. This is if she is discerning.

2) As for if she is a beginner and does not distinguish, and her blood resembles itself throughout the entire month, then what does she do?

Here the scholars have two strong opinions:

The first opinion: that she looks at the habit of her women—when do her sisters, her mother, her paternal aunts, and her maternal aunts menstruate? When do they menstruate in the month? Is it at the beginning of the month, or in the middle of the month, or at the end of the month?

(1) Al-Muṣannaf fī al-Aḥādīth wa al-Āthār, Abū Bakr ibn Abī Shaybah, no. 1367.



So her menstruation time is like the condition of her women. And the predominant condition is considered. So if the predominant condition of her women is that they menstruate at the beginning of the month, then she considers menstruation to be at the beginning of the month. And if the predominant condition of her women is that they menstruate at the end of the month, then she considers menstruation to be at the end of the month.

How long is the duration?

I said: as has preceded, the scholars have two strong opinions, and there are other opinions, but the scholars have two strong opinions in this issue:

The first opinion: that she considers herself menstruating for six days or seven days specifically—either six days or seven days. And this matter returns to her personal judgment by looking at her women: do they menstruate for six days or seven days? But she menstruates either six days or seven days. What is the evidence for this?

The evidence for this is the ḥadīth of Ḥammah bint Jaḥsh (may Allah be pleased with her), that the Prophet ﷺ said to her:

(تَحِيضِي سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ فِي عِلْمِ اللَّهِ، ثُمَّ اغْتَسَلِي حَتَّى إِذَا رَأَيْتِ أَنَّكَ قَدْ طَهُرْتِ وَاسْتَنْقَاتِ فَصَلِّي أَرْبَعًا وَعِشْرِينَ لَيْلَةً أَوْ ثَلَاثًا وَعِشْرِينَ لَيْلَةً وَأَيَّامَهَا، وَصُومِي وَصَلِّي كَمَا تَحِيضُ النِّسَاءُ وَكَمَا يَطْهَرْنَ لِمِيقَاتِ حَيْضِهِنَّ وَطَهْرَهُنَّ)

“Consider yourself menstruating for six days or seven days in the knowledge of Allah. Then perform ghusl, until when you see that you have become pure and cleansed, then pray for twenty-four nights or twenty-three nights and their days. And fast and pray as women menstruate and as they become pure, according to the timing of their menstruation and their purity.” (1)

And the ḥadīth was reported by Abū Dāwūd and al-Tirmidhī. Al-Albānī graded it ḥasan, and Imām Aḥmad authenticated it. So the ḥadīth is established.

(1) Narrated by al-Tirmidhī, Kitāb Abwāb al-Ṭahārah, Chapter: Regarding the mustahāḍah combining between two prayers with one ghusl, no. 128. Declared ḥasan by al-Albānī in Irwā’ al-Ghalīl fī Takhrīj Aḥādīth Manār al-Sabīl, no. 188.



So her menstruation time is like the condition of her women. And the predominant condition is considered. So if the predominant condition of her women is that they menstruate at the beginning of the month, then she considers menstruation to be at the beginning of the month. And if the predominant condition of her women is that they menstruate at the end of the month, then she considers menstruation to be at the end of the month.

How long is the duration?

I said: as has preceded, the scholars have two strong opinions, and there are other opinions, but the scholars have two strong opinions in this issue:

The first opinion: that she considers herself menstruating for six days or seven days specifically—either six days or seven days. And this matter returns to her personal judgment by looking at her women: do they menstruate for six days or seven days? But she menstruates either six days or seven days. What is the evidence for this?

The evidence for this is the ḥadīth of Ḥamnah bint Jaḥsh (may Allah be pleased with her), that the Prophet ﷺ said to her:

(تَحِيضِي سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ فِي عِلْمِ اللَّهِ، ثُمَّ اغْتَسَلِي حَتَّى إِذَا رَأَيْتِ أَنَّكَ قَدْ طَهُرْتِ وَاسْتَنْقَاتِ فَصَلِّي أَرْبَعًا وَعِشْرِينَ لَيْلَةً أَوْ ثَلَاثًا وَعِشْرِينَ لَيْلَةً وَأَيَّامَهَا، وَصُومِي وَصَلِّي كَمَا تَحِيضُ النِّسَاءُ وَكَمَا يَطْهَرْنَ لِمِيقَاتِ حَيْضِهِنَّ وَطَهْرَهُنَّ)

“Consider yourself menstruating for six days or seven days in the knowledge of Allah. Then perform ghusl, until when you see that you have become pure and cleansed, then pray for twenty-four nights or twenty-three nights and their days. And fast and pray as women menstruate and as they become pure, according to the timing of their menstruation and their purity.” (1)

And the ḥadīth was reported by Abū Dāwūd and al-Tirmidhī. Al-Albānī graded it ḥasan, and Imām Aḥmad authenticated it. So the ḥadīth is established.

(1) Narrated by al-Tirmidhī, Kitāb Abwāb al-Ṭahārah, Chapter: Regarding the mustahāḍah combining between two prayers with one ghusl, no. 128. Declared ḥasan by al-Albānī in Irwā’ al-Ghalīl fī Takhrīj Aḥādīth Manār al-Sabīl, no. 188.



