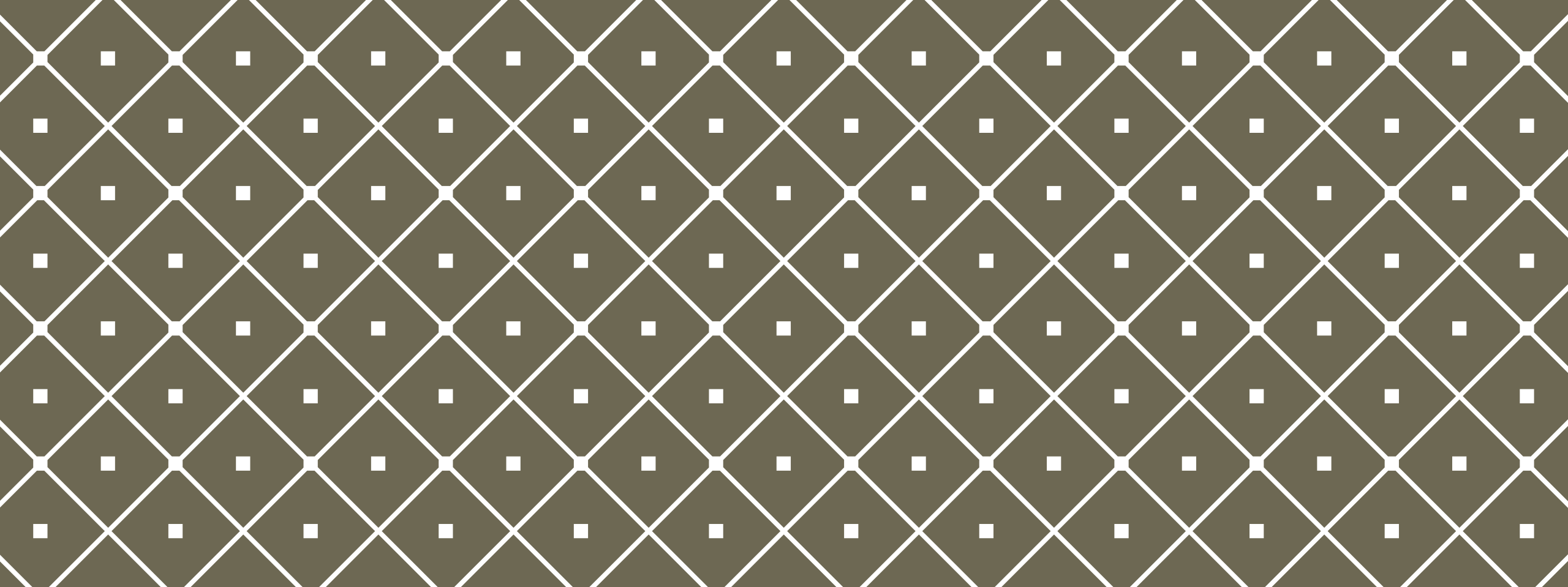


FIQH OF MENSTRUATION IN DETAIL



INTRODUCTION



WHY IS THE FIQH OF MENSTRUATION IMPORTANT TO LEARN AND UNDERSTAND?

1. It is علم الحال: knowledge that is obligatory to know once you reach a state:

The fuqaha—the jurists—have agreed upon the obligation of learning that knowledge which is necessary for one to know at that time ... which is that knowledge with which Allah ta’ala has charged his servants with ... so if somebody became mature when the morning became visible, for example, then it would be obligatory upon him to know Allah ta’ala in His attributes, and knowing the words of the shahada while understanding its meaning, then if he lives to the time of dhuhr then it will be obligatory for him to know about ritual purity, then have knowledge regarding prayer, and if he lives to Ramadan then it will be obligatory for him to have knowledge regarding fasting, and if he acquires wealth then it will be obligatory for him to have knowledge regarding charity, and hajj if he is capable and lives to the time of hajj.

[al-Fatawa al-Tatarkhaniya]

2. It is obligatory upon Muslim men and women, but has been neglected:

Knowledge of [the rulings] of the bloods specific to women is obligatory upon them, and upon their husbands, and upon their walis, but this [knowledge of the bloods specific to women] has become “dust, dispersing” (Surat al-Waqi’a: 6) in our times, utterly abandoned. Rather it has become as though it is something unworthy of mentioning. [The people of our time] do not separate between menstruation, post-natal bleeding, and dysfunctional uterine bleeding [in many religious queries], nor do they differentiate between valid and invalid bloods and purities. You see the best of them suffice themselves with the well-known fiqh manuals [like Quduri, Kanz al-Daqa’iq, al-Wiqaya, and al-Mukhtar], while many cases of [those three bloods] are missing in them.

[Dhukhr al-Muta’ahhilin fi Masa’il al-Hayd] *comments of Ibn ‘Abidin are bracketed.

WHAT DOES IT MEAN TO STUDY FIQH?

Fiqh (jurisprudence): Knowledge of the subsidiary shar'i rulings obtained from their specific proofs.

[al-Durr al-Mukhtar]

UNDERSTANDING SCHOLARLY DIFFERENCES OF OPINION

Narrated from Imam Waki' b. al-Jarrah:

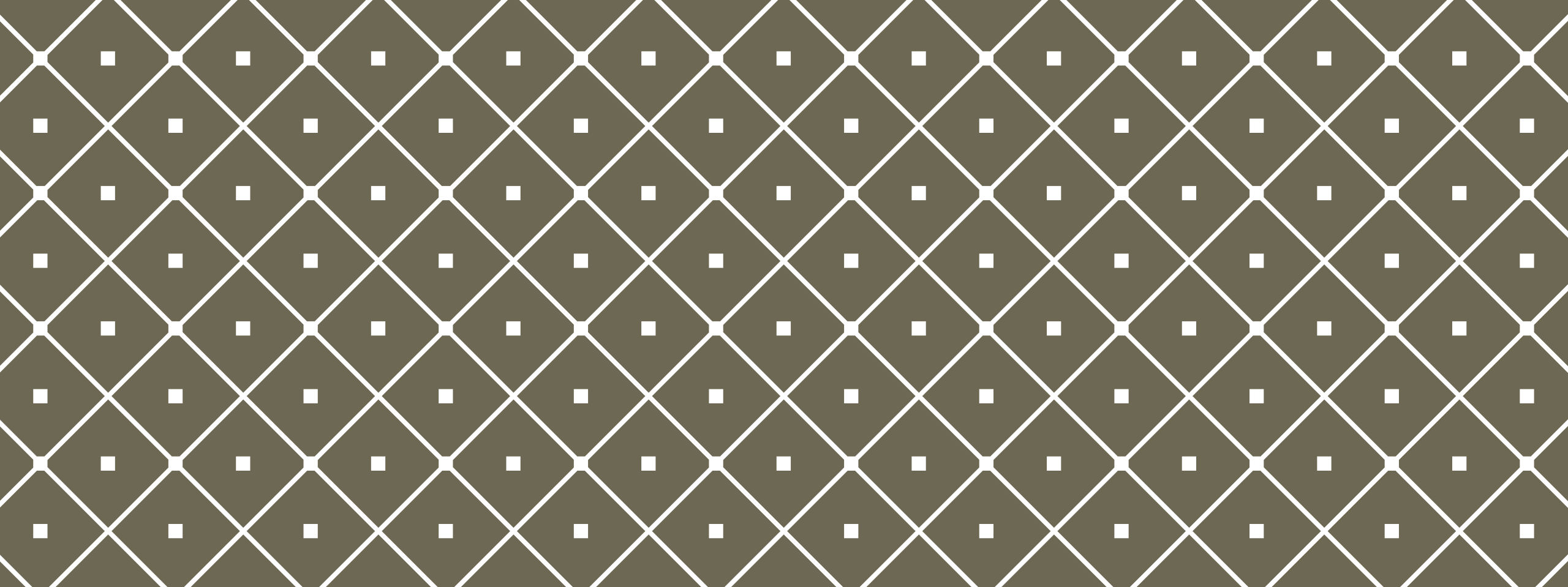
“The people of knowledge write what supports them as well as what opposes them, while the people of desires write only what supports them.”

[Sunnan al-Daraqutni]

Sh. Muhammad Awwama:

“The saying: 'Our Madhhab is correct with the possibility of being wrong, while the other madhabs are wrong with the possibility of being correct' is widely spread within the books of fiqh.”

[Adab al-Ikhtilaf fi Masa'il al-'Ilm wa al-Din]



THE THREE BLOODS

PART 1,
MENSTRUATION (HAYD)

DEFINITIONS

Literal Definition

The root of the word حاض is a synonym for السيلان, meaning: flowing.

Such as: «حاض الوادي», or “the valley flowed”

It is called حيض due to the flowing of menstrual blood at specific times

[al-Bahr al-Ra'iq]

Legal Definition

1. A legal state of impurity: A legal impediment to worship that requires purity, such as prayer, recitation of the Qur'an, fasting, entering the masjid, etc.

2. A physical impurity: Blood which flows from a woman's womb, after she becomes mature, in habituated times

[al-Bahr al-Ra'iq]

BLOOD WHICH FLOWS FROM A WOMAN'S WOMB, AFTER SHE BECOMES MATURE, IN HABITUATED TIMES. EXCLUDES:

1. **Istihada:** Narrated by 'A'isha, the Prophet ﷺ said regarding istihada: "Indeed, that is [blood from] a vein and not menstruation."
[Sunan al-Nasa'i]
2. Bleeding from the rectum
3. Bleeding seen by an uncategorized hermaphrodite
4. Blood seen from animals (hyenas, rabbits, bats)
5. Blood seen by a girl below the age of 9: Muhammad b. Muqatil al-Razi said: because the Prophet ﷺ consummated his marriage with 'A'isha while she was 9 years old, and what is apparent is that he consummated his marriage with her after she became mature...And the majority of the scholars are upon the opinion of Muhammad b. Muqatil, because seeing blood in a girl younger than that is uncommon, and we do not make rulings on the uncommon.
[al-Mabsut]
6. Blood seen before childbirth: Narrated by 'A'isha: "Pregnant women do not menstruate."
[Sunan al-Daraqutni, Sunan al-Kubra lil-Bayhaqi]

DURATION OF MENSTRUATION

3-10 Days

- Narrated by Abu Umama, the Prophet ﷺ said: “The minimum of menstruation is 3 days, and the maximum is 10 days, and what exceeds that is istihada.” [Mu’jam al-Kabir lil-Tabrani, Sunan al-Daraqutni]
- Narrated by Wathila b. al-Asqa’, the Prophet ﷺ said: “The minimum of menstruation is 3 days, and the maximum is 10 days.” [Sunan al-Daraqutni]
- Narrated by Mu’adh b. Jabal, the Prophet ﷺ said: “There is no menstruation less than 3 days, nor over 10 days, so whoever exceeds upon that, then she is in istihada.” [al-Kamil l-Ibn ‘Adi]
- Narrated by Abu Sa’id al-Khudri, the Prophet ﷺ said: “The minimum of menstruation is 3, and the maximum is 10, and the minimum of what is between two menstruations is 15 days.” [al-‘Ilal al-Mutanahiya l-Ibn al-Jawzi]
- Narrated by Anas b. Malik, the Prophet ﷺ said: “Menstruation is three days, and four, and five, and six, and seven, and eight, and nine, and ten, so if it exceeds the tenth then she is in istihada.” [al-Kamil l-Ibn ‘Adi]

1-15 Days

Narrated from the Prophet ﷺ: “One of you will spend half of her life not praying.”

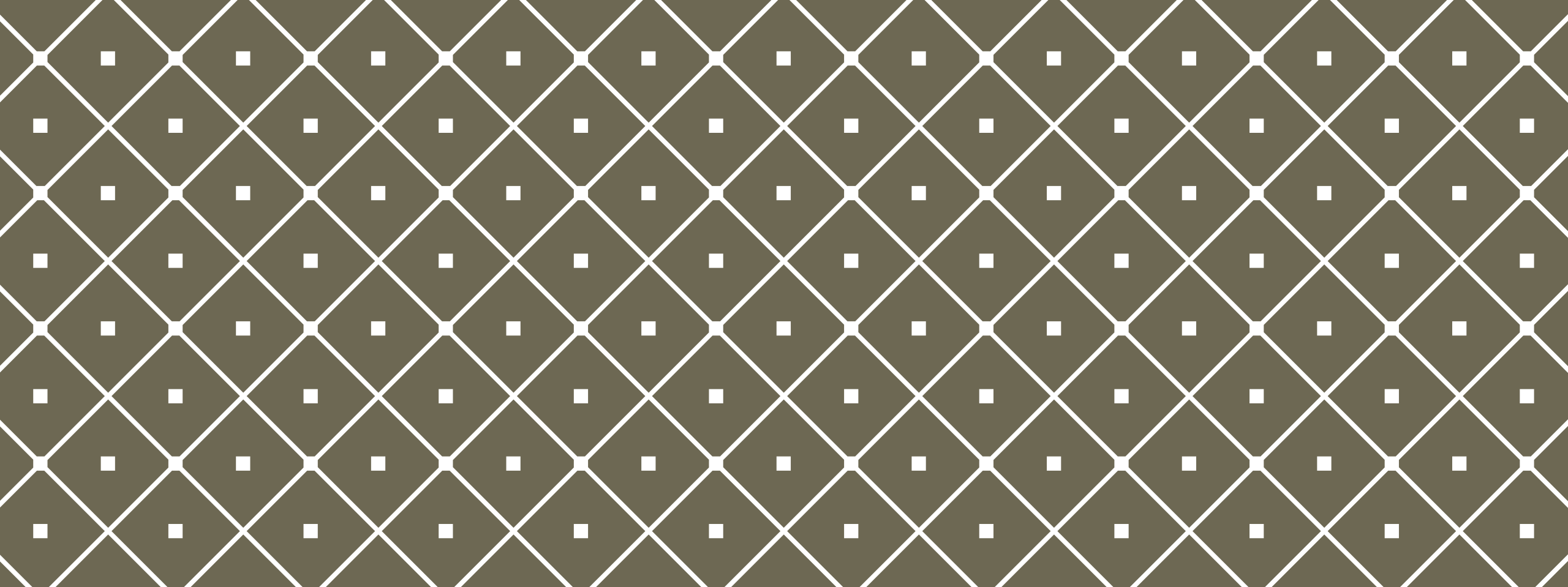
Bayhaqi: “This hadith has been mentioned by some of our fuqaha, and I have searched for it abundantly, and I did not find it in any of the books of hadith, and I have not found any chain of narration for it.”

Ibn al-Jawzi: “This hadith is unknown, and the scholars of authentication have confirmed this.”

Al-Nawawi: “This is an invalid hadith which is unknown, and what is confirmed in [Bukhari and Muslim] is ‘spend nights not praying.’”

Ibn Hajar al-Asqalani: “There is no basis for [this hadith] with this wording.”

“The maximum of menstruation is



THE THREE BLOODS

PART 2,
POST-NATAL BLEEDING (NIFAS)

DEFINITIONS

Literal Definition

Comes from the verb نَفَسَ, meaning: give birth.

Such as: «نَفَسَتِ الْمَرْأَةُ», or “the woman gave birth”

And therefore, if a woman gives birth, she is a نفساء.

[Manhal al-Waridin min Bihar al-Fayd]

Legal Definition

A physical impurity: Blood that flows from the womb and exits from the vagina after most of the child is delivered, and she has not given birth 6 months prior to that.

