

SANKORE'



Institute of Islamic - African Studies International

www.sijasi.org

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

Kitaab'l-Haid (The Book of Menstruation)¹

On What Has Been Related Regarding the Extent of Menstruation

It has been related in the Saheeh of al-Bukhari on the authority of 'Ataa'² who said: "The extent of menstruation is one day up to fifteen days."³

¹ The etymological root of 'menstruation' is from 'the flowing' or 'leaking' of blood. Customarily, it is the flowing of the blood of women from a specific place during known times. It has been related by al-Hakim and Ibn'l-Mundhir with a sound chain on the authority of Ibn Abass: "Menstruation initially began with Hawwa after she was cast down from Paradise." Allah ta'ala says: "They ask you about menstruation, say: It is a detriment so avoid women during their menstruation."

² He was the *Shaykh'l-Islam*, the *Imam* Abu Muhammad `Ataa' ibn Abi Ribaah Aslam al-Qurayshi'l-Mekki. He was among the notables of the *Taabi`uun*. He was one described as being eyed, pug-nosed, cripple and lame. He was also described as being exceedingly black and completely bald. It was the unanimous opinion of the scholars of his time and after that he was veracious and reliable in his jurisprudential views and had amassed an exceeding amount of prophetic traditions. When he spoke he was the most eloquent of men. He died in the year 114 A.H..

³ The meaning of the words of `Ataa' : "The extent of menstruation is one day up to fifteen days" is made clear in the narration of ad-Darimi in a sound chain of authority: "The maximum limit of menstruation is fifteen days, while its least limit is a single day." Ad-Daruqutni narrated a prophetic tradition using the following wording: "The least time of menstruation is a single day while the maximum time of menstruation is fifteen days." The *Shehu*, may the mercy of Allah be upon him said in Umdat'l-Bayaan in the section on menstruation: "Menstruation (*haid*) is yellowish or peach colored blood which issues by itself from the front of the woman which normally occurs, even if only a quantity flows out at once. The maximum period which it occurs for the woman menstruating for the first time is half of a month, like the minimum period of purity for the one who normally has menstruation. In such a case, she should wash three times taking precaution (*istidhhaar*) of her maximum period when it does not last for half a month. Only then is she purified. For the pregnant woman, the maximum period is twenty days. Is what occurs before three months like what occurs after three months, or like the regular period? In this there are two opinions. If the bleeding stops, the days are considered to be false menstruation. Then she after bringing together the days of menstruation and the days of taking precaution, the woman continuing to have an issue of blood (*mustahaadatun*) should bath as soon as the blood ceases. She can then commence fasting, praying, and enjoying intercourse. She is pure (*tuhr*) with dryness or with the final discharge (*qassa*). This is more so for the woman having menstruation for the first time. She should wait for the discharge at the end of the specific time. She does not have to see if she is pure before dawn, only at the time of sleep and at the time of the *subh* prayer. Menstruation prevents the soundness (*sihhat*) of prayer with its obligations, fasting with its obligations, divorce, the initiation of the waiting period (*iddat*), vaginal intercourse (or fondling below the waist wrap) even after the blood has cleared before washing with water, *tayammum*, entering the mosque and touching the Qur'an - but not reciting it." He also said in his Mirat't-Tullab: "As-Shabrakheeti said in his commentary upon the al-Mukhtasar about the words of the author: "Even if it is gush." - It is an indication of the explanation of the least amount of time of menstruation with regard to the flow of blood. As for the maximum period with regard to it, there is no limit to it." I say: As for the least amount of time for purification, it is fifteen days. Among the advantages of renewing the least amount of time for purification from menstruation is in worship where the blood which flows before the customary time is void, for the one whose blood flow is more for the beginner or others", this is what as-Shabrakheeti said in his commentary upon the al-Mukhtasar." Muhammad ibn Maslama said: "The least amount of time of menstruation customarily is three days. The maximum amount of it's days

