

## THE IMPLICATIONS OF ISTIHADAH TOWARDS WOMEN ACCORDING TO AL-QURAN AND AL-SUNNAH

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### ABSTRACT

This scholarly study is entitled as "The implications of istihadah towards women according to al- Quran and al-Sunnah". This study will concentrate on three primary topics about the history of female blood vessels or istihadah. Next, we will interpret istihadah by examining it from the viewpoints of the scholars of the Salaf and Khalaf, as well as the Qur'an and as-Sunnah. Then, we will examine the consequences of istihadah for women, particularly about worship and self-care practises under such circumstances. Overall, we have discovered a great deal of hadiths that addressed this issue. After some debate among scholars on various topics, most of them came to the conclusion that the law for istihadah is same as woman who is chaste during her menstrual cycle, even if blood is shed during that period. But before offering homage to Allah SWT, there are certain processes that must be considered. All of the researches results are being provided in this scientific study in order to benefit all Muslims and enhance knowledge, particularly in the context of fiqh pertaining to women's blood.

**Keywords:** Implications, Istihadah, Women, al-Quran, al-Sunnah.

### Introduction

Blood that leaks from a woman's vagina neither during a regular menstrual cycle nor after giving birth is known as *istihadah*. For some women, this *istihadah* incidence is a disturbing event. A woman who experiences *istihadah* is required to engage in acts of worship like fasting, prayer and other customs just like other women. Nevertheless, there are a few crucial managerial tasks that women must attend before offering prayers. Women who disregard this will make mistakes in their acts of worship, which will lead to defective worship. Due to the fact that *istihadah* is connected to blood that emerges from a woman's vagina, this article is not limited to Islamic jurisprudence rather and medical professionals also take this matter seriously. Meanwhile, for every topic, there are a few key points to emphasise such as the definition of *istihadah*, the distinction between abnormal menstrual blood, different scenarios among women whom experience *istihadah*, the concept's foundation in the Quran and Sunnah, the impact of *istihadah* on women as a result of the Quran and Sunnah, the cause of *istihadah*, the

management of *istihadah*, recommendations and conclusions. Every finding has been documented using trustworthy and approved sources. Women have different issues and misconceptions regarding the women's blood issue. This results from a lack of knowledge about the subject and leads to improper behaviour during worship. The worship might be deemed inappropriate by Allah SWT as a result.

## **The Concept Of Istihadah**

### ***Definition Of Istihadah***

According to Syarak, *istihadah* is defined as postpartum bleeding or continuous blood discharges based on typical menstrual cycle, as well as an irregular blood discharge from the lowest vein under the uterus known as (العاذل) (Yaqin Bakharudin, 2019). Next, *istihadah* is also defined as blood spurts twice with a pure interval of fewer than fifteen days. After the longest duration of fifteen regular menstrual days, blood flows out, blood spurts lasting less than a day, blood leakage prior to the age of nine or blood leaks following the 60 postpartum bleeding days. It is clear from the definition of *istihadah* and its characteristics that it is an irregular discharge that occurs during a woman's abnormal condition and not during her usual menstrual cycle or postpartum bleeding.

*Istihadah* according to scientific research means abnormal bleeding of a woman when it occurs outside the period of the menstrual cycle or in terms of the quantity of bleeding (Mohd Ramzdhan, n.d). This type of bleeding originates from the uterine organs and not from the bladder or injury of the genitals to be called *istihadah*. This *istihadah* problem is a symptom and not the cause of the disease. Symptoms of *istihadah* can be detected such as irregular bleeding that occurs randomly and does not follow the menstrual cycle. Besides, bleeding that is too frequent or persistent, occurs less than 21 days after the last menstrual cycle which is called "polymenorrhea" in medical terms or excessive bleeding also included in the symptom. Normally, in a menstrual cycle the amount of blood released is only 10 ml to 80 ml and does not exceed 7 days. If the bleeding exceeds 80ml or 7 days it is known as "menorrhagia". For example, bleeding over 80 ml can also be equated to a full sanitary napkin within an hour.

From this, it can be seen that *istihadah* is the blood that is released after duration of up to 60 days for postpartum and up to 15 days for other periods. This *istihadah* blood is a result of an illness or injury of the veins known as (العاذل) that run beneath the uterus.

### ***Differences Between Menstrual Blood And Istihadah***

Menstrual blood and *istihadah* differ slightly, as the table below illustrates:

	<b>Menstrual blood</b>	<b>Istihadah</b>
<b>Definition</b>	It is the blood that comes out of a woman's womb at puberty and naturally. It does not come out for a reason such as illness or childbirth and it has known times according to the nature of each woman.	It is the release of sweaty and corrupted blood from the lower part of the uterus, for a reason such as illness and the like or it is the blood that continues with the woman after the maximum period of menstruation, meaning that <i>istihadah</i> blood either comes out when the menstrual period approaches or continues after the period ends and perhaps the bleeding continues. <i>Istihadah</i> occurs between menstruations.
<b>Blood quality</b>	<ul style="list-style-type: none"> <li>• Blackish red.</li> <li>• Thick.</li> <li>• It smells foul.</li> <li>• Menstrual blood does not freeze, because it was collected in the uterus, then it burst and became liquid, so it does not freeze after it came out.</li> </ul>	<ul style="list-style-type: none"> <li>• Reddish yellow or bright red.</li> <li>• Delicate.</li> <li>• It has no smell.</li> <li>• Blood comes out and appears, it freezes.</li> </ul>
<b>Causes</b>	<p>The menstrual cycle or menstruation is not a health condition, but rather a natural condition that does not require concern. The causes of monthly bleeding will be explained below:</p> <p>The female has two ovaries, each of which contains a cluster of eggs. Hormones work to mature one egg each month and prepare it to leave the ovary and reach the uterus. This process is called ovulation.</p> <p>The egg travels from the ovary to the uterus through the fallopian tubes in</p>	<ul style="list-style-type: none"> <li>• Hormonal disorders</li> </ul> <p>Hormonal imbalances can cause irregular bleeding. Hormonal disorders occur either due to ovarian problems, such as: polycystic ovary syndrome, or as a result of taking birth control pills, or implanted devices in the uterus, and sometimes due to thyroid disorders.</p> <ul style="list-style-type: none"> <li>• Uterine fibers</li> </ul>

	<p>preparation for receiving sperm for fertilization and pregnancy to occur.</p> <p>Hormones work to increase the thickness of the lining of the uterus and blood flow to it to protect the fertilized egg and the fetus in the event of fertilization and pregnancy.</p> <p>Hormone levels decrease in the absence of fertilization and pregnancy, the thick endometrial tissue breaks down, and blood and uterine tissue flow through the vagina, and this stage is called menstruation.</p>	<p>The presence of fibroids in the uterus may be the cause of <i>istihadah</i>, and fibroids are non-cancerous growths of uterine cells that can sometimes cause some problems.</p> <ul style="list-style-type: none"> <li>• Pelvic infection</li> </ul> <p>An infection in the pelvis or a sexually transmitted infection in any part of the female reproductive system, whether in the uterus, ovaries, or fallopian tubes, may also be the cause of menstruation.</p> <ul style="list-style-type: none"> <li>• Cancer</li> </ul> <p>Cancerous growths, whether in the uterus, cervix, ovaries, or vagina, increase menstrual problems and abnormal bleeding.</p> <ul style="list-style-type: none"> <li>• Other reasons for <i>istihadah</i>:</li> </ul> <p>Severe stress, vaginal dryness, diabetes, thyroid disease, and sudden and rapid weight changes.</p>
<p><b>Blood</b></p>	<p>Thick (strong) blood is considered menstrual blood</p> <ul style="list-style-type: none"> <li>• Dark red (black)</li> <li>• Dark red</li> <li>• Red</li> <li>• Red (clove)</li> </ul>	<p>Liquid (weak) blood is considered <i>istihadah</i> blood</p> <ul style="list-style-type: none"> <li>• Red</li> <li>• Red (clove)</li> <li>• Yellow</li> <li>• Cloudy</li> </ul>

### ***The Condition Of Mustahadah Women***

One of four possible problems is that a woman's menstrual blood mixes with cerebral blood when her blood flow lasts more than fifteen days.

#### ***Mubtadi'ah Mumayyizah***

In the event of a menstrual period lasting longer than fifteen days, a woman who has never experienced a menstrual cycle is referred to as her menstrual cycle and is unable to identify the blood type from which the blood emerges as or in a different form. The fuqaha in this instance are divided into multiple sects. First, a daily calculation of the menstrual blood is made. It is a historical account of Imam Ahmad and a widely held belief among the Shafie fuqaha. This is due to the fact that yesterday is seen as a time of uncertainty. It is not recognised as menstrual blood as a result. The sacred period in this instance is twenty-nine days or one full month (Muhammad Ruumzi Omar, 1997).

Second opinion, the menstrual blood is sacred for the remaining days of the month but it lasts for six or seven days. Additionally, several of the fuqaha Syafie', including Sulaim al-Razi, al-Ruyani, al-Shashi, al-Sheikh Abu Hamid, al-Qadhi Abu al-Tayyib and al-Syairizi, view it as a transient addition. It is based on the word Messenger of Allah swt to Hammah bint Jahsy: "Your menstruation for the six or seven days in the knowledge of Allah as women purify themselves for their menstruation and their holy days". This is also due to the fact that, in the event that the woman has a consistent period of time, it should be assumed that the period has passed in the event that it does not, the term of her menstrual cycle is equivalent to the period of menstruation that is typical for other women. It has four faces, one of which is recognisable and claims that it can be explained by examining the women's siblings (Narrated by five narrators except al-Nas'ie).

Third Opinion, according to the fuqaha' Hanafi, the period taken must correspond to the longest possible menstrual cycle. The longest menstrual cycle by their reckoning is ten days. As a result, the sacred period is determined to be twenty days per month. According to Abu Yusuf, if she wishes to repeat his prayers, she should refer to the three-day period, which is her side's minimum menstrual period. If she wants to have sex, she should refer to her side's maximum menstrual period. According to Imam Malik, it should be given careful thought for duration of fifteen days. Additionally, historical records indicate that it should be interpreted in light of the women's era among the family's sisters. Imam Abu Daud recounts the story, stating that it took fifteen days.