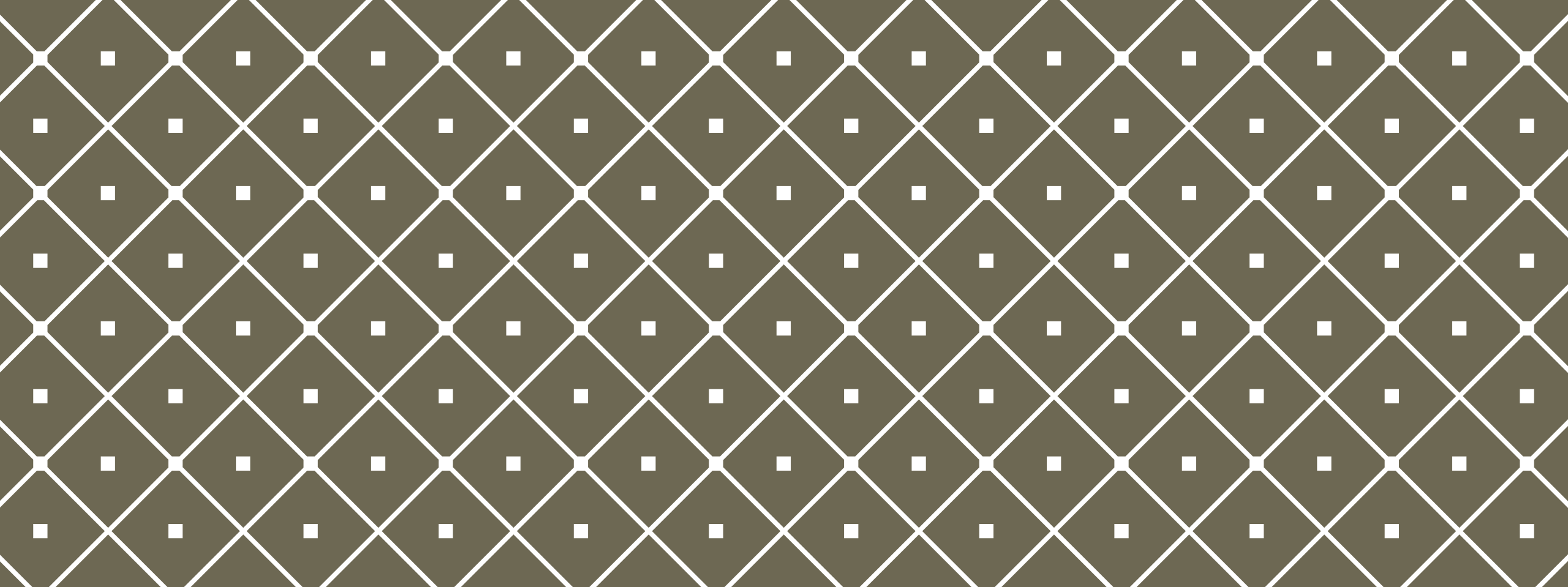
DURATION OF POST-NATAL BLEEDING

0-40 days

- Narrated from Umm Salama: “During the time of the Prophet ﷺ women would sit for 40 days for nifas, and paint their faces with waras to remove dark spots.” [Sunan Abu Dawud, Sunan Ibn Majah, Jami’at al-Tirmidhi, Musnad Ahmad]
- Narrated from Anas b. Malik: “The Prophet ﷺ set the time limit for the women in nifas at 40 days, except if she sees purity before then.” [Sunan Ibn Majah, Mu’jam al-Kabir lil-Tabrani]
- Narrated by Makhul, from Abu Hurayra and Abu al-Darda’, attributing the hadith to the Prophet ﷺ: “The women in nifas wait 40 mornings, except if they see purity before that. If she did not see purity between [the birth] and 40 mornings, then she is in istihada, and she does as the women in istihada do.” [al-Kamil l-Ibn ‘Adi, al-Sunan al-Kubra lil-Bayhaqi]
- Narrated from ‘Umar, Ibn ‘Abbas, ‘Uthman b. Abi al-‘As, ‘A’idh b. ‘Amr, Umm Salama, Anas b. Malik, and ‘A’isha: “The duration of nifas is 40 days.” [Sunan al-Daraqutni, Mustadrak ‘ala al-Sahihayn]

0-60 days

- Narrated from al-Awza’i: “By us, the women see two months of nifas.” Likewise narrated from ‘Ata’, al-Sha’bi, and ‘Ubayd Allah b. al-Hasan al-‘Anbari. [al-Majmu’ Sharh al-Muhadhdhab]



THE THREE BLOODS

PART 3,
DYSFUNCTIONAL UTERINE
BLEEDING (ISTIHADAH)

DEFINITIONS

Literal Definition

Comes from حاض, meaning: to flow.

Such as: «أَسْتَحِيضَتِ الْمَرْأَةُ» as if to say: the woman was sought for bleeding.

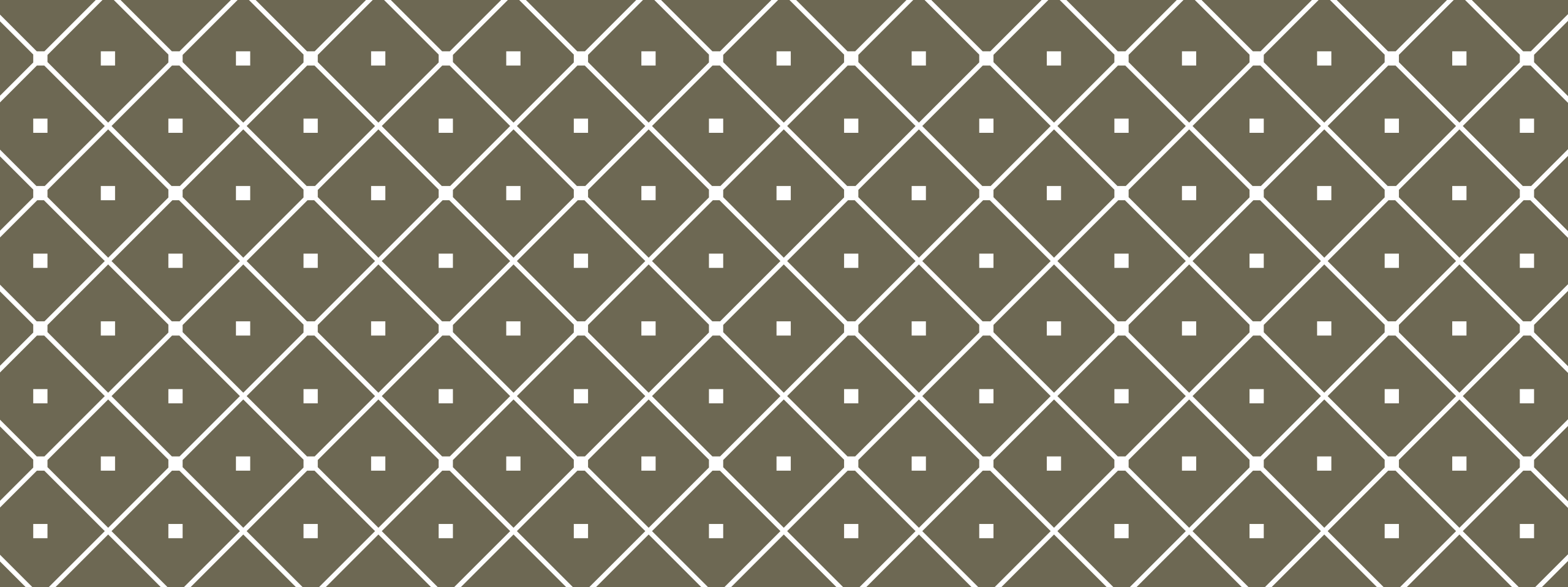
A woman in istihada is a مستحاضة: the one whose blood flows, but not due to menstruation, but rather due to a ruptured vein.

[Manhal al-Waridin min Bihar al-Fayd]

Legal Definition

An invalid blood; any bleeding which cannot be made into menstruation or post-natal bleeding.

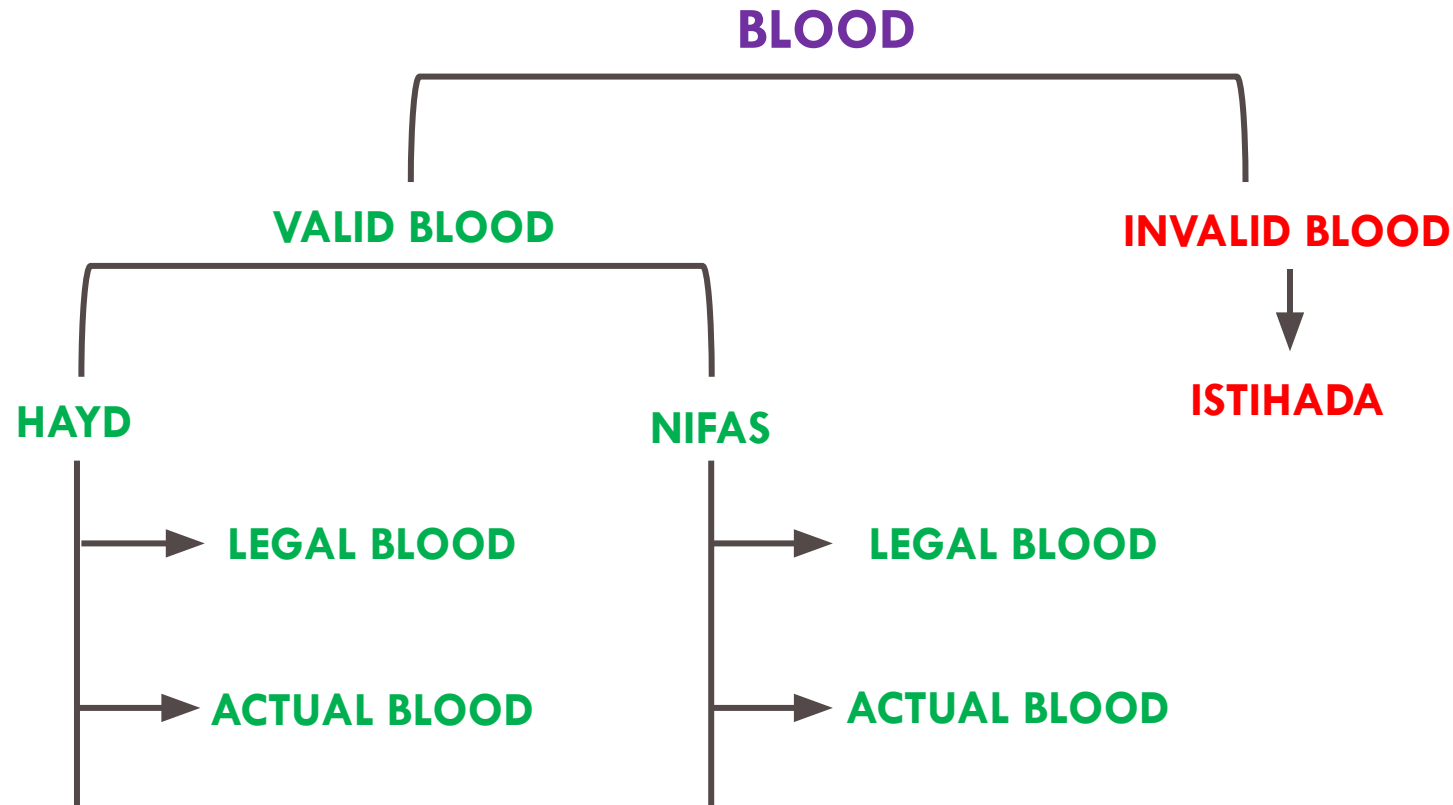
Note: Invalid blood cannot be used to establish a habit in either menstruation or post-natal bleeding.

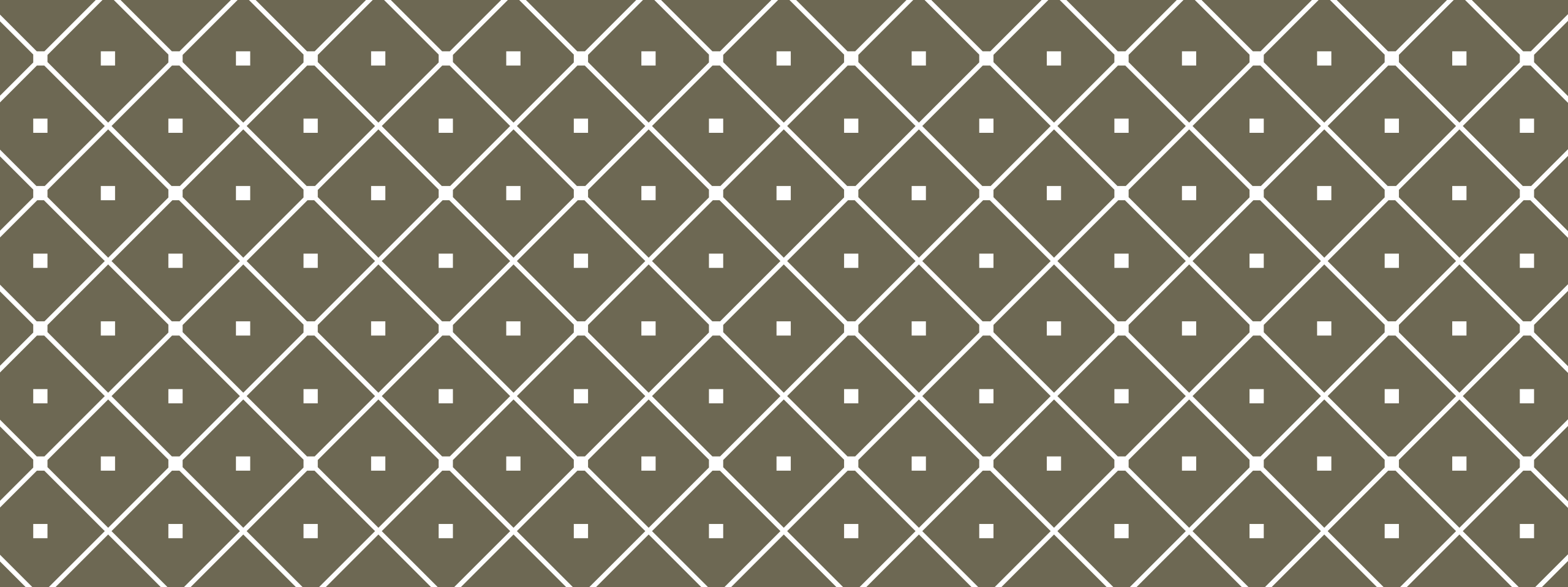


THE THREE BLOODS

PART 4,
VALID AND INVALID BLOODS

THE THREE TYPES OF BLOODS: A RECAP





TYPES OF PURITIES

PART 1,
COMPLETE AND INCOMPLETE

COMPLETE AND INCOMPLETE PURITY

Complete Purity

■ 15 days

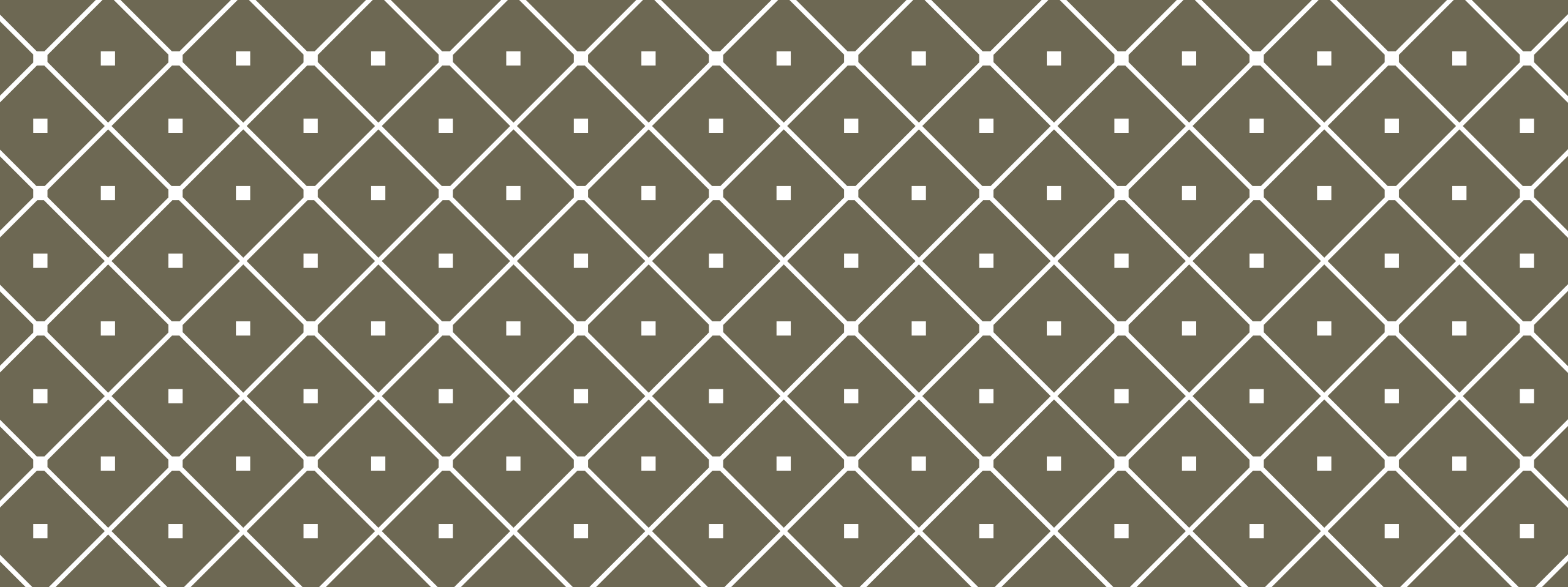
The minimum duration of purity is 15 days, as was reported by Ibrahim al-Nakha'i [and what is apparent is that he transmitted this from the Prophet ﷺ, because it is a limit, and limits are not known in the shari'a except by hearing it [from the Prophet ﷺ or one of the companions].] [al-'Inaya]

The minimum duration of purity is 15 days [by agreement of the companions upon this, and it has been narrated by Ja'far b. Muhammad, from his father, from his grandfather, that the Prophet ﷺ said: "The minimum duration of menstruation is 3, and its maximum is 10, and what is between two menstruations is 15 days," and Qadi Abu 'Abbas traced that back to Imam Abu Hanifa.] [Fath Bab al-'Inaya]

Incomplete Purity

- Less than 15 days will be considered legal blood which can be made into menstruation, post-natal bleeding, or istihada

It is not a valid purity, with the implication that it does not separate between two bloods, so it is like a pause where purity is not found. And also because blood, if it is not valid, will not be considered menstruation—rather, it is istihada—so likewise, purity, if it is not valid, will not be in the ruling of purity. [al-Tajrid lil-Quduri]



TYPES OF PURITIES

PART 2,
VALID AND INVALID

VALID AND INVALID PURITIES

Valid Purity

- Is complete
- Is not mixed with blood in the beginning, middle, or end
- Is between two valid bloods

Ruling: A valid purity can be used to establish a habit

[Manhal al-Waridin min Bihar al-Fayd]