You notice here that the Prophet ﷺ said to her:

“Consider yourself menstruating for six days or seven days in the knowledge of Allah.”

Some of the people of knowledge said: the meaning of **“in the knowledge of Allah”** is: in Allah’s knowledge of the reality of your menstruation—how long it truly is.

And some of the people of knowledge said: the meaning of **“in the knowledge of Allah”** is: in the ruling of Allah—consider yourself menstruating for six days or seven days.

“Then perform ghusl,” after these six days or seven days.

“Then when you see that you have become pure and cleansed, then pray for twenty-four nights,” this is if she considered herself menstruating for six days.

“Or twenty-three nights,” this is if she considered herself menstruating for seven days.

And the second opinion—and it is a strong opinion, rather it is the strongest in my view, and Allah knows best—is that this woman considers herself menstruating according to the number of days that is predominant among her women; from the women close to her in age.

So if the predominant condition is that the women among her relatives who are close to her in age menstruate for six days, then she considers herself menstruating for six days.

And if the predominant condition is that they menstruate for eight days, then she considers herself menstruating for eight days.

And if the predominant condition is that they menstruate for nine days, then she considers herself menstruating for nine days. That is because the Prophet ﷺ explained the reason for that when he said:

“As women menstruate and as they become pure, according to the timing of their menstruation and their purity.”



So we say to her like this: Consider yourself menstruating as women menstruate and as they become pure according to the timing of their menstruation and their purity. This is the beginner (al-mubtada'ah).

3) As for the one who has an established habit (al-mu'tadah)—and she is the one who had menstruation that she knew, then afterward was afflicted with irregular bleeding (al-istiḥāḍah), and she remembers the number of days of her cycle and the time when menstruation used to come to her—then this woman is returned to her previous habit. And it is said to her that her menstruation is like her menstruation before she was afflicted; because the Prophet ﷺ said to Fāṭimah bint Abī Ḥubaysh:

(دَعِيَ الصَّلَاةَ قَدْرَ الْأَيَّامِ الَّتِي كُنْتَ تَحِيضِينَ فِيهَا ، ثُمَّ اغْتَسَلِي وَصَلِّي)

“Leave the prayer for the number of days that you used to menstruate, then perform ghusl and pray.” (1)

Reported by al-Bukhārī in al-Ṣaḥīḥ. So the Prophet ﷺ returned her to her previous habit.

And in the hadith of Umm Ḥabībah, may Allah be pleased with her, that the Prophet ﷺ said:

(أَمْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكَ حَيْضَتُكَ ثُمَّ اغْتَسَلِي وَصَلِّي)

“Remain for the amount of time that your menstruation used to prevent you, then perform ghusl and pray.” (2)

Reported by Muslim in al-Ṣaḥīḥ.

Meaning: remain for the amount of time that your menstruation used to prevent you in the past, then perform ghusl and pray, and the rest of the blood is irregular bleeding (istiḥāḍah).

(1) Reported by al-Bukhārī, Book of Menstruation, Chapter: If she menstruates three menstruations in a month, and what women are believed regarding menstruation and pregnancy in what is possible of menstruation, no. (325).

(2) Reported by Muslim, Book of Menstruation, Chapter: The woman with irregular bleeding (al-mustaḥāḍah), her ghusl and her prayer, no. (334).



And it was also reported that a woman used to have blood flowing continuously during the time of the Messenger of Allah ﷺ, so Umm Salamah asked the Messenger of Allah ﷺ a ruling for her.

So the Prophet ﷺ said:

(لَتَنْظُرُ عَدَدَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُ مِنْ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا ، فَتَتْرُكِ الصَّلَاةَ قَدْرَ ذَلِكَ مِنَ الشَّهْرِ
فَإِذَا خَلَفَتْ ذَلِكَ فَلْتَغْتَسِلْ ثُمَّ لَتَسْتَفِرَّ بِالثَّوْبِ ثُمَّ لَتُصَلِّ)

“Let her look at the number of nights and days that she used to menstruate from the month before what afflicted her afflicted her. So let her leave the prayer for that amount from the month. Then when she has passed that, let her perform ghusl, then let her bind herself with a cloth, then let her pray.” (1)

Reported by Abu Dawud, al-Nasa'i, and Ibn Majah, and authenticated by al-Albani.

So this woman who had blood flowing continuously, the apparent meaning of the hadith is that she had an established habit, then she was afflicted with the continuous flow of blood. So the Prophet ﷺ said:

“Let her look at the number of nights and days that she used to menstruate from the month before what afflicted her afflicted her, so let her leave the prayer.”

So this indicates that she returns to her previous habit in terms of the number of days and in terms of the timing of menstruation.

4) As for the confused woman (al-mutahayyirah), then the confused woman according to the jurists is: the woman who had a known habit, then she was afflicted with irregular bleeding (istiḥāḍah), but she forgot her habit in terms of its timing and in terms of its duration—she forgot and became confused—so she was called confused (mutahayyirah).

And this issue — meaning the issue of the confused woman — the jurists have detailed it with additional detail that is not needed.

