

Menstruation & Menstruated One: A Study of Ancient Taboos versus Islamic Perspective and Scientific Realities in the Light of *Al-Baqara* 222

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Abstract:

Two departments of human life are of vital importance (i) Financial Resources: to survive by having basic needs of life (ii) Reproduction and good brought up of constructive group of people for the survival of humankind and progress of a civilized state. The existence of civilized human race is impossible without the proper handling of these two institutions, so are divided equally between man and woman where man is selected as financial maintainer of his wife so that she can only focus on development and training of new generation to make them a useful individual of Islamic state. As because the human females are fixed by reproductive system so they have to go through the natural monthly menstrual process for which there exist many misogynistic traditions, myths and concepts in pre-Islamic period but Islam recognized it as a natural biological process so only implied the restriction of sexual intercourse in the particular period and used the word (اندى) izen for the disastrous effects of intercourse during menstruation revealed by latest scientific researches.

Key words: menstruation, menstrual woman, intercourse, myths, taboos, Islamic perspective.

Introduction

Menstruation process is recognized by the discharge of black, thick and stinky blood released from woman's uterus through vagina once a month, during which, in Islam, offering prayers, observing fasts and *tawāf* of *Ka'ba* is prohibited while coition is forbidden¹. Since ancient times, this natural and biological process has been considered as a curse attached with womanhood so there found many myths which were fabricated to humiliate feminism but Islam recognized it as a natural biological process so in Islām only the observance of those precautions is made compulsory which are inevitable to be observed therefore in this regard *Al-Baqara* 222 abrogate all the misogynistic ancient myths and taboos, it is stated in the holy *Qur'an*:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ فَأَعْتَزَلُوا النَّسَاءَ فِي الْمَحِيضِ
وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ²

They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah.³

There found following three notable factors of utter importance in the holy verse: these are:

- i. Neither women nor menstrual fluid is mentioned as impure in the holy verse.
- ii. In its particular metaphorical style, the *holy Qur'an* actually prohibited consummation of conjugal relation because of the harmful effects which would occur if the prohibited act is undertaken during that time of the month; the detail of the words used in the verse are:

Used Words	Apparent Sense	Actual Meaning
فَاعْتَرِلُوْا	keep away from them	Prohibition of Sexual Intercourse
لَا تَقْرَبُوْهُنَّ	do not go near them	Ibid
حَتَّىٰ يَطْهَرْنَ	until they have become clean	Cessation of menstrual discharge
فَإِذَا تَطَهَّرْنَ فَأْتُوْهُنَّ	But when they have purified themselves, ye may approach them	End of Restriction
مِّنْ حَيْثُ أَمَرَكُمُ اللّٰهُ	as Allah has commanded you. ⁴	Through Proper Channel ⁵

- iii. The *holy Qur'an* differentiated between menstruation and menstruating one by using the word (اذى) 'izan for black blood discharge for its ability of transmitting dangerous diseases if prohibited act is undertaken, and by associating women with purity (طهارت) instead of impurity.

But before detailed discussion of Islamic perspective, the ancient believes and myths should be concerned to realize the actual feminine-favoring spirit of the holy verse al-Baqara 222

Menstruated Woman: A Study of Ancient Taboos, Myths, & Rituals

The ancient and non Islāmic traditions are the real representatives of creating myths and taboo in such regard by giving womanhood with extremely bad impression either by phrases or by rituals. Prior to Islam menstruating women were regarded as:



Contaminated

Not only menstruation discharge but menstruated one has been also regarded as dirty, polluted and contaminated, although the fundamental purpose was to prohibit coition during such monthly flux but the way which is conducted to induce hatred from such act made woman mere a symbol of contamination and uncleanness; for example, it is mandatory in Old Testament *to not approach a woman to have sexual relations during the uncleanness of her monthly period*⁶. On the other hand the *Qur'an* applied same restriction but relates it with the state of cleanliness without mentioning her condition of impurity or contamination to ensure the spotlessness of femininity. Is it not appreciable that *Al-Qur'an* relates woman with purity (*وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ*) while other texts associate her with contamination and impurity. The way of such prohibition actually demonstrates the integrity of the *holy Qur'an* as it adapts an extremely careful mode about delicate feminine issue by sustaining the honor and virtue of Muslim womanhood.