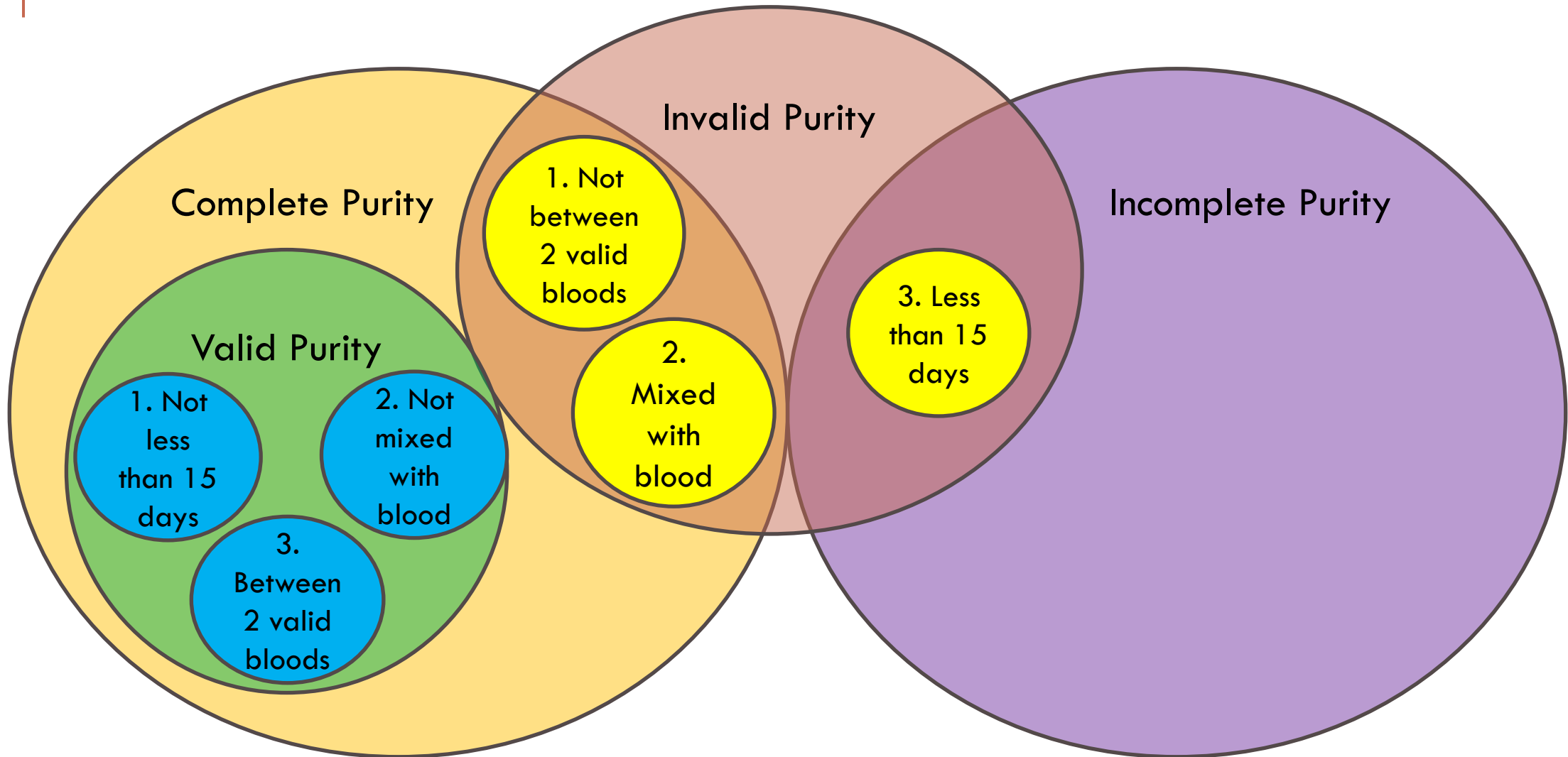
Invalid Purity

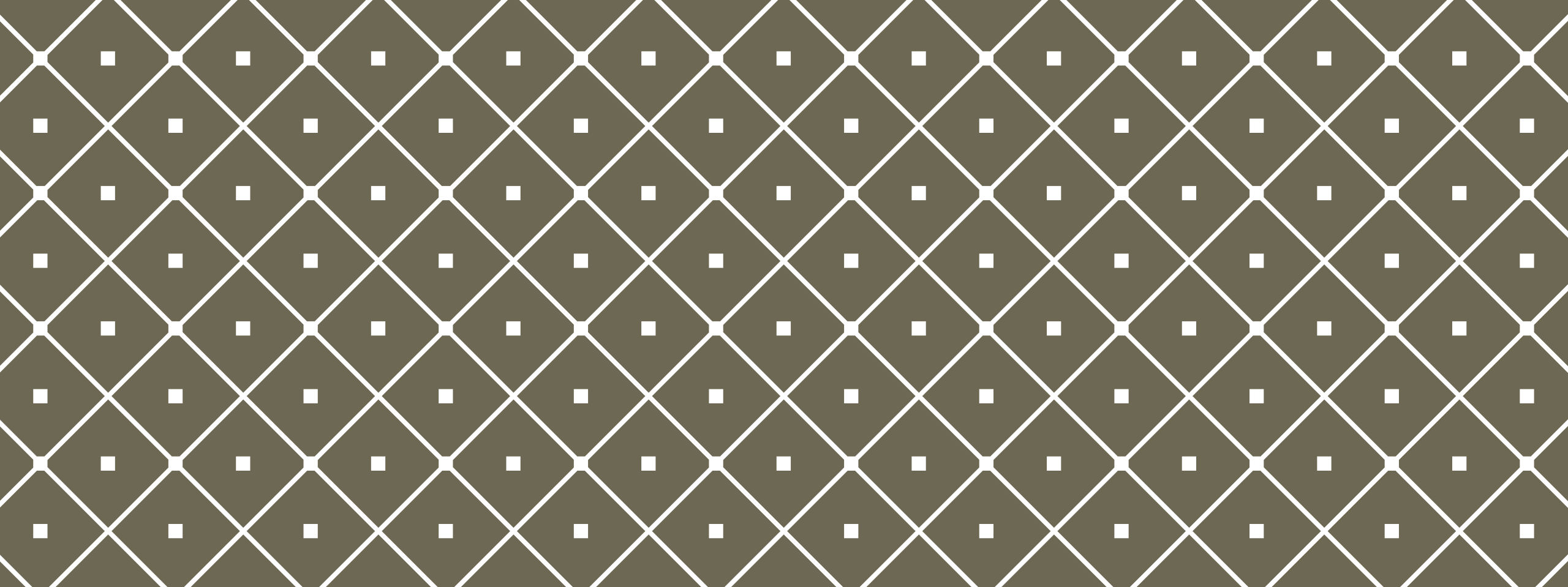
- Is incomplete, or
- Is mixed with blood in the beginning, middle, or end, or
- Is between two invalid bloods, or one valid blood and one invalid blood

Ruling: If it is complete, it can separate between two bloods, but it cannot be used to establish a habit

[Manhal al-Waridin min Bihar al-Fayd]

TYPES OF PURITIES: A RECAP



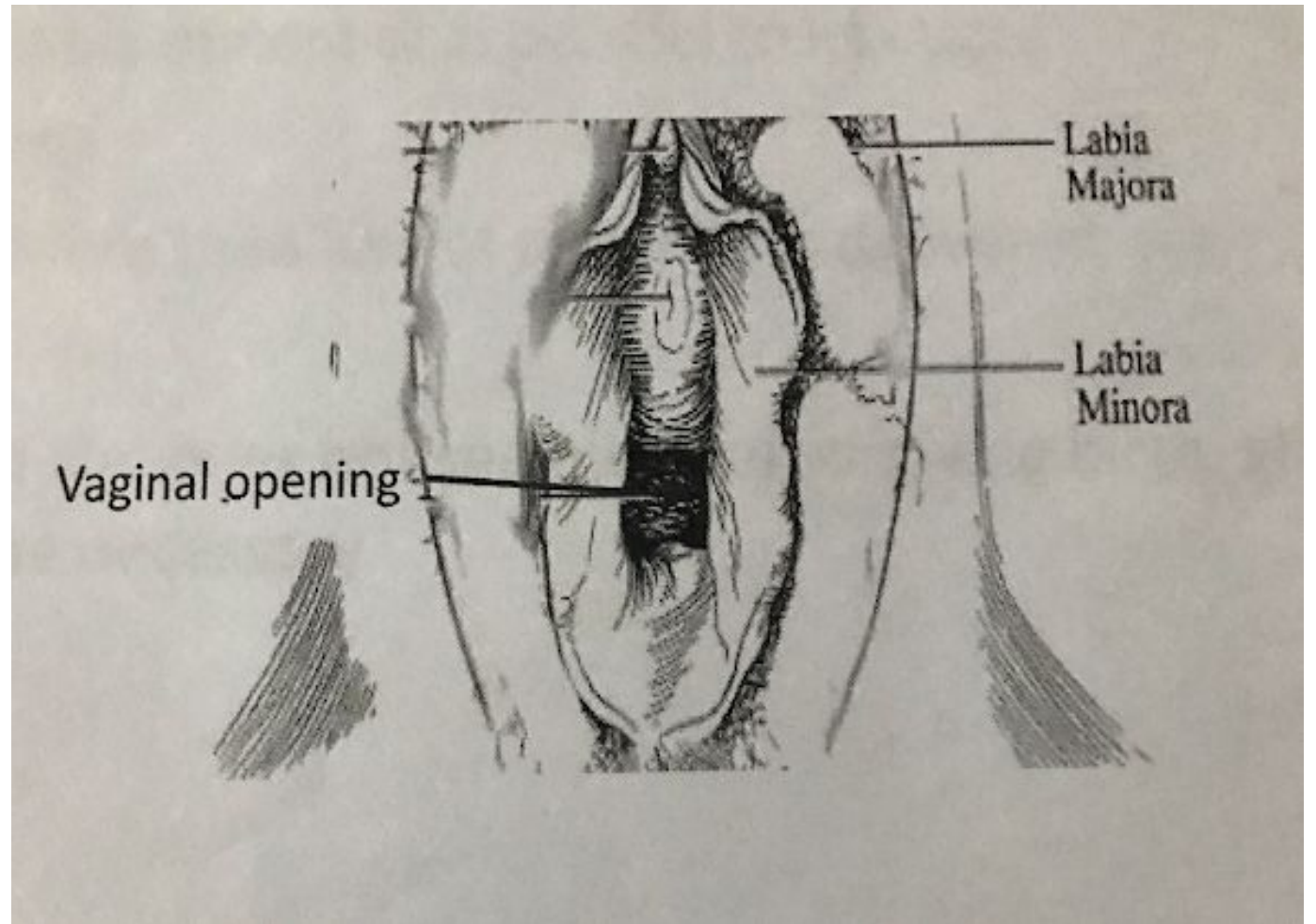


THE BEGINNING OF BLEEDING

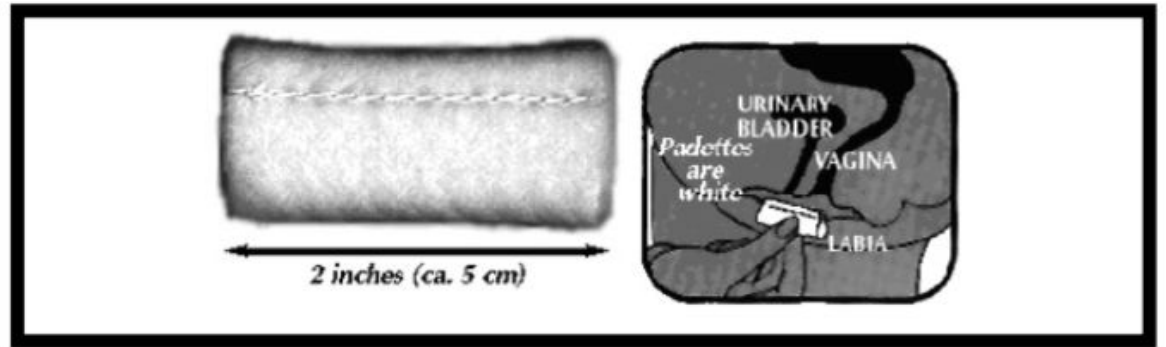
PART 1,
MENSTRUATION (HAYD)

WHEN DOES MENSTRUATION BEGIN?

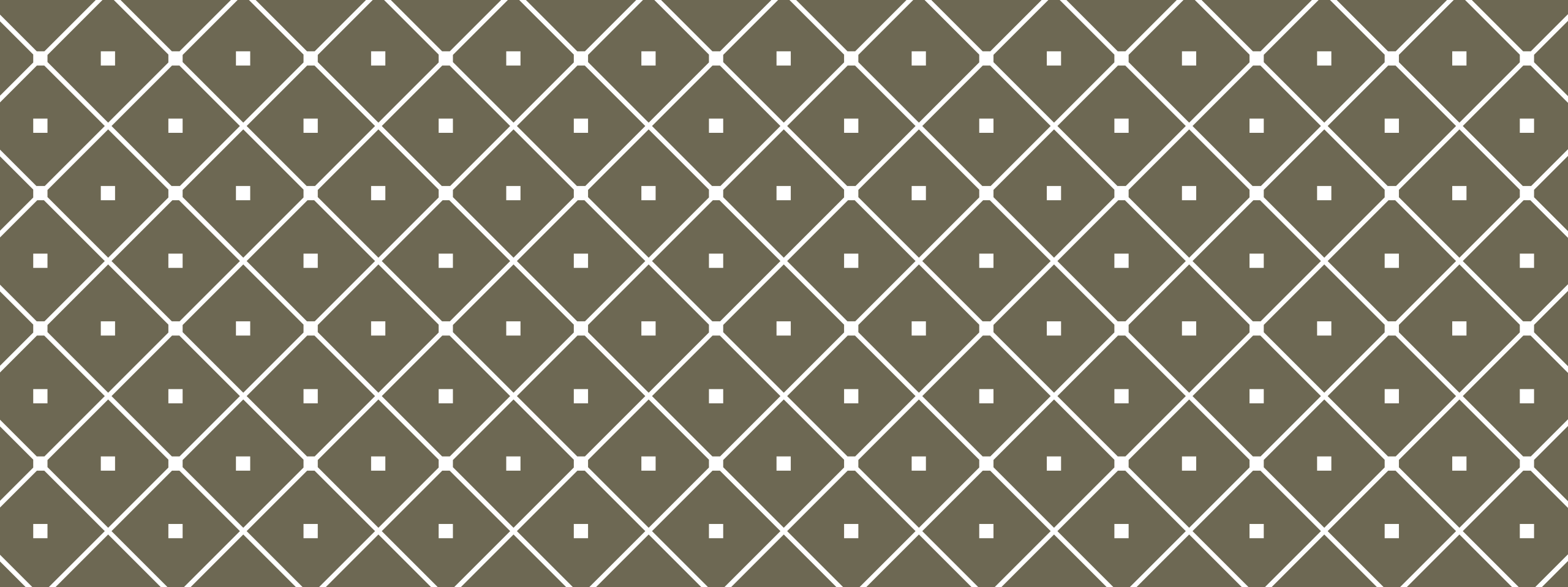
- Blood exits from the vaginal opening and comes level to the edges of the labia minora, or
- Blood does not exit from the vaginal opening, but appears at its edges
- **Certainty is not dispelled by doubt:** menstruation is not established by a feeling.



THE KURSUF: PREVENTING THE APPEARANCE OF BLOOD



- The kursuf: a piece of cotton cloth, cotton wool, toilet paper, or a tissue folded and placed at the labia minora and held together by the labia majora (in the case of a virgin), or
- Placed half inside the vaginal opening, with part of it outside (in the case of a married woman)
- It is mustahabb for a virgin to use the kursuf during menstruation, in order to check for discharge and blood, while it is mustahabb for a non-virgin to use the kursuf during menstruation and during purity. [al-Muhit al-Burhani]
- The kursuf, if placed inside of the vaginal opening can prevent the ruling of menstruation.
- **Events are attributed to their closest time:** bleeding from the time the kursuf is removed [al-Muhit al-Burhani]
- **It is better to pray when you didn't have to than to miss a prayer:** purity from the time that the kursuf was placed. [Manhal al-Waridin min Bihar al-Fayd]



THE BEGINNING OF BLEEDING

PART 2,
POST-NATAL BLEEDING (NIFAS)

WHEN DOES POST-NATAL BLEEDING BEGIN?

- Khalaf b. Ayyub narrated from Abu Yusuf, that Abu Hanifa considered the exiting of the majority of the child to be the beginning of post-natal bleeding, because **the majority of something is in the ruling of its entirety.** (the fatwa is upon this opinion)
- Mu'alla narrated from Abu Hanifa and Abu Yusuf that when some of the child has come out, the mother begins nifas by that.
- Hisham narrated from Muhammad that a woman does not enter post-natal bleeding until the head, half of the hands and the feet, and more than half of the child's body, has exited.
- It is established in Kitab al-Asl of Muhammad [as his opinion] that a woman enters post-natal bleeding when the entirety of the child has come out.