#### ***Mubtadi'ah Ghairu Mumayyizah***

The woman patient did not aware she was menstruating. For instance, even though it takes a while, it can detect the type of blood that is coming out and can tell the difference between blood that is flowing out strongly and weakly or between blood that is black and red in colour and eventually fades. In this instance, strong blood is regarded as menstrual blood as long as it is not less than the minimum or greater than the maximum menstrual period and as long as the blood is not shorter than fifteen days. If the weak blood is less than the minimum

period of purity or exceeds the minimum period of menstruation, for example, if it is discovered that the black blood is weak for fourteen days or that the black blood is only half a day or sixteen days or if it is discovered that during the blood out period, one day is in black and two days are in red until the next. He was deemed incapable of differentiating the blood in this instance. Laws pertaining to it will be discussed later. This is based on a hadith narrated from the Fatimah binti Hubaish, in which she quotes to Rasulullah saw, Verily I came to the blood of prayer, leaving the prayer I must have the Messenger of Allah said, Indeed the blood of the menstruation is known as black blood, if so, pray and if so, then take ablution and pray, is it 'ing (the disease for woman). The meaning of the concept known in this hadith is that blood is known to women by its nature or colour or smell.

### ***Mu'tadah Ghairu Mumayyizah***

Women who are holy and have started menstruating but are unable to tell their blood apart. If her menstrual cycle lasts less than fifteen days on average and one day he receives blood beyond the normal duration of his life, he should cease (avoid committing acts of worship during her menstrual cycle) as it is likely that her blood will end before fifteen days (al-Nasa'ie). Therefore, the entire day of the blood started to be called menstruation if it finished before fifteen days. We can identify an *istihadah* if the blood has been present for more than fifteen days. Therefore, having a shower is required. The blood should then be referred to the typical period if it is not identifiable. In this instance, the blood from the regular period preceding the menstrual cycle is the blood of menstruation, the remaining blood is regarded as *istihadah*. This indicates that the remaining time is spent in nature and she must perform the prayers she left behind during that time. As we know from the previous month that she received the blood of *istihadah*, she must bathe when she has passed the common period in the event that her blood continues to flow for a longer amount of time than usual in the following month. In order for the *istihadah* to arrive during the holy month and be required to be passed on afterwards.

### ***Mu'tudah Mumayyizah***

Menstrual blood often comes out at a specific time for women and they can usually tell if the blood is coming out strongly or weakly based on individual variances. If, during the month when she was more holy, she was exposed to blood continuously for longer than five days, seeing black blood for the first ten days while the remaining blood was red in colour, then her menstruation would last for ten days as opposed to five. This is because, as an indication of menstruation, the blood differential is greater than the typical menstrual cycle she experiences. She is approached for five days from the same blood difference as at the beginning of the month if the period is not inconsistent. The blood that differs after five days is different from the blood within five days, so this needs to be considered once and for all.

The second opinion among scholars say in this regard, should be seen in the tradition of Khairan, al-Ustukhuri and the opinions of Abu Hanifah and Ahmad. This is based on the words of the Messenger of Allah, "Wait for the number of days and nights that they come *haid*. This is also because the custom (usually) and they are passing by. The Messenger of Allah said to Ummu Habibah: "Wait while you are in your menstruation and then wash and pray". The

strongest thing remains unquestionable and remains so until the menstrual cycle reaches its maximum duration at which point the arguments supporting it are eliminated.

### ***Various Situations Of Women Experiencing***

The woman had a regular period before she experienced *istihadah*. In this instance, she ought to allude to her former normal cycle. During that duration, she ought to cease praying and adhere to the menstrual regulations (Abdur Rahman, 2015). Anything beyond that constitutes *istihadah* and she is subject to the *istihadah* guidelines at that point. For instance, a woman used to get her period for six days at the start of every month, but she later developed *istihadah* and constant bleeding. Therefore, the first six days of each month are her period and the remaining days are known as *istihadah*.

She should recognise the differences between different types of blood if she did not have a regular period prior to the *istihadah* and instead has been experiencing *istihadah* since she first experienced her menses. She is subject to the menstrual laws at the time of her menses, which occur when the blood is heavy, dark or has a certain smell. Everything else is considered *istihadah* and she is subject to its judgements. For instance, a woman may observe that her menstrual flow is continuous when it first begins but that it is dark for ten days and red for the remaining period or that it is thick for ten days and thin for the remaining period or that it smells like menstrual blood for ten days and is odourless for the remaining period. Thus, in the first instance, her menses are represented by the dark blood in the second, by the thick blood and in the third, by the odorous blood. Everything else is considered *istihadah*.

If her menstruation is irregular and she is unable to differentiate it correctly due to the continued *istihadah* since the initial sighting of the blood and her blood is consistent or has different features but is not menstrual blood. This woman should begin her menstrual cycle, which lasts six or seven days each month and proceed according to the standard rhythm for women anything beyond that is considered *istihadah*. For instance, if she noticed blood for the first time on the fifth of the month and it persisted without changing to allow her to differentiate between menstrual bleeding based on colour or other factors, she would get her period six or seven days every month beginning on the fifth.

In conclusion, a woman suffering from *istihadah* is the same as a woman experiencing a full menstrual cycle, save from that. In order to perform ablution, a woman suffering from *istihadah* should wash the blood from her vaginal area and then cover it with a menstruation pad or a clean rag placed over a ball of cotton to catch the blood. Anything that comes out of the blood after that is meaningless. After that, she has to wash her hands for each and every *fardu* (required) in a prayer.