On What Has Been Related Regarding Menstruation Prohibits the Prayer and Fasting

It has been related in the Saheeh of al-Bukhari on the authority of Abu Sa'id al-Khudri that the Prophet, may Allah bless him and grant him peace, said to the women: "I have not seen anyone more deficient in reason and religion than you. A cautious sensible man could be lead astray by anyone of you." The women asked: "O Messenger of Allah! What is the deficiency in our intelligence and our religion?" He replied: "Is not the evidence of two women equal to the witness of one man?" We replied in the affirmative. He said: "That is the deficiency in her intelligence." He then said: "Is not so⁴ that when you menstruate that you cannot pray and fast?" We replied in the affirmative. He said: "That is the deficiency in her religion?"⁵

are fifteen. When a woman menstruates for a day and is clean for day, and she devises that the normal extent of her menstruation is fifteen days every month, then she should not consider her menstruation completed until she determines that the days of the flowing of blood is more than fifteen days in every month. Or if she determines that the days of her being pure is less than fifteen days, then in that case she is in a state of being purified from menstruation". The least amount of time for the blood of after birth with Abu Hanifa is fifteen days. The maximum days for the majority of the scholars are sixty, while with Abu Hanifa it is forty days. The maximum days for menstruation with Malik differ according to the differences of women. It is fifteen days for the woman beginning her menstruation while for woman accustomed to menstruation it is in accordance with her routine. If the pregnant woman sees blood, it should be considered as menstruation, in contrasts to to what Abu Hanifa said. If her routine bleeding is not altered then it is like a hindrance. If not then she should consider herself pure after half a month or the like if the blood continues after three months. If the bleeding continues after six months, then she should consider herself pure after twenty days or what is similar. The beginning of the years of menstruation of a girl with the four *Imams* is nine years. However, in one decision of Abu Hanifa it is fifteen. Malik and as-Shafi' held the view that there is no limit to its duration, while Abu Hanifa said: "Its duration is sixty years." Ahmad said: "Its fifty years." The least amount of time of purity between two menstruating periods is half of a month with the majority of the scholars. Although, Ahmad said that it is thirteen days.

⁴ Here ends facsimile 11 of the Arabic manuscript.

⁵ The meaning of his words upon him be blessings and peace: "I have not seen anyone more deficient in reason and religion than you", the overall cause for this is that they will be among the majority of the people of Hell Fires due to the fact that if they could be the cause of the loss of reason of a most cautious man causing him to do or say something which is unjustifiable, then she becomes a partner with him in the sin and increases the negative effect upon him. The meaning of his words upon him be blessings and peace: "A cautious sensible man", is a man who is exact and precise in his affairs. This expression is a verbal amplification regarding the attributes of women, because if a cautious sensible man in his affairs can be led astray by one of them, then it is even more so possible for a man who is not exacting in his affairs to be led astray by them. The meaning of his words upon him be blessings and peace: "...could be lead astray", is that he can be led severely astray. The expression 'reason' (*lubb*) is more precise and specific in its meaning than 'intellect' (*`aql*). The meaning of his words upon him be blessings and peace: "...by anyone of you"; means from anyone of you either because of your propensities, tricks or beauty. The meaning of his words upon him be blessings and peace: "Is not the evidence of two women equal to the witness of one man?"; this is an indication of the words of Allah ta'ala: "*Or a man and two women with whom you are content with as witnesses.*" Imam al-`Asqalani said: "al-Mulhab said: 'What is extracted from this is giving preference between witnesses based upon the extent of their intellects and the precision of their memory. For the witness of an intelligent and circumspect person should be given preference over that of an upright but obtuse one'. The verse establishes that a witness when he forgets his testimony, that it is permissible to be reminded by his friend until he recalls. It is lawful in this case to accept his testimony." From the subtleties of this judgment is what was narrated by as-Shafi' on the authority of mother that she and another woman were once asked to testify with one of the judges of Mecca. The judge wanted to isolate the them from one another in order to test the accuracy of their testimonies. However, the mother of as-Shafi' said: "You do not have the right to do that because Allah ta'ala says: '*If one of the two errs, then the other should remind her.*'" In this is proof of the sagacity of some women over some men, and it explains that the *Qur'anic* verses and prophetic traditions which speak of the deficiency of women in their reason and religion does not in any way make them inferior to men in that. Ibn 't-Teen narrated from

On What Has Been Related Regarding Omission of Making-Up the Prayers for the One Who Has Menstruation and the Establishment of Making-Up for the Fast