Leper & Untouchable

In Judaism, the myth of menstruation is exaggerated to that extent that rather than regular natural process, menstruation gives an impression of a kind of leprosy attached to womanhood; according to Old Testament, not only menstrual woman but everything touched by her also becomes contaminated as *“anyone who touches her will be unclean till evening, anything she lies on during her period will be unclean, and anything she sits on will be unclean, anyone who touches her bed will be unclean; they must wash their clothes and bathe with water, and they will be unclean till evening, anyone who touches anything she sits on will be unclean; they must wash*

their clothes and bathe with water, and they will be unclean till evening. Whether it is the bed or anything she was sitting on, when anyone touches it, they will be unclean till evening. If a man has conjugal relation with her and her blood touches him, her menstrual impurity will be transmitted to him. He will remain unclean for seven days, and any bed on which he lies will be unclean⁷". In Hinduism even the conversation with her⁸ and consumption of food touched by her is strictly forbidden⁹.

The unusual and remarkable reforms of Islam made by the revelation of the holy verse 2:222 are actually the reaction against these exaggerated traditions by which women in this condition were treated in such a manner which was actually the mortification of womanhood so *Allāh* Almighty neutralized these traditions by revealing the related verse because, as mentioned earlier, among the Jews when a woman menstruated, they did not eat with her, nor did they live with her in their houses; so the Companions of the Apostle (may peace be upon him) asked the Apostle about the right conduct, and *Allāh*, the Exalted revealed it ¹⁰.The Messenger of *Allāh* said: *Do everything except intercourse*. The Jews heard of that and said: *This man does not want to leave anything we do without opposing us in it*.¹¹

Sinful

According to Jewish tradition, a menstrual woman *when she is cleansed from her discharge, she must count off seven days, and after that she will be ceremonially clean, and on the eighth day she shall take two turtledoves or two pigeons and bring them to the priest, to the entrance of the tent of meeting, the priest will offer one for a sin offering and the other for a burnt offering. Through this process, the priest will purify her before the Lord for the ceremonial impurity caused by her bleeding¹²* , indirectly woman is declared as sinful so is required to pay sin offering

after monthly courses if wants to become purified again.

Ominous

A Roman manuscript of late 2nd century A.D. reveals an important comment on the related subject which depicts ancient Roman attitude towards menstrual ones:

*Ancunutentae feminae menstro tempore appellantur; under trahitur inquinamentum.*¹³

Translation: *menstrual period of menstrual female is called drawn filth.*

In Latin language the word ‘ancunutentae’ refers to woman during the time of menstruation from which the word ‘inquinamentum’ is derived means impurity and pollution. Pliny the Elder¹¹ portrayed an ill-omened picture of woman forgoing monthlies that she could sour crops, wither fruits, rust iron and bronze, blunt razors, kill bees, pollute fabrics dyed with color purple, drive dogs insane, drive off hail storm, wind and lightning and cause both mares and humans through mischarge by even the slightest of contacts¹⁴

Witch

Hinduism sustained its anti-feminist attitude in such regard by associating menstrual woman with following repulsive and nasty sort of thing:

- i.** Witch
- ii.** Dog
- iii.** Swine
- iv.** Eunuch
- v.** Apostate
- vi.** Corpse¹⁵

Apprehensive

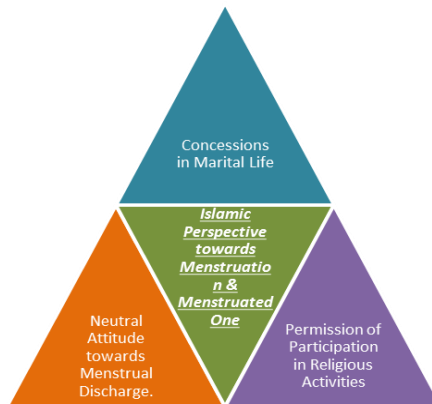
Aristotle presented a strange scary picture of menstruated woman as if she attains such a bad omen during the time of the month as a clean mirror can become tarnish by her gaze because the surrounding air disturbed in some way, by her eyes.¹⁶

Deadly

A *Hindū* man is ordained to be restrained from his menstrual wife not only because of toxic effect of conjugal relations at that time of month but also because the wisdom, the energy, the strength, the sight, and the vitality of a man who approaches a woman covered with menstrual excretions, utterly perish.¹⁷

Menstruation & Menstrual One: A Study of Islamic Perspective

In *Islām*, except of early mentioned prohibitions, there is no more social or religious restriction based on any misogyny, neither any type of enforced seclusion traditions are found in *Islāmic* civilization nor the disgust picture of womanhood is portrayed. It seems that *Islāmic* perspective about menstruated women revolves around the principle that a Muslim believer is never defiled (إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ¹⁸). These reforms are displayed in following institutions deeply associated with womanly daily life.