### ***Concept According Quran Sunnah***

According to our research group's results, shariah explains that *istihadah* is the blood of a woman's illness that emerges from the vein's end beneath the uterus, which is known as (العاذل) while in a protracted menstrual cycle, or following a protracted menstrual cycle or prolonged bleeding following the typical menstrual day. Like valuable ladies, *istihadah* women

suffer punishment (Umar Mukhtar, 2018). Thus, ladies of *istihadah* (المستحاضة) can worship, fast and pray. Imam al-Nawawi said:

المُسْتَحَاضَةُ كَالطَّاهِرِ فِي الصَّلَاةِ وَالصَّوْمِ وَالْإِعْتِكَافِ وَالْقِرَاءَةِ وَغَيْرِهَا

The meaning: "A person who is in *istihadah* is like (taking the law) a person who is pure in (law) prayer, fasting, *iktikaf*, reading the Qur'an and others (Abu Zakaria, n.d).

The order of the obligation to pray for women who are on *istihadah* based on the narration of Aisyah R. Anha, Fatimah bint Abu Hubaish met the Prophet SAW and then he asked:

يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَادَعُ الصَّلَاةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا إِمَّا ذَلِكَ عِرْقٌ  
وَأَيْسَ بِحَيْضَةٍ فَإِذَا أَقْبَلَتْ حَيْضَةً فَاتْرِكِي الصَّلَاةَ فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي

It means: "O Messenger of Allah! I am a woman who has blood *istihadah* and has not yet purified, do I have to leave the prayer? His Majesty SAW replied: No, because the blood is from the veins (blood of illness) and not menstrual blood. So when the period comes, leave the prayer and when the period ends (the customary rate). So take a bath, and pray." (Narrated by al-Bukhari (306) and Muslim (333))

Refer to the debate of the most recent item in Irsyad al-Fatwa series 148, *Wuduk* for people who urinate eternally and the teaching on imaming them for more details. The best instruments are made of cotton or cloths are absorbent and stop blood from leaking out.

عن حَمْنَةَ بِنْتِ جَحْشٍ، قَالَتْ: كُنْتُ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً، فَاتَّيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْتَفْتِيهِ  
وَأَخْبِرُهُ، فَوَجَدْتُهُ فِي بَيْتِ أُخْتِي زَيْنَبِ بِنْتِ جَحْشٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً،  
فَمَا تَرَى فِيهَا؟ قَدْ مَنَعْتَنِي الصَّلَاةَ وَالصَّوْمَ، قَالَ: أَنْعَتْ لِكَ الْكُرْسُفِ؛ فَإِنَّهُ يُذْهِبُ الدَّمَ، قَالَتْ: هُوَ أَكْثَرُ مِنْ ذَلِكَ،  
قَالَ: فَاتَّخِذِي ثَوْبًا

The interpretation Says Hamnah bint Jahsyi: "I went to see the Prophet SAW to ask for a fatwa and opinion because I have experienced a lot of *istihadah* blood." While he was at Zainab bint Jahsyi, my sister, I asked: O Messenger of Allah, I felt a lot of blood from *istihadah*. What are your thoughts about it? Does that mean I can't fast and pray? "Hold it using cotton, because it can remove blood," was Rasulullah's response. Again, I say: It flows more. Once more, the Prophet stated, "Then take a piece of cloth."

Sunan Abu Daud (287)

عَنْ عَائِشَةَ ، أَمَّا قَالَتْ : قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، إِلَى لَا أَطْهَرُ، أَفَادُغُ الصَّلَاةَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِمَّا ذَلِكَ عِزْقٌ وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةَ فَأَتْرِكِي الصَّلَاةَ، فَإِذَا ذَهَبَ قَدْرُهَا فَاحْسَلِي عَنْكَ الدَّمَ وَصَلِي." .

Meaning: On the authority of Aisha, may God be pleased with her, that Fatima bint Abu Hubaiyh was begging, and the Messenger of God, may God's prayers and peace be upon him, said to her: (The menstrual blood is black blood that is known and if that is so, stop the prayer and if the other perform ablution and pray). (Sunan al-Nasa'ie)