It has been related in the Saheeh of Muslim on the authority of Mu'adha al-'Adawiyya,⁶ who said that she once asked A'isha, may Allah be pleased with her: "What is the reason that a woman menstruating makes-up for the fast, but she does not make-up for the prayer?" She replied: "Are you a Haruriya?" I said: "I am not a Haruriya, but I simply would like to know." She said: "When we passed through this period of menstruation, we were ordered to complete the fasts, but were not ordered to make-up the prayers."⁷

some of the scholars that the true interpolation of 'reason' here is the amount of blood money to be paid for intentionally or accidentally causing the death of a woman. The wisdom in his questioning them, upon him be blessings and peace is because he was aware of their knowledge that the above cited *Qur'anic* verse was revealed before that particular assembly. I say that this is proof also that the deficiency of their reason is based solely upon their testimony and the judgment of the blood money to be paid for them; and it is not a negation of their abilities in knowledge and learning. This is based upon the fact that he questioned them and was aware of their knowledge regarding what he questioned them about. The meaning of their answer: "Indeed", means 'yes' and it is as I said. It is the answer to a question and has in it a particle of negation like your saying: 'Did you not do this?', to which the answer is: 'Indeed.' For the expression 'indeed' only comes after a negation, and thus it is an answer to speech in which there is the possibility of some refutation; like the saying of Allah ta'ala: '*Am I not your Lord? They said: 'Indeed.'*' Thus, in the response of the women to the questions of the Prophet, may Allah bless him and grant him peace is proof that they were well acquainted with what the Messenger of Allah, may Allah bless him and grant him peace was saying regarding the legal judgment of their testimony. This is clarification that the deficiency in their reason is not in anyway a negation of their abilities in gaining knowledge, acquiring it and comprehending it. The meaning of his words upon him be blessings and peace: "Is it not so that when you menstruate that you cannot pray and fast?"; is the axis of the legal ruling of this prophetic tradition and has in it clear proclamation that the prohibition of woman menstruating from fasting and praying was well established in the legal rulings of the *shari'a* before the occurrence of this assembly. There are many legal advantages of this prophetic tradition; among these are: the lawfulness of going out to pray the *'Eid* prayer; the lawfulness of women being present at the *'Eid* prayers, however, where they are separated from men out of fear of tribulation; the permissibility of the *Imam* giving specific admonition to women; the lawfulness of being exacting in giving council so that it can be the cause of the removal of those traits which are sinful; the function of not directing exacting council to a particular individual due to the fact that generalizing is easier for the listener; the possibility that the intellect is susceptible to increase and decrease, and this is the same with belief as was mentioned; and finally that it was not the objective in mentioning the deficiency in women in order to denigrate them since these deficiencies are apart of the foundation of their nature, but it was mentioned as an admonition in order to be guarded from being infatuated by them.

⁶ She was *Umma* as-Suhba' Mu'adha bint Abdallah al-'Adawiyya'l-Basriyya, the astute worshipper. She was the wife of the spiritual master and exemplar Sillat ibn Ashyam. She was herself a spiritual master, extremely learned and ascetic. She used to give life to the nights in worship. She used to say: "By Allah! I do not love to remain in this life except as a means of drawing near to my Lord through spirit agencies; so that perhaps I may one day be joined with Abu as-Sha'ta and his son in Paradise." She died in the year 83 A.H.

⁷ The reason for A'isha, may Allah be pleased with her asking her: "Are you a Haruriya?"; is that the Haruri were those attributed to a place called Harura'. As-Sam'aani said: "It is a place about two miles from Kufa and was the first place for the gathering of the *Khawaarij*. Thus, anyone who believed in the *madh'hab* of the *Khawaarij* was called *Haruri* because the first sect which emerged from them revolted against Ali from that land. Thus, this attribution to them became well known." However, their foundation about which there is unanimous agreement among them is their holding to that which is evidenced by the *Qur'an* and absolutely refuting any additional evidence provided from the prophetic traditions. Thus, the question of A'isha to Mu'adha is a question of refutation, because it was a group among the *Khawaarij* who considered it obligatory for the woman menstruating to make up prayers which were missed during the period of her menstruation; which is contrary to the consensus of the Muslims. The meaning of the words of Mu'adha: "I am not a Haruriya, but I simply would like to

