

## **The Utilization of Medication by Women to Elevate Menstrual Flow During The Days of Pilgrimage and Its Impact on The Performance of Worship: Examined Through The Interpretation Provided in "Fath al-Bayan" by Al-Qanouji. a Contemporary Jurisprudential Analysis.**

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### **Abstract:**

This study addressed an important issue related to the natural blood discharge from the uterus, which is the elevation of this blood to achieve various purposes, and the prevention of its discharge using specific medications, and explaining the positive or negative effects resulting from it according to modern medicine. This study has come to clarify the meaning of blood-raising medications, the types of natural blood that exit the uterus, and the legal rulings regarding the use of medications to raise the natural blood of a Muslim woman. To understand the rulings related to this, we relied on studying the subject from both medical and jurisprudential perspectives. The study concluded that these medications may be used under certain conditions and regulations, and only in cases of necessity or need, without causing harm. It is also ruled that a woman who does not see blood during her menstrual period is considered pure. For use in uterine bleeding medications.

**Keywords:** Contemporary jurisprudential issues, worship jurisprudence, women's jurisprudence, purity jurisprudence, jurisprudential issues.

### **Introduction:**

Praise be to Allah, we praise Him, seek His help, and thank Him, the Exalted, for making us the best nation brought forth for mankind. We send blessings and peace upon the Seal of the Prophets and Messengers, our Master Muhammad, and upon his family, companions, and those who follow his guidance until the Day of Judgment. And after that.

The rulings of this religion have come to achieve the interests of the servants and to bring happiness to all of humanity, and this can only be achieved by preserving the five objectives of Islamic Sharia: religion, life, intellect, honor, and wealth, with a hierarchy among them in terms of importance and precedence.

He aims to establish the pillars of Islam, such as fasting, prayer, pilgrimage, and others, provided

that he does not harm or injure himself; therefore, it is prescribed. Allah, the Exalted, has granted concessions to alleviate hardship for His servants in acts of worship and other matters.

Given the scientific advancements, it has become common among women to use medications to stop, delay, or advance their natural menstrual bleeding, out of their desire to perform religious duties, despite the potential harm that may result from this. Many questions have been raised by women regarding this issue; therefore, I have endeavored in this research to clarify the ruling on this important matter.

From a study of the interpretation of (Fath al-Bayan) by al-Qunooji (d. 1307 AH), along with an explanation of the jurisprudential and medical opinions, and a comparison between them.

### **Study Importance:**

The importance of the study is evident in the following:

**First:** Clarifying the important effects of using natural blood-boosting medications for women and men, due to their impact on the validity of women's worship.

**Second:** Demonstrating the balance between the benefits and harms resulting from the use of these medications.

### **Study objectives:**

The study aims to achieve a number of objectives, the most prominent of which are as follows:

**First:** A statement on the Sharia rulings regarding the use of medications to raise uterine blood during the days of Hajj.

**Second:** Detailing the opinions of the jurists and weighing them to reach the preferred opinion on this matter.

### **Research problem:**

The problem of the study lies in attempting to answer the following questions:

What are blood-raising medications? And what are the types of uterine blood?

What are the Sharia rulings regarding the use of medications to raise the natural blood levels of a Muslim woman?

What is the jurisprudential ruling on the use of these medications? And what are the consequences of using them?

### **Previous studies:**

The ancient Muslim jurists addressed various rulings on blood in their jurisprudential books, including some fatwas on the use of herbs to stop bleeding. After tracing this topic among contemporary

scholars, I found some studies on this subject, which are:

**first:** A study by researcher Zaid Nawaf Al-Duwairi, titled "The Impact of Medical Developments," Master's thesis, Yarmouk University, 2005, supervised by Prof. Dr. Mohammed Aqla Al-Ibrahim. However, the researcher studied the issue without an in-depth analysis of jurisprudential interpretation.

Although he clarified the subject from a scientific perspective, this study has come to demonstrate the legal ruling based on evidence and what science has concluded.

**Second:** A study by the researcher: Mohamed Naaman Al-Badani titled "Use of Menstrual Delay Medications," Al-Eman University, Republic of Yemen.

1430 AH, 2009 AD, however, this study has presented the opinions of some jurists and some evidence, so this study came to survey all the opinions and evidence, discuss them, and clarify the chosen opinion among them.