عن أنه حمنة بنت جحشٍ قَالَتْ : كُنْتُ أَسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْتَفْتِيهِ وَأَخْبِرُهُ، فَوَجَدْتُهُ فِي بَيْتِ أُخْتِي زَيْنَبَ بِنْتِ جَحْشٍ، فَقُلْتُ : يَا رَسُولَ اللَّهِ، إِلَى امْرَأَةٍ أَسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً، فَمَا تَرَى فِيهَا قَدْ مَنَعْتَنِي الصَّلَاةَ وَالصُّومَ ؟ فَقَالَ : " أَنْعْتُ لَكَ الْكُرْسُفَ ؛ فَإِنَّهُ يُذْهِبُ الدَّمَ " . قَالَتْ : هُوَ أَكْثَرُ مِنْ ذَلِكَ. قَالَ : " فَأَتَّخِذِي ثَوْبًا " ، فَقَالَتْ : هُوَ أَكْثَرُ مِنْ ذَلِكَ، إِمَّا أَلْحُ نَجًا. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " سَأْمُرُكَ بِأَمْرَيْنِ، أُتِيهُمَا فَعَلْتِ أَجْرًا عَنْكَ مِنَ الْآخِرِ، وَإِنْ قَوَيْتِ عَلَيْهِمَا فَأَنْتِ أَعْلَمُ " . قَالَ لَهَا : " إِمَّا هَادِيَهُ رُكُضَةً مِنْ رُكُصَاتِ الشَّيْطَانِ، فَتَخِضِي سِنَةَ أَيَّامٍ، أَوْ سَبْعَةَ أَيَّامٍ فِي عِلْمِ اللَّهِ، ثُمَّ اغْتَسَلِي، حَتَّى إِذَا رَأَيْتِ أَنَّكَ قَدْ طَهَّرْتِ وَاسْتَنْقَابِ فَصَلِي ثَلَاثًا وَعِشْرِينَ لَيْلَةً، أَوْ أَرْبَعًا وَعِشْرِينَ لَيْلَةً وَأَيَّامَهَا، وَصُومِي : فَإِنَّ ذَلِكَ يَجْرِيكَ، وَكَذَلِكَ فَافْعَلِي فِي كُلِّ شَهْرٍ كَمَا تَحِيضُ النِّسَاءُ وَكَمَا يَطْهَرْنَ مِيقَاتِ حَيْضِهِنَّ وَطَهْرِهِنَّ، وَإِنْ قَوَيْتِ عَلَيَّ أَنْ تُؤَخَّرِي الظَّهْرَ وَتُعَجِّلِي العَصْرَ، فَتَعْتَبِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ الظَّهْرِ وَالْعَصْرِ، وَتُؤَخَّرِينَ المَغْرِبَ وَتُعَجِّلِينَ العِشَاءَ ثُمَّ تَعْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ فَافْعَلِي، وَتَعْتَبِلِينَ مَعَ الفَجْرِ فَالْعَلِي، وَصُومِي إِنْ قَدَرْتِ عَلَيَّ ذَلِكَ " . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " وَهَذَا أَعْجَبُ الْأَمْرَيْنِ إِلَيَّ " .

Meaning: I was seeking a strong menstruation, and I came to the Prophet, may God's prayers and peace be upon him. Prayer and fasting have prevented me. He said "I gave you the celery, it goes blood" She said: It is more than that. He said: "Then you curb me." She said: It is more than that. He said: So take a dress. She said: It is more than that, but it snowed. So the Prophet, may God's prayers and peace be upon him, said: "I will command you two things, whichever part of you is made of the other, and if you are strong against them, then you know." He said to her. "This is a run of Satan, so you menstruate for six or seven days in God's knowledge, and then wash, even if you see that you have cleansed and quenched; pray in twenty three nights or twenty four nights, and its days, and my fast, that will reward you, and so do every month as menstruate women and as they purify. The meequat for their menstruation and purity is, and if it is strengthened to delay the noon and hasten the afternoon, then you wash and gather between the noon and afternoon prayer, and you delay the Maghrib and accelerate the dinner, then you wash and gather between the two prayers, so do and wash at dawn so do Fasting, if you can. The Messenger of God, may God bless him and grant him peace, said: This has impressed me both. (Sunan Abu Daud)

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أُمَّ حَبِيبَةَ اسْتَحْيَتْ سَبْعَ سِنِينَ، فَسَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ، فَأَمَرَهَا أَنْ تَغْتَسِلَ، فَقَالَ: " هَذَا عِرْقٌ ". فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

Meaning: Narrated "Aisha: (the wife of the Prophet) Um Habiba got bleeding in between the periods for seven years. She asked Allah's Messenger pbuh about it. He ordered her to take a bath (after the termination of actual periods) and added that it was (from) a blood vessel. So she used to take a bath for every prayer. (Sahih al-Bukhari)

## Implications Of Istihadah Towards Women

### *The Causes Of Istihadah*

Hormonal issues, bodily issues and systemic medical issues are the three main categories of *istihadah* causes (Shaykh Muhammad Saalih, 2006). We need to have a basic understanding of the mechanisms underlying a typical menstrual cycle in order to identify the root cause of hormonal issues. In order for the ovum to mature and pass from the ovary to the uterus, a certain type of hormone is created. Before the ovaries are implanted on the uterine wall, the wall becomes thicker. Menstrual bleeding will remove the uterine wall from the body if the lady is not pregnant. The ovum will not mature to be discharged from the ovary to the uterus when a person's hormones are unstable, which causes continuous oestrogen hormone to cause the uterine wall to thicken more than usual. Slowly but surely, the uterine wall will deteriorate, leading to *istihadah*. The term "anovulatory dysfunctional uterine bleeding" is the English term for this occurrence. The menstrual cycle is typically not involved in this non-abnormal bleeding. Women who have recently entered puberty or who are about to enter menopause are typically the ones who experience this hormonal issue.