(1) Reported by al-Nasa'i, Book of Menstruation and Irregular Bleeding, Chapter: The woman who has known days in which she menstruates every month, no. (355), and authenticated by al-Albani in Ṣaḥīḥ and Da'if Sunan al-Nasa'i, no. (355).



So what the Sunnah indicates is that she is returned to the most common habit of women if she is not able to distinguish. But if she is able to distinguish, then she acts upon distinction (tamyeez), so she is like what we said regarding the beginner (mubtadi'ah).

This is what appears to me—and Allah knows best—regarding the issue of determining the blood of menstruation (ḥayḍ) and separating it from the blood of irregular bleeding (istiḥāḍah) for the one whose blood continues with her throughout the entire month or most of the month. So if she estimates the state of purity (ṭuhr), then she performs ghusl, then the rulings of purity apply to her, even if the blood continues to come to her.

Blood exits from the two passages, and whatever exits from the two passages nullifies wuḍū'. So what should she do?

The majority of the scholars are upon the view that it is obligatory for her to perform wuḍū' when the time of each prayer enters. So when the time of prayer enters upon her, it is obligatory for her to clean herself (istinjā'), because this blood is impure, and she performs wuḍū' for each prayer time and places something that prevents the blood from flowing and exiting beyond its place. And this is the closest view—and Allah knows best.

The Mālikīs say: it is not obligatory upon her to perform wuḍū' for the time of each prayer; rather, it is recommended (mustaḥabb) for her to do so, unless another nullifier occurs, in which case it becomes obligatory upon her to perform wuḍū'.

But the closest view according to me—and Allah knows best—is the statement that it is obligatory upon her to perform wuḍū' for the time of each prayer—not for each prayer itself, but for the time of each prayer. So when the time enters, she cleans herself (istinjā'), performs wuḍū', prays, recites the Qur'an, and prays voluntary prayers (nawāfil), until the time exits, so long as another nullifier does not occur. This is what the principles of the Sharī'ah indicate.



If the prayer time exits, her wuḍū' is nullified. So when the time of the next prayer enters, it is obligatory upon her to perform wuḍū'. That is due to what was narrated from Hishām ibn 'Urwah, from his father, from 'Ā'ishah, may Allah be pleased with her, that she said: Fāṭimah bint Abī Ḥubaysh came to the Prophet ﷺ and said:

(يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادَعُ الصَّلَاةَ؟)

“O Messenger of Allah, I am a woman who experiences irregular bleeding, and I do not become pure, so should I leave the prayer?”

He ﷺ said:

(لَا، إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِحَيْضٍ فَإِذَا أَقْبَلَتْ حَيْضَتَكَ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنكَ الدَّمَ ثُمَّ صَلِّي)

“No. That is only a vein and it is not menstruation. So when your menstruation comes, then leave the prayer, and when it goes away, then wash the blood from yourself, then pray.”

He said: And my father said:

(ثُمَّ تَوَضَّئِي لِكُلِّ صَلَاةٍ، حَتَّى يَجِيءَ ذَلِكَ الْوَقْتُ)

“Then perform wuḍū' for each prayer, until that time comes.” (1) Reported by al-Bukhārī in his Ṣaḥīḥ.

So Hishām says: “My father said,” meaning 'Urwah: “Then perform wuḍū' for each prayer, until that time comes.”

And this has the ruling of being attributed to the Prophet ﷺ, because something like this is unlikely to be said based on personal opinion. And there has come in the narrations of Abū Dāwūd and al-Tirmidhī a clear statement attributing this to the Prophet ﷺ.

(1) Reported by al-Bukhārī in his Ṣaḥīḥ, Book of Wuḍū' (Ablution), Chapter: Washing blood, Hadith number (228).



A TREATISE ON THE NATURAL BLOODS OF WOMEN



So this indicates what we mentioned, **and that the strongest view** is that the woman with irregular bleeding, when the prayer time enters upon her, it is obligatory upon her to clean herself, because this blood is impure, and to perform wuḍū' for each prayer.

And the strongest view from the statements of the people of knowledge is that she makes the intention for that wuḍū'.





CHAPTER TEN

THE ISSUE OF VAGINAL MOISTURE (RUṬŪBAH).

Incidentally, since we have mentioned this, we will mention an issue—even though it is not from the issues of irregular bleeding (istiḥāḍah), it resembles it:

And it is the issue of vaginal moisture (ruṭūbah) that exits from the private part of a woman—what is its ruling?

And the strongest view—and Allah knows best—from the statements of the people of knowledge is that whatever exits from the uterus (raḥim) through the vaginal passage (makhraj al-walad), then it is pure. And whatever exits from the bladder through the urinary passage (makhraj al-bawl), then it is impure.

And what is the difference between the two matters?

The difference is that the pure substance does not require cleaning oneself (istinjā'), and it does not render the clothing impure. As for the impure substance, then it requires cleaning oneself and renders the clothing impure.

It may be difficult for a woman to determine whether this exits from the uterine passage, or whether this exits from the vaginal passage, or whether this exits from the urinary passage.

So we say: the foundation is that it exits from the vaginal passage. So the foundation regarding these vaginal moistures is that they are pure, until the woman knows—through a female doctor, for example, or something similar—that this vaginal moisture exits from the urinary passage.