THE RULING OF TWINS

- Any children born within 6 months will be considered twins [al-Mabsut]
- Abu Hanifa and Abu Yusuf: Post-natal bleeding starts from the first child
- Muhammad: Post-natal bleeding starts from the last child

[al-Muhit al-Burhani]

C-SECTIONS & BIRTHS WITH NO BLOOD

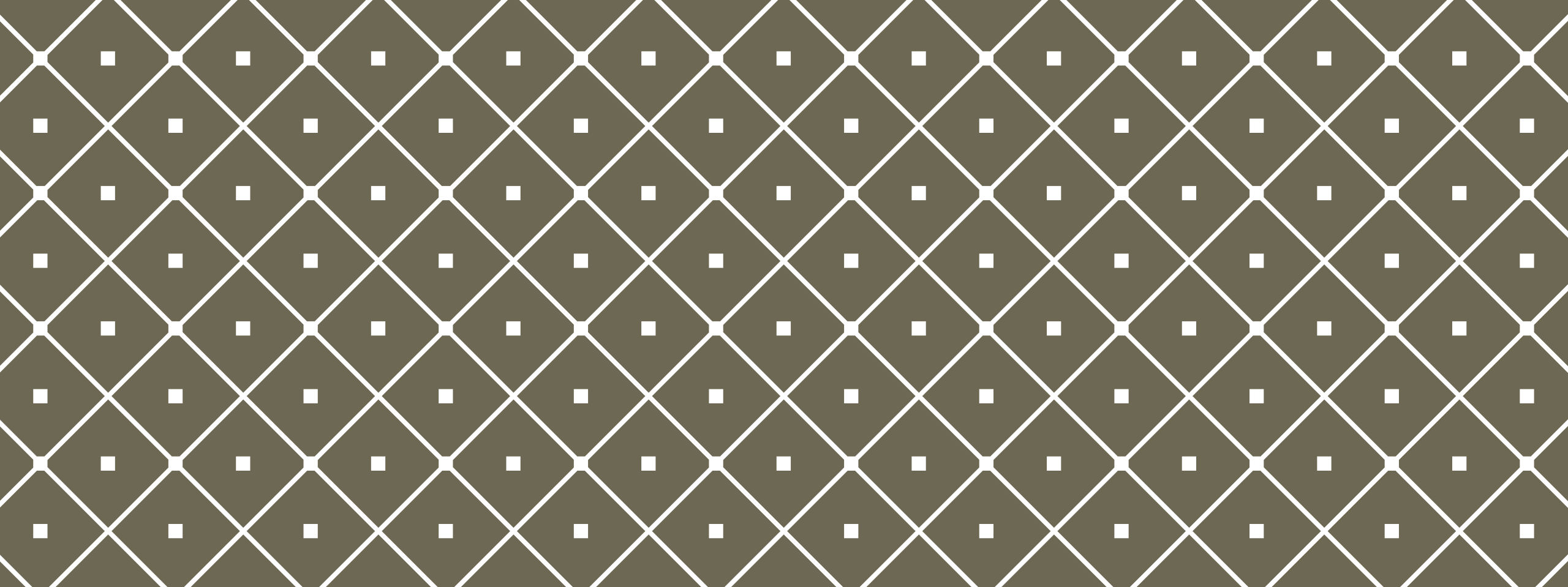
- If one gives birth without seeing any bleeding, it is necessary for her to do ghusl [Manhal al-Waridin min Bihar al-Fayd]
- If a woman gives birth from a wound on her stomach (i.e., a c-section), then any blood that exits the vagina afterwards will be classed as post-natal bleeding [Dhukhr al-Muta'ahhilin fi Masa'il al-Hayd]

MISCARRIAGES

- If any limbs or features of the fetus are defined, then any bleeding after miscarriage is post-natal bleeding
- If no limbs or features of the fetus are defined, then any bleeding after miscarriage will be classed as menstruation if it is possible

[al-Muhit al-Burhani]

- If there are no defined limbs or features, then bleeding before the miscarriage can retroactively be made into menstruation when possible [Fatawa al-Tatarkhaniya]
- If the state of the fetus is unknown, then she will do ghusl whenever it is possible that she is coming out of post-natal bleeding or menstruation, and she will perform wudu for each prayer during the intermediary times. [al-Muhit al-Burhani]



COLORS OF BLOOD

CONSIDERATION OF COLOR

TO CONSIDER OR NOT TO CONSIDER COLORS?

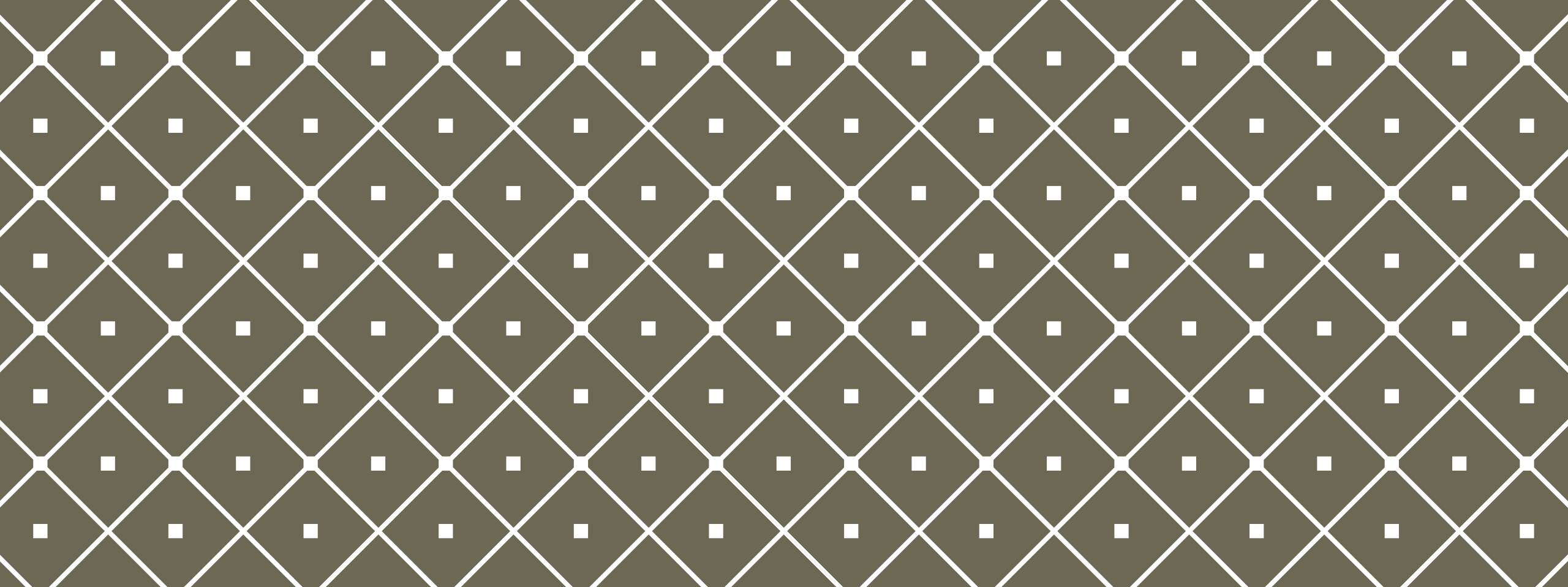
The color is not considered

■ Yunus → Ibn Wahab → 'Amr, Sa'id b. 'Abd al-Rahman, Malik, al-Layth → Hisham b. 'Urwa → 'Urwa → 'A'isha: Fatima, the daughter of Abi Hubaysh came to the Messenger of Allah ﷺ, and she was experiencing istihada, so she said: Oh Messenger of Allah, by Allah, indeed I have not become pure, so do I give up my prayer? So the Messenger of Allah ﷺ said: **Indeed, that is blood from a vein and not menstruation, so when the [real] menstruation comes, then abandon your prayer, and when it has finished then perform ghusl [to remove] the blood, then pray.** [Sharh Ma'ani al-Athar, al-Muwatta lil-Shafi'i, Sahih al-Bukhari, Sunan al-Nasa'i, Sunan al-Daraqutni, Sahih Abi 'Awana, Sharh al-Sunnah lil-Baghawi, Sunan al-Kubra lil-Bayhaqi, authenticated by Ibn Hibban]

■ Muhammad b. 'Amr b. Yunus → Yahya b. 'Isa → al-'A'mash → Habib b. Abi Thabit → 'Urwa → 'A'isha: Fatima, the daughter of Abi Hubaysh came to the Messenger of Allah ﷺ and said: Oh Messenger of Allah, indeed I am experiencing istihada, and the blood has not stopped, so he ﷺ commanded her to **leave out the prayer in the days of her period, then perform ghusl, then perform wudu for every prayer and pray, even if a drop of blood fell upon the prayer mat.** [Sunan Ibn Majah, Musnad Ahmad, Musnad Ibn Abi Shayba, Sunan al-Daraqutni, Sunan al-Kubra lil-Bayhaqi]

The color is considered

Ahmad b. Shu'ayb al-Nasa'i → Ahmad b. al-Muthanna → **Ibn Abi 'Adi** → Ahmad b. 'Amr → Ibn Shihab al-Zuhri → 'Urwa → 'A'isha: Fatima bint Abi Hubaysh experienced istihada, so the Prophet ﷺ said to her: **If it is the blood of menstruation, then it is black, recognizable [blood]—so leave the prayer. And if it is other [than that], then perform wudu and pray, for indeed that is blood from a vein.** [Sunan Abu Dawud, Sunan al-Nasa'i, Sunan al-Daraqutni, Mustadrak 'ala al-Sahihayn]

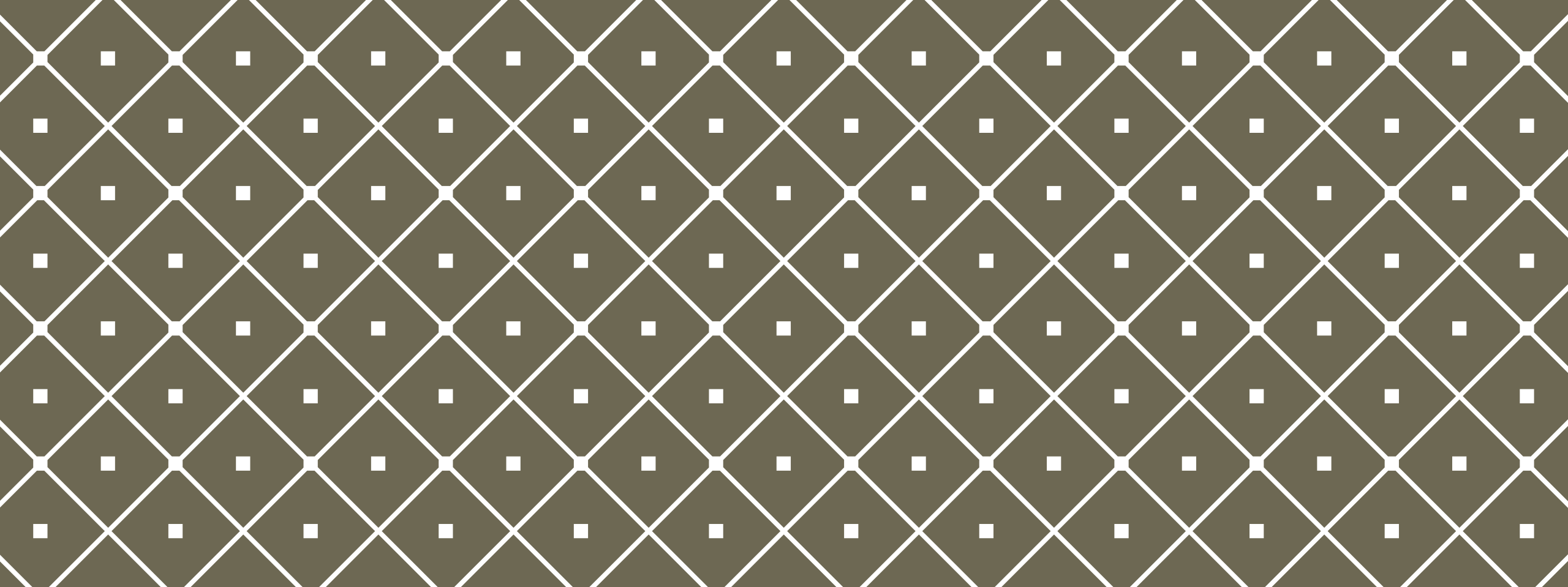


COLORS OF BLOOD

YELLOW/BROWN BLOOD:
OPINIONS WITHIN
THE HANAFI MADHHAB

YELLOW/BROWN BLOOD: THE THREE OPINIONS

- **Abu Hanifa/Muhammad:** Malik narrated to us from Alqama b. Abi Alqama, who narrated from his mother, who was the freed slave of 'A'isha, the wife of the Prophet ﷺ, that she said: The women used to send boxes to 'A'isha with kursufs inside them, and upon them would be yellow blood of menstruation, so she would say: “Do not hasten until you see the white thread,” and she intended by that [purity] from menstruation. And **Muhammad** said: “From this, we take that women who are still seeing reddish or brownish or yellowish [discharge] have still not become pure until they see pure white [discharge], and this is the opinion of Abu Hanifa.” [al-Muwatta bi-Riwaya Muhammad]
- **Abu Yusuf:** Narrated by Umm 'Atiyyah: We did not used to consider brownish and yellowish [discharge] as anything [of importance.] [Sahih al-Bukhari] Regarding brownish [discharge], at the end of the days of menstruation it is menstruation without any difference of opinion between our companions, and likewise in the beginning of the days [of menstruation] according to Abu Hanifa and Muhammad. And Abu Yusuf said: It will not be menstruation. [Bada'i al-Sana'l]
- **Abu Mansur al-Maturidi:** Shaykh Abu Mansur al-Maturidi—may Allah have mercy upon him—once said regarding yellowish [discharge]: If she saw it in the time of menstruation, then it is menstruation, and if she saw it in the time of purity and it was connected to the time of menstruation, then it will not be menstruation. And once he said: If the woman regularly saw yellowish [discharge] in the days of purity and red [blood] in the days of menstruation, then her yellowish [discharge] will be in the ruling of purity. Even if she were to reach the days of menstruation with it, it will still be in the ruling of purity.



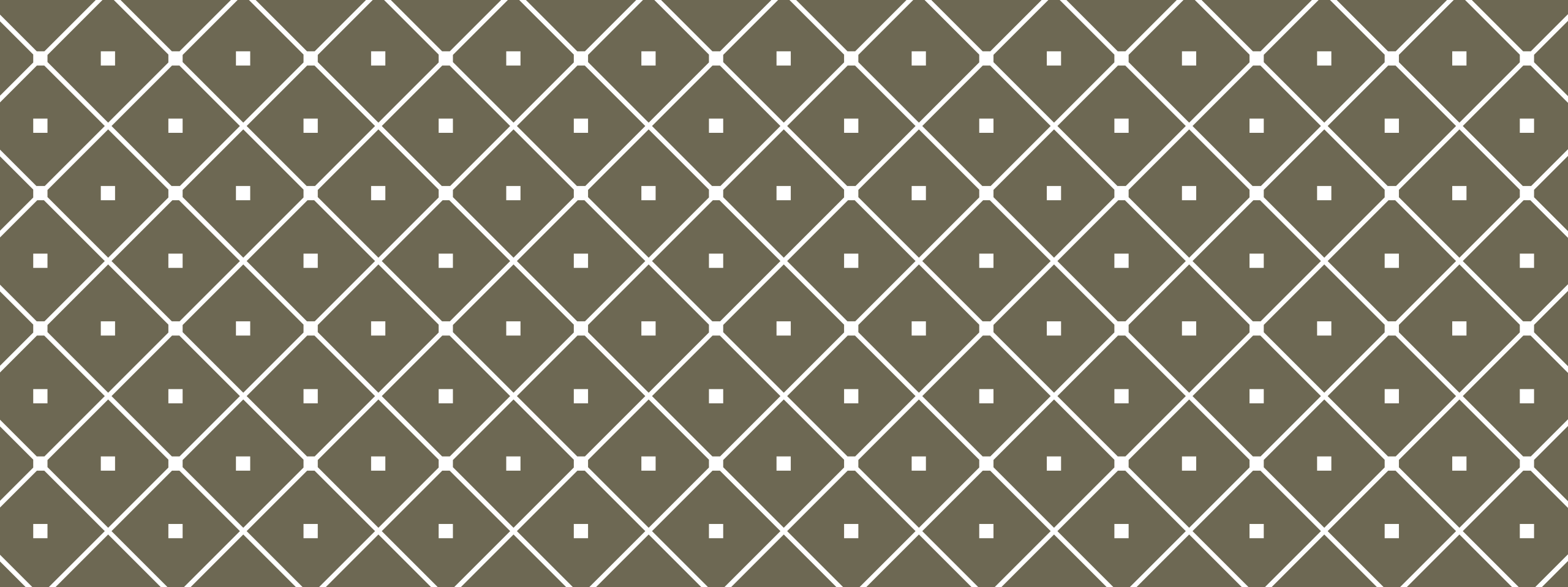
COLORS OF BLOOD

GREEN DISCHARGE

GREEN DISCHARGE

- Al-Bazdawi: If a woman was from those who have periods, then green [discharge] from her is menstruation. And in al-Hidaya: This is the most correct opinion, and if she were menopausal and did not see anything other than green [discharge], then it would not be menstruation. (the majority are upon this opinion)
- Abu 'Ali al-Daqqaq: It is like brownish [discharge], and the disagreement in them is one and the same.
- Muhammad b. Salam al-Balkhi: It is as though she ate barley.