An anomalous uterus is the physical issue that leads to *istihadah* (Mohd Ramzdhan, n.d.). For example, endometrial polyps. A polyp is a tumour located in the uterus's deepest layer. Women are not affected by these polyps, but they bleed readily. Next, Growths in the uterine muscle layer known as fibroids affect 10% to 40% of women. Most of the time, this fibroid development is asymptomatic but if it develops too large, it may create problems with anaemia by causing menstruation and profuse bleeding. Next, Fibroids or growths in the layer of uterine muscle, affect 10% to 40% of women. The majority of the time, this fibroid growth is asymptomatic but if it grows too big, it could cause heavy bleeding and menstruation, which could worsen anaemia. Next, Polycystic ovarian syndrome (PCOS). The condition causes hormonal issues in women, which hinder the maturation of their eggs. The lady has irregular menstrual cycles, irregular bleeding or rarely menstruates. Typically, the woman struggles with weight and infertility. Other than that, Intrauterine Copper Device (IUCD). This contraceptive method involves inserting a tiny copper device into the uterus to stop conception. It may occasionally result in *istihadah*. Next, Endometriosis. The proliferation of uterine wall cells beyond the uterus in the muscles, intestines, vagina and other organs is the origin of this condition. Both heavy menstruation and irregular bleeding are symptoms of this illness.

Furthermore, issues with the body's systems might also result in *istihadah*. As a case in point, thyroid problems whose level of thyroid hormone is either hypothyroid or excessively

high (hyperthyroid). Furthermore, using particular medicines for instance using typical, uncontrolled medications or blood thinners. Next, issues with blood coagulation. Due to issues with blood coagulation, women with extremely thin blood will bleed profusely.

### ***Istihadah Management During Prayer***

The women's management of *istihadah* are emphasising on the rules relating to *istihadah* women, particularly the laws of fairness in worship to Allah SWT. As previously stated, blood counts are classified as menstrual blood and blood clots. If the blood is thought to be menstrual blood, the lady will face menstruation laws, and if it is thought to be blood-related, blood-related regulations will be enacted. The laws of *istihadah* are the same as the laws for holy women. Thus, save in a few circumstances that will be detailed, there is no legal distinction between holy women and virtuous women. Unless a woman is menstruating, she is not prohibited from praying, fasting, or engaging in other forms of worship. It is a constant process, similar to how pee, which is not old, frequently comes out of *mazi* and faeces. This is based on the fact that the Messenger of Allah SAW directed Hammah binti Jahsy to conduct prayer and fasting while she was in *istihadah* (Abu Muhammad, 2000).

When a lady with *istihadah* is ready to pray, she must take preventative cleansing actions. As a result, the vagina should be washed before the ablution procedure, then wrapped in a cloth or something similar (Mohd Khairi & Mohd Nazri, 2009). If she needs to prevent the trip from clogging like cotton in areas where she is not fasting and it does not harm her, she must stab before wrapping it. If the scenario does not necessitate wrapping, it can clog up. If she is fasting or creating discomfort by doing both at the same time, she is not required to clog it; nonetheless, if she is fasting, she is required not to clutter her vagina. When Hammah binti Jahsy complained about how much blood had come out of him, the Messenger of Allah told her, "Put on the cotton for you to make sure he will shed blood." Tie the two ends of your two thighs together and place the scarlet cloth over the blood." (Sunan al-Tirmidhi). However, the blood still pours out without any negligence and does not invalidate the prayer and supplication. If the blood leaks due to a lack of binding or something similar to blockage, the abscess is cancelled. If she has completed *fardu* prayers, he should not perform circumcision due to his neglect.

Because her ablution is an urgency, a devoted woman should take ablution to perform prayer after time. As a result, she is not required to pray before the appointed time. This is also due to the fact that ablution for a woman is an element of cleanliness, thus it must be timed. Most academics agree on this point. "It is necessary for her to do ablution before the time is up," declared Imam Abu Hanifah. If he does not have time to perform the prayer, he must first perform ablution. If a woman does ablution before the time of prayer and something comes out of her vagina, her ablution is cancelled because the time of prayer enters the period when she practices abstinence. The *istihadah* that came out after the ablution rendered it void. This is because to *hadas* (bloodshed), which causes the hygienic to be cancelled. She was pardoned for doing so when the time was unable to control the *hadas*. As a result, when she performs ablution after the timer has expired, her ablution is valid, and the *hadas* has been raised. In this situation, the later reappearance (with blood discharge) has no effect if it is controlled as it is within her capacities to do (Abu Muhammad., 2000).

The woman must pray as soon as she is purified in order to decrease the impurities that flows out of her. This is due to the fact that it is repeated often in order to reduce it by hastening the prayer. She is permitted to postpone prayer for reasons pertaining to prayer, such as dressing, performing the azan, iqamat, pledging to discover the direction of the *qiblah*, walking to the mosque, waiting for pilgrims, and so on. If she misses a prayer due to illness or for doing something unrelated to prayer, such as eating and chatting, she is forced to retake ablution and repeat the vaginal wash and wrap since she is only required to conduct this prayer in an emergency. Another school of thought holds that she can postpone the prayer even if time runs out, and the ablution on her body does not cancel as long as she does not conduct a *fardu* prayer, since it is a purpose intended to complete the prayer after time, thus it is as if she had performed.

