

Acts of Worship for Muslim Women with Vaginal Bleedings from the Islamic Perspective

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Abstract: This study aims to explain the acts of worship (ibadah) for Muslim women who experience vaginal bleeding according to the Islamic perspective. This to make them aware and understand what are the do's and the don't's during the bleeding period. Therefore, it serves as a guideline for the Muslim women when performing various acts of worship while having vaginal bleeding. This study is based on qualitative research method. Data were collected from literature research which involved references on the Quranic exegesis (tafsir), al-Sunnah reviews, authentic books of Islamic jurisprudence (fiqh muktabar) and small booklets. It is found that women with hayd and nifas are not allowed to perform intrinsic ibadah such as taking ablution (wudhu'), performing prayer (salah) and fasting during the month of Ramadhan. They are also not permitted to touch and recite the Qur'an. Meanwhile during pilgrimage (Hajj), women with menstruation (haidh) or post-natal bleeding (nifas) may perform the ibadah of Hajj except performing circumambulation (tawaf) and the subsequent two-rakats salah. Some scholars, however, allow woman with haidh or nifas to touch and recite the Quran for teaching purposes as well as to protect its nobility from being tarnished. Meanwhile, for women with vaginal bleeding (istihada), they are permitted to perform all acts of ibadah mentioned above because they are considered to be under ritually pure state.

Key words: Ibadah, haidh, nifas, istihada, salah

INTRODUCTION

Blood discharge from women's genitals, according to Islam, involves several variations but the common ones include hayd istihaadah (bleeding other than haidh or nifas) and nifas (post-natal blood). In this study, the scope covers only these three types of blood. Hayd (menses or menorrhoea) is a type of blood most commonly associated to women. Only in very rare cases women do not experience menses at all. Hayd is also known as the monthly menstrual period and it temporarily stops when a woman becomes pregnant or during nifas. Sometimes, it stops temporarily and sometimes permanently due to some illnesses. There are also cases where women do not experience hayd at all for the rest of their lives, due to genetical reasons or certain illnesses (Kanan, 2000). The minimum age for a woman to have her menses is 9 years old. This is probably based on the assumption that it is the age where a girl is most likely to have her menses and not based on a precise age to start having menses.

If a person sees any blood prior to this age, it is not considered as hayd, on the other hand it is istihaadah

which is considered as hadath (impurity) that invalidates wudhu' (Zuhaili, 2007). Some women get their hayd at the age of ten while some get it at the age of twelve and twelve is the most common age to start having menses.

Istihaadah, on the other hand is the blood that come out from women's genitals at irregular time periods. It is neither monthly menstrual period normal in women nor nifas which comes out from women's genitals after giving birth. Sometimes istihaadah is the continuance of hayd and sometimes it is not. Istihaadah is different than hayd based on several characteristics. It is common that istihaadah occurs due to certain illnesses such as hormone imbalance, cancer, tumor and others. Therefore, women are advised to consult the medical professionals upon seeing this abnormal blood discharge from their genitals (Kanan, 2000).

Nifas is the blood that comes out after a childbirth, according to the scholars of Hanafi as well as al-Syafi'i sects. Blood that comes out during or before childbirth is not nifas, rather it is considered as istihaadah. Women under this state (having blood discharge during or before childbirth) must do wudhu' and perform salah (obligatory prayers) if able to do so (Zuhaili, 1985).

Some scholars from al-Syafi'i sect defined nifas as the blood that comes out from a woman's womb after it is being emptied from fetus or baby, blood clumps or meat chunks and the blood discharge happens within 15 days after giving birth.

Based on the researcher's experience while conducting some community-friendly seminars with over 100 teachers from several schools near the University of Sultan Zainal Abidin, Terengganu, Malaysia, in 2014 which also involved explanations on the rulings regarding hayd, istihaadah and nifas, it was found that there were some of them who did not know the true positions and the differences between those three types of blood discharges. They assumed that those blood discharges prevent any kinds of intrinsic ibadah (acts of worship). The question is is that really so? This is among the main reasons for the researchers in producing this study; to clarify the rulings on performing intrinsic ibadah for women experiencing the above-mentioned three types of blood discharges, so that the Muslim women know what ibadah are permissible and what are not and the differences between the three types of blood discharges in terms of validity when performing intrinsic ibadah such as taking wudhu', offering salah, fasting, entering Hajj (pilgrimage) as well as reciting and touching the Quran.