But if she does not know that, then the foundation is that it exits from the vaginal passage, and that it is pure, and that it does not require cleaning oneself (istinjā'), and it does not require washing the clothing or changing it.

However, the strongest view from the statements of the people of knowledge is that it nullifies wuḍū' (ablution), because whatever exits from the two passages nullifies wuḍū', and this exits from the passage, so it nullifies wuḍū'. Therefore, it is obligatory upon the woman to perform wuḍū'. And if this vaginal moisture (ruṭūbah) is continuous with her throughout the entire time, then she becomes like the woman with irregular bleeding (mustahāḍah), in that she performs wuḍū' for each prayer.



And this is what we have given preference to: that it is not obligatory upon her to clean herself (istinjā'); she is not like the woman with irregular bleeding in this regard. And it is not obligatory upon her to wash her clothing or change her clothing. This is pure, but it nullifies wuḍū', and it is obligatory upon her to perform wuḍū' for each prayer—she only performs wuḍū' for each prayer.

Of course, is this statement agreed upon?

No, it is not a statement agreed upon. But this is the strongest view, as indicated by the hadith of the woman with irregular bleeding (mustaḥāḍah). Otherwise, some of the people of knowledge hold the view that wuḍū' for each prayer time is recommended (mustaḥabb), because this moisture is always present, so this matter does not remove it. But the correct view that we hold, give preference to, and issue verdicts with is what is indicated by the hadith of the woman with irregular bleeding: that it is obligatory upon her to perform wuḍū' for the time of each prayer.

And the strongest view from the statements of the people of knowledge is that the woman with irregular bleeding (mustaḥāḍah) is like a pure woman completely in all rulings, except for what we have mentioned previously. So she prays, she fasts, and her husband may have intercourse with her. As for prayer and fasting, there is no disagreement regarding them. But regarding intercourse by the husband, some of the people of knowledge say it is prohibited for him to have intercourse with her. But this statement is not correct. Rather, she has the rulings of a pure woman in everything.





CHAPTER ELEVEN

POSTNATAL BLEEDING (NIFĀS) AND ITS RULING

Then we move to the third type from the types of natural blood of women, and it is the last of them, and it is: postnatal bleeding (nifās).

And postnatal bleeding (nifās) is the blood of childbirth; such that when a woman gives birth, blood exits with her.

It was called nifās from the word nafs, and nafs means blood. And for this reason, the jurists say: “That which has no flowing blood (ما لا نَفْسَ له سائلة),” meaning: that which has no blood.

And some of the people of knowledge said: No, it was called nifās because it follows the exit of the child (خروج النفس); it follows the exit of the child from his mother’s uterus (rahim).

And some of the people of knowledge said: No, it is not from nafs, but rather from tanfīs (التنفيس) (relief);

Meaning: as if the woman during childbirth was in distress, and when the child exits and this blood exits, the distress is relieved from her (ينفس عنها الكرب).

And postnatal bleeding (nifās), or the blood of postnatal bleeding, is blood that the uterus (rahim) releases because of childbirth. So postnatal bleeding (nifās) is blood, and the ruling depends upon the presence of blood.

As for when childbirth pains are present but no blood exits from the woman, then this is not postnatal bleeding (nifās). Rather, the woman prays and fasts. Postnatal bleeding (nifās) is only blood due to childbirth.

It may precede childbirth by what is called labor (ṭalq), and it begins to exit. So this is postnatal bleeding (nifās). Once it begins to exit, then this is postnatal bleeding.



However, if a woman experiences childbirth pains and uterine contractions, but no blood exits from her, then this is not postnatal bleeding (nifās); rather, she is pure (ṭāhir), and she prays and fasts.

And the blood of postnatal bleeding (nifās), as we said, the uterus (raḥim) releases it, and it exits from the uterus—but with childbirth, due to childbirth.

And as we have understood, it may occur during childbirth and after it, and it may occur before childbirth, but it is connected to childbirth; it may occur before childbirth, beginning one day or two days before it, but it is connected to childbirth. So this is postnatal bleeding (nifās) according to the strongest view from the statements of the people of knowledge.

As for what occurs after childbirth, then it is postnatal bleeding (nifās) by agreement of the scholars.

So we have understood that the blood which occurs with childbirth is of three types:

- 1) Either it occurs immediately after childbirth and continues, and this is postnatal bleeding (nifās) by agreement of the scholars.
- 2) Or it occurs before childbirth, but it is connected to childbirth without interruption, and then the woman gives birth—rather, it remains connected to childbirth—and this is a matter of disagreement among the people of knowledge, and the apparent view—and Allah knows best—is that it is postnatal bleeding (nifās).
- 3) Or it occurs before childbirth, but it is not connected to childbirth; there are no labor contractions (ṭalq), but the woman sees some blood exiting from her. Then this is not postnatal bleeding (nifās); rather, the woman is pure (ṭāhir), and prayer is obligatory upon her, and fasting is obligatory upon her, so long as fasting does not cause her hardship.

And the correct view from the statements of the people of knowledge is that there is no minimum limit for postnatal bleeding (nifās). So if blood exits after childbirth and then stops, then the woman has become pure from postnatal bleeding (nifās). And if it remains for half a day and then stops, then she has become pure. If it remains for one day and then stops, then she has become pure. And if it remains for three days and then stops, then she has become pure—because this is a matter dependent upon the presence of blood, and no evidence has come specifying its minimum.