**Third:** A study by researchers: Rida Ibrahim Al-Rifai, Mohamed Mahmoud Al-Tawaleh, titled "The Use of Medications to Raise Natural Blood: A Comparative Jurisprudential Study," Department of Jurisprudence and Its Principles, Faculty of Sharia, University of Jordan, 2016. However, this study highlighted the opinions

Some jurists provided evidence, so the study did not include all the opinions of the jurists and doctors, nor did it discuss them or clarify the most reliable opinion among them.

### **Research Methodology:**

With God's help and guidance, I have followed several approaches in studying this topic, which are:

1- The inductive method in its descriptive-analytical form: which involves collecting information and data about the subject of study and analyzing it to extract what can be derived from it.

2- The comparative method: It is based on comparing differing opinions on the subject of study, in order to identify the similarities and differences between them.

3- The critical approach: This is where the researcher discusses opinions, evaluates them, and favors what they see as consistent with the evidence by mentioning

The subject of the dispute, the presentation of evidence for each school of thought, and the discussions that took place on the matter.

Research plan: ·

To achieve the objective of the study, it was divided into an introduction, two sections, and a conclusion, as follows:

### **Introduction**

**Section One:** Terms Related to the Research, which includes two sections: ·

*First:* the natural blood that comes out of the womb.

*second:* Medications and their effects.

**Section Two:** The Juridical Classification of Using Medications to Stop Natural Bleeding and Its Impact -  
-On Performing Worship, and it includes a requirement.

- Woman using a medication to delay her menstrual period during Hajj and its impact on performing worship.

### **Section One: Terms Related to Research:**

This research requires clarifying the most important terms mentioned in it, such as the definition of natural blood and its types, as well as the meaning of medicines and drugs. Therefore, I divided this section into two demands:

#### **First- The natural blood that comes out of the womb.**

Three natural types of blood exit the uterus: menstruation, irregular bleeding, and postpartum bleeding, and their explanation is as follows:

##### **A: Definition of menstruation:**

**In linguistic terms,** "menstruation" is rooted in the Arabic word "*Hada*," which means to flow. This term specifically pertains to the biological phenomenon where a woman undergoes the shedding of blood, known as "*Haidan*" or "*Mahedan*." The concept of flow extends beyond human physiology, as illustrated by expressions such as "*Hada Elwady*," denoting the movement of water, and "*Hadat Elshajara*," which describes the secretion of sap from trees.<sup>(1)</sup>

**Menstruation in Sharia:** Jurists have defined it in several ways, and although the wording differs, they all agree that menstruation is: Blood released by a woman's uterus after she reaches puberty at regular intervals, in a state of health without childbirth or illness, and its color is usually black. Blood that is boiling (i.e., very hot), burning and painful (i.e., causing pain), with a foul smell.<sup>(2)</sup>

**Menstruation in medicine:** The shedding of the thin lining of the uterus filled with blood every month, passing through the vagina to the outside, as a result of the egg reaching the uterus to prepare for a pregnancy that did not occur, and it is also called menstruation or the monthly period.<sup>(3)</sup>

##### **B-Definition of Istihada**

**Al-Istihada linguistically:** It is derived from "*haidh*" (menstruation). A woman is said to have *istihada* when her bleeding continues beyond her menstrual days, so she is considered *mustahada*. The *mustahada* woman is one whose menstrual blood does not stop and does not flow from the menstrual period, but rather flows from a vein called al-'*adil*.<sup>(4)</sup>

Istihada In Sharia: it is the blood that comes out from the private parts due to illness, ailment, or corruption in the body.<sup>(5)</sup>

### **C- Definition of Nifas(Postpartum bleeding)**

**Nifas linguistically:** A woman who has given birth is called "manfusah" (one who has given birth), and "nifas" refers to the period of childbirth. When she delivers, she is called "nifas" (one who has given birth).<sup>(6)</sup>

**Nifas in terminology:** Blood that exits the uterus during or after childbirth <sup>(7)</sup>. The Hanbalis added the blood that exits before childbirth, and the author of "Al-Mubdi" defined it as: "Blood that the uterus releases for childbirth either with it, after it, or two or three days before it with contractions". <sup>(8)</sup>

## **Second: Drugs and medications and their effects.**

**Drugs Linguistically:** The singular form is "drug," and it refers to what is used for treatment from plants and trees.<sup>(9)</sup> A drug can be a single chemical substance or a compound of more than one substance. As for medicines, some are extracted from natural and non-natural substances like chemicals.