Literatures on the subject of women's vaginal bleeding in terms of specific and complete topic has yet to be found by the researchers. On the contrary, literatures in terms of debating the elements that are considered as bodily fluids such as hayd, nifas istihaadah, mani (semen or liquid released when one reached climax), blood and others can be easily found in fiqh books in terms of subtopic or sometimes in a complete topic written in a complete book. The book *al-Fiqh al-Islami Wa Adillatuh* (Zuhaili, 1985) touched on the discussions regarding some bodily fluids when discussing about things that are considered as najasat (impurities) that invalidate salah. Similar kinds of reviews and analysis can be found in the books *al-Fiqh al-Muyassar* (Asyur, 2001), *al-Mu'tamad Fi al-Fiqh al-Syafi'i* (Zuhaili, 2007) and *al-Fiqh al-Manhaji 'Ala al-Madhab al-Syafi'i* (Bugha *et al.*, 2013). Meanwhile, the elaboration in the book *Fiqh al-Taharah* is lengthier as compared to other books mentioned above. So does the the review found in the book *Jami' Ahkam al-Nisa'*, in fact the book *Jami' Ahkam al-Nisa'* discussed on issues related to some bodily fluids especially the ones related to hayd, nifas istihaadah, mani and others in a more comprehensive manner by presenting the daleel (evidences) from the Quran and al-Sunnah (teachings, sayings, deeds, actions and silent approvals of the Prophet Muhammad SAW) and analyzing those daleel according to the concept of fiqh muqaran (comparative jurisprudence). The researcher himself

produced two books titled "Soal Jawab Mudah Berkaitan Haid, Nifas Dan Istihadah (Simple Q and a on Hayd, Nifas and Istihadah)" (Basri, 2011) and "Soal Jawab Mudah berkaitan Junub (Simple Q and A on Junub)", yet these publications only included some types of blood discharges from women's vaginas that are experienced by normal human. Other than that, there are also journal article publications in English such as *Cavernous Hemangioma of Anterior Urethra: An Unusual Cause of Vagina Bleeding* (Ahuja *et al.*, 2016) and *Effect of Mifepristone Treating Abnormal Vagina Bleeding After Norplanat Implant* (Xu *et al.*, 2015). These articles discussed about issues related to surgical procedures and medical treatments related to vagina and did not talk about the matter of rulings and ibadah for women having vaginal bleeding. The above publications, though reviewed and elaborated on certain aspects only and not comprehensively have helped the authors of this article to obtain the required information to some extent, even though they do not satisfy the real needs of this article which is on the topic of ibadah for women with vaginal bleeding according to the Islamic perspectives itself.

The method of writing for this book is based on qualitative research. Data were collected and derived from literature research, specifically by referring to the al-Mukhtar library, University of Sultan Zainal Abidin. References were focused on fiqh mukhtabar (Islamic laws adopted by scholars of the four sects) books, hadith (a collection of traditions containing sayings of the prophet Muhammad SAW), syarah hadith (the explanations about the validity and flaws of hadith's chain of narrators and texts, explanation of its meaning and extraction of rulings and lessons from it), fiqh of medicines books as well as fiqh of medicines encyclopedia. All data and information obtained was analyzed and made complete with the supporting nas (verses from the Quran or tradition of the Holy Prophet used as a foundation for Islamic law) from al-Kitab and al-Sunnah to obtain a more accurate answer on the status of bodily fluids from the Islamic perspectives.

The authoritative data obtained from primary and secondary sources were gathered and categorized based on priority. Then, the data sources were carefully researched and objectively analyzed in order to maintain the quality as well as the validity of this study

IBADAH FOR WOMEN WITH VAGINAL BLEEDING

Blood discharges from women's genitals have different status in terms of the permissibility to perform ibadah in Islam, for women who experience it. The explanations on each one are stated as.

Hayd (menses): Islam has put a basis whereby intrinsic ibadah has to be performed under clean (pure) state. Women having their menses are considered to be under ritually impure state. Therefore, they are not permitted to perform ibadah while having their menses. For instance in the aspect of purification, women having their menses are forbidden from performing ritual purification acts such as taking wudhu and taking obligatory bath for ibadah purposes, when indeed they know ritual purification for such purposes is invalid. Women who perform such acts are considered to be making fun of ibadah. On the other hand, if they perform purifications due to hygienic purposes such as bathing when entering hajj or bathing to clean her body up, it is not a forbidden, in fact it is not a sin to do so. This is the opinion suggested by al-Awza'i, Malik al-Thawridan Abu Thawr (Albani, 1997).

