



# The Fiqh Of Menstruation

Ustadh Abu Taymiyyah حفظه الله

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بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

# The Fiqh of Menstruation

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## Introduction

- This one of the hardest topics to study, even for thalibul ilm. The least we can do is to understand the basics, either you are a sister that has the monthly cycle, or a brother who has female relatives or if not, is planning to get married. It's a topic that concerns everybody at large.

## Shyness in Seeking Knowledge

- Isn't this a taboo topic to be promoted openly? Shyness is a very important trait to have for brothers and sisters; but when it comes to knowledge, it should be put aside. Imam Al Bukhari has a chapter in Sahih Bukhari: Shyness In Knowledge. He used some evidences to make a point and the first thing is the saying of Mujahid, a student of Abdullah ibn Abbas, he said, "Two people don't learn: the one who is shy and the one who is arrogant." The first, he is shy to ask something that needs to be asked with regard to his religion (ex: fluid that comes from the private part) so he doesn't ask and this leads to him leaving the act of worship or do the act of worship incorrectly (when he is impure). The second, he thinks he knows everything so he doesn't ask while in reality he doesn't

know.

- Then he brought another narration when Asma' bint Zayd who asked Rasulullah how to do ghusl after a woman finishes from her monthly cycle: Aishah said that Asma' asked the Prophet (ﷺ) and then narrated the rest of the tradition to the same effect. He (the Prophet) said: "a musk-scented piece of cloth." She (Asma') said: How should I purify with it ? He said: By glory of Allah! Purify with it, and he covered his face with the cloth. This version also adds: "She asked about the washing because of sexual defilement." He said: Take your water and purify yourself as best as possible. Then pour water over yourself. 'Aishah said: The best of the women are the women of the Ansar. Shyness would not prevent them from inquiring about religion and from acquiring deep understanding in it. (Abu Dawud) We can see here that she wanted to lift up the ignorance in her, then Rasulullah explained what to do but then she asked again because she didn't really understand. She didn't just keep silent, she asked until she understood.

- Another narration is when Ummu Sulaym asked Rasulullah whether a woman needs to do ghusl after she has a wet dream. When Rasulullah said yes, Ummu Salamah (one of the wives of the Rasulullah) covered her face out of shyness and asked , "Is it even possible for a woman to have wet dreams?" Rasulullah replied that it is possible.

- Sometimes you find yourself in a situation where you feel really shy. If you can't overcome shyness at that time or people speak about you "Doesn't this woman have shyness, how can she ask such a question?" This

statement is wrong, rather it is a praiseworthy act to ask. But sometimes you need to know but you're too shy to ask . There's an alternative for you; Al Imam Al Bukhari chaptered this in his Sahih: Whoever Is Shy And Asks Someone Else To Ask On His Behalf. He brought the narration when Ali ibn Abi Thalib wanted to know the rulings of al madzi because he used to have this excessively but he was shy and ended up asking Al Miqdad ibn Al Aswad to go to Rasulullah to ask on his behalf. Rasulullah said, "You need to do wudhu and wash your private part."

## **Praying Without The Correct Ablution (Taharah)**

- Rasulullah told us in a hadith, a man prayed for 60 years but none of those are accepted. Why? Perhaps he did the ruku' properly but didn't do the sujud properly or vice versa. Here Rasulullah made a point that someone can live so many years but his Salah isn't accepted because something is missing, he hasn't learned the religion of Allah properly. And the same applies now, you pray but don't do the taharah properly. That's why learning about this very important and sensitive issue is vital and crucial.

- It was narrated from 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) that the Prophet (ﷺ) said: "It was ordered that one of the slaves of Allah be flogged in his grave with one hundred lashes, but he kept asking until it was reduced to a single blow. So he was given a single blow, then his grave was filled with fire. When he came round, he said: 'Why did you flog me?' It was said to him: 'You offered one prayer without being

taahir, and you passed by one who was being wronged and did not help him.” (Narrated by al-Tahhaawi in Mushkil al-Athaar, 4/231; classed as hasan by al-Albaani in al-Silsilah al-Saheehah, 2774.)

