

باب الحيض

الحيض (Al-Hayd) linguistically, it means flowing. It is said for a valley "*haadal waadee*" if it flows. In the sharee'ah (legislative meaning), it is the blood that the uterus releases. Hayd has many other names. There are other names for menstruation, and they are as follows:

1. نفاس as in the statement of the Prophet (sallaallaahu `alaihi wa sallaam) to `Aaisha (radiyallaahu `anha) "*anafisti?*"
2. Likewise, it is called الضحك [laughing] as some of the scholars used the following aayah as a proof.

Allah said:

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا

And his wife was standing (there), and she laughed. (Hud 11:71)

However, since there is nothing that could prevent for the aayah to keep its literal meaning, it is best to keep it.

3. الطمف
4. الإكبار
5. الفراك
6. اعصار

The blood that comes out of the uterus of a woman, are of three kinds.

1. The blood of *hayd* (menses)
2. The blood of *nifaas* (post-partum bleeding)
3. The blood of *istihaadhah* (an abnormal bleeding)

The blood of *istihaadhah* comes from a vein called (العاذل).

The hayd is common among all of the daughters of Adam as the Prophet (sallallaahu `alaihi wa sallam) said to Aisha (radiyallahu `anha) when she got her menses in hajj.

Aisha (رضي الله عنها) said: We proceeded with the Messenger of Allah (صلى الله عليه وسلم) with no other intention but that of performing Hajj. As I was at Sarif or near it, I entered in the state of menses. The Messenger of Allah (صلى الله عليه وسلم) came to me and I was weeping, whereupon he said: "Are you in a state of menses?" I said: "Yes", whereupon he said: "This is what Allah has ordained for all of the daughters of Adam." (*Saheeh Muslim, Kittabul Hajj, Hadeeth #1211 R8*)

As for "the first hayd was sent to the daughters of Isra'eel," is not authentic.

Al-Haydh is a sign of puberty for a woman. Likewise, growing pubic hair is a sign of maturity in both women and men. An example of this is like the story of 'Atiyyah. Abdul-Malik is reported to have said, "I heard 'Atiyya Al-Quradhi saying: We were presented before Allah's Messenger (ﷺ) on the day of Quraidha (when Banu Quraidha had been completely killed). He who had hair grown on pubes was killed, and he who had not hair on pubes, was let off. I was among those who had not attained puberty, so I was let off to go away." (*Sunan ibnu Majah, The One against Whom a Punishment is not Imperative, Hadeeth 2541*)

We benefit from this hadeeth, that it is permissible to show your private parts when it is necessary.

Also, having wet dreams is from among the signs of maturity.

Hadeeth #118

الإستحاضة (Istihaadhah) - the blood that comes out of the uterus of a woman [abnormally] at other than its specific time. The blood of istihaadhah is very light and red. The Prophet (ﷺ) said that the color of the blood of menstruation is dark and it is known by its strong smell.

Abu Hatim termed this hadeeth as munkar. The source of this hadeeth is in the two saheehs from the hadeeth of Aisha (رضي الله عنها) that the Prophet (ﷺ) said: "So when your real menses begins give up your prayers and when it has finished wash off the blood (take a bath) and offer your prayers." (*Saheeh Bukharee, Book of Menses, Hadeeth #229*)

The hadeeth benefits us that the woman who is tested by the bleeding of istihaadhah and she is able to distinguish her menses, she considers those days the days of hayd. Thus, the woman who is able to identify her menses, then she depends on that and treat those days as the days of hayd. When the signs of hayd disappears, she takes her bath and considers herself taahir (pure).

The second kind of bleeding is in the case of a woman who has non-stop istihaadhah and she knows the time of her menses. In this case, she considers those known days, the days of hayd and the rest the days of istihaadhah.

The third kind of bleeding is in the case of a woman who does not have regular menses, nor can she recognize (identify) her menses, then she designates 6-7 days every month for menses, as for the majority of the women. For further information, refer to the books: The Natural Blood of a Woman by Ibn 'Uthaymeen, and Fiqh-us Sunnah Vol. 1, by Sayyid Sabiq.

In summary, a person who is tried with istihaadhah falls under one of the following categories:

1. The women who have regular menses and know those days, treat those known days as the days of hayd.
2. Those who are able to distinguish the blood of the menses from that which is not, treat those known days as the days of hayd.
3. Those who do not have regular menses and they are unable to distinguish the blood of the menses from other kinds of blood, the days of hayd are like that of the majority of the women (i.e. 6-7 days).

In the hadeeth of Asma bintu 'Umayy, the word (مركن) - it is a container used for washing clothes. This hadeeth was mentioned in As Saheeh Musnad Mimma Laysa Fis Saheehayn Vol 2, pg. 456. In the hadeeth, it is mustahaab (recommended) to take a ghusl for Dhuhr and Asr, a ghusl for Maghrib and 'Ishaa', and a ghusl for Fajr. This is from the istihbaab, and it's not wajib.