But what is its maximum?

The majority of the scholars say that the maximum duration of postnatal bleeding (nifās) is forty days. And some of the people of knowledge have reported consensus upon this: that the maximum duration of postnatal bleeding (nifās) is forty days.

And it has been reported from Umm Salamah, may Allah be pleased with her, that she said:

(كَانَتِ النُّفَسَاءُ تَجْلِسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَرْبَعِينَ يَوْمًا)

“The woman experiencing postnatal bleeding would remain sitting during the time of the Messenger of Allah ﷺ for forty days.” (1)

And the hadith is reported by Abū Dāwūd, al-Tirmidhī, and Ibn Mājah. However, it is weak, but it has supporting chains that strengthen one another, so it is ḥasan li-ghayrihi (acceptable due to supporting chains).

So Umm Salamah, may Allah be pleased with her, informed us that the woman experiencing postnatal bleeding during the time of the Prophet ﷺ would remain sitting forty days. They said: so this is evidence that the maximum duration of postnatal bleeding (nifās) is forty days.

Also, it has been reported from Ibn ‘Abbās, may Allah be pleased with him, that he said:

(النُّفَسَاءُ تَنْتَظِرُ نَحْوًا مِنْ أَرْبَعِينَ)

“The woman experiencing postnatal bleeding waits around forty days.” (2)

Reported by al-Dārimī with an authentic chain of narration.

(1) Reported by al-Tirmidhī, Book of Purification, Chapter: What has been reported regarding how long the woman experiencing postnatal bleeding remains, Hadith number (139). And it was graded ḥasan by al-Albānī in Irwā’ al-Ghalīl fī Takhrīj Aḥādīth Manār al-Sabīl, Hadith number (211).

(2) Musnad al-Dārimī, Hadith number (998).



And the strongest view according to me—and Allah knows best—is that the consideration is based upon the presence of blood. So if the postnatal bleeding (nifās) continues and does not stop, and it exceeds forty days, and it is not known to be menstruation (ḥayḍ)—meaning what exceeds forty days—then it is considered postnatal bleeding (nifās) so long as it does not exceed sixty days. But if it exceeds sixty days, then it is, and Allah knows best, considered like irregular bleeding (istiḥāḍah).

And I said: that postnatal bleeding (nifās) is a matter dependent upon the presence of blood.

So someone may say to me: then why did you say that if it exceeds sixty days it is considered like irregular bleeding (istiḥāḍah)?

I say: because I researched the statements of the recognized scholars, and I did not find any of the recognized jurists whose statements are relied upon in legal matters who said that what exceeds sixty days is considered postnatal bleeding (nifās).

Yes, there has come a statement that it does not exceed seventy days, but this statement is weak and anomalous, and it is not given consideration. So the furthest that I found from the statements of the recognized people of knowledge is that she waits until sixty days.

Therefore, we say: so long as the blood does not exceed sixty days, then it is considered postnatal bleeding (nifās). But if it exceeds sixty days, then it is considered like irregular bleeding (istiḥāḍah), and its ruling is the ruling of irregular bleeding (istiḥāḍah).

And what has been mentioned from the evidences that we presented which indicate forty days are evidences describing what occurred in reality, but they are not a fixed limitation.

Yes, without doubt, the predominant case (ghālib) is that a woman does not exceed forty days in postnatal bleeding (nifās), but those evidences do not indicate that what exceeds forty days cannot be postnatal bleeding (nifās).

If that is the case, **then if a woman becomes pregnant and then expels what is in her womb before it reaches forty days, is that considered postnatal bleeding (nifās)?**



The answer: No, by agreement of the scholars. The scholars have agreed that if a woman becomes pregnant and expels what is in her womb while it was still a drop of fluid (nuṭfah)—meaning before it exceeds forty days—then it is not considered postnatal bleeding (nifās).

If a woman expels what is in her womb after it has exceeded four months?

Here also we say: the jurists have agreed that it is postnatal bleeding (nifās); if a woman expels what is in her womb after exceeding four months, the jurists have agreed that it is postnatal bleeding (nifās).

If a woman expels what is in her womb after forty days and before four months, then what is the ruling?

This issue is one of differing among the scholars, **and the strongest view in my opinion—and Allah knows best**—is that if a woman expels that in which the formation of a human being has become apparent; some of the human form has appeared in it, such that a face, or a hand, or a leg, or something similar has appeared in it, then this is postnatal bleeding (nifās), even if the creation has not been completed. But as long as the formation has begun to appear in it, then this is postnatal bleeding (nifās).

And this, in terms of number, occurs when the fetus in the womb reaches eighty days. So if it exceeds eighty days and she expels it, then this is postnatal bleeding (nifās).

Therefore, if a woman expels from her womb that in which the formation has appeared—the formation has begun with the appearance of a face, or a hand, or a leg—then this is postnatal bleeding (nifās), without consideration of the number of days.

And if a woman expels what is in her womb after it has exceeded eighty days, then this also is postnatal bleeding (nifās).