[al-Fatawa al-Tatarkhaniya]

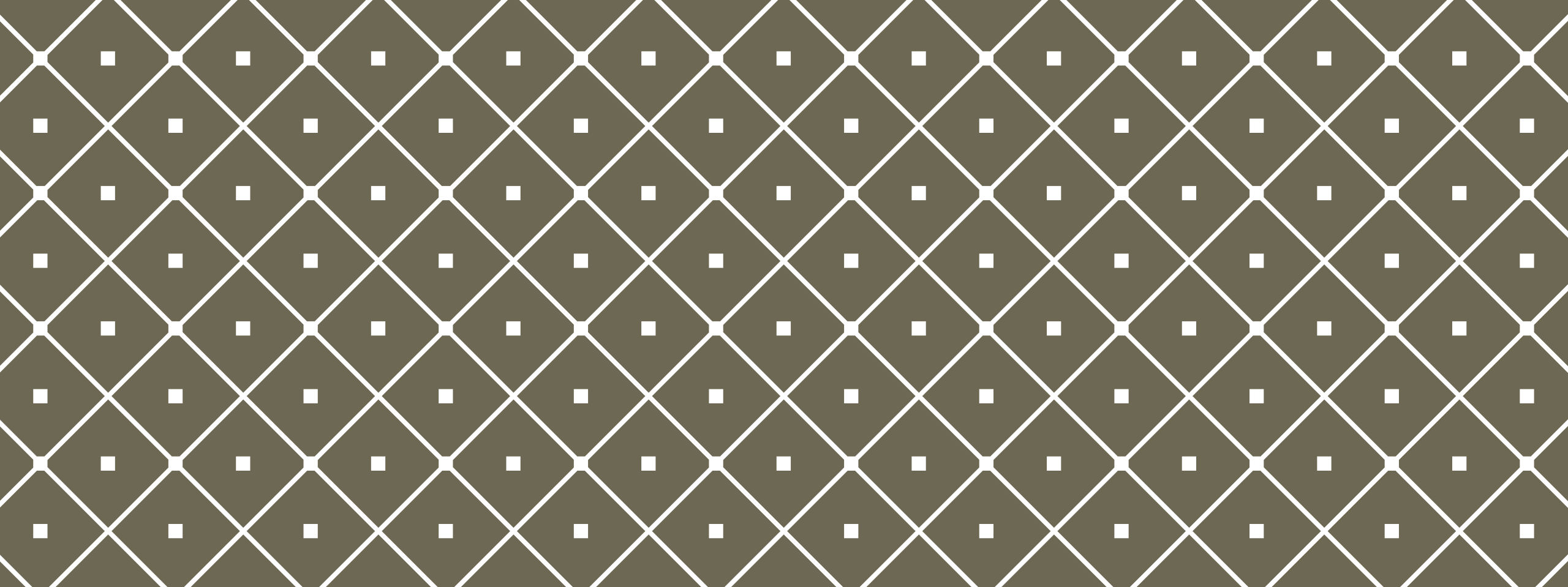


COLORS OF BLOOD

OTHER CONSIDERATIONS AND
PRINCIPLES

OTHER CONSIDERATIONS AND PRINCIPLES

- **Ease upon women:** And in the *Mi'raj*: If a mufti were to issue a fatwa on anything from these opinions in a case of genuine need in order to bring ease, then that would be great. [al-Radd al-Muhtar]
- **Absolute, known cause of bleeding can potentially be excluded.**



CESSATION OF BLEEDING

MENOPAUSE

MENOPAUSE: DEFINITION

LITERAL DEFINITION

Comes from آيس: to despair, or to lose hope

Menopause is إياس, as if to say that by the ruing of menopause a woman has lost hope of ever having a child.

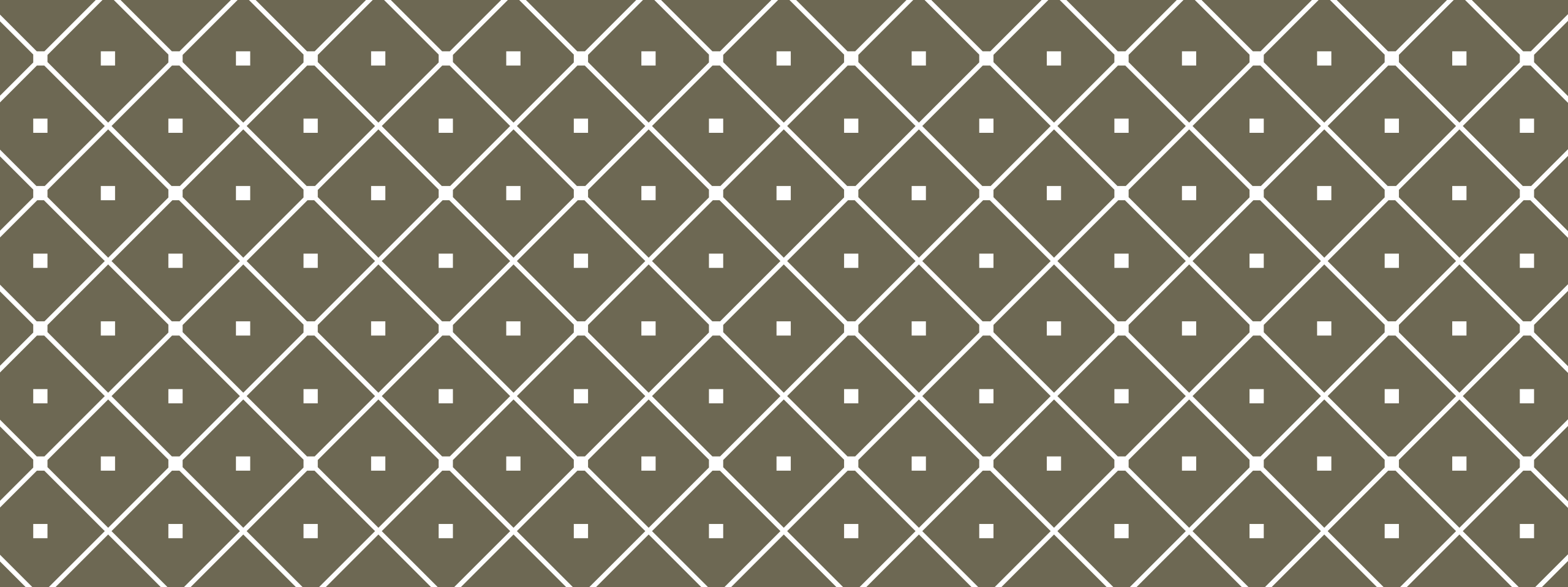
A menopausal woman is an آيسة

LEGAL DEFINITION

A woman who has reached the age of menopause while she has stopped menstruating.

A WOMAN WHO HAS REACHED THE AGE OF MENOPAUSE WHILE SHE IS HAS STOPPED MENSTRUATING

- **55 years:** The majority of the scholars of Bukhara give the fatwa of 55 years of age, because this is the most just of the opinions. [al-Muhit al-Burhani]
- **Must not menstruate:** If she reached [the age of menopause] and her blood stopped, then that will be in the ruling of her menopause, **otherwise, it will not.** [Manhal al-Waridin min Bihar al-Fayd]
- **Bleeding after the establishment of menopause:** It is possible for menstruation to return if she sees “clear” (black or dark red) blood which reaches the threshold. [Dhukhr al-Muta’ahhilin fi Masa’il al-Hayd]



CESSATION OF BLEEDING

RELEVANT RULINGS &
PRACTICAL APPLICATIONS

	BLEEDING EXCEEDS 10 DAYS	BLEEDING LESS THAN 3 DAYS	BLEEDING MORE THAN 3, LESS THAN HABIT	BLEEDING GREATER THAN OR EQUAL TO HABIT, LESS THAN 10
PRAYER BECOMES OBLIGATORY THROUGH...	Enough time to say takbir	The start of the prayer time	<ul style="list-style-type: none"> ▪ Passing of enough time to perform ghusl and say takbir, <u>or</u> ▪ Passing of a prayer time 	<ul style="list-style-type: none"> ▪ Passing of enough time to perform ghusl and say takbir, <u>or</u> ▪ Passing of a prayer time
GHUSL OR WUDU REQUIRED...	Ghusl	Wudu	Ghusl	Ghusl
WHEN TO PRAY...	Soonest mustahabb time	Latest mustahabb time	Latest mustahabb time	Soonest mustahabb time
MARITAL RELATIONS...	No ghusl required; immediately permissible	Wudu recommended	Must wait until habit is passed <u>and</u> ghusl required	Ghusl required
IDDAH...	In all of these cases, should wait until 10 days has passed in addition to a valid 15-day purity			