In the expression related by al-Bukhari, she said: “We were with the Prophet, may Allah bless him and grant him peace, when we used to get our menstruation, but he never ordered us to make-up for the prayer.” Or she said: “...we did not offer them.”⁸

On What Has Been Related Regarding Sleeping With a Woman on Menstruation While She is in Her Dress

It has been related in the Saheeh of al-Bukhari on the authority of Umm Salama that she said: “I got my menstruation while I was lying under a woolen clothe with the Prophet, may Allah bless him and grant him peace. I slipped away, then removed it and put on the clothes for menstruation. The Messenger of Allah, may Allah bless him and grant him peace, said: “Have you got your menses (*nifaas*)?” I replied: “Yes.” He then called me and I slept with him under the woolen sheet.”⁹

know”; is that her question was free of anything besides the mere seeking knowledge and it was not in order to incite controversy. The meaning of the words of A`isha: “When we passed through this period of menstruation, we were ordered to complete the fasts, but were not ordered to make-up the prayers”; is that this is a legal ruling about which there is unanimous agreement. It is the consensus of the Muslims that a woman menstruating and bleeding as a result of after birth, it is not obligatory for her to make up the prayer or to fast during those circumstances. The consensus also upholds that it is not obligatory upon her to make up her missed prayers, but that it is obligatory for her to make up the days she missed during the fast. The scholars say that the difference between the legal judgment of the two is that prayers are many and are repeated, thus it would be difficult to make them up, in contrast to fasting since it is only obligatory one time during the year, and perhaps the extent of the period of menstruation is a day or two.

⁸ It was in this manner with doubt that this narration was transmitted. From another perspective in the narration of al-Isma`ili she said: “...we did not make them up nor were we ordered to do so.” Taking as evidence her words: “...we did not make them up” is clearer than taking as evidence her words: “...nor were we ordered to do so”; because the absence of a command in making up here could contradict taking it as evidence for the absence of the obligation due to the probability of being content with the general proof over the obligation of making it up.

⁹ The meaning of her words: “I got my menstruation while I was lying under a woolen clothe with the Prophet, may Allah bless him and grant him peace”, is that it is said that the ‘woolen sheet’ mentioned here was actually a velvet sheet. It is said that it was a blanket. Al-Khalil said: “The woolen clothe referenced here is a garment which is fibrous, meaning that it had a thin pelt of hair.” The meaning of her words: “...I slipped away”; is that she furtively got up as if she feared not tainting him with any of the blood. Or she feared that he would desire to copulate with her so she got up in order to take precaution from that. Or she became dismayed with her bleeding and was not content to lay next to him. The meaning of her words: “...then removed it and put on the clothes for menstruation”; is that she took garments which she normally wore during the period of her menstruation. Or it means she took garments which she had prepared to wear during the condition of menstruation. The meaning of his words of the Messenger of Allah, may Allah bless him and grant him peace: “Have you got your menses (*nifaas*)?”; is that the etymological root of this word ‘menses’ is from the expression ‘blood’; except that the linguists make a difference between the conjugation of the verb from menstruation and the blood of after birth. They say regarding the blood of menstruation: ‘she bled’ (*nafasat*) with the letter *nuun* inflected with *fat’ha*; and regarding the bleeding of after birth: ‘she bled’ (*nufisat*) with the letter *nuun* inflected with *damma*. In this prophetic tradition is established the permissibility of sleeping alongside a woman menstruating in her garments, as well as the lawfulness of resting with her under a single quilt. This is based upon her words: “He then called me and I slept with him under the woolen sheet.” In addition this prophetic tradition also makes it highly recommended for a woman taking special clothing for menstruation outside of her customary clothing. The prophetic tradition also establishes that there is no atonement for the person who copulates with a woman during her menstruation. Rather, he should merely repent and seek forgiveness of that. Ahmad said: “He should give a gold coin away as alms.” If the blood of a woman ceases and there is no water, then she should make *tayammamu* for each prayer and it is not lawful in that case to copulate with her in the opinion of Malik and Abu Hanifa, in contrast to what was held by as-Shafi` and Ahmad. The woman menstruating