Sitting in the *mirkan* is a way that helps those who are tried with istihaadhah to distinguish the blood of the hayd from other kinds of blood. If the color of the water turns dark red, it is hayd. But, if the color of the water in the mirkan turns yellowish, it is istihaadhah.

"and in between those times she should perform ablution" - this means if she takes a ghusl for Dhuhr, she makes wudhoo for Salaatul Asr. If she takes a ghusl for Maghrib, she has to make wudhoo for Salaatul 'Ishaa.

Hadeeth #119

Hamna bintu Jahsh (رضي الله عنها) is a Sahaabiyyah (a female companion of the Prophet) and she is a sister of Zaynab (the wife of the Prophet صلى الله عليه وسلم). Hamna is one of those who was involved in the event of الإفك. As for Zaynab, Allaah protected her from being involved because of her piety.

Imam Ash-Shawkani (رحمه الله) mentioned in Nayl Al-Awtar that the word ركضة - means that the Shaytaan found a way to interfere in the affairs of her deen, her tahaarh and her salaah.

استنقأت - means to become purified

Al-Bukharee graded the hadeeth hasan, and Tirmidhee was too easy when he was authenticating hadeeth.

In this hadeeth, we benefit that those who have been tested with the istihaadhah, it's mustahaab (recommended) for them to delay Dhuhr and to take a bath for Dhuhr and Asr, and likewise to take a ghusl for Maghrib and 'Ishaa, and to take a ghusl for Fajr. This is mustahaab, not wajib.

أعجب الأمرين إلي - meaning the second option which is taking ghusl for every two salaah. However, some of the scholars said that this section of the hadith is not from the Prophet sallaaahu `alaihi wasallam, and Allaah knows best.

Hadeeth #120

Umm Habiba is the sister of Zaynab and Hamna. This hadeeth is reported by Muslim. In this hadeeth, we benefit the permissibility of asking Ahlul-Dhikr. Also, as in the hadeeth of Aisha (رضي الله عنها), we benefit of showing that the women refrains from praying and fasting.

In the hadeeth, it mentions taking a ghusl for every salaah. This part of the hadeeth is from herself, and not the Prophet (صلى الله عليه وسلم). The Prophet commanded her to take one ghusl when her menses was over.

Istihaadhah nullifies the wudhoo. This is from the jumhoor (majority) of Ahlul 'Ilm. The mustahadhah has to make wudhoo for every prayer.

This is for women who have regular menses, who know when the menses starts and ends, and how many days she will be menstruating.

Hadeeth #121

The words (بعد الطهر) (after purification) does not exist in Al-Bukharee. This is the saying of Abu Dawud, which is authentic as well.

الكدرة - muddy (It's color is like a dirty water.)

الصفرة - yellow

In this hadeeth, a woman who experiences kudrah and sufrah at other than the time of menstruation, is not considered hayd. This is the literal meaning of the hadeeth. However, the understanding of the hadeeth indicates that if the kudrah or sufrah is experienced during the time of hayd, it is considered hayd.

Umm Atiyyah's name is Nusaybah. The taharrah refers to one of the two things: the white discharge from the uterus or the dryness in the private area (i.e. stopping of the discharge or bleeding from the uterus).

If a woman experiences the kudrah and the sufrah a day, two, or three before the days of her actual menses, she will not consider it to be part of the hayd, as the hadeeth of Umm `Atiyyah indicates.

Hadeeth #122

In this hadeeth, we learn that we should be different from the Jews and not do not follow them. Also there is the prohibition to have sexual intercourse when the woman is menstruating.

النكاح - means sexual intercourse. Inside the hadeeth, it is permissible to have any sexual relationship that does not include penetration with the one who is menstruating.

Hadeeth #123

There are three types of Mubasharah (مباشرة) while menstruating: **(This word has many meanings. It could mean sexual intercourse, caressing by man and women, touching skin to skin, to go to bed with, or copulate with. You will have to look at the sentence to find the appropriate definition.)**

1. مباشرة Intercourse - penetrating her private part. This is haraam by the Kitaab and the Sunnah and this is the ijmaa' (consensus) of Ahlul 'Ilm.
2. مباشرة having sex in the area between knee and navel excluding the private part. This is impermissible according to most of the 'Ulaamah. However, there are a group from the 'Ulaamah that say that it is permissible because of the hadeeth of Aisha (رضي الله عنها) and this is the most correct opinion. But, if the person fears falling into the haraam, then he stays away.

The Prophet (صلى الله عليه وسلم) said he who avoids doubtful matters clears himself in regard to his religion and honor, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions.

3. مباشرة from above the navel and below the knee. This is permissible.

أترار - means to wear an izar as Ibn Hajar mentioned in Fathul Baree Vol.1, pg. 404 (i.e. she ties the izar tight around her waist).

The fuquhaa (Imaams of Fiqh) say the parts that need to be covered are the body parts that are between the navel as it is the norm.

مباشرة - means touching skin to skin.

Wallaahu A'laam