As for if a woman expels the fetus before eighty days, and the formation has not appeared in it, then this is not considered postnatal bleeding (nifās), and the discussion here is about postnatal bleeding (nifās).

Here is an important issue that occurs to women and they ask about it, and it is: if a woman gives birth and then postnatal bleeding (nifās) comes to her, then it stops, then after two or three days it returns—what is the ruling?

We have said that postnatal bleeding (nifās) is an existential matter; so if blood is present, then this is postnatal bleeding (nifās), and if the blood stops, then this is purity (ṭuhr).

Now the issue is: the blood was present, so this is postnatal bleeding (nifās), then the blood stopped, so this is purity (ṭuhr), then the blood returned—so what is the ruling of this blood?

What appears to be correct—and Allah knows best—is that if it becomes clear that it is menstruation (ḥayḍ), then it is menstruation (ḥayḍ). But if it does not become clear that it is menstruation, and it returns within sixty days, then it is postnatal bleeding (nifās) interrupted by a period of purity.

The woman would have been in postnatal bleeding (nifās), then she became pure for two or three days, so if she prayed or fasted, that would be valid from her, then the postnatal bleeding (nifās) returned. This is the strongest view from the statements of the people of knowledge—and Allah knows best.

And postnatal bleeding (nifās) prevents what menstruation (ḥayḍ) prevents; so the rulings of menstruation (ḥayḍ) are established for postnatal bleeding (nifās) by consensus (ijmāʿ) of the people of knowledge.

The rulings of postnatal bleeding (nifās) are the rulings of menstruation (ḥayḍ) by consensus of the people of knowledge, but menstruation (ḥayḍ) is distinguished by the fact that it is considered in the waiting period (ʿiddah).

As for postnatal bleeding (nifās)—meaning the blood—it is not considered in the waiting period (ʿiddah); rather, the delivery of the child is what is considered in the waiting period (ʿiddah).



CHAPTER TWELVE

ON USING WHAT PREVENTS MENSTRUATION (ḤAYD) OR CAUSES IT

From the issues related to blood:

Is it permissible for a woman to drink medication in order to cause menstruation (ḥayḍ) to descend?

Meaning: a woman who is pure (ṭāhir) causes menstruation (ḥayḍ) to descend upon herself—she drinks herbs or medication that bring down menstruation (ḥayḍ). For example: a woman wants to go to a wedding, and she wants to beautify herself and the like, and she does not want to be required to perform wuḍū', so she drinks medication in order for menstruation (ḥayḍ) to descend upon her, so she becomes menstruating (ḥā'id) at that occasion, and thus she does not need to perform wuḍū'.

The strongest view from the statements of the people of knowledge is that it is not permissible for her to do that, because she is causing the dropping of religious obligations that are upon her, and there is no benefit in that, so this is not permissible for her.

As for the opposite: is it permissible for a woman to drink medication to prevent menstruation (ḥayḍ), for example, in order to fast the entire month of Ramaḍān, or for the sake of ḥajj, or for the sake of 'umrah?

The answer is that it is permissible for a woman to drink medication in order to prevent menstruation (ḥayḍ), on the condition that she is safe from harm. So if she is safe from harm from this, then it is permissible for her to drink medication in order to fast the entire month of Ramaḍān, or in order to perform ḥajj, or in order to perform 'umrah. However, from the perspective of advice and counsel, I advise the woman—regarding fasting—that she leaves the matter as Allah created it and makes up the days afterward. But as for ḥajj and 'umrah, then the matter involves hardship, so she may prevent menstruation (ḥayḍ).

In any case, even regarding fasting, if she wants to prevent menstruation (ḥayḍ) in order to fast the entire month, then it is permissible for her to do that.



From what is connected to this issue:

If a woman takes medication that prevents menstruation (ḥayḍ), then during the time of menstruation (ḥayḍ) something descends upon her, is this considered menstruation (ḥayḍ)?

We say: the cause is examined. So if there is a cause, such as fatigue that occurred to the woman and the like, then this is not considered menstruation (ḥayḍ). But if there is no cause for that, and blood descends upon her at the time of menstruation (ḥayḍ), then it is considered menstruation (ḥayḍ), even if she had taken medication that prevents menstruation (ḥayḍ).





CONCLUSION

This is what came to me regarding the issues of the rulings of the natural bloods of women, and some of what women ask about in this chapter. I tried to summarize it as much as possible and to make it accessible as much as possible. And I mentioned what appeared to me to be the strongest view (rājih) in the issues; because mentioning the disagreements of the people of knowledge would lengthen the matter, and the time of the course is only two days, so the matter is not expansive. However, I mentioned what appeared to me—and Allah knows best—to be the strongest view based upon evidence.

I ask Allah, the Most High, to place goodness and blessing in what we have mentioned, and to benefit through it, and to make it from that which brings us happiness when we meet our Lord. This is what was made easy, and Allah knows best. And may Allah send peace and blessings upon our Prophet.





FATWAS RELATED TO THE NATURAL BLOODS OF WOMEN



FATWAS

Question: What is the expiation (kaffārah) upon the one who has intercourse with his wife during menstruation?

Answer: The scholars have agreed that if a man has intercourse with his wife during her menstruation, then it is obligatory upon him to repent and seek forgiveness.

