



الحمد لله والصلاة والسلام على رسول الله، وبعد:

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Shaykh 'Ubaid al-Jaabiree's sharh of 'Umdatul-ahkaam
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Introduction to the Chapter of Menstruation (8th Chapter) from the Book of Purification:

Menses as far as the language is concerned relates to the flowing of liquid or the flowing of any fluid. If it is mentioned that the valley had "haidh" it means that it flowed with water or that it was filled with water from rain or the like.

As far as the sharee'ah definition is concerned then it relates to the natural blood flowing from the womb of a woman during days that are known from its beginning to its end. Likewise, it has a sign that women are acquainted with, as the Messenger ﷺ said: "*The blood of menses is black (i.e. a dark blood) and it is known*" and as occurs in a variant narration: "*it is known by the women*" meaning that they are able to recognise it.

Before entering into reading the *ahadeeth* of the chapter it is a must that introductory issues and principles are mentioned by way of which one is able to understand the chapter. [i.e. those who are listening from those present in the masjid of the Maktabah Salafiyyah in Birmingham and those who follow alongside the broadcast that is taking place.]

The first of these issues is that which is related to the categories of women as it relates to *haidh* and *istihaadhah*. One should know that women in this regard are two types:

- **Al-Mu'taadah Saleemah** (*a woman that has regular menses and doesn't suffer from abnormal bleeding*). The woman that has a period that she is acquainted with from its beginning to its end. Allaah has protected her from anything that will cause a problem to her in regards to distinguishing her set period from beginning to end.
- **Al-Mustahaadhah al-Mu'taadah** (*i.e. a woman that suffers from abnormal bleeding but her menses is regular*). The woman that has a regular menses that she is acquainted with, (from its beginning to its end,) then she is affected by some problem that has come to her that (affects the regular cycle she is acquainted with, and changes her (normal) state).

These individuals are of three categories:

- The first is the woman who has regular menses that she was acquainted with, (i.e. with its beginning and its end), and then this secondary blood comes along, (usually) at the end of her menses. She is referred to as *al-mustahaadhah al-mu'taadah*. She is referred to as *mustahaadhah* because of the fact that she is afflicted with this sickness. While (at the same time) she is referred to as *mu'taadah*, (i.e. a woman that has a set period), because she had a period that she was acquainted with (before this condition came along).
For this woman, when her *'aadah* (her regular period) that she is acquainted with finishes, she makes ghusl and she fasts, prays and it is permissible for her husband to have relations with her, there is no problem with that. Similarly she may make tawaaf round that house (of Allah) This is because that which increases upon the period that she is acquainted with is referred to as *istihaadhah* and it does not prevent her from anything, (i.e. fasting, praying, making tawaaf and her husband having relations with her).
- The second category is the one who is referred to as *al-Mustahaadhah al-Mumayyizah* (*a woman who suffers from abnormal bleeding but is able to distinguish between it and her menses*), this is a woman who has a set

regular period that is known to her, she knows its beginning and its end and she knows the colour (i.e the distinct colour of the blood of menses) but she is then afflicted with the illness of *istihaadhah* so this illness has now become connected to her menses but she has the ability to distinguish between the two types of blood (due to the difference in colour between them).

So that which she knows is menses, she stays away (during its presence) from *salaah* and fasting and her husband must not have relations with her, and it is said to her that she must stay away from all of those things which require *tahaarah* (purification) and when she sees the colour of the other/new blood (and she knows the blood of menses has finished) then she makes *ghusl* and she prays, fasts and her husband may have relations with her. She is referred to as the *Mumayyizah* or the woman who is able to distinguish because of the fact that she is acquainted with the two different colours of the two types of blood and she is able to distinguish between them (i.e. the blood of menses and the blood of *istihaadhah*) thus she is referred to as the *mustahaadhah al mumayyizah*.

- The third category is that woman that is referred to as *al-Mustahaadhah al-Mutahayyirah* (a woman that has abnormal bleeding and is not able to distinguish between it and menses). *Mutahayyirah* is a reference to being confused, because of the fact that the affair has become confused and unclear as far as her ability to discern between the two types of blood and distinguish the blood due to the fact that it flows continuously throughout the month or the year (even!). She is referred to as *Mutahayyirah* (confused) because of the fact that she is not able to discern between the blood of menses and the blood of *istihaadhah*, sometimes it is like this and sometimes it is like that. Or because of the fact that she has forgotten her regular period.

So the ruling concerning this type of woman is that she stays away from and abandons praying and similarly fasting for 6 or 7 days of the month, which is the common period or length of menses of most women in her land. (So those 6 or 7 days are considered the days of her menses). When those 6 or 7 days pass over then she makes *ghusl* and she prays, fasts and she makes *wudhu* for every *salaah* when the time of that *salaah* begins. If the affair becomes difficult for her then she gathers between *Dhuhr* and 'Asr at the beginning of the time of 'Asr (i.e. she joins those prayers) and gathers between *Maghrib* and *Ishaa* and the beginning of the time of *Ishaa*. If she is resident then she doesn't shorten her prayers rather she prays them the normal number of *rak'ahs*, and if she is on a journey then she shortens as the travellers shorten.

The second set of principles (related to this most important topic) is the differences between menses and *istihaadhah*. It is a must upon every *Muslim* and *Muslimah*, and specifically the women that they are acquainted with the differences between *haidh* and *istihaadhah*. The women specifically because they have more need for that. It is possible though that there are women that are unable to get in contact with *Ahlul-'ilm* so they return their affair back to their husbands or their *walee* in order for them to acquaint them with the ruling concerning that. Thus it is a must that the husbands and guardians are likewise acquainted with those rulings so that their womenfolk may suffice with them and not have to get in contact with that people of knowledge.

- The first difference between *haidh* and *istihaadhah* is that menses is blood that is naturally occurring. For this reason menses is referred to as the monthly period, Whereas the blood of *istihaadhah* is an affair that has come along that is not normally occurring blood the i.e. Allah did not create her to have it normally rather it is a sickness.
- Secondly, menses necessitates *ghusl*. When the period of the bleeding ends (menses) it necessitates that she makes the *ghusl*. As for *istihaadhah*, then all it necessitates is the one who is afflicted with it makes *wudhu* for every *salaah*. We mentioned earlier that if this is difficult for her to do so, then she gathers between *dhuhr* and 'asr at the time of 'asr and gathers between *maghrib* and *ishaa* at the time of *ishaa*. When she intends to pray then she washes from her

body or clothes the areas that the blood has fallen upon. It is not necessary that she washes the whole of her body if she has something from the blood of *istihaadhah* on her body. Rather, all she needs to do is wash the area that the blood has fallen upon from her body or garment. Ghusl is only necessary once at the end of her monthly period.

- The third difference is that menses prevents the woman from performing that which requires *at-tahaarah* (purification). So she is not able to perform *salaah*, *tawaaf* and fasting or have relations with her husband. For that reason it is referred to as 'the thing that prevents' or it is similarly customarily referred to as 'the excuse'. 'The thing that prevents' because it prevents her from carrying out the things that require *tahaarah* and 'the excuse' because the woman who has it is excused for leaving alone those acts of worship that she has to leave alone because of its presence. As far as *istihaadhah* is concerned then it does not prevent anything at all. So when her monthly period is over and a woman (thereafter) has *istihaadhah*, then she to prays and fasts and her husband may have relations with her if he wills, and she may make *tawaaf* around the *Ka'bah* if she is on *hajj* or *umrah*.