**In terminology:** its terminological meaning does not differ from its linguistic meaning.<sup>(10)</sup>

### **-The Negative Effects of Uterine Blood-Boosting Medications.**

Medicine has proven that menstruation is harmful and poses numerous risks if it remains inside a woman's body, leading to a series of negative effects, including:

- 1- The failure of blood to exit and the increase in progesterone hormone lead to water retention in a woman's body, causing body swelling, which is what a woman notices when blood is retained.<sup>(11)</sup>
- 2- Taking these medications and increasing the level of progesterone affects the fetus and leads to the possibility of deformities.
3. Excessive use of these drugs is considered one of the causes of body cancers, especially of the uterus and breast.
- 4- Taking these medications negatively affects the regularity of the menstrual cycle and may lead to its disruption and cause uterine bleeding.<sup>(12)</sup>

## **Second Section: The ruling on a woman using medication to elevate menstrual flow during the days of pilgrimage and its impact on the performance of worship.**

What modern medicine has reached is the possibility of delaying or stopping the menstrual cycle through medication. Some women resort to this during the days of Hajj, or in the month of

Ramadan, or for any other reason. What is the ruling on this action? And what is its effect on purity?

The scholars agreed that if a woman is menstruating during Hajj, she is considered pure in all Hajj rituals, including Ihram and Ghusl.

Standing at Arafat and Muzdalifah, throwing the pebbles, and walking between Safa and Marwah, except for the circumambulation of the Kaaba<sup>(13)</sup>; because the Prophet (peace be upon him) said: "Circumambulation of the House is a prayer except that Allah has permitted speech therein"<sup>(14)</sup>, and he said to Aisha (may Allah be pleased with her): "Do as the pilgrim does, except that you should not circumambulate the House until you are pure"<sup>(15)</sup>. Therefore, if a woman fears the onset of menstrual bleeding during the days of Hajj and wants to complete her rituals, modern medicine has reached a point where it is possible to delay or stop menstrual bleeding through the use of certain medications that some women may resort to during Hajj. Scholars have differed on the permissibility of this: Malik said:

The permissibility of using these medications is absolute, while the Hanafi and Shafi'i schools of thought hold that their use is absolutely impermissible, and the Hanbali school of thought holds that:

The permissibility of its use, but after studying the woman's health condition<sup>(16)</sup>

## Presenting The issue at The Qanouji

When explaining the legal ruling on the matter, Al-Qunooji believes that a woman is permitted to take a permissible medicine that prevents menstruation.

He interrupted him, and that the menstruating woman can do what the pilgrim does. He said when interpreting the words of Allah Almighty: "Then let them groom themselves,<sup>1</sup> fulfil their vows, and circle the Ancient House."<sup>(17)</sup>: 'It is permissible to take a lawful medicine that prevents or interrupts menstruation<sup>(18)</sup>, and as for the menstruating woman, what should the pilgrim do?'"

Except that she should not perform the Tawaf of arrival and the Tawaf of farewell; as narrated by Aisha (may Allah be pleased with her) that the Prophet (peace be upon him) said: "The menstruating woman performs all the rites except the Tawaf of the House."<sup>(19)</sup> And also narrated by Aisha (may Allah be pleased with her) that the Prophet (peace be upon him) said: "Do as the pilgrim does, except that you should not perform the Tawaf of the House until you are pure."<sup>(20)</sup>

## Defining the Subject of the Dispute:

**First:** The scholars agreed on the prohibition of a woman taking any medication that certainly harms her, due to the saying of Allah Almighty: {Spend in the cause of Allah and do not let your own hands throw you into destruction 'by withholding'. And do good, for Allah certainly loves the good-doers.}<sup>(21)</sup> and the saying of Allah Almighty: {And do not kill 'each other or' yourselves. Surely Allah is ever Merciful to you.}<sup>(22)</sup>. do not let your own hands throw you into destruction 'by withholding'. And do good, for Allah certainly loves the good-doers.}. Therefore, if taking medication to raise the uterine blood causes certain harm to the woman, it is

prohibited due to the prohibition mentioned in the verses against harming the body, and the prohibition implies prohibition.