Concessions Granted By *Islām* in Marital Life

Despite of coition, there is no further restriction of any kind of separation or seclusion in marital institution so married couples are permitted to fondle each other¹⁹, allowed to remain in the company of one another in routine daily life as ‘*Umm-i-Salma (R.A.)* narrated that while she was lying down with the Messenger of *Allāh* (P.B.U.H.) under a blanket, her period came so she slipped away and put on the clothes she used to wear when was menstruating. The Messenger of Allah said to her: ‘*Are you menstruating?*’ she said: ‘*Yes.*’ Then he called her to lie down with him under the blanket²⁰, eating and drinking with menstrual wife is also not prohibited as ‘*A’isha (R.A.)* reported that the Messenger of Allah would call her to eat with him while she was menstruating. He would take a piece of bone on which some bits of meat were left and insist that she take it first, so she would nibble a little from it, then put it down. Then he would take it and nibble from it, and he would put his mouth where she had on the bone. Then he would call for a drink and insist that she take it first before he drank from it. So she would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where she had on the cup²¹. Performance of husband’s daily tasks is

absolutely permitted as the touch of menstrual woman is not considered as disastrous so the Prophet is also reported to ask his wives those works which were somehow of religious sort of tasks; for example, once he asked 'A'isha (R.A.) from the mosque to handle him his garment, as she was foregoing from her monthly courses so she mentioned it indirectly by saying *I am not praying*, then he said: *It is not in your hand*' [إِنَّهُ لَيْسَ فِي يَدِكَ] so she gave it to him, moreover, it was either narrated from 'A'isha (R.A.) that she used to comb the hair of the Messenger of Allah when she was menstruating and he was performing *I'tikāf*²³, he would put his head out to her while she was in her room and he was performing *I'tikāf* and she would wash it, although she was menstruating²⁴ even *Mīmūna* (R.A.) mentioned that the Messenger of Allah used to lay his head in the lap of one of his wives and recite *Qur'an* while she was menstruating²⁵. Specified period of the month is not taken as something like mourning period in Islam as the permission of dyeing hands with henna in particular period²⁶ symbolizes that women are encouraged to continue their routine works for example to be attired nicely and remain clean as her marital partner is allowed to remain in contact with her; shortly, the chief principle in this aspect is what Prophet had said: [إِجَامِعُوهُنَّ فِي الْبُيُوتِ وَاصْنَعُوا كُلَّ شَيْءٍ غَيْرِ النِّكَاحِ]²⁷ "Associate with them in the houses and do everything except intercourse".

Permission of Participation in Religious Activities

Islām adapted a very realistic approach also in religious realm by regarding menstruation as a natural process instead of previous horrible and derogatory attitude which gave impression of menstruation as a punishment towards womanhood; as Prophet said (هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى بَنَاتِ آدَمَ)²⁸ *This is something that Allah the Mighty and Sublime has decreed for the daughters of Adam*. So instead of creating any

taboo in such regard, Islam only restricts three kinds of worship practices (i.e. prayers [whereas make up of missed prayers is also not required²⁹], fasts and *tawāf* of the *Ka'ba*) these prohibitions include legal consequences rather than spiritual ones. But on the other hand, menstruating women are encouraged to attend religious gatherings as Prophet said: *Menstruating women go out and witness the good occasions and the supplications of the Muslims, but let them keep away from the prayer place*³⁰. A Muslim menstruating woman is also allowed to attend all rituals of pilgrimage except *tawāf* of the *Ka'ba* as 'A'isha (R.A.) narrated: We went out with the Messenger of *Allāh* (S.W) with no intention other than Hajj. When he was in *Sarif* I began menstruating. The Messenger of Allah (S.W.) entered upon me and I was weeping. He said: *What is the matter with you? Have your Nifās begun?* I said: *Yes.* He said: *This is something that Allāh the Mighty and Sublime has decreed for the daughters of Adam. Do what the pilgrims do but do not perform tawāf around the House* (فَأَقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ)³¹ (لَا تَطُوفِي بِالْبَيْتِ).