PRACTICAL APPLICATIONS

Case 1

1b 1t

1b 1t

1b 1t

1b 1t

1b 1t

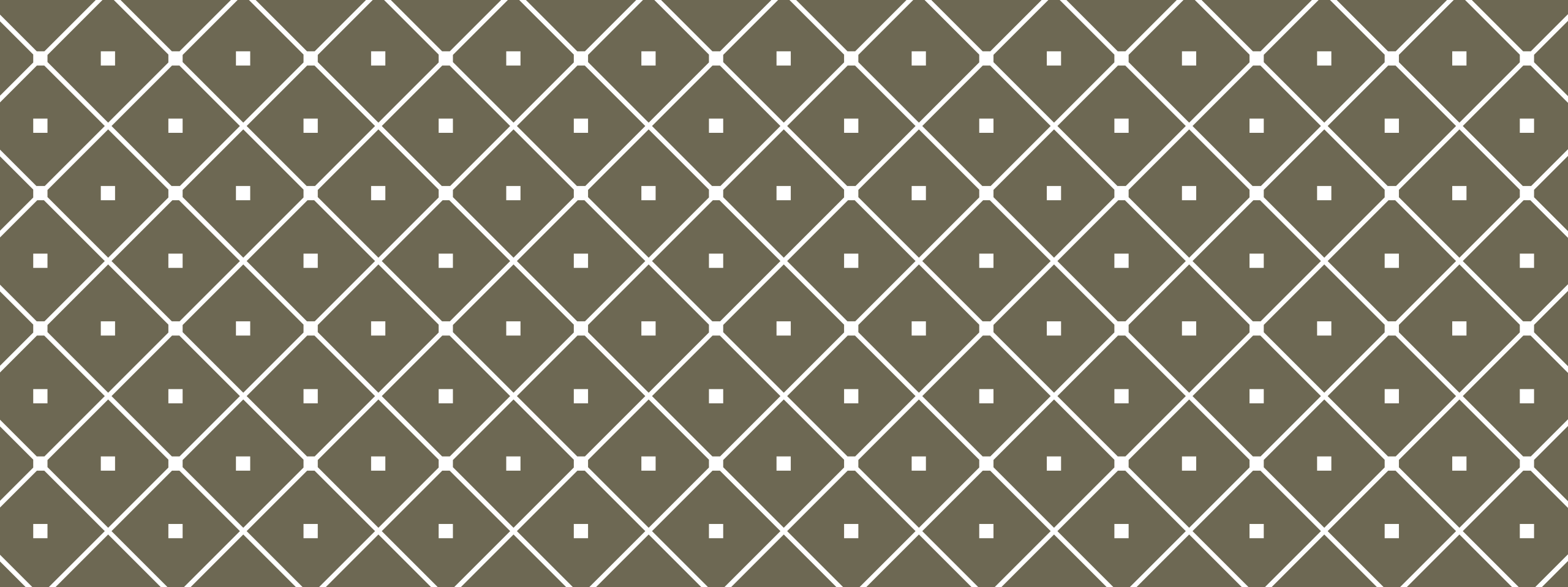
Case 2

Habit in blood: 8 days

1b 1t

1b 4t

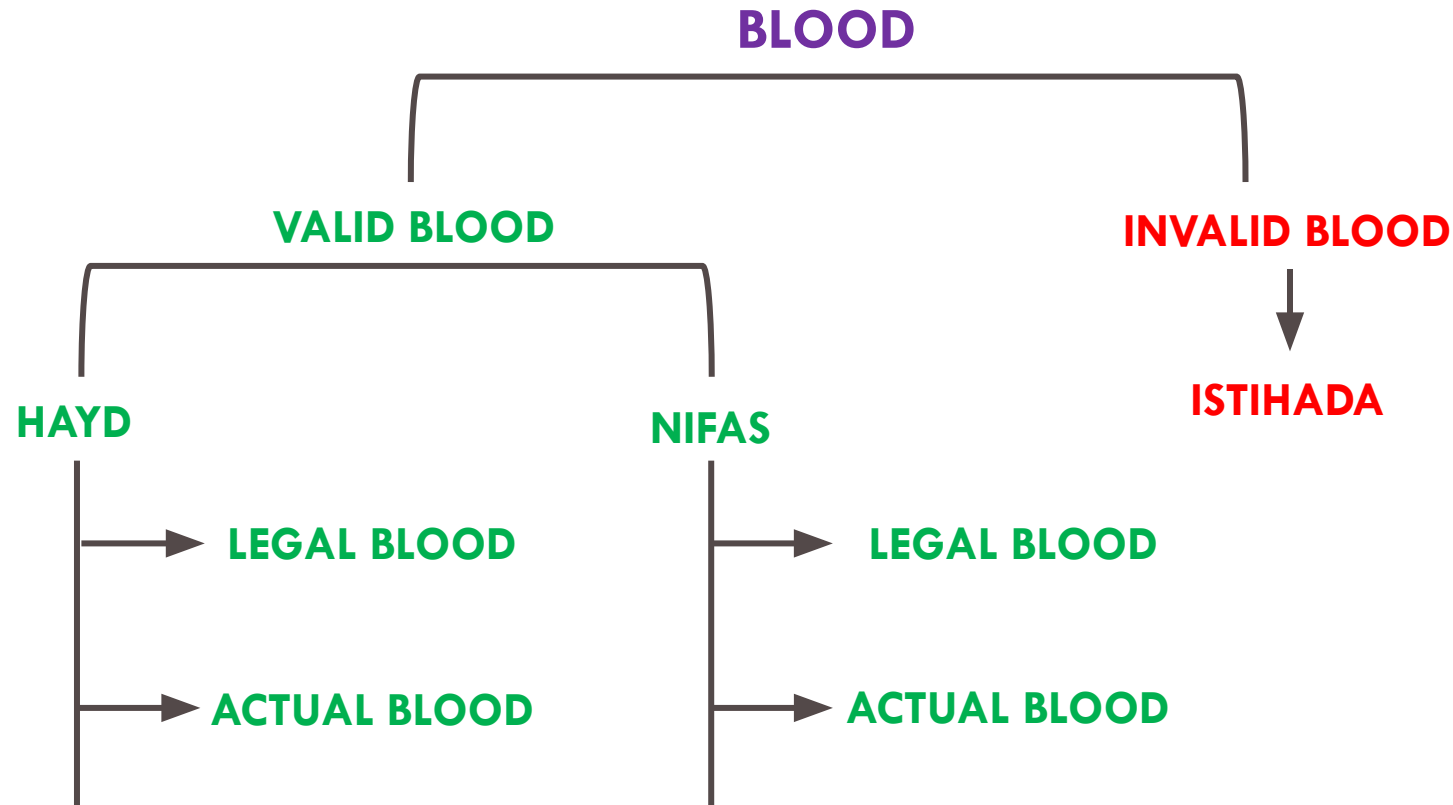
2b 15t



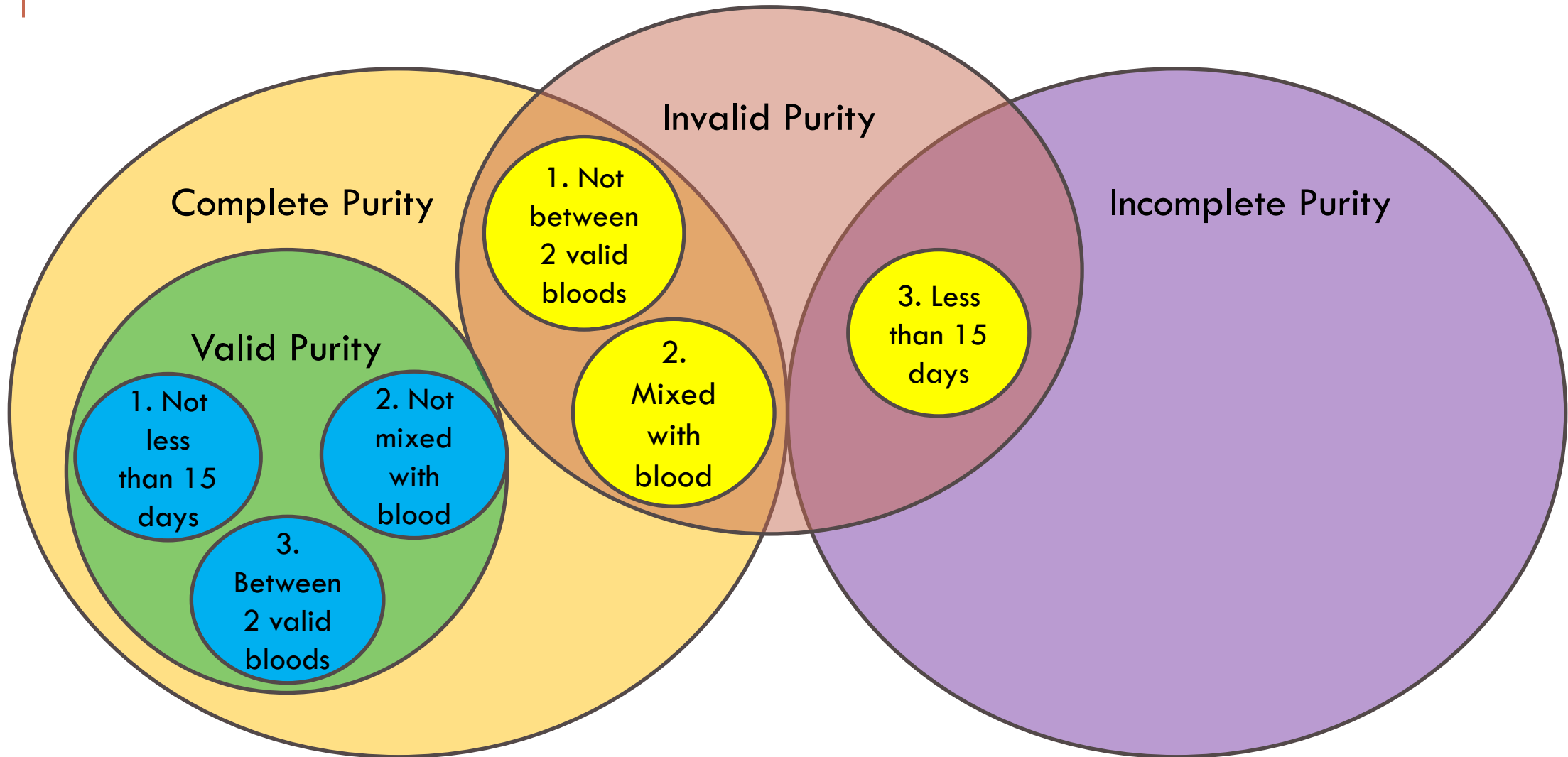
IDENTIFYING A HABIT

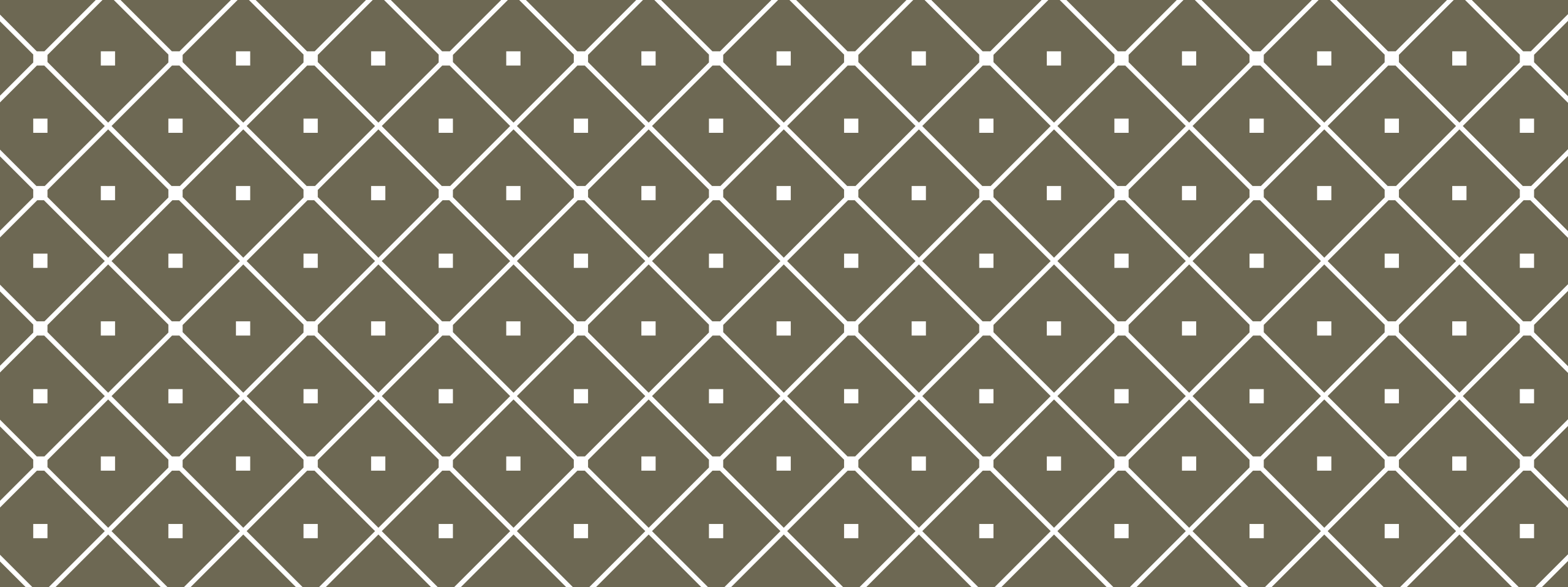
PART 1:
RECAP OF BLOODS
AND PURITIES

THE THREE TYPES OF BLOODS: A RECAP



TYPES OF PURITIES: A RECAP





IDENTIFYING A HABIT

PART 2,
APPLICATION

APPLICATION: GENERAL EXAMPLES

3b 15t

5b 18t

4b 19t

1b 2t

5b 15t

3b 15t

4b 1t

2b 15t

Habit:

Habit:

APPLICATION: BEGINNER IN MENSTRUATION EXAMPLES

1b 8t

1b 15t

1b 3t

4b 15t

Habit (Abu Yusuf, Abu Hanifa):

Habit (Muhammad):

Habit (Abu Yusuf, Abu Hanifa):

Habit (Muhammad):

APPLICATION: NIFAS EXAMPLES

2b 10t

2b 15t

5b 15t

25b 15t

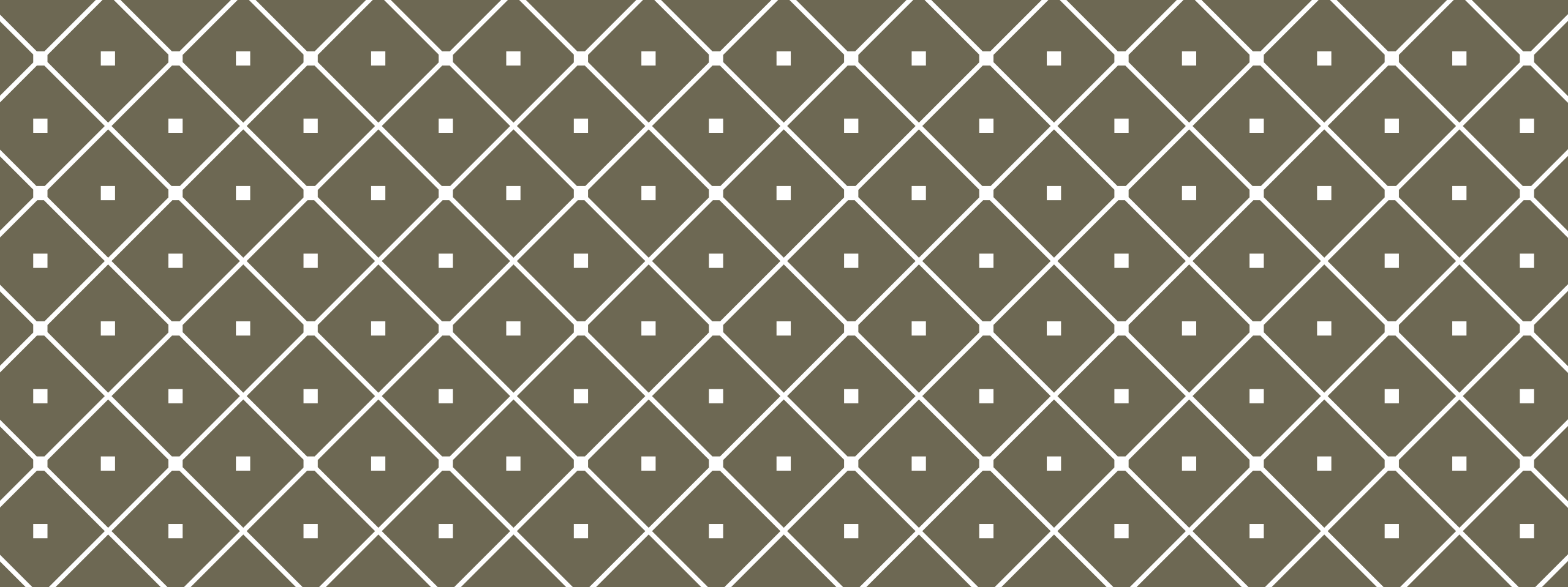
10b 15t

Habit (Abu Yusuf/Muhammad):

Habit (Abu Hanifa):

Habit (Abu Yusuf/Muhammad):

Habit (Abu Hanifa):



CONTINUOUS BLEEDING & THE HABIT

PART 1,
THE BEGINNER

BECOMING MATURE BY CONTINUOUS BLEEDING

Four scenarios in menstruation:

- Continuous bleeding from the beginning of the time that she becomes mature
- Continuous bleeding after seeing a valid purity and a valid blood
- Continuous bleeding after an invalid purity and an invalid blood
- Continuous bleeding after a valid blood and an invalid purity



SCENARIO 1: CONTINUOUS BLEEDING FROM THE BEGINNING OF MATURITY

- Habit will be 10/20 by default.

SCENARIO 2: VALID PURITY, VALID BLOOD, FOLLOWED BY CONTINUOUS BLEEDING

- She will not be a beginner—she will have an established habit by the first sighting of valid blood and valid purity.

5b 40t

CB

SCENARIO 3: INVALID PURITY, INVALID BLOOD, FOLLOWED BY CONTINUOUS BLEEDING

- Invalid purity by being less than 15 days:

11b 14t

CB

- Invalid purity by being mixed with invalid blood:

11b 15t

CB

ADDITIONAL SCENARIO 3 EXAMPLE...

11b 20t

CB

SCENARIO 4: VALID BLOOD, INVALID PURITY

5b 14t

CB

3b 15t

1b 15t

CB

VALID BLOOD, INVALID PURITY WITH NIFAS

- Valid nifas with an incomplete purity

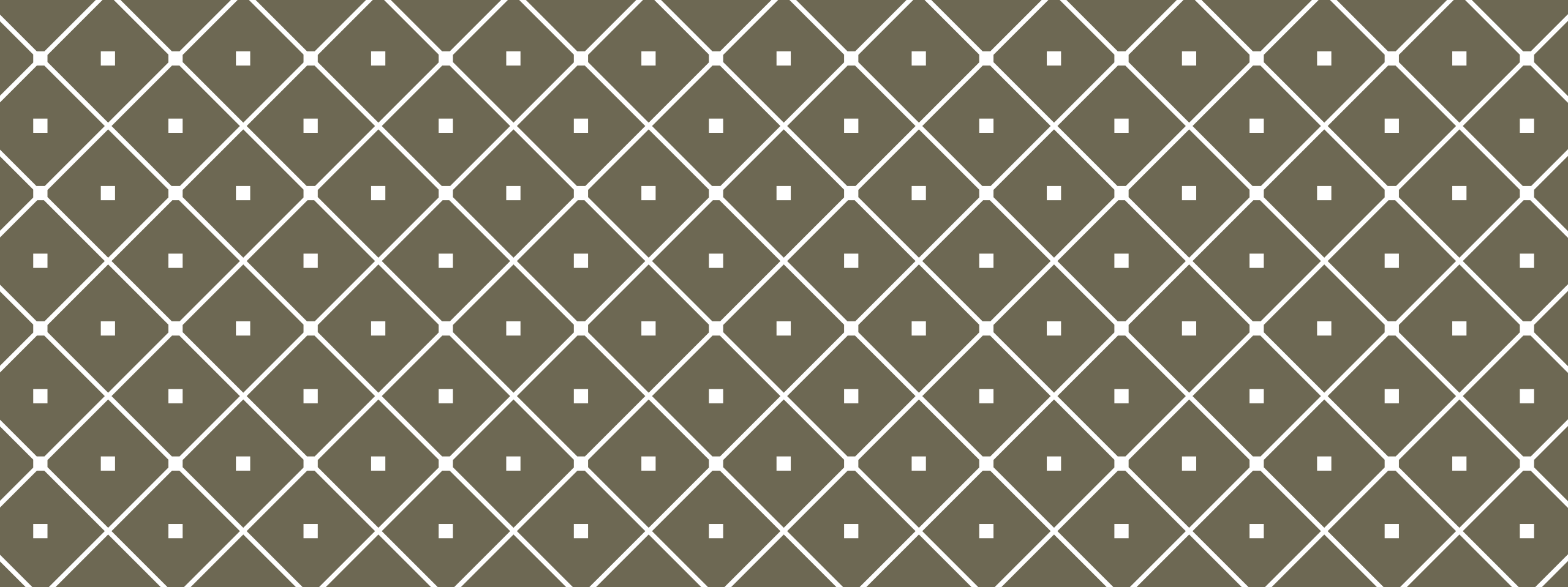
40b 14t

CB

- Valid nifas with a complete purity

40b 15t

CB



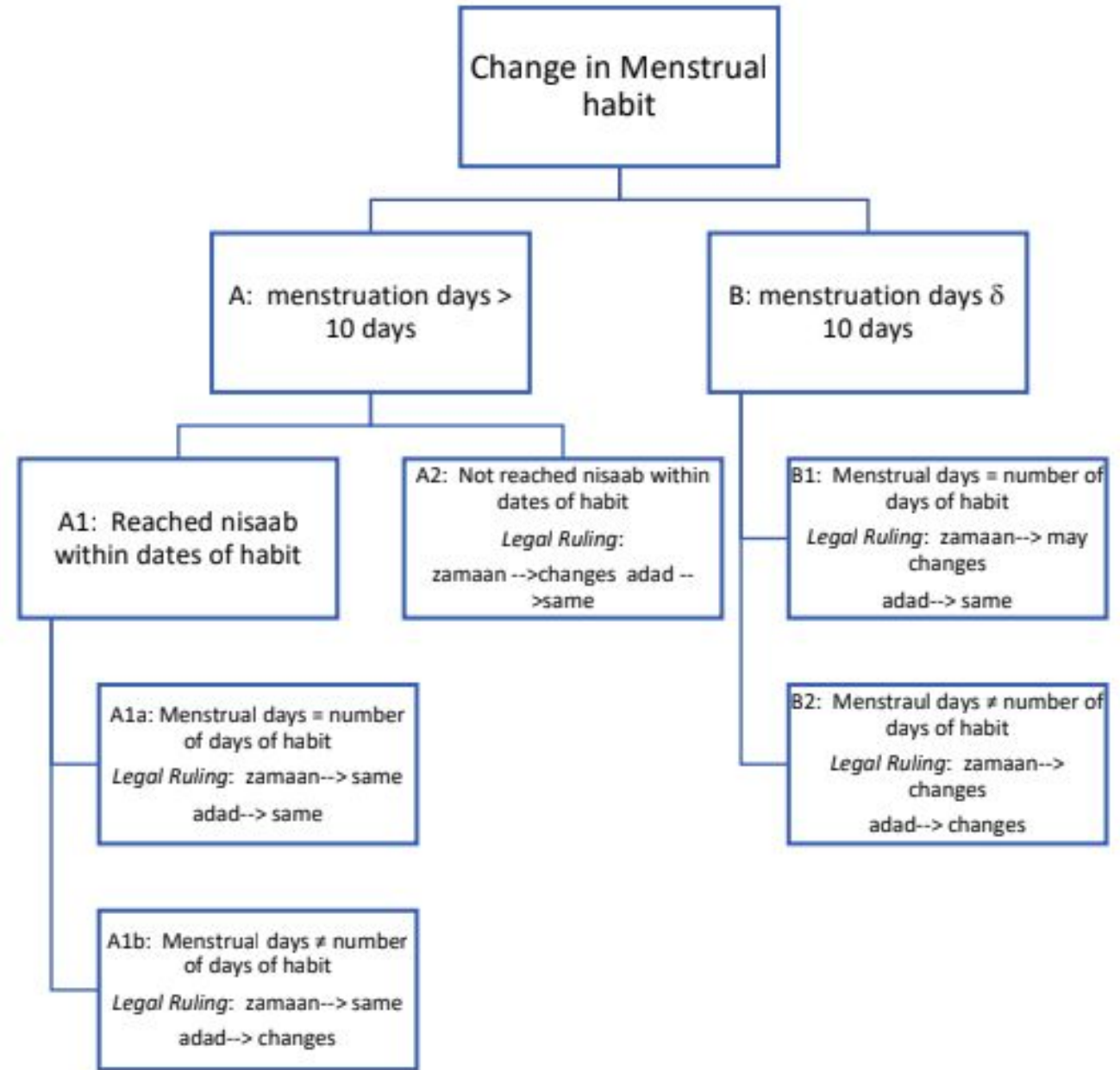
CONTINUOUS BLEEDING & THE HABIT

PART 2,
THE HABITUATED WOMAN

GENERAL GUIDELINES

- Whenever bleeding goes over 10 days, a habituated woman will return to her habit.
- Whenever bleeding is under 10 days in menstruation, this alters the habit
- Aspects of a habit: مكان (place) and عدد (number).
- Place is **very** strong in the Hanafi madhhab. **Wherever it is possible to reach the threshold of menstruation within the place, then that is what is done.** Place can become smaller, but so long as there the threshold is met within the place, then place is given precedence
- If there is **no blood** or **less than 3 days** of blood in the place, only then is the number of days taken.