**Secondly:** One of the objectives of Sharia is the preservation of human life, which is a necessary matter emphasized by Islam. Sharia rulings are based on preventing harm to the self, as established by Sharia principles, such as the principle: "There should be neither harming nor reciprocating harm," and the principle: "Preventing harm takes precedence over bringing about benefits."<sup>(23)</sup>

**Thirdly:** It is permissible to use medications to increase uterine blood if it is for treating a medical condition, such as when a woman suffers from diseases in the uterus, which results in recurrent bleeding, in this case, the woman must address the causes of this bleeding until it is elevated; because this is one of the treatments that Islam encouraged with the saying: "Allah has not sent down a disease except that He has also sent down its cure."<sup>(24)</sup>

**Fourth:** However, if she takes the medication to stop uterine bleeding, and there is no certainty of harm occurring, with the intention of maintaining her purity and thus continuing her acts of worship, and this is motivated by her eagerness to perform acts of worship or recommended and permissible actions, then the scholars have differed on this matter.

The Malikis went to the permissibility of using these medications absolutely, while the Hanafis and Shafi'is went to the absolute impermissibility of them, and the Hanbalis went to their permissibility, but after studying the woman's health condition.<sup>(25)</sup>

### **The Reason for The Disagreement:**

The contradiction between the reports and the general statement: Among the reports is what was narrated by Ibn Umar and Ata' — may Allah be pleased with them — regarding the permissibility for women to take herbal medicines to prevent menstruation during Hajj<sup>(26)</sup>, which implies permissibility. And the general statement in the verse of Allah Almighty: {Spend in the cause of Allah and do not let your own hands throw you into destruction 'by withholding'. And do good, for Allah certainly loves the good-doers.}<sup>(27)</sup>, and the saying of the Messenger of Allah — peace be upon him — to Aisha — may Allah be pleased with her — "Do as the pilgrims do, except that you should not perform Tawaf around the House until you are pure"<sup>(28)</sup>, which implies impermissibility. Therefore, those who prioritize the general statement over the specific report say it is impermissible; and those who prioritize the specific report over the general statement say it is permissible.<sup>(29)</sup>

### **The Opinions of The Jurists on The Issue**

Scholars have differing opinions on the ruling regarding a woman using medication to stop or delay menstrual bleeding during the days of pilgrimage.

*The first opinion:* The prohibition of using these medications altogether, which is the doctrine of the Hanafi school<sup>(30)</sup>, the Shafi'i school<sup>(31)</sup>, and the opinion of Ibn al-Qayyim.<sup>(32)</sup>

*The second opinion:* The permissibility of using these medications unconditionally, which is the

view of the Malikis <sup>(33)</sup> and a narration from the Hanbalis <sup>(34)</sup>, and this is what Qunooji <sup>(35)</sup> said.

*The third opinion:* The permissibility of using these medications with conditions, which is a narration from the Hanbalis <sup>(36)</sup>, and it has been adopted by several contemporary jurists.

<sup>(37)</sup>, and this is according to a set of regulations and conditions, which are:

**1-** To take the medication under the supervision of experienced doctors, after studying her health condition, and with their approval that it does not harm her. , and it does not affect her health.<sup>(38)</sup>

**2—** Isn't there a concern for her well-being if the woman has previous health issues, and taking these medications worsens her condition? Or complications arise that increase the harm to her.<sup>(39)</sup>

## **Evidence and statements of jurists regarding a woman using a medicine to stop menstruation during the days of Hajj.**

### **First: The evidence of the proponents of the first opinion.**

Those who argue against the permissibility of using these medications altogether, namely the Hanafi and Hanbali schools, base their stance on the Quran and Sunnah.

#### **A: The Quran is from that.**

The saying of Allah, the Exalted: "And do not kill 'each other or' yourselves. Surely Allah is ever Merciful to you., And whoever does this sinfully and unjustly, We will burn them in the Fire. That is easy for Allah."<sup>(40)</sup>

The Almighty's saying: {do not let your own hands throw you into destruction 'by withholding'. And do good, for Allah certainly loves the good-doers.}<sup>(41)</sup>

The human body is a possession of Allah Almighty, and Allah has forbidden causing harm to it in any direct or indirect way.