- So we have 2 scenarios: First, leaving off the purification intentionally and then he goes and prays. The scholars differ whether he is a disbeliever or not, look how serious this is. If he makes it halal upon himself to pray without doing wudhu, he is kaafir. But if he does it not out of making it halal for him or out of mockery, he does it out of laziness, all the scholars agree that it is a major sin but Imam Abu Hanifah said he’s a kaafir as well. Second, if an individual does it out of forgetfulness, he doesn’t get a sin for it but he needs to make wudhu and pray again.

why

- Al Barkawiy, a scholar from Hanafi madhab, said, “It is mandatory for men to learn about issues pertaining to the monthly cycle so they can go and teach their families.” Allah said in the Qur’an, “O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.” (At Tahrim: 6) If you can’ teach them, you lead them to the hellfire. Some of the people of knowledge said, “It’s obligatory upon men and women to learn this.”

- Even if there are sisters who talk about this, there’s still no harm upon a man to teach it. Look at every single book of fiqh or hadith, there will be a

chapter about this which the scholars go through, Rasulullah taught it, the Companions taught it, the Tabi'in taught it, the Great Imams taught it, because men need to know so they can teach their families.

## **Difficult Topic**

- This is an intricate topic, we need to pay attention especially men who can't relate because they don't have the monthly cycle. Even if it means asking your wife about it, that's wonderful. A scholar who was a teacher in Masjid an-Nabawi, Hamd ibn Muhammad, said, "I studied the chapter of menstruation with all the different madhahib and took it from my teachers but it is still difficult for me." Imam Ahmad said, "I was studying the chapter of menstruation for 9 years before I finally understood it." So whoever thinks he can master this topic in a 2-day sitting, he is greatly mistaken. And if you think I can personally answer every single question, you're greatly mistaken. The least I can do is to make you reach a level where you have the tools and understanding to a certain degree.

- The reasons for its difficulties are 2: it is related to women but those who actually authored and spoke about it are men and amongst the women themselves there are so many different scenarios in regards to menstruation.

## **Types of Discharge**

- Principle: everything that comes out from the front or the back of women or men breaks the wudhu, whether it's normal or abnormal.

- **First, *al madhi***: urethral discharge, the fluid that can be released from the penis during sexual stimulation usually before sexual intercourse takes place or during it. This is najis (impure). If someone has this, he needs to do wudhu and wash his private part. The evidence is in the narration we mentioned before, when Ali ibn Abi Thalib wanted to know the rulings of al madhi but he was shy and ended up asking Al Miqdad ibn Al Aswad to go to Rasulullah to ask on his behalf. Rasulullah said, “You need to do wudhu and wash your private part.”

- **Second, *al mani (semen)***: the fluid that comes out at the end of sexual intercourse. If someone has this, he needs to do ghusl. But if the semen got in our clothings, we can still pray with it because it's pure although it's not advisable. What's the evidence of this? We're created from semen, if we say it's impure, then humans are impure. Another evidence is that 'Aisha narrated: I used to scrape it (the semen) off the garment of Allah's Messenger (ﷺ) and then he offered prayer with it.

- But if this was feces, can we do that? No, we have to make sure it's washed out.

- **Third, *al wadhi***: fluid that tends to come in the time of urinating, this is impure.

- **Fourth, *al haidh (menses)***: natural blood that comes out from women's private parts. Narrated Anas: The Jews used not to eat with a woman during her menstruation period, so the Prophet (ﷺ) said: "Do everything else apart from sexual intercourse (with your wives)". [Reported



by Muslim.]

- **Fifth, *al istihadhah***: abnormal continuous vaginal bleeding, it's a sickness.

- **Sixth, *an nifaas***: post-natal bleeding.