In the aspect of performing salah, the ruling issalah is invalid. In fact it is haram (forbidden by the Islamic law) to perform it (Kanan, 2000). This is based on the hadith by al-Bukharinarrated through Abu Sa'id al-Khudrir.a, Rasulullah (SAW) said:

Isn't it true that a woman can neither pray nor fast during her menses (Bukhari, 2002)

So does another hadith by al-Bukhari narrated through A'isyah'r'a; the Prophet SAW instructed:

Give up prayers when the menses begins (Bukhari, 2002)

This means women having their menses are forbidden from offering salah even though they are pious women who love performing ibadah. This is due to the fact that the execution of salah depends on the state of purity. Whereas ritual purifications for woman having their menses are in the form of ritual purification bath and they may not take such bath until they are completely clear from their menstrual periods.

In terms of observing fast, women with menses are forbidden from observing fast, let it be the obligatory ones or the non-obligatory ones. Other than that, when a woman who is fasting sees a blood discharge during the day, her fast becomes invalid and it is compulsory for her to qada (complete the duty in lieu of the missed ones) some other days. This is based on the narration by Um al-Mukminin A'isyah RA above. If the menses stops after Subuh, then fasting is invalid, if they fast that day. In fact, it is compulsory to qada it some other days. Moreover, according to the scholars of Hanafi and Hanbali sects, women are obligated to refrain from eating and drinking that day to honor the month of Ramadhan. On the contrary, if menstruation ended before dawn, then it is compulsory to fast that day, even though they have not performed the ritual purification bath (Kanan, 2000).

In terms of hajj, women with menses may perform act of Hajj. They are encouraged to bath when entering Ihram (ritual state) hajj and entering Mecca, when performing wuquf (ceremonial pause or halt during the hajj pilgrimage to Mecca) in Arafah and other acts that involve the recommended ritual bath. Having menses does not prevent women from performing all of the acts of hajj except tawaf (circumbulation of Kaaba) and the subsequent two-rakats tawafsalah as transcribed by Ibn Jarirand others. This is based on a hadith by Bukhari and Muslim narrated through Ummu al-Mukminin A'isyahra who had her menses while performing Hajj. Rasulullah (SAW) said:

Do what all the pilgrims do except that you do not perform the Tawaf round the Kaaba till you are clean (Bukhari, 2002)

Women with menses may perform tawaf al-Wida' (farewell) as a leniency. If they have their menses prior to performing tawaf al-Ifadah (compulsory visiting tawaf), then it is obligatory for them to remain under ihram until clean, then they perform tawaf al-Ifadah (Kanan, 2000). If they go back home without performing tawaf al-Ifadah, they are considered to be still under ihram. With relate to the exemption for tawafwida' for women having their menses, it is mentioned in the hadith by al-Bukhari narrated through Ibn Abbas RA which stated:

Women having their menses are given leniency to perform nafar (leaving Mina) (Bukhari, 2002)

In the aspect of reading the Quran, majority of scholars suggested that it is haram for menstruating women to recite the Quran. Scholars from Hanafi sect suggested that menstruating women are allowed to read the Quran with the intention of praising Allah or dhikr (devotional acts in Islam in which short phrases or prayers are repeatedly recited silently within the mind or aloud) and not for the purpose of reciting the Quran itself. According to scholars from Hanafi sect, reciting the Quran while having menses is haram even though it involves only a certain part of a certain verse if it is not for the purpose of praising Allah or dhikr.

The scholars of the Maliki sect permit menstruating women to recite the Quran but as soon as the menses stop, then they must not recite the Quran until they perform the obligatory purification bath. However, if they fear they might forget the verses of Quran being memorized, then they might recite it even though they have not taken the ritual purification bath yet. The scholars of the Maliki sect also allow female teachers and students to recite the Quran for the purpose of learning

the Quran, correcting recitations and tajweed (the rules governing pronunciation during recitation of the Quran) and other relevant purposes.

Ibn Qudamah, one of the scholars from the Hanbali sect, allows menstruating women to recite the Quran without touching it. He also allows menstruating women to turn the page and touch the Quran using a stick, in fact he even allows menstruating women to write the Quran with their hands without physical contact.