Islam also widen space in religious realm for women in such condition through mentioning the difference between menstruation and persistent bleeding (استحاضة) by revealing the point of coloration difference as menstrual blood is black and recognizable and *Istihādah* is other than it³², released because of a kick in the womb³³, so in such condition Muslim women are allowed to offer prayers, as the holy Prophet said that woman should let her work out the length of the menses that she used to have, and stop praying (for that period of time), then after that let her perform *ghusal* for every prayer³⁴ and in another tradition performance of *wadū* is mandatory³⁵, that is because, the holy Prophet (P.B.U.H.) rejected the idea of giving up the prayers during persistent bleeding by saying: *That is only a blood vessel, it is not menstruation. When your menstruation begins then leave the Salāt. And when it ends, then wash the*

blood from you and perform *Salāt*³⁶. According to *Hazrat 'A'isha* (R.A.) even one of the mothers of the faithful believers (wife of the Prophet) did *I'tikaf* while she was having bleeding in between her periods.³⁷

***Islāmic* Attitude towards Menstrual Discharge**

Islām also promotes a very moderate and realistic manner towards the menstrual fluid by declaring it as harmful only in the case if intercourse is undertaken thus restricted the taboo of monthly discharge in daily routine life by demonstrating neutral attitude towards the clothes spotted by menstrual blood or attired by women at that time; as *'A'isha* (R.A.) said: *I and the Messenger of Allah used to pass night in one (piece of) cloth (on me) while I menstruated profusely. If anything from me (i.e. blood) smeared him (i.e. his body), he would wash that spot and would not exceed it (in washing), then he would offer prayer with it*³⁸. Once a woman asked the Messenger of Allah about menstrual blood that gets on clothes. He said: *Scratch it, then rub it with water, then sprinkle water over it, and pray in it*³⁹. He also said: (يَكْفِيكَ غَسْلُ الدَّمِّ وَلَا يَضُرُّكَ أَثَرُهُ⁴⁰) *It is enough for you to wash the blood; its mark will not do any harm to you*.

Hazrat Mīmūna (R.A.) mentioned that during her menses, she never prayed, but used to sit on the mat beside the mosque of Allah's Messenger (S.W). He used to offer the prayer on his sheet and in prostration some of his clothes used to touch her⁴¹. *Imām Navavī and Ghulām Rasūl Sa'īdī* derived an important principle from the tradition, they say that Muslim, whether living or dead, or even the aborted fetus covered by vaginal fluids, this tradition is the basic evidence of its purity thus they should be considered as *tāhir*⁴². If menstruating woman was considered as impure in Islam then part of the Apostle's clothe would not touched a menstruating woman in the state when he was worshipping the God Almighty,

therefore prayer of the Muslim is not disrupted even if menstrual woman is around him. This tradition is the basic evidence that menstruating woman is not considered as impure in *Islām*.⁴³

***Al-Baqara* 2:222 & Latest Scientific Studies**

The *holy Qur'an* selected the perfect word (أَذَى) for effects of menstrual discharge; it's literally explanation is mentioned below:

أَذًا.....harm, injury, molestation⁴⁴
أَذَى... harm, damage, injury, hurt
أَذَى... to hurt, harm, damage, do harm to, cause damage to⁴⁵
إِذَاذَى... to be done harm to, injured, tortured
أَذِيَّة (ج) اذيات....harm, injury, damage, molestation, torture⁴⁶

Latest scientific researchers also authenticate the significance of the perfectly used word they reveal following briefly described harmful effects which can occur if the sexual act is under taken during the particular period so one can realize the perfection of selection of the particular word if concern the latest following studies in this regard:

- Because of highly infectious menstrual fluid and denuded walls of uterus, intercourse can be disastrous as it can cause those diseases which are basically linked with sexual transmission, these includes HIV (aids), Endometriosis, infertility and Cervical Cancer.⁴⁷
- Germs of hepatitis B and Hepatitis C are the compulsory components of menstruation blood so they can easily transmit because of being blood borne. Moreover, HCV is routinely present in the menstrual blood of women infected with this virus, so can transmit easily into the other gender if consummation occurs.⁴⁸