VISUAL REPRESENTATION OF GUIDELINES



HABIT: 5/55 (MENSTRUATION)

5b 15t

11b

5b 46t

11b

HABIT: 5/55 (MENSTRUATION)

5b 48t

12b

5b 54t

1b 14t

1b

HABIT: 5/55 (MENSTRUATION)

5b 57t

3b 14t

1b

5b 55t

9b

HABIT: 5/55 (MENSTRUATION)

5b 50t

10b

5b 54t

8b

HABIT: 5/55 (MENSTRUATION)

5b 50t

7b

5b 58t

3b

HABIT: 5/55 (MENSTRUATION)

5b 64t

7b

5b 64t

11b

HABIT: 20 (NIFAS)

10b 20t

11b

1b 30t

1b 14t

1b

HABIT: 20 (NIFAS)

5b 34t

1b

18b 22t

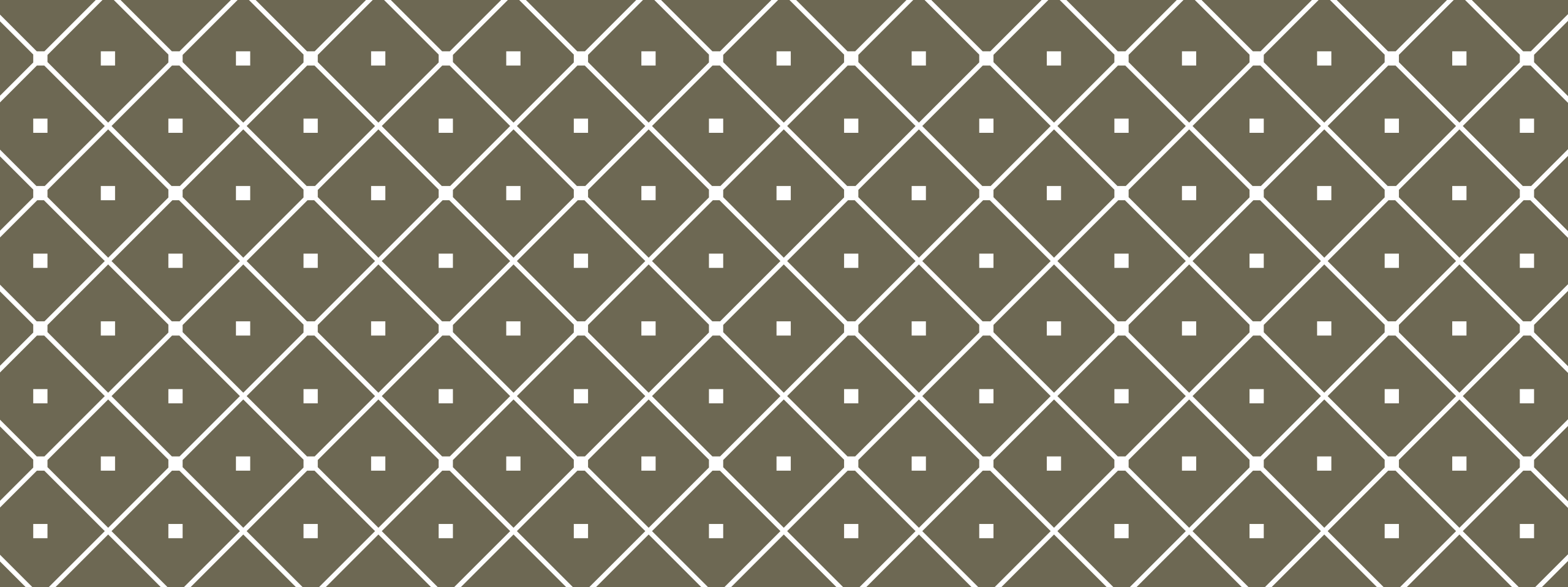
1b

HABIT: 20 (NIFAS)

1b 34t

1b 15t

1b



LONG PERIODS OF PURITY |

LONG PERIODS OF PURITY & THE EXAMPLE OF IDDAH

*Note: When a breastfeeding woman has a long period of purity, she can either 1- wait it out, or 2- use a drug to stimulate spotting. [Manhal al-Waridin min Bihar al-Fayd]

For a woman who regularly sees long periods of purity, for example she menstruates for 10 days once a year:

- Abu 'Isma: She will wait **3 years, 1 month (i.e., however long her iddah takes)**

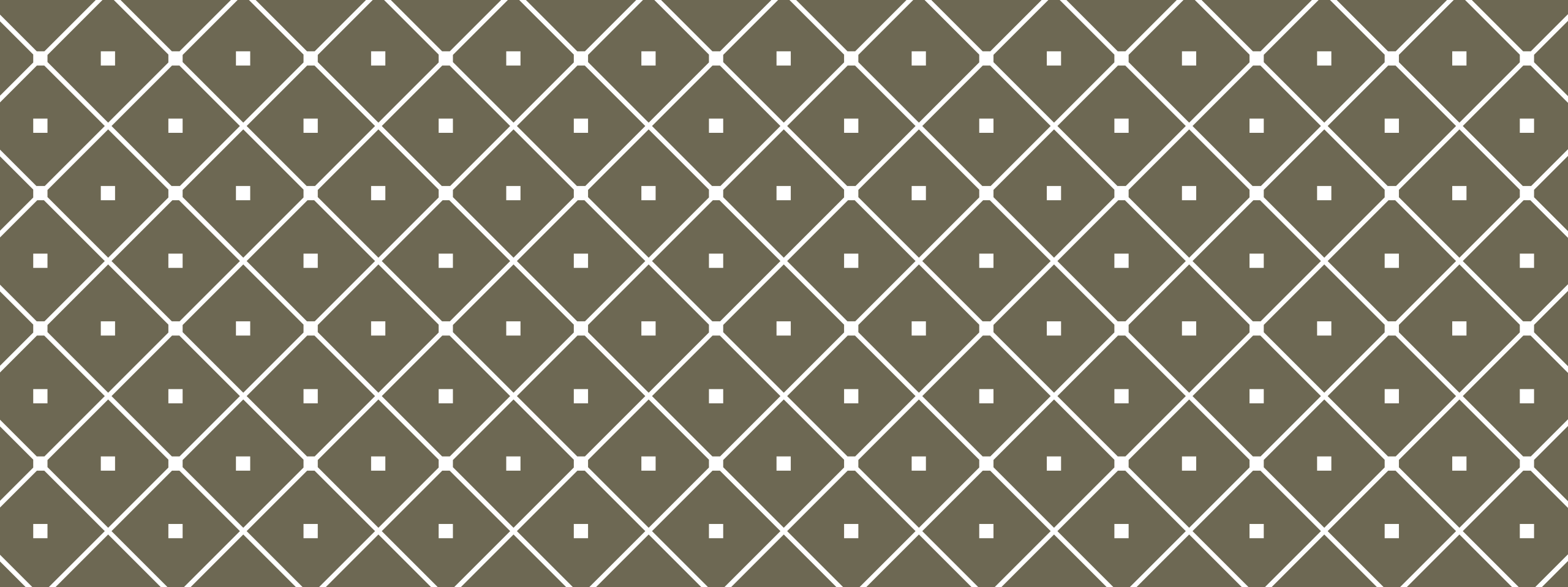


- Al-Maydani: She will wait **1 year, 7 months, minus 3 moments**



- Muhammad: She will wait **7 months (fatwa is upon this opinion)**





RULINGS OF MENSTRUATION & NIFAS

PRAYER

RULING OF PRAYER

- Prayer is completely prohibited. Narrated by 'A'isha, the Prophet ﷺ said: “When menstruation comes, abandon prayer, and when it returns, perform ghusl.”

[Sunan al-Nasa'i]

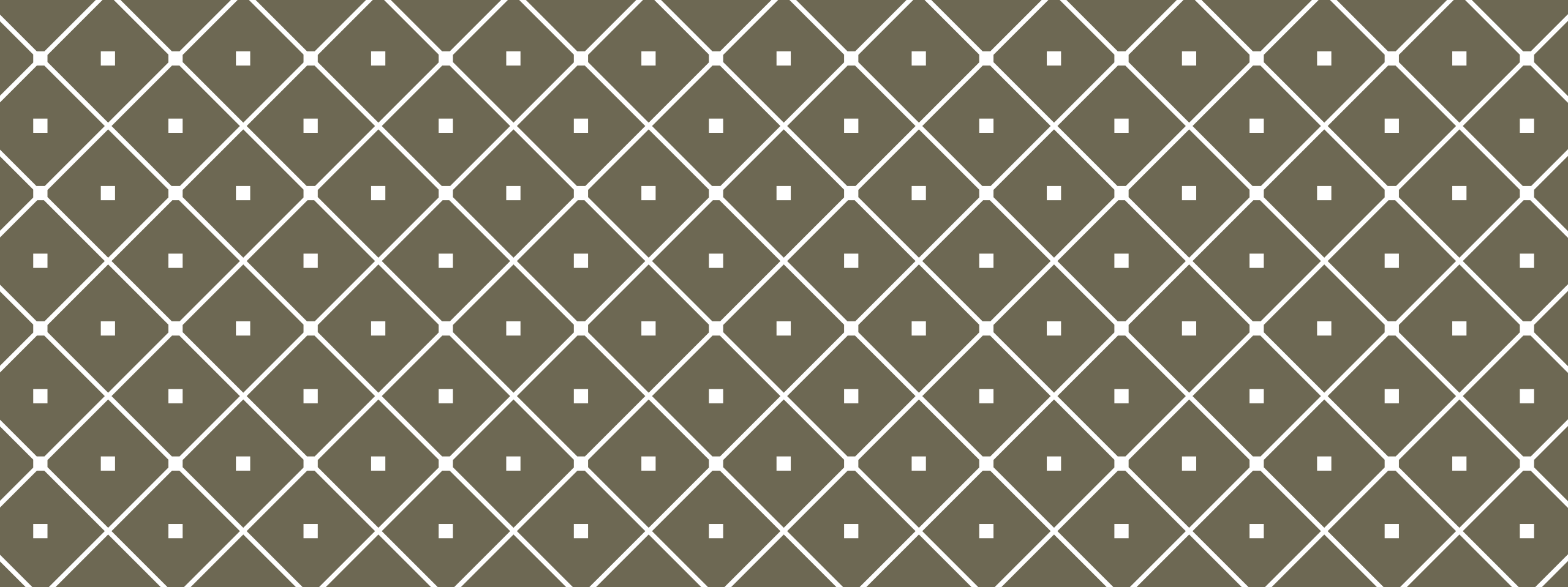
- There is no obligation to make up prayer: Narrated by Mu'adha al-Adawiyyah that 'A'isha said: “We went through [the period of menstruation] and we were commanded to make up fasts, **but we were not commanded to make up prayers.**”

[Sahih Muslim, Musnad Abu Awanah, Musannaf Abd al-Razzaq]

- Sajdah does not become obligatory upon a menstruating woman.

[Dhukhr al-Muta'ahhilin min Bihar al-Fayd]

- It is mustahabb to perform wudu and engage in dhikr for the amount of time it would have taken to pray one's obligatory prayers.



RULINGS OF MENSTRUATION & NIFAS

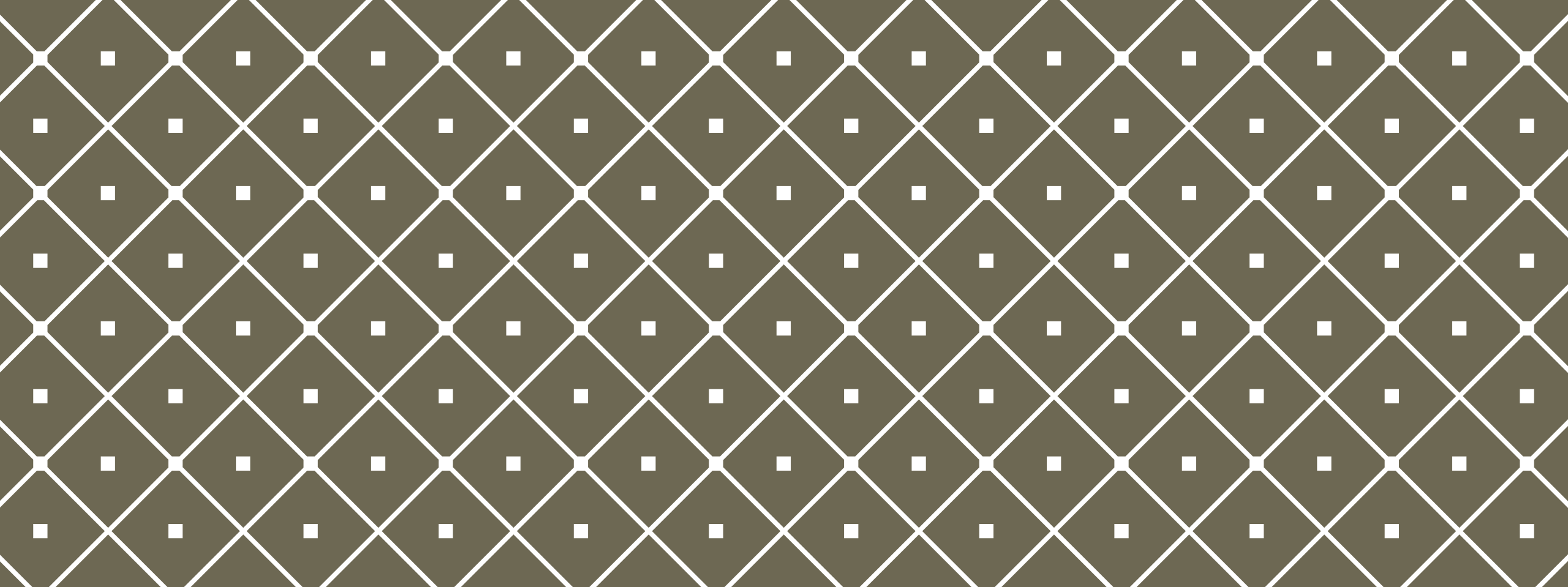
FASTING

RULING OF FASTING

- It is obligatory to make up obligatory fasts. Narrated by Mu'adha al-Adawiyyah that 'A'isha said: "We went through [the period of menstruation] and **we were commanded to make up fasts**, but we were not commanded to make up prayers."

[Sahih Muslim, Musnad Abu Awanah, Musannaf Abd al-Razzaq]

- It is obligatory to make up voluntary fasts which one had started due to the saying of the Most High: "O you who have believed, obey Allah and obey the Messenger and **do not invalidate your deeds.**"



RULINGS OF MENSTRUATION & NIFAS

RECITATION OF THE QURAN

RULING OF RECITATION OF THE QURAN

Recitation is Impermissible

- Narrated by Ibn 'Umar, the Prophet ﷺ said: “Neither the menstruating woman nor the person in janaba recite a thing from the Quran.” [Sunan Ibn Majah, Jami'at al-Tirmidhi, Sunan al-Kubra lil-Bayhaqi]
- Narrated by 'Ali: “The Messenger of Allah ﷺ would not refrain from [reciting] anything from the Quran, except in the state of janaba.” [Sunan Abi Dawud, Sunan al-Nasa'i, Sunan Ibn Majah, Sunan al-Kubra lil-Bayhaqi]

Recitation is Permissible

- “A group has differed and [used analogy] upon menstruation [that it is] in the place of janaba, and so they permit a menstruating woman to read a bit due to juristic preference because of the amount of time that she stays menstruating, and this is the madhhab of Malik.” [Bidayat al-Mujtahid wa Nihayat al-Muqtasid]
- “A position for its permissibility is the saying of the Prophet ﷺ: 'Recite the Quran'. And the minimum case of this expression is permissibility; and because in it is a genuine need...because the return of menstruation is habitual, and it lasts for days, and it is not possible to remove the impurity, so out of compassion for her being prevented from reciting the Quran for days, it is permitted out of this genuine need...” [al-Ishraf 'ala Nukat Masa'il al-Khilaf]

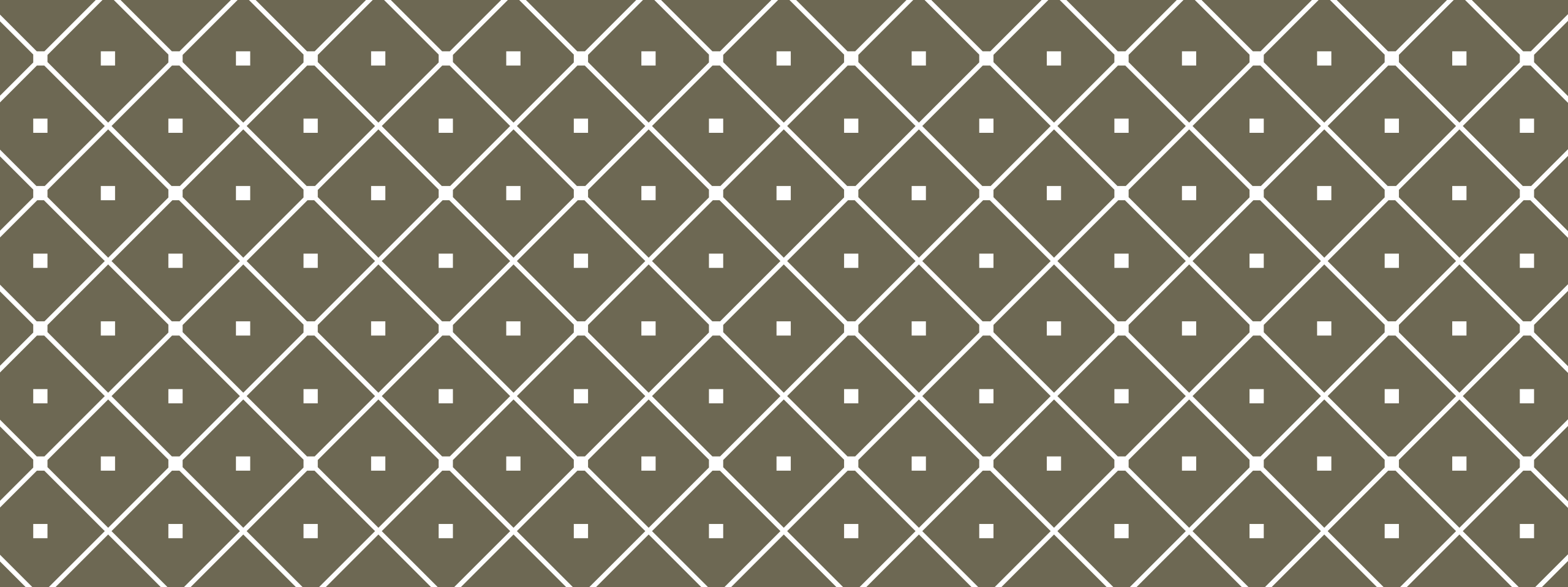
WHAT CAN BE RECITED FROM THE QURAN?

- Qadikhan, al-Karkhi, al-Hidaya, al-Bahr al-Ra'iq: It is completely unlawful to read anything from the Quran, even if it was less than an ayah (the fatwa is upon this opinion)
 - al-Tahawi, al-Khulasa: It is permissible to read that which is less than 1 complete ayah.
-
- al-Muhit al-Burhani, al-Khulasa, Birgivi: Even if the intention was du'a or praise, then reading the Quran is still impermissible.
 - Fath al-Qadir, al-Hilwani, al-Ghayah, al-Bahr al-Ra'iq, Abu Layth, al-Zayla'i: When the intention is not recitation, but rather du'a or praise of Allah, then reading the Quran is permissible. (the fatwa is upon this opinion)
-
- al-Bahr al-Ra'iq, al-Khulasa, al-Karkhi: For a **teacher**, it is permissible for her to read the Quran by breaking up words **by teaching**. (the fatwa is upon this opinion)
 - al-Nahr al-Fa'iq, al-Nihaya, al-Tahawi: A teacher can recite half the ayah, teach it, then recite the other half and teach that.