To perform *fardu* prayers, an *istihadah* lady must take the ablution. She cannot conduct more than one *fardu* prayer with a single ablution (Mohd Khairi & Mohd Nazri, 2009). This is based on the instructions of Allah's Messenger: "Then perform ablution at every prayer" (Abu Daud and At-Tirmizi). "And one should take ablution at every prayer," one of the histories adds. The woman may pray as many times as she wishes with a single ablution. Urwah bin al-Zubair, Sufiyan al-Thauri, and Abu Thauri are among those who believe it is forbidden to do more than one *fardu* in one sitting. According to Hanafi and Hanbali scholars, women who are *istihadah* should undergo ablution before each prayer. As a result, her ablution is computed based on her prayer time. So, after being cleaned, a woman can conduct as many prayers and prayers as she wants until it is addressed to her *hadas* other than *istihadah*. According to the Malikis, *mustahab* and the ablution can last for every prayer. According to the great thinkers, people are not required to take ablution every time they pray. According to Ahmad and Ishaq, "If she takes a bath every time she prays, then it is more appropriate for her, but if she only take ablution at each prayer, then that is sufficient."

Like previously said, a woman of ceremonial obligation should take the necessary *fardu* prayer like a normal man (Muhammad Ramzi Omar, 1997). This is due to his endurance. Similarly, in the belief of renewal, it is mandatory to wash, block, and re-wrap the vagina each time the prayer is done according to the *qaul*'s instructions. According to the opinions of every prayer to be performed, they are not needed to do so since they do not intend to remove the impurities while they are still. This dispute stems from the fact that the blood was not evident surrounding the fabric, and the coating did not come loose, causing any damage. Otherwise, because the stains have become numerous and can be minimised, it would be necessary to refresh the wash and wrap it without further harm.

Women who are *istihadah*, according to *salaf* and *khalaf*, should not take showers to do any prayer or at any time, with the exception of one bath after their menstrual blood is stopped. This viewpoint is shared by Ali, Ibn Mas'ud, Ibn Abbas, and A'isha. Urwah bin al-Zubair, Abu Salamah bin Abdul Rahman, Abu Hanifah, Malik, al-Syafie, and Ahmad all agree. They recite the hadith that states that those who take baths before praying are carrying al-Syafie's saying: the meaning of circumcision. Indeed, Allah's Messenger SAW commanded her (Umm Habibah) to bathe and pray. It is not stated in the hadith that the Prophet instructed him to bathe before each prayer. I have no doubt that his shower was voluntary rather than forced, and that it was entirely up to her.

Women are not permitted to enter the mosque and remain there to observe or do the *sunnah* prayer or recite the Quran since it is thought to be a woman in a hygienic. Aisha's narration "That some of the prophet's wives were with him when he was a blood-finder, and that he might put a vase under him to keep bloods flowing." Because the blood of *istihadah* is liquid, unlike menstruation, this hadith explains that women must follow and can place a vial so that the blood does not harm their clothes or the mosque. It is comparable to bloodshed, urine incontinence, frequent breakouts of *mazi* and *wadi*, and those with bleeding wounds who can sit within the mosque. According to the study, this criterion must be conditional does not result in the mosque being dirty.

### ***Having Intercourse During Istihadah***

The fuqaha claimed that the obligatory wife was required if her husband was concerned about engaging in prohibited activities. The majority of fuqaha believed it is permissible to have sex intercourse if it is not during menstruation, which is when blood is still running and it is not *makruh* to touch it, the word of Allah:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۗ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۗ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ  
مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

*Meaning: And they ask you about menstruation. Say, "It is harm, so keep away from wives I 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. (Surah Al-Baqarah. 2:222)*

It is a proposition that it is not required to leave them instead of menstruation. According to the court papers, Hamnah, Jahsy's daughter, had a blood clot in which her husband had her. Umm Habibah had also come to her residence and had her husband. Talhah's wife was Hamnah, while Abdul Rahman bin Auf's wife was Umm Habibah. They had enquired of Allah SWT's Messenger. According to Sahih al-Bukhariyy, Ibn Abbas said: "A woman should be ordained by her husband if she prays, while the prayer is greater," that is, the prayer is greater than intercourse, therefore doing a prayer is a major matter for her, so it is vital to practise it. Similarly, women are required to be like a normal women in prayer, fasting, faith, and reading the Quran, as is the law of sexual intercourse. This is also due to the fact that the prohibition of something is based on the proof of *syara'*, which is lacking in this circumstance. Even though both are types of natural blood from women, there are major differences between *istihadah* and menstrual blood. *Istihadah* is a blood-borne infection that affects some women. Because this blood is abnormal methods of dealing with religious difficulties, particularly those concerning worship. Cleanliness must be practiced before doing prayers for ladies in order to ensure the legitimacy of the prayer. As a result, every Muslim, particularly women, must pay close attention to learning the fundamentals of Islamic law. They must also practise it in order to discover answers to any questions that may arise for themselves or their family members.

### ***Abnormal Bleeding Management***

Abnormal uterine bleeding (AUB) is defined as uterine bleeding that lasts longer than usual or happens at an unusual time. The hormones oestrogen and progesterone are released during the ovulation process. An egg is released when a woman ovulates. AUB can occur when the ovaries fail to produce an egg. Hormone fluctuations cause your period to be delayed or sooner. Your period may be heavier than usual at times. AUB is more frequent in adolescents or premenopausal women. Women who are overweight may also be predisposed to AUB.