## **Duration (The Minimum & Maximum)**

- The minimum duration of the bleeding to be considered as menstruation is 1 day and 1 night (24 hours). If bleeding comes and it doesn't remain for 24 hours then it is not menstruation and the woman still has to pray & fast, and she can still have sexual intercourse. The norm of how long a menstruation lasts is 6 or 7 days.

- Narrated Hannah bint Jahsh: 'I had a very strong prolonged flow of blood. I went to the Prophet (ﷺ) to ask him about it. He said, "This is a strike from Satan. So observe your menses for six or seven days, then perform Ghusl until you see that you are clean. Pray for twenty-four or twenty-three nights and days and fast, and that will suffice you. Do so every month just as the other women menstruate (and are purified). But if you are strong enough to delay the Dhuhr prayer and advance the Asr prayer, then make Ghusl when your purified and combine the Dhuhr and the Asr prayers together; then delay the Maghrib prayer and advance the Isha prayer, and perform Ghusl and combine the two prayers, do so. Do so, and then wash at dawn and pray Fajr. This is how you may pray and fast if you have the ability to do so." And he said, "That is the more preferable way to

me." [Reported by the five imams except An- Nasa'i, AtTirmidhi graded it Sahih (sound)] -- From this hadith, we say that 6-7 days is the norm because The Prophet told her to only consider it to be menstruation if it lasts for 6 or 7 days.

- The maximum duration of menstruation is 15 days and nights. If bleeding continues after 15 days then it isn't considered as menstruation. It is an abnormal bleeding with different rulings. So after 15 days you would have to start praying and fasting. Many of these numbers are taken from ahādith and the norms of the women. This is the opinion of Imam Ahmad, Malik, and Ash-Shafi'i while Imam Abu Hanifah says the maximum is not 15 days but 10 days.

- The minimum duration between two menstruations is 13 days. There must be 13 days between the time when the first cycle ends and the time when the second cycle starts for it to be considered as menstruation. If it bleeds before 13 days then it is not menstruation.

- There is no limit to the maximum duration between two menstruations. It is reported that there was a woman who only menstruated twice a year, so this is possible.

- A woman came to Ali ibn Abi Thalib whose husband had divorced her. She made a claim that she menstruated three times in the same month. Every time she finished her menstruation she started praying. Ali said to one of those who would attend his gatherings called 'Shurayh: What do you think? He said: We will accept it from her as long as someone who can be

trusted in her family witnesses this. She brought her proof and evidence then Ali accepted the judgement of 'Shurayh. If we take a month that has 30 days we can see if this is possible:

**Day 1:** She had her menstruation and it only lasted for 24 hours. Then for 13 days she was pure.

**Day 15:** She menstruated again for only 24 hours. Then for 13 days she was pure again.

**Day 29:** She menstruated again for 24 hours.

That is 3 menstruations in a month. Ali accepted this and gave this fatwa and nobody in his time differed against his fatwa. This is where the numbers have been taken from.

## Case Study

- **Scenario 1:** Fatimah wakes up and sees blood coming from her private part and it's continuing till the eleventh hour. She didn't pray Fajr, Dhuh, and Asr thinking it is her menstruation but then it stops and there's no bleeding anymore. This was not menstruation because it has to last for at least 24 hours to be considered as menstruation. Therefore she has to make up her Fajr, Dhuh, and Asr.

-**Scenario 2:** Maryam has a continuous bleeding and her menstruation only started 2 months ago, this is her third month. In the first month it lasted for 7 days. The second month it was 10 days. In the third month she keeps bleeding for 16 days. We say that her menstruation is only 15 days and anything more is not considered as menstruation.

## Differences Between Menstrual Blood & Istihadah

- 1. The colour:** The menstrual blood has a reddish blackish colour. As for istihadah, it is pure red. It was narrated from Fatimah bint Abi Hubaish that she suffered from istihadah then the Messenger of Allah said to her: "Menstrual blood is a blackish discharge and known, so if you see this then stop praying. If it is other than that (referring to istihadah), then perform wudhu and pray."
- 2. The texture:** The menstrual blood is thick while istihadah is light.
- 3. The smell:** The menstruation blood has a bad smell while istihadah doesn't have a bad smell, it's just like releasing any other blood.
- 4. The amount:** The amount of menstruation blood isn't a lot as opposed to the blood of istihadah.