OTHER ASSORTED RULINGS OF RECITING THE QURAN

- It is **makrooh** to recite the Torah, the Injil, or the Zabur
- It is permissible to read the du'a of qanut and any other dhikr or du'a
- It is permissible to look at the mushaf

[Manhal al-Waridin min Bihar al-Fayd]

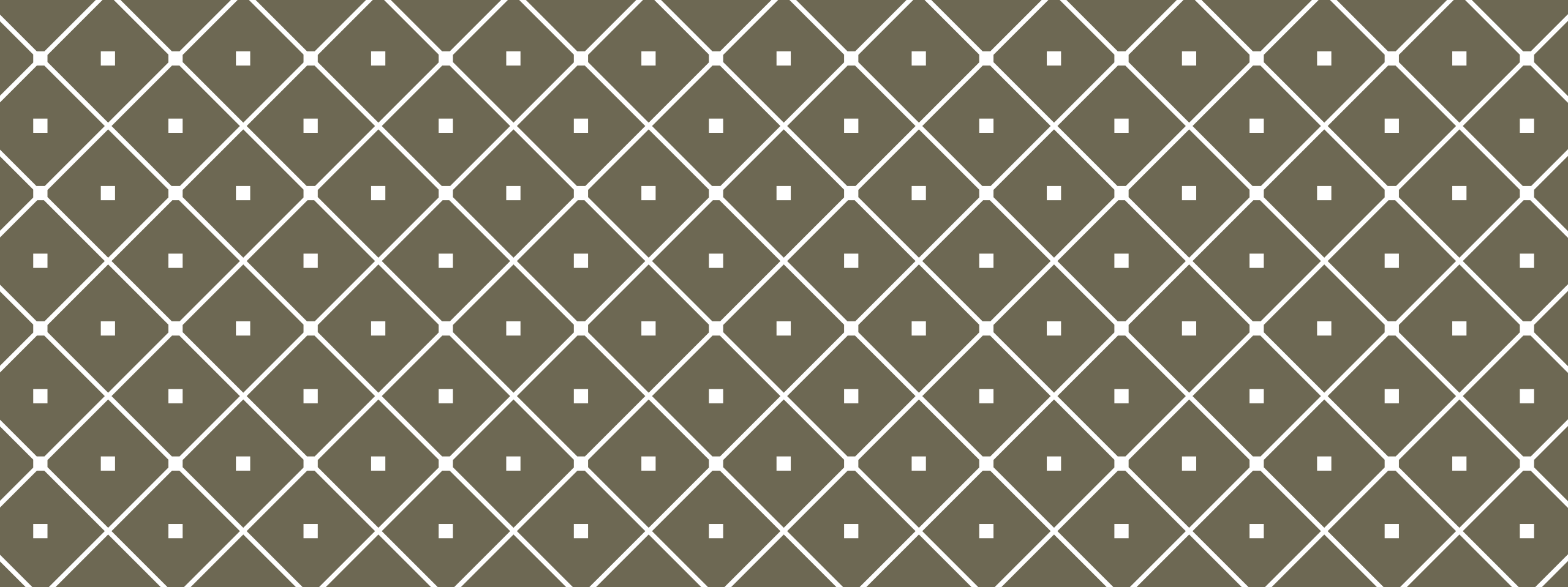


RULINGS OF MENSTRUATION & NIFAS

TOUCHING THE QURAN

RULING OF TOUCHING THE WORDS OF THE QURAN

- Due to the saying of the Most High “None touch it except the purified” [Surat al-Waqi’ah: 79] and the saying of the Prophet ﷺ “None will touch the Qur’an except [those in a state of] purity” [al-Mu’jam al-Kabir lil-Tabrani, Sunan al-Daraqutni, Sunan al-Darimi] and narrated from Ibn Hizam: when the Messenger of Allah ﷺ sent me to Yemen, he said: “Do not touch the Quran except when you are pure.” [al-Mustadrak ‘ala al-Sahihayn, Sunan Abi Dawud]
 - She must touch the Qur’an only with a **separate** piece of cloth covering the hand. [Manhal al-Waridin min Bihar al-Fayd”]
 - It is permissible to touch books of fiqh, nahw, tafsir, hadith, etc. [al-Bahr al-Ra’iq]
-
- Abu Yusuf: There is no problem in writing the words of the Quran letter by letter as long as she does not touch her writing.
 - Muhammad: It is preferable to not write the words of the Quran because of the likelihood of touching the writing.



RULINGS OF MENSTRUATION & NIFAS

ENTERING THE MASJID &
PERFORMING TAWAF

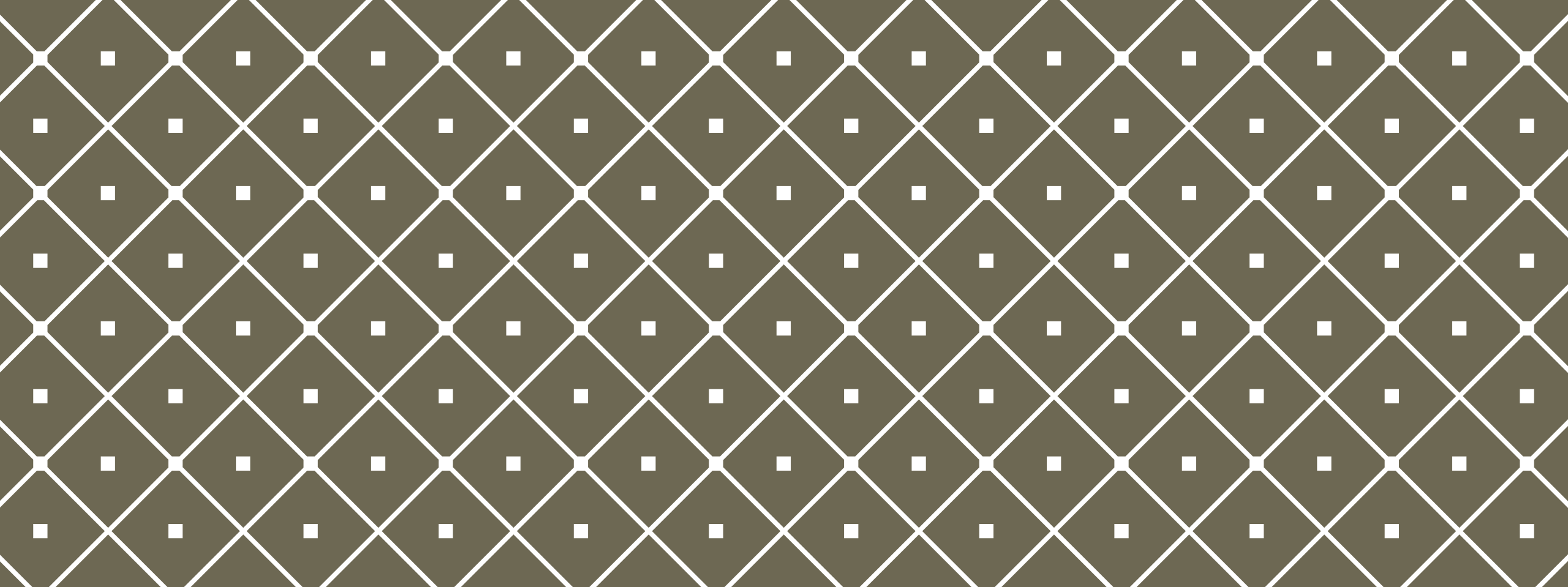
RULINGS OF ENTERING THE MASJID & PERFORMING TAWAF

Entering the Masjid

- Narrated from the Prophet ﷺ: “I do not make the masjid lawful for for a menstruating woman or for someone in janaba” [Sunan Abi Dawud, Sunan Ibn Majah, Tarikh al-Kabir lil-Bukhari]
- It is permissible to enter for genuine need due to the saying of the most High: “O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying, or are in a state of janaba, **except those passing through**, until they perform ghusl...” [Surat al-Nisa': 43] However, this is restricted to certain cases and tayammum is required before entry.
- It is permissible to go to the place of 'Eid prayers and Janaza prayers. [al-Bahr al-Ra'iq]

Performing Tawaf

- Narrated by 'A'isha that she was menstruating and the Prophet ﷺ said: “Perform all the ceremonies of Hajj like the other pilgrims, but do not perform tawaf of the ka'aba until you have performed ghusl.” [Sahih al-Bukhari, Muwatta Malik, Sunan al-Nasa'i, Sahih Muslim, Sunan Ibn Majah, Sunan Abi Dawud]
- Because the area of the ka'aba is a shar'i masjid, and when she realizes she is menstruating it is obligatory for her to exit immediately. [Fath Bab al-'Inaya fi Sharh al-Nuqaya]
- Tawaf will be valid, but sinful, and it will be mustahabb for her to slaughter an animal in expiation, or alternatively to re-do the tawaf while in a pure state. [Manhal al-Waridin min Bihar al-Fayd]

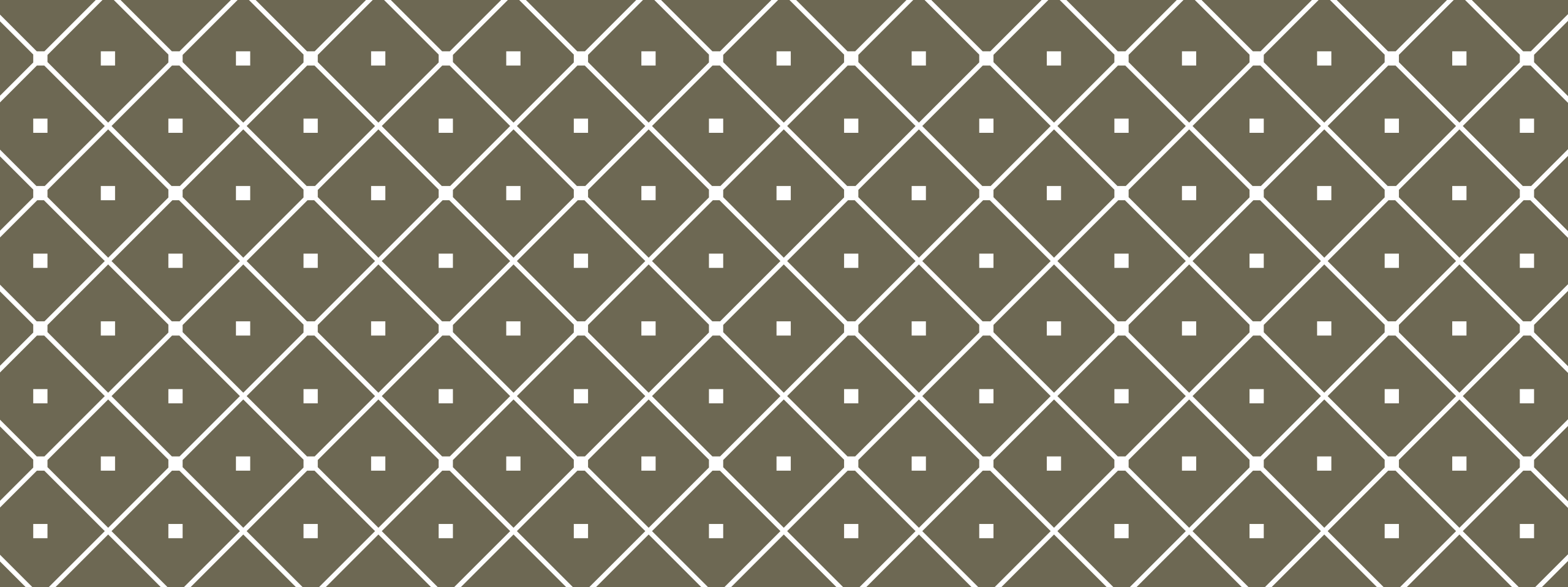


RULINGS OF MENSTRUATION & NIFAS

MARITAL INTIMACY

RULINGS OF MARITAL INTIMACY

- The saying of the Most High: “So leave the women in menstruation.” [Surat al-Baqara: 222] [i.e., do not approach them for intercourse]
- Narrated from ‘Abd Allah b. Sa’d that he asked regarding what is permissible while his wife is menstruating, and the Prophet ﷺ said: “For you [is permissible] whatever is above the izar.” [Sunan Abi Dawud]
- It is wajib to do tawbah if intercourse occurs, and mustahabb to offer sadaqa: Al-Khatib al-Shirbini: “If a man had intercourse with his wife while she was menstruating, then if the blood was red then he gives a dinar in sadaqa, and if it was yellow, then he gives half a dinar, .” [al-Bahr al-Ra’iq, attributed to al-Mustadrak ‘ala al-Sahihayn, Sunan Abi Dawud] And narrated from Ibn ‘Abbas that the Prophet ﷺ said: “When a man has intercourse with his wife and she is menstruating, then he gives half a dinar in sadaqa.” [Jami’at al-Tirmidhi, Sunan Abi Dawud, Sunan al-Nasa’i, Sunan al-Darimi, Sunan Ibn Majah] Therefore, if intercourse occurs in the beginning and middle of menstruation, he pays a dinar, and if it occurs in the end, he pays half a dinar. [Manhal al-Waridin min Bihar al-Fayd]

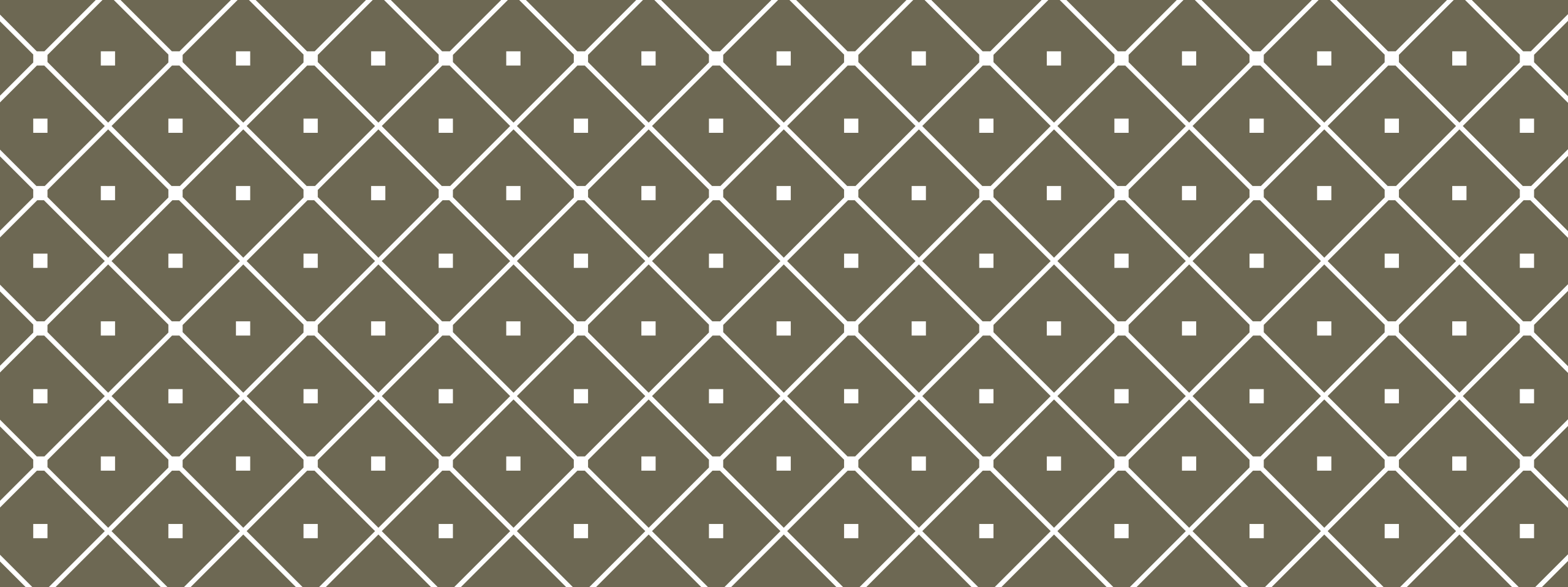


RULINGS EXCLUSIVE TO MENSTRUATION



3 RULINGS EXCLUSIVE TO MENSTRUATION

- The completion of **iddah** is dependent on menstruation and menstrual cycles.
- **Maturity** is established by menstruation.
- **Talaq al-bid'ah** is that which occurs during menstruation due to the hadith Yunus b. Jubair narrated: 'Abd Allah b. 'Umar divorced his wife while she was menstruating, and 'Umar came to the Messenger of Allah صلى الله عليه وسلم, and the Prophet صلى الله عليه وسلم commanded him that he should take her back, then issue a divorce at the right time. [Sahih al-Bukhari, Sahih Muslim, Jami'at al-Tirmidhi, Sunan Abi Dawud, Sunan al-Nasa'i, Sunan Ibn Majah, Musnad Ahmad]



RULINGS OF ISTIHADA

THE RULING OF THE MA'DHUR

RULINGS OF THE MA'DHUR

- One becomes ma'dhur when:
 1. An entire prayer time has passed with the impurity occurring so frequently that you do not find a moment to do wudu and pray with the condition.
 2. In every subsequent prayer time, the problem must occur once.
- Once one has become a ma'dhur, as soon as the prayer time enters, one should perform wudu and pray. The **ending of the prayer time** is what allows the excuse to affect the ma'dhur.
- The wudu must be from the excuse; if another impurity occurs, then a fresh wudu will be required.
- If purity is established for an entire prayer time, then one is no longer a ma'dhur and must perform wudu normally.

الحمد لله أولا وآخرا وظاهرا
وباطنا
وصلى الله على سيدنا محمد
وعلى آله وصحبه أجمعين
والحمد لله رب العالمين