The underlying cause determines how abnormal bleeding is treated. Birth control tablets are frequently used to manage uterine bleeding caused by hormonal changes or abnormalities. Birth control tablets can be used to establish regular bleeding cycles and prevent excessive endometrial growth in women who do not ovulate frequently. They may be used to treat heavy menstrual bleeding in women who ovulate. Nonsteroidal anti-inflammatory medicines may also assist these women reduce blood loss and cramps. During the menopausal transition, birth control pills or other hormonal therapy may be used to regulate the menstrual cycle and prevent excessive growth of the endometrium.

Progesterone is an ovarian hormone that is beneficial in preventing or treating heavy bleeding in women who do not ovulate on a regular basis. Progestin, a synthetic version of progesterone, may be prescribed to treat irregular bleeding. Progestins are often administered as pills and are taken once a day for 10 to 12 days each month or continuously every day. Vaginal bleeding may occur cyclically in women undergoing monthly cyclical progestin therapy. Contraception is not provided by cyclical progestin medication. If the expected bleeding does not occur in women using cyclical progestin therapy and experiencing cyclical bleeding, the potential of pregnancy should be considered.

Surgery may be required to remove aberrant uterine formations (for example, fibroids and polyps). Women who have finished having children and are experiencing heavy menstrual bleeding may benefit from a surgical therapy such as endometrial ablation. This operation, which can be done in a gynecologist's office or in an operating room on the same day, employs heat, cold, electrical energy, or a laser to remove the uterine lining. A separate topic review has more information about endometrial ablation. Women with fibroids can have surgical treatment of their fibroids, either by removing the fibroid or by reducing the blood supply of the fibroids. The most definitive surgical treatment for abnormal uterine bleeding is hysterectomy, or removal of the entire uterus (Andrew, 2022).

### ***Attitudes Towards Istihadah In Malaysia***

Menstrual problems are common among teenagers and young adults in Malaysia. However, most of them are unaware of the indications and symptoms of menstruation abnormalities, both medically and according to Islamic law. It is critical to be aware of menstruation disorder symptoms in order to receive timely and suitable therapy. Menstrual illnesses, according to Islamic teachings, might interfere with Muslim requirements such as prayers, Ramadan fasting, and the sexual interaction between husband and wife. For example, a lady who is menstruating is not required to pray and cannot participate in Ramadhan fasting

or having intercourse with her spouse, even if they are suffering from a pathological health problem. As a result, both men and women must be able to distinguish between the two. This will assist them in engaging in proper Islamic exercises and preventing future health issues. Female and male respondents were both able to identify pathological menstruation (*istihadah*) but were unable to accurately answer the Islamic verdict on the condition. Education should not only focus on the many forms of menstrual disorders, but also on medical and religious teachings on the subject. Knowledge of how to address such difficulties based on religion teachings may alleviate the affected woman's and her spouse's stress and worry.

Even while both men and women agreed that men should be aware of menstruation diseases, men were shown to have a less positive attitude towards knowing more about them. Menstrual diseases are still considered a sensitive matter in Malaysia, particularly in the Malay culture, and are not openly discussed with the opposite sex. As a result, when their female family members are unavailable, women tend to hide their issues and are hesitant to seek help, particularly from their spouse or male family members. Many teenagers and young women are embarrassed and hesitant to seek care for PMS and dysmenorrhoea. This is due in part to the widespread belief that this is a natural occurrence that does not necessitate medical attention. Menstrual disorders education should thus be incorporated in premarital courses to prepare both spouses for future family life. This inclusion was also supported by a positive attitude response from both men and women, with more than 80% of both groups supporting the notion.

Female performed better in terms of general knowledge and symptoms. This revealed that even women lacked basic understanding about the causes of menstruation disorders and how to deal with them in accordance with Islamic principles. As a result, this emphasises the necessity of menstrual problem education for both men and women who will experience it. Education to men also increases their perception of the possible severity of menstrual disorders and helps them to understand their partner or their female family members better. This also improves the dynamics of a healthy marriage.

From cultural views, as well as religion, influence certain people's attitudes and decisions, particularly those who are still young and unmarried. According to McPherson's menstrual attitude questionnaire survey, effective menstrual preparation with a favourable menarche experience is associated with more positive adult menstrual attitudes, experiences, and actions. Unpleasant early menstrual experiences, on the other hand, would be associated with subsequent unpleasant menstrual experiences. These highlights the need for a proper educational module in educating both men and women about menstrual disorder in order to create a healthy symbiotic relationship between the two genders in a family setting or society in general, as well as improving health-seeking behaviour in combating the psychosocial impact of menstrual disorder.

## **Conclusion**

In the nutshell, understanding about women's blood is very important for all Muslims, especially women. Women as individuals who persevere in the face of adversity. On top of that,

she must be knowledgeable about their bodies. However, other close relatives such as parents, spouses, and siblings must also acknowledge this topic. This is due to a lack of awareness about blood. Women's everyday religious activities such as prayers, fasting, tawaf, entering the mosque, having sex intercourse, and others will be affected. Thus, each party must play their separate duties in order to raise awareness and consideration for the community and individuals to have information and understand more about *fiqh*, particularly the blood of women. Indeed, this knowledge is necessary for gaining God's worship. We will not become ignorant if we are consistent in our learning. It is partially true that only knowledge can lead us in the correct direction. Furthermore, all parties must work together to achieve the success of the dreams and goals.

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