## Things Related To Women Who Have Istihadah

- The one who has istihadah needs to do wudhu every time before she does the salah even if she still has the wudhu (this is the same for those who are afflicted with continuous urination or continuously passing air). Narrated `Aisha: Fatima bint Abi Hubaish asked the Prophet, "I got persistent bleeding (istihadah) and do not become clean. Shall I give up prayers?" He replied, "No, this is from a blood vessel. Give up the prayers only for the days on which you usually get the menses and then wash the blood from your private part and make wudhu for every prayer ." [Al Bukhari]
- Let's say she normally has menstruation for 7 days but then she bleeds for 30 days. She just gives up praying for that 7 days. Then after day 7, even if

she is continuously bleeding, she has to pray after washing her private part and make wudhu.

- She also needs to apply a tight compress on her front private part ensuring that the blood doesn't leak out on/from her clothing. It was narrated that Jabir said, "Asma' bint 'Umais gave birth to Muhammad bin Abi Bakr and she sent word to the Messenger of Allah asking him what she should do. He told her to perform Ghusl and wrap her private parts in a tight compress, and to begin the talbiyah." [Sunan an Nasa'i] Even though the hadith talks about hajj, it's applicable in this case as well.

- Another thing she can do is delay the prayer until near the time for the next prayer. Narrated Hamnah bint Jahsh: 'I had a very strong prolonged flow of blood. I went to the Prophet (ﷺ) to ask him about it. He said, "This is a strike from Satan. So observe your menses for six or seven days, then perform Ghusl until you see that you are clean. Pray for twenty-four or twenty-three nights and days and fast, and that will suffice you. Do so every month just as the other women menstruate (and are purified). But if you are strong enough to delay the Dhuhhr prayer and advance the Asr prayer, then make Ghusl when your purified and combine the Dhuhhr and the Asr prayers together; then delay the Maghrib prayer and advance the Isha prayer, and perform Ghusl and combine the two prayers, do so. Do so, and then wash at dawn and pray Fajr. This is how you may pray and fast if you have the ability to do so." And he said, "That is the more preferable way to me." [Reported by the five imams except An- Nasa'i, AtTirmidhi graded it Sahih (sound)]

- Here the ghusl is not obligatory, so for example she can delay the Dhuhhr prayer until it is near the Asr then do the salah. After the Asr prayer kicks in, she can then continue to pray Asr after taking a new wudhu. So she

prays Dhuhr in its end time and Asr in its beginning time.

### 3 Different Cases for Istihadah

- First case: A woman has her menstruation for 6 days for 4 months then the 5th month she has continuous bleeding. In this case, she knows the regular period of her monthly cycle. So the hadith of Fatimah bint Abi Hubaish is applied here, she only gives up prayer for 6 days (as this is the normal time her menstruation lasts for). She does ghusl after it then even though after day 6, she continues to bleed, she has to pray by making wudhu every time before she prays.
- Second case: A woman who doesn't know her regular period because it's all over the place and then she has continuous bleeding but knows how to differentiate between menstrual blood and istihadah. In this case, because she knows how to differentiate, then she has to pray as soon as she sees that it is no longer menstrual blood.
- **Key things to note:** if a woman comes and asks about this, the first thing we ask her is “Do you have a regular period for your monthly cycle?” If yes, alhamdulillah, it's an easy case. If not, we ask “Do you know how to differentiate between menstruation and istihadah?” If yes, then no problem. If not? This is the third case.
- Third case: A woman who is confused (she is called al mutahayyirah, the reason is because she confuses the scholars). She doesn't have a set normal time for her menstruation and doesn't know how to differentiate between menstrual blood and istihadah. In this case, she stops praying and fasting on the period when other women stop praying and fasting, she does the norm of other women. She can ask her female family members and investigate, she doesn't choose, she strives with her best ability to check

and compare it to her situation, and then she concludes what is the closest case to her situation.