This action causes harm to those who do it, so it falls under the prohibition.<sup>(42)</sup>

**B: The Sunnah:** The Hadith of the Mother of the Believers, Aisha (may Allah be pleased with her), who said: "We set out with the Prophet (peace be upon him) and we only mentioned Hajj. When we reached Sarif, I menstruated. The Prophet (peace be upon him) entered upon me while I was crying. He said: 'What is making you cry?' I said: 'I wish I had not performed Hajj this year.'" He said, "Perhaps you are menstruating?" I said, "Yes." He said, "That is something Allah has decreed for the daughters of Adam. So do what the pilgrim does, except that you should not circumambulate the House until you are pure."<sup>(43)</sup>

The basis of the argument: Allah, the Exalted, created everything in measure, and the shedding of blood has reasons and benefits that return to the woman's body, so its prohibition is necessary.



And that harm be inflicted upon her, then the Messenger of Allah (peace be upon him) commanded the Mother of the Believers, Aisha (may Allah be pleased with her), to do so.

What the pilgrim does is nothing but not circumambulating the house, and if the use of drugs were permissible, he would have ordered her to do so.<sup>(44)</sup>

## **Second: Evidence of The Proponents of the second Opinion**

The proponents of the permissibility of using these medications in all cases, namely the Malikis and the Qanouji, supported their view with the following evidence:

It was reported that a man asked Ibn Umar (may Allah be pleased with him) about a woman whose menstrual bleeding had prolonged, and she wanted to drink a medicine to stop the bleeding. Ibn Umar (may Allah be pleased with him) saw no harm in it and recommended the use of miswak water.<sup>(45)</sup>

The basis of the argument: Ibn Umar (may Allah be pleased with him) and Ata allowed the use of any means to stop the bleeding without restriction, and none of the companions (may Allah be pleased with them) disagreed with them.<sup>(46)</sup>

## **Third: Evidence of The Proponents of The Third Opinion:**

Those who permit the use of uterine blood-raising medications under certain conditions and restrictions have cited evidence from both opinions. The original ruling is permissibility based on the evidence provided by the first opinion. However, since this action results in harm, it is considered prohibited according to the evidence from the second opinion. But when the use of these medications is restricted by the mentioned conditions that can eliminate the harm and prevent its occurrence, whether the harm is directed at the woman or the husband, and this is confirmed by specialized medical professionals, the ruling returns to its original permissibility.

Permissibility and allowance with adherence to the stipulated conditions.<sup>(47)</sup>

## **The Prevailing Opinion:**

After presenting the opinions and evidence of the jurists and discussing them, which appears to be correct — and Allah knows best — the view of absolute prohibition is restrictive and places women in a difficult position, while the view of absolute permissibility opens the door for women to use medications even when not needed. Therefore, the opinion that these medications may be taken under certain conditions and regulations is the more preferable view, contrary to Qanouji. Among the reasons for this preference are the following:

1. That it combines both opinions and employs the evidence from both sides, and employing both pieces of evidence is preferable to completely neglecting one of them<sup>(48)</sup>. It is possible to combine the previous evidence from both sides to apply the prohibitive evidence if harm is present, and to apply the evidence of the permissive side if harm is not realized.

**2.** That it alleviates the hardship on women, as the Sharia rulings came to lift hardship and distress from people; therefore, when the matter becomes narrow, it expands. And the matter is not constrained in normal cases like fasting in Ramadan, as it can be made up during the rest of the year, unlike the cases of Hajj and Umrah. So, the woman chooses the days of her purity for the time of her pilgrimage.

**3.** Since the need is considered a necessity, whether general or specific <sup>((49))</sup>, the opinion of permissibility is the most appropriate as long as it is in accordance with the mentioned conditions.

### **Conclusion:**

**First:** Preserving human life is one of the most important necessities that Sharia rulings have sought to establish and prevent any disruption to it.

**Secondly:** These medications may be used under conditions and regulations and only in cases of necessity or need, without resulting in There is no harm in that.

**Thirdly:** A woman who does not see blood is considered pure during her menstrual period due to her use of uterine blood-stopping medications.

**Fourth:** Do not be lenient in taking hormones and medications that affect the timing of menstruation, as women should only take them out of necessity.

As a treatment or performing the rituals of Hajj and Umrah, and if she is forced to take contraceptives, she should consider those that suit her menstrual cycle as well as her health.

**Fifth:** The Muslim female doctor should not prescribe medications, hormones, contraceptives, or anything that affects the natural flow of a woman's blood as much as possible, and she should inform the patient about the changes this medication may cause to her natural blood.