On What Has Been Related Regarding the Signs of Purification Regarding Dryness and *Qassa*

It has been related in the Saheeh of al-Bukhari that: “Some women used to send pads of cotton with traces of yellowish discharge to A’isha, (for her verdict to know whether they had become clean from menstruation or not). A’isha would say: “Do not hurry until you see the cotton pad white, (meaning by that the purification from menstruation).” The daughter of Zayd ibn Thaabit was told that the women of her generation used to ask for candles at midnight¹⁰ to see if the menses had stopped or not. The daughter of Zayd said that the ladies (the wives of the Companions of the Prophet) had never done that and she censored them for that.”¹¹

is permitted to recite the *Qur’an* in the opinion of Malik: ‘However, she cannot touch or carry it’; which is in contrast to the remainder of the *Imams*.

¹⁰ Here ends facsimile 12 of the Arabic manuscript.

¹¹ The meaning of the words al-Bukhari: “Some women used to send pads”; is as Ibn Bataal said: ‘It was in this way that the people of prophetic tradition transmitted it. However, Abd’l-Barr rectified it by making the first letter inflected with *damma* and the second letter with *sukun*; and said: ‘It is the in the feminine form.’ What is meant by it is that is what a woman utilizes from cotton and other than it in order to determine whether there is any traces from menstruation or not. The meaning of his words: “...of cotton”; is that the pads were made of cotton. The meaning of his words: “...with traces of yellowish discharge”; which is traces of blood as Malik added in his narration: ‘...with traces yellowish discharge from the blood of menstruation.’ The meaning of his words: “A’isha would say: ‘Do not hurry until you see the cotton pad white, (meaning by that the purification from menstruation)’”; that is until the cotton is seen to be white and clean without any yellowish discharge. In this is evidence that yellowish discharge or any sediment seen during the period of menstruation is a sign of the persistence of menstruation. In it is also established that the whiteness of the cotton pad is a sign of the termination of menstruation and clarifies the beginning of purity. The meaning of his words: “The daughter of Zayd ibn Thabit was told that the women of her generation used to ask for candles at midnight to see if the menses had stopped or not”, here it was transmitted with the daughter being mentioned vaguely. Similarly in the narration of the al-Muwatta where this narrative was transmitted on the authority of Abdallah ibn Abu Bakr, that is, the son of Muhammad ibn `Amr ibn Hazm on the authority of his paternal aunt on the authority of the above mentioned daughter of Zayd ibn Thabit. However, Zayd ibn Thabit was known to have had many daughters, who were: Hassana, `Umra, Umm Khulthum and others. But none of them transmitted prophetic traditions except Umm Khulthum. She was the wife of Saalim ibn Abdallah ibn Umar, and it is believed that she was the anonymous daughter of Zayd mentioned here. The meaning of her words: “...the ladies (the wives of the Companions of the Prophet) had never done that and she censored them for that”; it is said that she censored them because it was during the middle of the night, which is not the time of a prescribed prayer. However, in this there is some dispute because it is still the necessary time of the `isha prayer. It is also conceivable that she censored them because it was night time in which it was not possible to distinguish with certainty pure untainted whiteness from other than it. Resulting from them considering themselves clean, when they were not, and then they would pray before being entirely pure of menstruation.

On What Has Been Related Regarding the Method of Purification from Menstruation

It has been related in the Saheeh of al-Bukhari on the authority of A`isha who said: “A woman once questioned the Prophet, may Allah bless him and grant him peace, about the ritual bath taken after finishing from menstruation. He ordered her to take the ritual bath and said: “Take a piece of cloth scented with musk and purify yourself with it.” The women then asked, “How shall I purify myself with it?” He replied, “Purify yourself with it.” She said: “How!?” He said: “*Sub`Hanna Allah!* Purify yourself with it!” She said: “How!?” Again he replied: “*Sub`Hanna Allah!* Purify yourself with it!” Then A`isha said: “I pulled her to me and said: ‘Rub the place soiled with blood with it.’”¹²