- In the Hanbali madhab: it is haraam for the husband to have sexual intercourse with her except if he fears that he will fall into haram things. But this is not the strongest view, rather the majority if the scholars say it is permissible to have sexual intercourse with a woman who has continuous vaginal bleeding. From the evidences are:

- There were at least 17 female companions who had istihadah and Rasulullah never said that their husbands can't have sexual intercourse with them. Allah said, "And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers." (Al Baqarah: 222-223)

So the prohibition is for when a woman is on her menstruation, not when she is having istihadah.

## **Irregular Menstruation**

- Example: she gets her menstruation for one day and doesn't get it for the next day, then has it again for the 3rd day and she doesn't have it for the 4th day. She continues having this until it ends up being 12 days. What she has to do is at talfiq (compress it together). She squeezes these 12 days

together, 6 days when she has the menstruation and 6 days when she is not. On the days she has her menses, the rulings of women who have menstruation apply for her. When she doesn't bleed, these rulings don't apply for her because it isn't considered as menstruation.

- Another example of at talfiq: A woman normally has her menses for 6 days. But then she bleeds for 3 days, it stops for 2 days, then she bleeds for another 3 days. It's 8 days in total but what is considered as menstruation is the 3 days at the start and the end.

## **What Menstruating Women Can & Can't do & What Husbands Can & Can't Do To Them**

- This woman can't pray and fast. Even if she does it, it is invalid and she is sinning because Allah told her not to but she is stubborn and goes against it.

- The husband can't have vaginal sexual intercourse with her, it's a major sin. Abu Hurairah narrated that :the Prophet said: "Whoever engages in sexual intercourse with a menstruating woman, or a woman in her anus, consults a fortuneteller and believes what he says, then he has disbelieved in what was revealed to Muhammad."

- So what can they do? Will the wife be abandoned when she is on her menses like the Jews? Rasulullah always tried to differentiate us from the Jews. Narrated Anas: The Jews used not to eat with a woman during her menstruation period, so the Prophet said: "Do everything else apart from sexual intercourse (with your wives)." [Reported by Muslim] Another hadith: Aishah narrated that: "When I would menstruate, Allah's Messenger ordered me to wear a waist wrap, then he would fondle me." Also a narration that one time, Muadh ibn Jabal came to the Prophet and



asked, “What is lawful for a husband to do with his menstruating wife?” He said, “Anything that is above the izaar (lower garment).” So fondling, kissing, hugging, and so on as long as it’s above the lower garment is permissible.

- We can also see that Rasulullah would be so romantic even when his wife was on her menses, not just loving her when she wasn’t on her menses and abandoning her when she got her menses. Sometimes the wife feels she only brings benefits when she isn’t on her menses because the husband doesn't show love or do anything with her when she is on her menses, this can kill off a relationship so take heed on this matter.

## **If The Husband Does Sexual Intercourse With His Menstruating Wife**

- Narrated Abdullah ibn Abbas, “The Prophet (ﷺ) said about a man who has sexual intercourse with a menstruating woman: He should give one or half dinar as sadaqah.” If we calculate it in modern day, it would be 4,2 grams of pure gold or half of it. So if a man has sex with his wife on her menses, he needs to do taubah because it's a major sin then do the sadaqah.

## **Divorcing In Times of Menstruation**

- A husband can't divorce his menstruating wife. 'Abdullah bin Ayman asked Ibn 'Umar while Abu Az-Zubair was listening: "What did you think about a man who divorces his wife when she is menstruating?" He said to him: "Abdullah bin 'Umar divorced his wife when she was menstruating during the time of the Messenger of Allah. 'Umar asked the Messenger of Allah (about that) and said: 'Abdullah bin 'Umar has divorced his wife

while she was menstruating.' The Messenger of Allah said: 'Let him take her back.' So he made me take her back. He said: 'When she becomes pure, let him divorce her or keep her.'”