**Sixth:** The female doctor should not dare to issue religious rulings on matters; there is no objection to cooperating with the mufti to issue rulings on some matters, if we do not say it is the best.

**Seventh:** Efforts must be made to prepare qualified female jurists who study the realities of women in all their complexities and find appropriate jurisprudential solutions.

For their issues to encompass all their contemporary and future needs.

In conclusion, I ask Allah to guide us all to what is right, to grant us success in obeying Him and seeking His pleasure, and to accept our deeds. Indeed, He is All-Hearing, Near, and Responsive to supplication.

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<sup>(1)</sup> Ibn Manzur (d. 711 AH), Lisan al-Arab, Dar Sader, Beirut, Lebanon, 2nd edition, 1414 AH, "Entry: Hayd (2/1070)."

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- <sup>(2)</sup> Al-Tahanawi (d. 1158 AH), "Index of Arts Terminology," Dar Al-Risalah, Lebanon, 1st edition, 1996 (1/727).
- <sup>(3)</sup> Ramses, Dr. Nadia Ramses, The Life and Health of Women, Dar Al-Jil, Beirut, Sina Publishing, Cairo, 1st edition, 1412 AH, 1992 AD, (p. 55).
- <sup>(4)</sup> Ibn Manzur: Lisan al-Arab, "Article: Hayd (7/142), and Al-Fayyumi, Ahmad Al-Fayyumi Al-Hamawi (d. 770 AH), and Al-Misbah al-Munir, Dar al-Fikr, Beirut, Lebanon, Vol. 2, Year: 1413 AH, 1995 AD, "Subject: Menstruation" (1/192)
- <sup>(5)</sup> Ibn Juzayy al-Gharnati (d. 741 AH) Al-Qawanin al-Fiqhiyyah, Dar al-Fikr, Beirut, Lebanon, 2nd ed., 1400 AH (1/32)
- <sup>(6)</sup> Ibn Manzur, Lisan al-Arab (6/238), the root "nafs," Al-Qamus Al-Muhit (2/265), section on the letter "noon," chapter on the letter "seen," root "nafs."
- <sup>(7)</sup> Al-Nawawi, Al-Majmu' (2/535), and Hashiyat Al-Bajiri (1/103), and Al-Dasouqi, Hashiyat Al-Dasouqi (1/103)
- <sup>(8)</sup> Ibn Muflih, Ibrahim ibn Muhammad ibn Abdullah (d. 884) Al-Mubdi' Sharh Al-Muqni', Publisher: Islamic Office, Beirut, Lebanon (1/293)
- <sup>(9)</sup> Ibn Manzur, Lisan al-Arab, "Entry: 'Aqr" (4/591)
- <sup>(10)</sup> Qalaaji, Muhammad Al-Rawwas, Dictionary of the Arabic Language, Dar Al-Nafaes, Second Edition (13/277)
- <sup>(11)</sup> Al-Duwairi, Zayed Nawaf Awad, The Impact of Medical Developments, p. 70, Master's Thesis, Yarmouk University, 2005, supervised by Muhammad Aqlah.
- <sup>(12)</sup> Research on contraceptive fluid by Dr. Ibaa Al-Zyadneh, dated 28/4/2016, Faculty of Medicine, University of Jordan.
- <sup>(13)</sup> Ibn al-Mundhir (d. 319 AH), Al-Ijma, edited by Fouad Abdul Moneim, Dar Al-Muslim, 1st edition, 1425 AH, 2004 AD (1/55).
- <sup>(14)</sup> Al-Hakim (d. 405 AH), Al-Mustadrak 'ala al-Sahihayn, edited by Mustafa Abd al-Qadir Ata, Dar al-Kutub al-Ilmiyyah, Beirut, 1st edition, 1411 AH, 1990, Book: Fasting, Chapter: What has been said about speaking during Tawaf (1/630), Hadith number (1686), and Ibn Hajar, Al-Talkhis Al-Habir, Dar Al-Kutub Al-Ilmiyah. Beirut, Lebanon, 2nd edition, 1989 (1/358-359), where he said: "A sound hadith, both raised and stopped."
- <sup>(15)</sup> Al-Bukhari, Muhammad ibn Ismail (d. 256 AH), edited by Muhammad Zuhair, Dar Taqwa al-Najat, numbered by Muhammad Fuad Abdul-Baqi, 1st edition, 1422 AH, In his Sahih, Book: Hajj, Chapter: The menstruating woman performs all rituals except the Tawaf around the Kaaba (2/195) Hadith (1650), and Muslim ibn al-Hajjaj. (Death: 261 AH), Edited by: Muhammad Fuad Abdul-Baqi, Dar Ihya al-Turath al-Arabi, Beirut, Lebanon, 2nd edition, 1998 AD, in his Sahih,

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Book: Hajj, Chapter: Explanation of the Ways of Ihram (2/783), Hadith number (1211) which is agreed upon.