- In a multicenter trial in Europe the collective data from 65 women and their partners showed that the men were significantly more likely to become infected with immunodeficiency virus if they involved in such activity during menstruation.⁴⁹
- If woman get infected with germs because of intercourse in particular days then it can lead to infertility or ectopic pregnancy begins if conjugal relation results in implantation of the fetus, and it should be mentioned here that ectopic pregnancy is the most dangerous type of pregnancy in which fetus develops outside the uterine cavity.⁵⁰
- A recent scientific study yields that there is a deep association of coitus during menstruation and exacerbate menstrual flow either by prolonged and heavier discharge or even the retrograde of the menstruation fluid.⁵¹
- Although severity differs, but menstrual discharge is always accompanied by pains which are then treated by painkillers and medication even it cause migraine, vomit and visual disturbance in some women; whereas libido dramatically decreases due to fall of pulse, temperature and blood pressure . So intercourse during such period is not only unnatural but also of no purpose and even can cause disastrous harmful effects as mentioned above.⁵²
- As lining of the uterus is shed and scarred during monthly courses like the flayed skin, so insertion would be dangerous for woman as it can introduce bacteria and germs into the uterus when immune system is decreased to its lowest processing rate.⁵³
- Endometriosis is a disease when kind of tissue that normally lines the uterus grows somewhere else instead on it because of backward contraction of endometrial cells if the prohibited activity is undertaken and it is

concluded that as many as 30% to 40% of the patients with endometriosis have infertility.⁵⁴



Figure: Drawing of an ectopic pregnancy by French Painter *Reinier de Graa*



Figure: Dark Spot Shows Growth of Tissues on Irrelevant Areas

Conclusion

Menstruation is a natural biological process attached to all females but in pre-Islamic period it was misunderstood as some kind of curse or consequences of original sin etc. so strange and humiliated behavior followed by misogynistic traditions and practices was conducted towards it but Islam is the first religion ever which recognizes menstruation as a natural process so only inevitable restriction of sexual prohibition is implied moreover, the *holy Qur'an* reveals it articulacy and comprehensiveness of its words by employing the perfect word **أُدَى** to mention the ability of menstrual fluid to transmit

diseases if sexual intercourse is undertaken during the particular time of the month and also assimilate many scientific realities in it which are discovered in recent times and which are still undiscovered by mankind.

¹ 'Imām 'Ibn Hazam, *Al-Muḥallā*, trans. Ghulām Aḥmad Hurarī, Vol. 2 (Lahore: Dār-al-Da'wah Al-Salfīya Shīsh Mahal, 1990), 57

² *Al-Qura'n*, *Al-Baqara*, 2:222

³ Translation by Yūsuf 'Alī from <http://www.islam101.com/quran/yusufAli/QURAN/>

⁴ English Translation of *Al-Qura'n*, "Al-Baqarah," <http://www.alquran-english.com/2-al-baqarah/>

⁵ Kīlani, *Tīyīsir-al-Qura'n*, Vol.1, 170

⁶ *Old Testament, Leviticus*, 18:19

⁷ *Ibid*, 15:19-24

⁸ *Manū, Laws of Manū*, 4:57

⁹ *Manū, Laws of Manū*, 4:208

¹⁰ *Al-Qura'n*, *Al-Baqarah*, 2:222

¹¹ 'Imām Muslim, *Al-Jāmi' Al-Sahīh*, Book on Menstruation, Chapter: The Menstruating Woman Is Permitted To Wash The Head Of Her Husband, Comb His Hair, And Her Left-over As Clean, And One Is Permitted To Recline In Her Lap And Recite The Qur'an, Hadith No.694

¹² *Old Testament, Leviticus*, 15:28-30

¹³ Marianne Pade and Bekker-nielsen Tennes, eds., *Classica Et Mediaevalia*, Vol. 61 (Denmark: Museum Tuseulanum Press, 2010), 74

¹⁴ A famous Roman author and naturalist.

