

# Al-Hayd [Menstruation]

## Foreword

Allah, the Exalted, created the male and female, granting each one particular characteristics, and making their bodies especially to be suitable for the task assigned to either of them in life. Therefore, He constructed the woman's body to be suitable for pregnancy and childbirth.

With His wisdom and might Allah assigned women to bear children within a defined period of years that is between nine and fifty. A female who has completed nine years is regarded as mature and fit for pregnancy [if she has started her menses]. The woman who has passed over fifty reaches the state of menopause or "change of life"<sup>1</sup>. It is called "*Sinnul Yas*" i. e. the age of despair in which she has little hope of becoming pregnant.

Females at the age of nine or more, experience their menses once every month, because of a Divine wisdom, and for the well-being of the woman's body in respect of pregnancy and childbirth. This discharge of blood from the woman's womb is called *Hayd* (menstruation) or menstrual [monthly] period.

Therefore, Hayd is the blood discharged from the womb of a mature woman whose age does not generally exceed 50 years. The blood is mostly thick, warm, and black or red, which flows out strongly.

It is, thus, obvious that the lowest age for a female to start Hayd is nine years, and it continues till the age of 50. During the said years, each woman has menstruation within a fixed period every month: In which blood is discharged from her womb, because of a Divine wisdom, and for the benefit of the woman's body and pregnancy.

## The Duration of the Hayd

Women differ in respect of the duration of their menses. Some have it for three days and some others for more i. e. four to ten days. However, the longest duration is ten days, and the least period three days. Therefore, the womb's blood that continues for less than three days is not *Hayd* and does not call

for the observation of the Hayd rules. Similarly, the blood which lasts for more than ten days is not *Hayd*, either.<sup>2</sup>

## Ghuslul-Hayd

As we know that the woman *Hayed* during her menstrual period is not allowed to do certain ritual acts, such as the *Sawm*, the *Salat*, the *Tawaf* around the *Ka'bah*, etc. These acts would not be acceptable, until after performing *Ghuslul-Hayd*, which is incumbent on a woman after her *Hayd* period has come to an end, so as to resume performing her religious duties which requires a state of *Taharah*. The manner of performing the *Ghusl* has already been explained in a previous lesson, which may be referred to

## Ahkam (Precepts) about the Hayd

During *Hayd* a woman should observe certain regulations, such as:

1. The Hayd is not allowed to touch the script of the Glorious Qur'an nor the Names and Attributes of Allah.
2. She is not allowed to enter *Al-Masjidul-Haram* nor *MasjidulNabi*, even to pass through any of them.

As to other mosques she is allowed to pass through, i. e. entering from a door and going out from another, as one passes in the street. She is also allowed to enter a mosque to take something out of it, but she is not allowed to enter it for any other purpose, or to stay there.

3. She is not allowed to place anything inside a mosque, even from outside as extending her hand through a door or a window to put something in it.
4. She is not allowed to recite even a part of the four *Surahs* is of *AlAzaim*. These *Surahs* are: *Al-Alaq*, *An-Najm*, *ALM As-Sajdah*, and *Fussilat*.
5. The husband is not allowed to have sexual intercourse with his wife during her *Hayd* period. He is to wait until her period is over, and she has performed the *Ghusl*.
6. The divorce of a *Hayed* is in valid<sup>3</sup> if the husband has already gone into her, provided that the husband is present at the time of divorce, and she was not pregnant.
7. The *Hayed* is exempted from the *Salat* as it is not *Wajib* upon her and it would be *Batil* if she performed it. She is also exempted from performing the *Qada Salat* after her period is over.
8. The fasting of a *Hayed* is *Batil*, and she is exempted from fasting during the month of *Ramadan* on the days of her period. But she will have to settle the lapsed days later on.

## Discussion

Q1. Why is the Hayd called "menstrual [monthly] period"?

Q2. Mark with the sign ✓ the correct rule (*Hukm*), and with the sign X the incorrect one:

- a. The shortest "monthly period" is three days.
- b. The shortest "monthly period" is two days.
- c. The longest "monthly period" is ten days.
- d. The longest "monthly period" is seven days.
- e. If a woman has her "period" during the month of *Ramadan*, she will be exempted from fasting during the days of her period, and she will have to settle that later on, after the month of *Ramadan*, by fasting as many days as the lapsed ones.

Q3. Answer the following:

- a. Is the *Hayed* allowed to recite the four *Surahs* of *Al-Azaim*?
- b. Is it incumbent on the *Hayed* to perform the *Salat* during her period, or is she to perform the lapsed *Salats* later on after *Tahir*?
- c. Is the *Hayed* allowed to enter a mosque and stay there for a while?

1. The menopause time is disputed. The Hanbalis say: "It is fifty years". The Hanafis say: "It is fifty-five years". The Malikis say: "Seventy years" The Shafi'is say: "As long as a woman is alive, there is the possibility of her having her period, though it is expected to stop after the age of sixty-two."

2. The Hanbalis and the Shafi'is say: "The shortest is one day and one night, and the longest is fifteen days." The Malikis say: "No limit for its shortest, but its longest is fifteen days for the non-pregnant woman."

3. All four sects prohibit the divorce of the Haid. Yet, if it happened, it would be Valid, but the divorcing party would be considered a sinner.

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