<sup>(16)</sup> Al-Sarakhsi (d. 483 AH), Al-Mabsut, Dar Al-Ma'arifah, Beirut, Lebanon, 2nd ed., 1414 AH, 1993 AD (3/208), and Al-Hattab, Mawahib Al-Jalil (d. 954 AH), Dar Al-Fikr, Beirut, Lebanon, 3rd edition, 1992 AD (1/538), and Al-Nawawi, (d. 676 AH), Al-Majmu' Sharh Al-Muhadhdhab, Dar Al-Fikr, Beirut Lebanon, 4th edition (2/60), Al-Mardawi (d. 885 AH), Al-Insaf fi Ma'rifat al-Rajih min al-Khilaf, Dar Ihya al-Turath, 2nd edition, 1988 CE (2/157).

<sup>(17)</sup> Surah Al-Hajj, verse (29).

<sup>(18)</sup> Al-Qanouji (d. 1307 AH), Guide for the Student, edited by Muhammad Luqman, Dar Al-Da'i Publishing, Saudi Arabia, 1422 AH.

<sup>(19)</sup> Al-Tirmidhi, Abu 'Isa Al-Tirmidhi (d. 279 AH), Al-Sunan, Dar Ahl al-Kutub al-Arabiya, 1st edition, 2003 CE, in his Sunan, Book: The Chapters on Hajj, Chapter (What the menstruating woman is required to do in the rituals) (3/272), Hadith number (945), and he said "Hasan Sahih."

<sup>(20)</sup> Al-Qunooji: Fath al-Bayan fi Maqasid al-Quran (9/42-43), Al-Qunooji, Al-Rawdah al-Nadiyyah Sharh al-Durar al-Bahiyyah (1/264).

<sup>(21)</sup> Surah Al-Baqarah, verse (195).

<sup>(22)</sup> Surah An-Nisa, verse (29).

<sup>(23)</sup> Ibn Nujaym (d. 920) Al-Ashbah wa al-Nazair, Dar al-Kutub al-Ilmiyyah, Beirut, 1st edition, 1400 AH (1/85).

<sup>(24)</sup> Muslim in his Sahih, Book: Peace, Chapter: For Every Disease There is a Cure, (4/1729), Hadith number (2204).

<sup>(25)</sup> Al-Sarakhsi, Al-Mabsut (3/208), Al-Nawawi, Al-Majmu' (2/60/61), and Al-Mardawi, Al-Insaf fi Masail al-Khilaf (2/157).

<sup>(26)</sup> Al-San'ani (d. 211 AH), edited by Habib al-Rahman al-A'zami, Al-Majlis al-Ilmi, India, 2nd edition, 1403 AH, in his work, Book: Menstruation, Chapter: The medicine interrupts the menstrual cycle (1/318), Hadith number (1220), and the narration is "good."

<sup>(27)</sup> Surah Al-Baqarah, verse (195).

<sup>(28)</sup> The hadith has been previously narrated (p. 6).

<sup>(29)</sup> Al-Nafzi (d. 386 AH) Al-Nawadir and Al-Ziyadat on what is in Al-Mudawwana from the Ummahat. Edited by: Abdul Fattah Muhammad Al-Hilu, Dar Al-Gharb Al-Islami. Beirut, vol. 1, 1999 AD, (2/436), and Al-Hattab, Mawahib Al-Jalil (1/538).

<sup>(30)</sup> Al-Sarakhsi, Al-Mabsut (3/208), Ibn Nujaym, Al-Bahr Al-Raiq (2/303), Al-Ayni, Al-Binaya Sharh Al-Hidaya (12/268), and Ibn Abidin, Radd: Al-Mukhtar ala al-Durr al-Mukhtar (3/516

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<sup>(31)</sup> Al-Nawawi, Al-Majmu' (2/60), Al-Ramli (d. 1004 AH) Nihayat al-Muhtaj, Dar al-Fikr, Beirut, Lebanon, 2nd edition, 1404 AH, 1984 AD, (8/443)

<sup>(32)</sup> Muhammad ibn Abi Bakr, Ibn al-Qayyim (d. 751 AH). His biography is in: Al-Durar al-Kamina, by Ibn Hajar, edited by Muhammad Dhan, India, 2nd edition, 1972 CE (3/400).