And the well-known view among the Hanbalis is that it is obligatory upon him, along with repentance and seeking forgiveness, to offer expiation (kaffārah), and he is given the choice between a dīnār or half a dīnār. **And the stronger view—and Allah knows best**—is that if he had intercourse with her at the beginning of the blood, he gives in charity one dīnār, and if he had intercourse with her at the end of the blood or at its cessation, he gives in charity half a dīnār.

What is the evidence that this is the stronger view?

The evidence is that Ibn ‘Abbās, may Allah be pleased with them both—and he is from the jurists of the Ummah and the narrator of the hadith, and he is more knowledgeable about what he narrated—said, may Allah be pleased with them both:

“If he had intercourse with her while the blood was present, he gives in charity one dīnār, and if he had intercourse with her when the blood was not present, he gives in charity half a dīnār.”

(Reported by Abu Dawud and al-Bayhaqi, and authenticated by al-Albani.)

However, the stronger view—and Allah knows best—is that the one who was compelled, or forgetful, or ignorant, then there is no expiation (kaffārah) upon them.

As for the woman, the stronger view is that there is no expiation (kaffārah) upon her, because the Prophet ﷺ specifically mentioned the one who had intercourse with his wife in this matter, and it has not been reported that the expiation is upon the woman. And this did not come as an answer to a question, as in fasting, so that we would say that the specification was merely due to the wording of the question.



Rather, the hadith came independently, and the Prophet ﷺ specifically mentioned the man who had intercourse. **So the apparent and stronger view**—and Allah knows best—in this matter is that there is no expiation upon the woman, and nothing is upon her except that she seeks forgiveness.

(Sharḥ Dalīl al-Ṭālib li-Nayl al-Maṭālib, Book of Purification, Lesson 45)

Question: Does a woman receive reward for leaving fasting and prayer during menstruation (ḥayḍ)?

Answer: The scholars have differed. Among them are those who said she is rewarded for what she used to do, like the sick person. And among them are those who said she is not rewarded, because she differs from the sick person. And the correct view is that she is not rewarded for the prayer—meaning: she does not receive the reward of what she used to pray. However, she is rewarded for the leaving itself, in that she leaves the prayer, despite her love for the prayer, in obedience to Allah; she is rewarded for this leaving. But there is no doubt that it is less than the reward of performing the action.

(Sharḥ Dalīl al-Ṭālib li-Nayl al-Maṭālib, Book of Purification, Lesson 44)

Question: Is it permissible for a menstruating woman (ḥā'id) to perform the prostration of recitation (sujūd al-tilāwah) and the prostration of gratitude (sujūd al-shukr)?

Answer: Based upon what has been clarified regarding the absence of the condition of purity, and based upon what we have considered strongest—that the menstruating woman (ḥā'id) may recite the Qur'an from memory and from the muṣḥaf without touching it—then if she passes by a verse of prostration, it is permissible for her to prostrate. Likewise, it is permissible for her to perform the prostration of gratitude.

(<https://youtu.be/DFR2vUdnRQ0>)

Question: Is it permissible for a menstruating woman (ḥā'id) to sit in the courtyards of the Prophet's Mosque?

Answer: The courtyards that are surrounded by doors and walls are part of the mosque, and they are included within the mosque. And the courtyards of the Prophet's Mosque today are surrounded by walls and doors which, when they are closed, separate them from the street, so they are part of the mosque.



And the strongest view from the statements of the people of knowledge is that it is not permissible for a menstruating woman (ḥā'id) to enter the mosque except in necessity. So it is not permissible for a menstruating woman to enter the Prophet's Mosque, for example, in order to give salām upon the grave if her family are among those who hold that this is permissible—although we do not hold it to be permissible at all, meaning the permissibility of a woman going to give salām upon the grave.

And it is not permissible for a menstruating woman to enter the courtyards of the Prophet's Mosque while she is menstruating, except in necessity—for example, if she fears harm upon herself if she sits outside the mosque, then she may enter and sit in order to be safe, or the like, in cases of necessity. And if this necessity is not present, then accordingly we give the ruling that it is not permissible for a menstruating woman to enter the Prophet's Mosque, nor to enter the courtyards of the Prophet's Mosque; rather, she must remain outside the walls.

(<https://youtu.be/miFdE-JXM4U>)

Question: A woman used an intrauterine device (IUD) to regulate childbirth, but it caused a change in the duration of her menstruation (ḥayḍ). What is the ruling?

Answer: Whenever the blood comes to her, then it is menstruation (ḥayḍ), so long as it does not prevail over the month.

So if in this month the blood comes to her for one day, then when the blood stops she performs ghusl, prays, and fasts. And if in the following month the blood comes to her for fifteen days, then all of this is menstruation (ḥayḍ). So when the blood stops, she performs ghusl, prays, and fasts. So the determining factor here is the existence of the blood, so long as it does not prevail over the month.

(<https://youtu.be/TghBRWjkrMs?si=4A4pIZDZDiAzDuur>)

Question: A woman drank medication to stop menstruation (ḥayḍ) in order to perform 'Umrah, and she will travel tomorrow to Makkah, and she is now in the time of her usual cycle, and a few drops of blood came out from her. So what must she do?