¹⁴ Marianne Pade and Bekker-nielsen Tennes, eds., *Classica Et Mediaevalia*, Vol. 61, 77

¹⁵ *Manu, Laws of Manu*, 5:85; 3:238

¹⁶ Sue Blundell, *Women in Ancient Greece*, (London: Harvard University Press, 1995), 100

¹⁷ *Manu, Laws of Manu*, 4:40,41

¹⁸ ¹⁸ 'Imām Bukhari, *Al-Jāmi' Al-Sahīh*, Book on Bathing, Chapter: (What is said regarding) the Sweat of a Junub. And a Muslim Never Becomes Impure, Hadith No. 283,285; Imam Muslim, *Al-Jami' As-Sahih*, Book on Menstruation, Chapter: A Muslim Never Becomes Impure, Hadith No. 824

¹⁹ 'Imām Tirmidhī, *Al-Jāmi' Al-Tirmidhī*, Book on Purification, Chapter: What Has Been Related About Fondling Menstruating Woman, Hadith No. 132 [قال الألباني : صحيح]

²⁰ 'Imām Nasā'ī, *Sunan Al-Nasā'ī*, Book on Menstruation and Istihadah, Chapter: Lying Down With A Menstruating Woman In The Clothes She Wears When Menstruating, Hadith No. 371 [قال الألباني : صحيح]

²¹ 'Imām Nasā'ī, *Sunan Al-Nasā'ī*, Book on Menstruation and Istihadah, Chapter: Eating With A Menstruating Woman And What Is Leftover After Her, Hadith No. 377 [قال الألباني : صحيح]

²³ *‘Imām Nasā’ī, Sunan Al- Nasā’ī,*, Book on Menstruation and Istihadah, Chapter: Asking A Menstruating Woman To Do Something, Hadith No. 383 [قال الألباني : صحيح]

²³ *‘Imām Nasā’ī, Sunan Al- Nasā’ī,*, Book on Menstruation and Istihadah, Chapter: A Menstruating Woman Combing Her Husband's Hair While He Is Performing I'tikaf In The Masjid, Hadith No. 386 [قال الألباني : صحيح]

²⁴ *‘Imām Nasā’ī, Sunan Al- Nasā’ī,*, Book on Menstruation and Istihadah, Chapter: A Menstruating Woman Washing Her Husband's Head, Hadith No. 388 [قال الألباني : صحيح]

²⁵ *‘Imām Nasā’ī, Sunan Al- Nasā’ī,*, Book on Menstruation and Istihadah, Chapter: A Man Reciting Qur'an With His Head In The Lap Of His Wife While She Is Menstruating, Hadith No. 381 [صحيح: دارالسلام]

²⁶ *‘Ibn M’ā jah, Sunan ‘Ibn M’ā jah,* Book of Purification, Hadith No. 656 [قال الألباني : صحيح]

Being Around Her, Hadith No. 258 [قال الألباني : صحيح]

²⁸ *‘Imām Nasā’ī, Sunan Al- Nasā’ī,*, Book on Menstruation and Istihadah, Chapter: The Beginning Of Menstruation, And Can Menstruation Be Called Nifas?, Hadith No. 348 [قال الألباني : صحيح]

²⁹ *Imām Tirmidhī, Al-Jāmi’ Al- Tirmidhī,* Book on Purification, Chapter: What Has Been Related About The Menstruating Woman: That She Does Not Make Up The Missed Salat, Hadith No. 130 [قال الألباني : صحيح]

³⁰ *‘Imām Nasā’ī, Sunan Al- Nasā’ī,*, Book on Menstruation and Istihadah, Chapter: A Menstruating Woman Attending The Two ‘Eids And The Supplications Of The Muslims, Hadith No. 390 [قال الألباني : صحيح]

³¹ *Imām Nasā’ī, Sunan Al- Nasā’ī,*, Book on Menstruation and Istihadah, Chapter: The Beginning Of Menstruation, And Can Menstruation Be Called Nifas?, Hadith No. 348 [قال الألباني : صحيح]

³² *Imām Nasā’ī, Sunan Al- Nasā’ī,*, Book on Menstruation and Istihadah, Chapter: The Difference Between Menstrual Blood And Istihadah, Hadith No. 362, 363 [قال الألباني : حسن صحيح]

³³ *Imām Nasā’ī, Sunan Al- Nasā’ī,*, Book on Menstruation and Istihadah, Chapter: Mentioning The Period, Hadith No. 356 [قال الألباني : صحيح الاسناد]

³⁴ ¹Ibid

³⁵ *Imām Nasā’ī, Sunan Al- Nasā’ī,*, Book on Menstruation and Istihadah, Chapter: The Difference Between Menstrual Blood And Istihadah, Hadith No. 362 [قال الألباني : حسن صحيح]