¹² Regarding the words of A`isha: “A woman once questioned the Prophet, may Allah bless him and grant him peace, about the ritual bath taken after finishing from menstruation. He ordered her how to take the ritual bath”, she did not mention the name of the woman. However, in the narration of Muslim from Abu al-Ahwas on the authority of Ibrahim ibn Muhajir her name is mentioned as Asma bint Shakl a woman from among the *Ansaar*. The meaning of his words, upon him be blessings and peace: “Take a piece of cloth”; is a portion of wool cloth, cotton, or a piece of sheep leather with wool on it, as Abu `Ubayda and others transmitted. Abu Dawud transmitted in a narration from Abu al-Ahwas: “...a small piece of cloth” (*qarsa*) with the letter *qawf* inflected with *fat`ha*. Al-Mundhiri discussed this when he said: “It means something very small like a piece of cloth the size of two fingers.” The meaning of his words, upon him be blessings and peace: “...scented with musk”; is that the soundest opinion is that the objective is the utilization of perfume in order to ward off offensive odors. The correct view is that this is considered highly recommended for every woman taking the ritual bath from menstruation and the blood of after birth. It is disliked to neglect it for the woman able to do so. If she cannot find musk, then perfume will suffice. If perfume cannot be found, then anything which will remove offensive odors such as dirt will suffice. If this is not available then water will suffice. The meaning of his words, upon him be blessings and peace: “...and purify yourself with it”; is to clean yourself with it. The meaning of his words, upon him be blessings and peace: “...*Sub`Hanna Allah!*”; is that he said this due to the intensity of his modesty, upon him be blessings and peace and his astonishment with what she said. The actual meaning of ‘Glory be to Allah’, is as Ibn al-Mandhur said: “Sibawayhi said that it is an expression which Allah is content with for Himself and has commissioned others to say it. The Arabs say: ‘Glory be as a result of so-and-so, when he is astonished by something’. It is claimed that in the words of al-A`shi regarding the meaning of ‘being free of something (*bara`a*): ‘I say when his boasting reached me * Glory be as a result of `Alqama the braggard!’, which means that he was free of him. Thus, another meaning of the poetic verse is that he was astonished at him as a result of his boasting.” The modesty of the Messenger of Allah, may Allah bless him and grant him peace was well known as Muslim narrated on the authority of Abu Sa`id al-Khudri who said: “The Messenger of Allah, may Allah bless him and grant him peace was more intense in his modesty than a virgin behind her screen. And when he disliked something we knew it by his face.” The meaning of the words of A`isha, may Allah be pleased with her: “I pulled her to me and said: ‘Rub the place soiled with blood with it’; which is her vagina as an-Nawwawi said: “What is meant here with the scholars is the actual vagina.” Al-Mahaamali said: “It is highly recommended for a woman to perfume every place on her body which is touched by blood.” This opinion was only transmitted by him and the apparent text of the prophetic tradition constitutes evidence for him in that. In the prophetic tradition are many legal advantages; among them being: the lawfulness of glorifying Allah when astonished as I said; it being highly recommended to utilize metaphorical expressions related to the private parts; the lawfulness of a woman questioning a scholar regarding her circumstances which are of a personal nature – for this reason A`isha used to say about the woman of the *Ansaar*: ‘Modesty never prevented them from gaining comprehension in the religion’; as it was related by Muslim. It is also established in the prophetic tradition the following: it being sufficient to make indirect references and allusions regarding distasteful matters as well as repeating an answer in order for the one questioning to understand; the lawfulness of interpolating the words of scholar in his presence when it is known that it will cause astonishment to him; the permissibility of taking knowledge from an inferior in the presence of one superior than him in knowledge; the soundness of presenting something to a transmitter of prophetic traditions while he is transmitting even if he doesn’t say yes at the completion of his transmission; being sympathetic with those gaining instructions; establishing excuses for those who may not understand; the lawfulness of a person seeking to cover his faults; ordering a woman to perfume herself

In the Saheeh of Muslim:¹³ “You should purify yourself, and perform the purification well. Then pour water over your head and rub it vigorously until it reaches the roots of your hair. You should then pour water over yourselves. Then you should take a small cloth scented with musk and purify yourselves with it.”¹⁴

SANKORE'



in order to remove foul odors; and finally the excellence of the character of the Messenger of Allah, may Allah bless him and grant him peace, his tolerance and modesty.