The daleel held by the majority of scholars who ban reciting and touching the Quran is Allah SWT commandment: None touch it (the Quran) except the purified. Meanwhile, the daleel used by the scholars from the Maliki sect, some scholars from Hanbali sect and other similar opinions that allow menstruating women to recite the Quran are:

“A hadith by Abu Ya’lanarrated through A’isyah RA which was assessed to be having a valid isnad (the chain of authorities attesting to the historical authenticity of a particular hadith) by one of contemporary hadith scholar, Husain Salim Asad, who explained”

Rasulullah (SAW) practice dhikr to Allah at all times:

“A hadith by Bukhari that stated menstruating women may perform all acts of Hajj except tawaf as discussed before. This hadith proves that women having their menses or under the junub (ritually impure due to sexual intercourse or seminal discharge) may recite the Quran and even touch it as suggested by Ibn Rasyid based on the opinion of al-Battal. Al-Imam al-Tabari proposed that it is not an offense for menstruating women to recite the Quran”

Women with menses may repeat their Quran memorization but they must use a medium while touching the Quran such as by using a paper, a stick, a piece of cloth, gloves and others, in order to avoid themselves from being caught in the khilaf (different or opposing opinions) of scholars in terms of its permissibility for menstruating women. Similarly, menstruating women are permitted to sit in the event of tadarrus al-Quran (reading, understanding and take lessons from it) and reciting their daily wirid (a citation from the Quran which is read repeatedly as a way of asking for God’s forgiveness).

Al-Adawi rejected the opinions of majority of the scholars who prohibits menstruating women from reciting the Quran because for him there is no valid and clear daleel that prohibit menstruating women from doing so. In fact there is even a daleel that allows menstruating women to recite the Quran.

Istihaadah blood: Women who have istihaadah blood discharge fall under the same category as women under ritually clean state. There are numerous forms of ibadah that may be carried out by women with istihaadah as compared to women with menses. Amongst them are taking wudhu, offering salah, fasting, performing hajj and others.

In the aspect of taking wudhu, women with istihaadah must do wudhu for every prayer time because their wudhu are considered as wudhu under darurat (emergency situation). However, they should not do wudhu before enter prayer times. This is based on a hadith by Ibn Majah narrated through A’isyah RA which is gauged to be sahih by the al-Albani, whereby Rasulullah (SAW) instructed:

Do wudhu for every prayer, then pray, even if the blood falls onto the mat

This opinion is the opinion of the majority of scholars. When women with istihaadah take wudhu, the wudhu is valid. Hadath that comes out after that does not affect wudhu if it is beyond control. Salah must be performed immediately after taking wudhu in order to minimize hadath that comes out. This is due to the fact that the hadath is continuous or repeatitious and they can minimize it by not delaying salah. It is only permissible to delay salah for reasons related to salah itself such as changing clothes and et cetera (Albani, 1997).

Women with istihadah are obligated to do wudhu everytime they want to perform obligatory salah. One wudhu is valid for one salah whether it is on time prayer or qada prayer (compensation in lieu of missed salah). This is based on the hadith by Ibn Majah narrated through A’isyah RA as mentioned above. For Imam Abu Hanifah women may do wudhu before enter prayer times. If the salah to be performed does not have a specified time, then they must do wudhu when they are about to perform the salah. For salah that is sunnah (supererogatory), they may perform more than one salah with one wudhu. However, some scholars such as Urwah bin al-Zubir, Sufyah al-Thawri and Abu Thawropiniated that it is invalid to perform more than one salah (Albani, 1997).

In the aspect of salah, women with istihaadah may offer salah. Istihaadah blood does not prevent women from performing salah. Istihaadah is considered to be a continuous hadath similar to a person with urinary incontinence as well as those who consistently emits mazi (preseminal fluids) or excrements. This is based on the instruction from Rasulullah SAW to Hamnah binti Jahsyi RA in the hadith mentioned before; to perform salah while having istihaadah discharge.

Women with istihaadah may perform more than one salah per wudhu. Some scholars, however, believed that it is not valid for more than one salah. Scholars of Hanafi and Hanbali sects proposed that with one wudhu, women with istihaadah may perform as many obligatory and supererogatory salah, so long it is performed within the established time period. This is also the opinions of Ikrimah, Rabi'ah, Malik and Daud.