**Also:** Ibn Qayyim al-Jawziyyah (d. 751 AH) Bada'i' al-Fawa'id, Dar al-Kitab al-Arabi, Lebanon, 1st edition, 1990, (4/94)

<sup>(33)</sup> Ibn Rushd (d. 520 AH), Al-Bayan wa al-Tahsil, edited by Ahmad al-Halabi, Dar al-Gharb al-Islami, 2nd edition, 1988 CE (3/460).

<sup>(34)</sup> Ibn Qudamah, Al-Sharh Al-Kabir (1/368), Al-Mardawi, Al-Insaf (2/157), and Ibn Muflih, Al-Mubdi' (2/244).

<sup>(35)</sup> Al-Qunooji, Fath al-Bayan fi Maqasid al-Quran (9/42-43), and Al-Qunooji, Al-Rawdah al-Nadiyyah Sharh al-Durar al-Bahiyyah (1/264).

<sup>(36)</sup> Ibn Qudamah, Al-Sharh Al-Kabir (1/368), Al-Hattab, Mawahib Al-Jalil (1/538), and Ibn Muflih, Al-Mubdi' Sharh Al-Muqni' (2/244).

<sup>(37)</sup> Among these are: Ibn Baz and Ibn Jibrin. See: Fatwas of Ibn Jibrin, Dar Al-Salam, Riyadh, 1st edition, 1420 AH (1/71), and Fatwas of the Permanent Committee. For scientific research and fatwas, compiled by: Ahmad bin Abdul Razzaq Al-Duwaish, 1st edition, General Administration for Printing, Riyadh, 1st edition, 1417 AH (67/89).

<sup>(38)</sup> Ibn Baz, and Ibn Jibreen, see: Fatwas of the Permanent Committee for Scholarly Research and Ifta (67/89).

<sup>(39)</sup> Ibn Qudamah: Al-Sharh Al-Kabir (1/368), and Ibn Jibrin, and Fatawa Al-Siyam (1/71)

<sup>(40)</sup> Surah An-Nisa, verse (29-30)

<sup>(41)</sup> Surah Al-Baqarah, verse (195)

<sup>(42)</sup> It is cited by: Ibn Najim, Al-Bahr Al-Raiq (2/303), and Mawahib Al-Jalil, by Al-Hattab (1/538)

<sup>(43)</sup> Al-Bukhari in his Sahih, Book: Menstruation, Chapter: The menstruating woman performs all rituals except Tawaf (1/68), Hadith number (305), and Muslim in his Sahih, Book: Hajj, Chapter: Explanation of the ways of Ihram (2/873) Hadith (1211), the Hadith is "Mutafaqun Alayh" (agreed upon).

<sup>(44)</sup> Al-Nawawi: Al-Majmu' (2/60), Ibn Najim, Al-Bahr Al-Raiq (2/303), and Ibn Qudamah, Al-Mughni (8/133).

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<sup>(45)</sup> Al-San'ani in his compilation, Book: Menstruation, Chapter: Medicine that stops menstruation (1/318) Hadith number (1220) and said "Sahih" (authentic).

<sup>(46)</sup> Al-Mardawi, Al-Insaf (2/157), and Ibn Najim, Al-Bahr Al-Raiq (2/303)

<sup>(47)</sup> Ibn Qudamah: Al-Sharh Al-Kabir (1/369), Ibn Jibrin, Fatawa Al-Siyam (1/72), and Al-Zarqa, Ahmad Al-Zarqa (d. 1357 AH), and Sharh Al-Qawaid Al-Fiqhiyyah, edited by Mustafa Ahmad Al-Zarqa, Dar Al-Qalam, Syria, 2nd edition, 1409 AH, 1989 AD (1/179-195).

<sup>(48)</sup> See: Sharh al-Qawa'id al-Fiqhiyyah, by al-Zarqa (1/315)

<sup>(49)</sup> Ibn Nujaym: Al-Ashbah wa al-Nazair (3/125)

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