Answer: So long as she saw blood—even if it was little—during the time of menstruation (ḥayḍ), then it is menstruation (ḥayḍ).



And the strongest view from the statements of the people of knowledge is that it is not permissible for a menstruating woman (ḥā'id) to enter the mosque except in necessity. So it is not permissible for a menstruating woman to enter the Prophet's Mosque, for example, in order to give salām upon the grave if her family are among those who hold that this is permissible—although we do not hold it to be permissible at all, meaning the permissibility of a woman going to give salām upon the grave.

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Answer: So long as she saw blood—even if it was little—during the time of menstruation (ḥayḍ), then it is menstruation (ḥayḍ).

So if it stops—meaning, for example: this sister today is the first day of her menstruation, and she drank the medication, and in the morning she saw something from the blood—this is menstruation (ḥayḍ). Then after the morning she did not see anything, so she became completely dry, then this is purity (ṭuhr).

So if it continues for a day and a night or more, then it is valid purity. If originally she saw blood at the beginning of the day, then it stopped, and then nothing came to her, then she is pure (ṭāhir).

However, she must perform ghusl from menstruation (ḥayḍ), and she becomes pure (ṭāhir), and she performs ‘Umrah, if Allah wills.

(<https://youtu.be/W4K8Ex2vsaQ>)

Question: My wife miscarried her pregnancy in the fifth week, and now blood is coming out from her that resembles menstrual blood (ḥayḍ), knowing that its occurrence coincides with the time of her menstruation. So what is the ruling of this blood, and what should she do? Knowing that she will perform ‘Umrah after three days.

Answer: So long as the miscarriage occurred before eighty days, meaning eighty days were not completed, and the human form had not appeared in it, then this is not postnatal bleeding (nifās); rather, this is irregular blood (dam fasād).

So if the blood coincides with the time of her usual menstruation, and her menstruation time is regular, then the foundation ruling is that it is menstruation (ḥayḍ). So she refrains during the days of her menstruation from prayer and fasting, until when she completes the days of her menstruation, she performs ghusl.

Then if she wishes to go to Makkah, she must enter into iḥrām from the mīqāt as an obligation. She performs ghusl for iḥrām and enters into iḥrām from the mīqāt. Then when she arrives in Makkah, she does not perform anything until she becomes pure. Then she performs ghusl and goes and performs her ‘Umrah.

And it is better for her to make a condition at the time of entering iḥrām, so she says:

(لبيك عمرة فإن حبسني حابس فمحلي حيث حبستني)

“Labbayka ‘Umrah, and if something prevents me, then my place of exit is where You prevent me.”



That is because if her menstruation continues with her and the time of travel arrives, she is able to exit from iḥrām based upon her condition, and nothing is required upon her, and she travels.

This is what the menstruating woman (ḥā'id) does if she wishes to go to perform 'Umrah.

Pay attention—she must enter into iḥrām from the mīqāt; it is not optional, it is obligatory. And it is better that she makes the condition:

(فإن حبسني حابس فمحلي حيث حبستني)

“And if something prevents me, then my place of exit is where You prevent me.”

Then she goes to her hotel in Makkah and remains in her hotel or her residence and does not perform anything until she becomes pure. Then when she becomes pure, she performs ghusl in her hotel or in her residence, and she does not need to go to al-Tan'im. Rather, directly from the hotel she goes to al-Masjid al-Ḥarām and performs her 'Umrah until she completes it.

(https://youtu.be/_srlaijWgw8)

Question: A woman whose usual postnatal bleeding (nifās) when she gives birth lasts from thirty-five to sixty days—this time, when she gave birth, her blood stopped within ten days and did not return. What should she do?

Answer: The determining factor in menstruation (ḥayḍ) and postnatal bleeding (nifās) is the existence of the blood. So when the blood stops and complete dryness occurs, then the menstruating woman (ḥā'id) or the postnatal woman (nufasā') has become pure. So she performs ghusl, prays, and becomes permissible for her husband—even if it is after two days from her childbirth or ten days from her childbirth. And what some of the people of knowledge held—that it is disliked (makrūh) for her husband to have intercourse with her until forty days have passed—is a weaker view. **And the strongest view** is that if the blood stops and complete dryness occurs, the postnatal woman (nufasā') becomes pure, and whatever is obligatory upon the pure woman becomes obligatory upon her, and whatever is permissible for the pure woman becomes permissible for her.

(Tafsīr of Juz' al-Naba' by al-'Allāmah al-Sa'dī, may Allah have mercy upon him, Lesson 14)



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رسالة في الدماء الطبيعية للنساء
A TREATISE ON THE NATURAL
BLOODS OF WOMEN

BY THE VIRTUOUS SHAYKH SULAYMĀN IBN
SALĪMULLĀH AL-RUHAYLĪ, MAY ALLĀH FORGIVE
HIM, HIS PARENTS, AND ALL THE MUSLIMS
TRANSLATED BY ABU ZAKĀRIYYA AHMED AL-HUDAYDI, MAY
ALLĀH FORGIVE HIM, HIS PARENTS, AND ALL THE MUSLIMS

SHIP OF SALVATION