- Another case: She has finished her menses, done the ghusl, then she has sex with her husband. After that, she makes him angry and he ends up divorcing her. He isn't allowed to do so and has to wait for his wife to have her menses and finishes. If he doesn't have sexual intercourse with her, he can divorce her.

- The lessons we can take from this is that women tend to be very very emotional during her menstruation period, they say things they don't normally say, so be patient with them. Allah is teaching the men to calm down, let the storm go by, and take things later on if he needs to.

- In the second scenario, Allah is giving us more time to think about things in order to keep the relationship together for as long as possible.

## **Touching The Mushaf & Staying In The Masjid**

- She can't touch the mushaf (same as the one who doesn't have wudhu), this is the view of 4 great imams. The mushaf here also includes the cover, anything that is attached to it. She has to use another material if she needs to touch/bring the mushaf, for example using her sleeves. Narrated 'Abdullah bin Abu Bakr: The book written by Allah's Messenger (ﷺ) for 'Amr bin Hazm also contained: “ None except a pure person should touch the Quran”.

- This is also the position of many of the companions. We can see in what Imam Malik narrated: The son of Sa'd ibn Abi Waqas was holding his father's mushaf and he started scratching his private part. Sa'd said to him, “Perhaps you touched your private part.” His son replied, “Yes, O Father.”

Then Sa'd said, "Get up and do wudhu." Many of the companions held this view and no one opposes them.

- She also can't sit & remain in the masjid. Aishah narrated: "Allah's Messenger said to me: 'Bring me the Khumrah from the Masjid.' She said: 'I said: 'I am menstruating.' He said: 'Indeed your menstruation is not in your hand.'" If we concentrate on the response of Aishah, it shows that the basic understanding is it's not permissible for menstruating women to enter or remain in the masjid. `A'ishah also narrated: Allah's messenger (ﷺ) said: "It is not permitted for a menstruating woman or one who is junub (sexually impure) to stay in the mosque."

- What is allowed for them (men/women who is junub and likewise menstruating women) is to go pass through the masjid.

## Study Case

A sister works from 9 am to 6 pm and her menses finishes at 4 pm while she is still working. After she finishes her work at 6 pm, she sees that there's a lecture on 7 pm in the masjid and if she goes home to do ghusl, she wouldn't make it to the lecture. So she decides to stay in the masjid instead of going home. Can she stay in the masjid? Remember that her menstruation has stopped at 4 pm. The answer is she can stay if she make wudhu first.

- Likewise for the men who are in the state of impurity (janabah). Let's say a man is in the masjid and having a wet dream. It is not permissible for him to stay because he is in the state of janabah. In order for him to be able to remain in the masjid, he has to do wudhu and comes back after it. This is what the companions would do.

- How can these two scenarios be similar to each other? They both don't

have continuous discharge when remaining in the masjid, it has stopped. As for the menstruating women, they have continuous discharge.

## Doing Hajj & Reading The Qur'an In Times of Menstruation

- She can't do tawaf but she can enter the state of ihram and do the hajj.

Narrated `Aisha: When we came to a place called Sarif, I menstruated.

Then Allah's Messenger (ﷺ) said to me, "Perform all the ceremonies of Hajj like the other pilgrims, but do not perform Tawaf of the Ka`ba till you get clean (from your menses)."

- She can't read the Qur'an when menstruating, this is the position of the majority of scholars. Ali ibn Abi Thalib said, "The Prophet would read the Qur'an except when he is in the state of Janabah (major impurity)." Major state of impurity is after sexual intercourse, when having wet dreams, and menstruation. The exception is for those who are memorizing the Qur'an.

## Yellowish and Milky Brownish Discharge

- **Scenario 1:** There's a woman who normally has her menses from the 15th to 22nd of the month. Then randomly on the 5th month, she sees brownish yellowish discharge on 13th, before the monthly cycle normally starts. This is not considered as menses.

- **Scenario 2:** That woman in the first scenario has brownish yellowish discharge during the time she normally has her menstruation. This is considered as part of the menses.