¹³ It was related on the authority of A`isha that Asma once asked the Prophet, may Allah bless him and grant him peace regarding the ritual bath of the woman menstruating; thus the author narrated the above mentioned prophetic tradition: “Purify yourself in the best manner of purification. Then pour water over your head and rub your head intensely until the water reaches the roots of your hair. Then pour water over yourself, then take a piece of cloth...” until the end of the prophetic tradition. However, in this narration are errors and mistakes.

¹⁴ The description of the ritual bath of a woman and man are the same. What is intended in this chapter is an explanation of the *Sunna* regarding the rights of woman making the ritual bath from menstruation, is that she should take something from musk and place it upon cotton, a piece of cloth or the like and wipe it over her vagina after she has taking the ritual bath. This is also highly recommended for the woman bleeding from after birth, because she has the same implication as the woman menstruating.

On What Has Been Related Regarding the Period of Menstruation (*istihaada*)¹⁵

It has been related in the Saheeh of al-Bukhari on the authority of A'isha who said that Fatima the daughter of Abu Hubaysh¹⁶ said to the Messenger of Allah, may Allah bless him and grant him peace: "O Messenger of Allah! I do not become clean from bleeding. Shall I give up my prayers?" The Messenger of Allah, may Allah bless him and grant him peace, said: "No, because it is from a blood vessel and not the menstruation. So when the real menses begins give up your prayers and when it has finished wash the blood off your body and offer your prayers."¹⁷

¹⁵ The etymological root of the expression 'the period of menstruation' (*istihaada*) is linguistically from the *istifaal* form the word 'menstruation' (*haid*). It is the persistence of the flow of blood of a woman after the completion of her customary menstruation period.

¹⁶ She was Fatima bint Abu Hubaysh ibn al-Muttalib ibn Asad.

¹⁷ The causative factor for her asking this question is that in her opinion the purification from menstruation was not known except with the complete termination of the flow of blood, that she was not pure as long as blood persisted, and she knew that a woman menstruating could not pray, so she assumed that this judgment also applied to any flow of blood from the vagina. This was made clear by the nature of her question when she said: "Shall I give up my prayers?" The meaning of his words, upon him be blessings and peace: "No, because it is from a blood vessel"; the expression 'blood vessel' (*'irq*) with the letter *'ayn* inflected with *kasra* is a period of bleeding also called 'rebuking'. The meaning of his words, upon him be blessings and peace: "...and not the menstruation"; where the letter *haa* is inflected with *fat'ha* so it was transmitted by al-Khutabi. An-Nawawi said: "It applies specifically to dripples or is near in interpolation to oozing because he, may Allah bless him and grant him peace intended to verify the waiting period of menstruation and to negate actual menstruating period." The meaning of his words, upon him be blessings and peace: "So when the real menses begins give up your prayers and when it has finished wash the blood off your body and offer your prayers"; is that the command to make the ritual bath here is proof for the obligation of the ritual bath for the woman menstruating; and that when blood persists, she should then wash her vagina of blood and then make ablution for each prayer. However, she should only pray the current prescribed prayer and what she wants from prayers missed as long as the time of the current prayer persists. In this prophetic tradition is proof that a woman when she measures the extent of the blood of menstruation with the blood of the waiting period, she should give consideration to the blood of menstruation and behave in accordance with it beginning and termination. When she determines its extent, she should take the ritual bath, and then the judgment of any persistent blood flow should be that of the blood of the waiting period (*istihaada*), which is the judgment of minor impurity (*hadath*), for which she should make ablution for each prayer. However, she should only pray a single prescribed obligatory prayer or a make up prayer, based upon the apparent meaning of his words: "...she should then make ablution for each prayer." This view is the opinion held by the majority of the scholars. In this prophetic tradition establishes: the lawfulness of a woman seeking a legal decision for herself and addressing men in those matters specifically applicable to women; the lawfulness of listening to the voice of a woman when there is a requirement to do so; as well as other legal issues. Here ends the Book of Menstruation and with its ending I end the commentary upon it, and success is with Allah.