Scholars of Maliki sect suggested that it is recommended to take wudhu for every salah. Imam Ahmad and Ishaq suggested that a more careful approach is for women to take a bath everytime they want to perform prayer. Nevertheless, it is enough if they do wudhu for every prayer times (Albani, 1997).

When women with istihaadah intend to perform salah, they must wear sanitary pads. Afterwards, they can take wudhu or perform tayammum (dry ablution) if there is no water. They have to wash their private areas from traces of blood, cover them and wear pads everytime they intend to perform the obligatory salah. However, this procedure is not valid when performed at times other than the prayer times as suggested by the majority of scholars as discussed before. Upon wearing the pads, salah must be performed immediately.

If salah is delayed due to acts relevant to salah itself such as covering the aurah (parts of the body, for both men and women which must be covered with clothing), waiting for jamaah (congregation for prayer), determining the qiblah direction (the direction of Kaaba, to which Muslims turn to prayer), making journey to the mosque and getting clothes to cover the aurah, then wudhu does not become invalid. If salah is delayed due to acts irrelevant to salah itself, then wudhu becomes null and they must renew their wudhu. If istihaadah stops after or while taking wudhu, women must wash their private parts and then redo their wudhu or tayammum because they are considered free or clean from istihaadah. If they had performed salah with previous wudhu, then they must redo the salah performed with previous wudhu because that previous wudhu is considered invalid. Unless in the case istihaadah blood recurs before they could perform the ritual purification and perform salah during the time istihaadah stops (Basri, 2011).

If istihaadah stops in the middle of salah, there are two opinions among the scholars of Syafi'i sect. The first one stated that both wudhu and salah are invalid and the second one stated that it does not become invalid just like tayammum. For scholars from the Hanbali sect, if women with istihaadah can recognize the time where istihaadah normally stops and the stopping time period is enough to do wudhu and salah, then it is obligatory to perform the two acts at that time. If istihaadah stops for women who

normally have continuous discharge, their ritual purification becomes invalid and they must redo the ritual purification that has become invalid.

If istihaadah stops before performing salah, one must not perform salah with the wudhu taken before the istihaadah stops. If istihaadah stops in the middle of salah, then both salah and wudhu become invalid. Once the istihaadah stops, salah must be stopped at once. Unless it is customary for the blood to stop only shortly (Kanan, 2000).

From the aspect of observing fast istihaadah does not prevent women from fasting based on the same reason mentioned above. While observing fast, there is no need to put a piece of cotton over their private parts to hold back the blood, if by doing so causes pain. However, if it does not cause pain, then it is better to put that piece of cotton to avoid blood from dripping on the floor and such.

In the aspect of performing hajj istihaadah does not prevent women from performing the acts of hajj as in the case of salah and observing fast. In fact, they may perform tawaf based on a hadith by Malik with valid sanad (chain of hadith narrators) narrated through Abdullah bin Umar (RA) who stated: A woman asked ibn Umar RA by saying:

I came to perform tawaf in Baitullah. Upon arriving at the mosque's entrance, I had blood coming out, so I went back home and wait till the blood stops. Then I took a bath and when I arrived again at the mosque's entrance, the blood came out again and I went home. That was what happened. Ubn Umar answered: truly the blood is caused by the devil's blow, bath and tie a piece of cloth then perform tawaf

The word "tie" as mentioned above means to connect two ends of a cloth and to tie it in between the two thighs (Albani, 1997).

In the aspect of reciting the Quran, there is no prohibition for women with istihaadah from doing so. Based on the opinions from three sects namely scholars from Maliki, al-Syafi'i as well as Hanbali sects, women with istihaadah are not forbidden from reciting and touching the Quran because they are under the status of ritually pure. Scholars from Hanbali sect considered istihaadah as one of minor hadath and so they do not prevent people who experience it from reading and touching the Quran.

Nifas: Rulings about ibadah for women with nifas are similar to a women with menses. They may not perform ibadah that they may normally perform prior to nifas

discharge. In the aspect of wudhu, according to scholars from Syafi'i and Hanbali sects, it is haram for women with nifas to do ritual purifications because nifas requires ritual purification after the blood has stopped. Their positions are similar to the people who continuously emit urine due to urinary incontinence illness. Once the blood has stopped, then they may perform the ritual purification process (Zuhaili, 1985).