- **Scenario 3:** She has brownish yellowish discharge after seeing the white discharge (from the signs that menstruation has come to an end). So if she sees the white discharge then after a couple of hours she places cotton on

her front private part and sees a brownish discharge, she shouldn't be worried about that.

- Umm Al Qamah said that women used to be sent to Aishah bringing little boxes where there were cottons in there. Those cottons had been previously placed in their private parts in order to ask Aishah whether they can pray or not. So Aishah would say to them, “Don't be hasty to pray until you see a white discharge.”

## **Delaying The Prayer**

- From the 5 daily prayers, there are 2 prayers that have 2 timings, Asr and Isha'. The first half is the period of time when you can choose to pray, and the second half of it is when you can only delay it in times of necessity. If one delays it up to the second period without necessity, he has to make taubah for it.

- Let's say the Asr time kicks in but she delays the prayer all the way to 10-15 minutes before maghrib (this is the time when it's only permissible to delay in times of necessity) then she starts menstruating so she can't pray. Does she have to make up for it after she finishes her menses? Yes, this is the position of the majority of the scholars. Because when the Asr time kicks in, it's obligatory for her to do the Salah and because she delayed it and ended up not being able to perform it in time, the obligation is still there and she has to do it even after she finishes her menses. So don't make delaying prayer a norm.

- What about the other prayers? It's okay because they only have 1 period you have. So if Dhuhr is 1.30 pm and Asr is 5 pm, she delays Dhuhr until 4.30 pm but then she starts menstruating, she doesn't need to make taubah but she needs to make up for it later when she is pure.

## Making Up The Prayers

- There are prayers that we can combine when we travel: Maghrib-Isha (do 3 raka'ah then 4 raka'ah immediately after) and Dhuhr-Asr (do 4 raka'ah then 4 raka'ah again).
- If a woman's menses stops before fajr/maghrib prayer by the duration of you saying Allahu Akbar (around 15 seconds), so it's still considered as the time for isha'/asr, you have to make up for maghrib-isha'/dhuhr-asr by combining them. This is the view of Imam Ahmad and Imam Ash Shafi'i which is taken from the 2 noble companions: Abdurrahman ibn Auf and Abdullah ibn Abbas.
- Both of them used to give a fatwa that she has to make up for Maghrib & Isha if she ends up finishing her menses before fajr kicks in and she has to make up for Dhuhr & Asr if she ends up finishing her menses before maghrib kicks in. Nobody was against them so this is the silent type of unanimous agreement. This is also the position of the majority of tabi'in except for Al Hasan Al Bashri as Imam Ahmad mentioned.
- Note that this isn't about whether she has done ghusl or not but whether the menses has stopped or not.

## The End of Menstruation

- There are two signs we can use for deciding the end of menstruation. First, when there's a white discharge comes out from the woman's front private part. The evidence has been mentioned before when Aishah would say to the female companions, "Don't be hasty to pray until you see a white discharge."

- Second, the dryness of the private part. She can place cotton on her private part and if it comes out dry, she has finished her menstruation but if it comes out brown or yellowish, her menstruation hasn't finished.

- From the questions that might be asked are:

- Does she have to wait for both of them to happen? The answer is no. If one of the two is seen then it's sufficient, because there is a woman who barely ever get the white discharge, so for example if she sees that it is now dry and there is no discharge after like the 6th day (which is her monthly regular period, the number here is just an example) then she has finished her menses.
- Does the natural type of discharge (*rutubah* - رطوبة) that a woman releases throughout the day invalidate the wudhu? The scholars differ with regards to the purity of this natural type discharge that a woman releases throughout the day. Imam Ahmad and Abu Hanifa both stated that it's *taahir* (pure) which entails that she doesn't have to wash off any impurities from her clothing. But as we have mentioned time and time again, and this is also a matter of difference amongst the scholars: anything that comes out of the front and the back, normal or abnormal, then it invalidates the wudhu.