³⁶ *Imām Nasā’ī, Sunan Al- Nasā’ī,*, Book on Purification, Chapter: [What Has Been Related] About Al-Mustahadah, Hadith No. 125 [قال الألباني : صحيح]

³⁷ *‘Imām Bukhari, Al-Jāmi’ Al-Sahīh,* Book on Menstrual Periods, Chapter: The I'tikaf of a Woman Who is Bleeding in Between her Periods, Hadith No. 305

³⁸ *Abū Daw ‘ūd, Sunan ‘Abī Daw ‘ūd,* Book on Purification, Chapter: A Person Has Relations With Her Other Than Intercourse, Hadith No. 269 [قال الألباني : صحيح]

³⁹*Imām Nasā'ī, Sunan Al- Nasā'ī*, Book on Menstruation and Istihadah, Chapter: When Menstrual Blood Gets On Clothes, Hadith No. 394 [قال الألباني: حسن] [صحيح]

⁴⁰*Abū Daw'ūd, Sunan 'Abī Daw'ūd*, Book on Purification, Chapter: A Woman Washes Her Garment That She Wears During Her Menses [To Pray In], Hadith No. 365 [قال الألباني: صحيح]

⁴¹*Imām Bukhari, Al-Jāmi' Al-Sahīh*, Book on Menstrual Periods, Chapter:, Hadith No. 333

⁴²*'Abū Zakrīyā Yahyā Bin Shraf Bin Māri Al-Navavī, Al-Minhāj Sharah 'Imām Muslim, Al-Jāmi' Al-Sahīh, Vol.4 (Beirut:Dār al-Fikr al-Mu'āsir, 1392 Hj.)*, 66

⁴³*Ghulām Rasūl Sa'ī dī, Ni'matul Bārī Fī Sharah Sahīh Al-Bukhārī, Vol.1 (Lahore: Farīd Book Stall 38 Urdū Bāzār, 2010)*, 839

⁴⁴*Bey's Arabic-English Dictionary*, 2nd ed., s. v. "أذى"

⁴⁵*Al-Mū'rid Al-Wasīt*, s.v. "أذى", "أذى"

⁴⁶*Bey's Arabic-English Dictionary*, 2nd ed., s. v. "أذى", "أذى"

⁴⁷ Ayoola E.A., Ladipo O.A., and Odelola H.A., "Antibody to Hepatitis B Core Antigen, E-Antigen and its Antibody in Menstrual Blood and Semen," *International Journal of Gynecology & Obstetrics* 19, no. 3(1981), <http://www.ncbi.nlm.nih.gov/pubmed/6120869>

⁴⁸ Ibid; Silverman A.L., Puccio J.E., Kulesza G.W., McCray D.G. and Gordon S.C., "HCV RNA is Present in the Menstrual Blood of Women with Chronic Hepatitis C Infection," *The American Journal of Gastroenterology* 89, no. 8(1994), <http://www.ncbi.nlm.nih.gov/pubmed/8053434>

⁴⁹ Holmberg S.D., Horsburgh CR Jr., Ward J.W., and Jaffe H.W., "Biologic Factors in the Sexual Transmission of Human Immunodeficiency Virus", *The Journal of Infectious Diseases* 160, no.1 (1989), <http://jid.oxfordjournals.org/content/160/1/116.short>

⁵⁰*Muḥammad Sa'īd 'Abdul Rahmān, Jurisprudence And Islamic Rulings*, Vol. 3 (London: MSA Publication Ltd., 2007), 149

⁵¹ W.B. Cutler , E. Friedmann , and N.L. McCoy, " Coitus and Menstruation in Perimenopausal Women", *Journal of Psychosomatic Obstetrics and Gynecology* 17, no. 3(1996), <http://informahealthcare.com/doi/abs/10.3109/01674829609025676>

⁵²*Muḥammad Sa'īd 'Abdul Rahmān, Jurisprudence And Islamic Rulings*, Vol.3, 150

⁵³ Ibid, Vol.3, 148

⁵⁴ Kistner R.W., " Management of Endometriosis in Infertile Patient.", *Fertility And Sterility* 26, no. 12(1975), <http://www.ncbi.nlm.nih.gov/pubmed/803166>