In the aspect of salah, women with nifas are forbidden from performing salah. This is based on the hadith of Fatimah binti Abi Hubaisy mentioned before. Based on the scholars' consensus, the obligation of salah is waived and they do not have to replace salah in lieu of the ones being abandoned. In a hadith by Muslim narrated through Mu'azah, she explained:

I asked A'isyah, "Should I offer the prayers that which I did not offer because of menses?" A'isyah said, "Are you from the followers of Haruriyah (Khawarij)?" I answered, "I am not. But I want to inquire about that matter." A'isyah said: "We used to get our periods and he ordered us to qada our fast but he never ordered us to qada the prayers missed during menses"

If menstruating women may abandon salah, then so do women with nifas, they do not have to offer salah in lieu of the missed ones, in fact they do not have to perform salah during the whole nifas period.

In terms of observing fast, women with nifas are forbidden from observing it, indeed the presence of nifas cancels the validity of fast. This is based on the previous hadith. The hadith shows that during the time of Rasuallah SAW, women having nifas did not observe fast. Nevertheless it is compulsory to offer fast in lieu of the ones being abandoned. This is due to the fact that fasting happens only once every year so it is not difficult to be compensated. Hence, it is not waived from having to be repeated by women with nifas.

In the aspect of performing hajj, women with nifas are forbidden from performing tawaf. If they persist on doing it, then it is invalid. This is based on a hadith by Bukhari and Muslim narrated through Ummu al-Mukminin A'isyah RA who had her menses while performing Hajj. The Prophet (SAW) said:

Do what all the pilgrims do with the exception of the tawaf round the Baitullah until you become clean (Bukhari, 2002)

Since, the position of women with nifas is similar to women with menses, we could conclude that, if tawaf is invalid for women with menses, then it is also invalid for

women with nifas. Nonetheless, other acts of hajj are valid as explained in the discussions regarding menstruating women. Women must, however, tie themselves using Istithfar method which is gathering two ends of clothes in between their thighs to avoid the blood from smearing the floor. Their ihram are also valid.

In the aspect of reciting and touching the Quran, the rulings for women with nifas is similar to women with menses, in terms of prohibitions from reciting, touching and bearing the Quran according to scholars who forbid from doing so. Women with nifas are under ritually impure state and even if they purify themselves, it is still invalid. This is based on Allah SWT commandment: none touch it (the Quran) except the purified.

Scholars from al-Syafi'i sect made an exception when it is feared that the Quran might be submerged or burnt or tainted by impurities or fall onto the hands of the non-Muslims. In such situations, women with nifas are obligated to carry the Quran. Scholars are in agreement that women with nifas may carry the Quran with translation whereby it is believed that the translation content is a lot more than the Quranic content itself. According to scholars from al-Syafi'i sect based on finalized opinion, Quran may be carried for the purposes of moving or carrying it together with other belongings. This permissibility is also given to menstruating women.

Scholars from Hanafi sect made an exemption for the case of touching the cover of Quran which is a separate entity. For them it is makruh (Islamically disliked or offensive act) to touch the Quran with one's sleeve because sleeve is part of clothes. Scholars from Hanafi sect also allow turning the pages of the Quran using pencil or pen so one can read it. It is not makruh for women with nifas to look at the Quran.

According to scholars of Maliki sect, it is not haram for women with nifas, whether they are under junub or not, to recite the Quran within her heart, except when the blood flow has stopped and before taking the ritual purification bath. Once the blood has stopped, they should not recite the Quran until they take the bath because then there is no more menses for them (Zuhaili, 1985).

CONCLUSION

From the above discussion, women with vaginal bleeding in terms of menstruations are not allowed to do wudhu according to the majority of Islamic scholars. They are also not allowed to offer salah, observe fast and in the event of menses start during the day of Ramadhan, their fasts are invalid. However, they may perform all acts of hajj except tawaf and the subsequent tawaf salah as

suggested by the majority of scholars. Also, women may not carry or recite the Quran according to the majority of scholars. Only some scholars allow menstruating women to hold and recite verses of Quran, if it is done for educational purposes.

Meanwhile, women with istihaadah may perform all ibadah not permitted above because their status are ritually clean and it is compulsory for women who are ritually clean to carry out all ibadah mentioned above. However, during every prayer time, they must clean any traces of blood and wear pads before performing salah.

Finally, women with nifas fall under the same category as menstruating women. They may not perform the ritual purification acts such as taking wudhu, offering salah and observing fast but they may perform hajj except tawaf and the subsequent two-rakatssalah. They may not recite or touch the Quran other than for educational purposes or to save it from a certain harm.

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