



The Jurisprudential Issues That Are Mentioned In Two Aspects Of The Shafi'is In The Book "Al-Bayan" By Al-Omrani, Related To Menstruation From Women's Menstruation And The Importance Of Purity A Comparative Study

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Summary

The scholars - may God Almighty have mercy on them - came up with books and writings, all of which aim to clarify and explain what was revealed in the Holy Qur'an, with agreement and disagreement in understanding some of them. One of the important books in the doctrine, and in this research I dealt with the issues related to istihaadah and the urgency of purity, where I dealt with these issues smoothly and clearly, and touched on the personal and scientific life of Imam Al-Omrani - may God have mercy on him - and showed some issues, then the research was appended to the conclusion and sources.

In the name of God, the most gracious, the most merciful the introduction

Praise be to God, Lord of the worlds, and prayers and peace be upon our master Muhammad, the last of the prophets and messengers, Muhammad, may God's prayers be upon him, his family, and all his good companions:

But after:

When God, Blessed and Exalted is He, sent down the Book to His servants, He made in it laws and rulings that are facilitating to the servants, and what is forbidden and commanded for them. He has legislated in it sciences that the assigned person can do, and the scholars have meant research and diving into all its details in it, and stopping by. On the words and their connotations, what is specific and general, what is clear and wise, what is explained, obscure and most beautiful .

Reasons for choosing the topic:

- 1_ The importance of Al-Omrani's book Al-Bayan among the schools, especially the Shafi'i school.
- 2_ The fact that these issues have not been studied previously.
- 3_ This topic was approved by the Scientific Committee of the College of Islamic Sciences / Department of Sharia for postgraduate students, and I chose it from the jurisprudential issues in which two sides or two sides were mentioned in the book Al-Bayan by Al-Omrani. God has written for me issues from the age of menstruation to the door of prayer.

Importance of the topic:

The importance of the topic came due to the importance of the book Al-Bayan, as it is the pillar of books in Shafi'i jurisprudence. This topic is of importance and because the aspects in jurisprudential issues indicate the abundance of the doctrine with the sub-issues that came in the book of the statement of Imam Al-Omrani, and in order to make it clear to us who agreed with the aspects of other doctrines and who disagreed with them.

Previous studies:

No one has ever dealt with writing on the subject of the two aspects of the Shafi'i gentlemen in the book Al-Bayan for Imam Al-Omrani (d . Study the issues in which three aspects were mentioned.

1- The jurisprudential issues in which three aspects were mentioned by the Shafi'is in the book Al-Bayan by Al-Omrani (d. 558 AH) from the Book of Crimes to the end of the book and their impact on the fatwa of contemporaries - a comparative study - by the student: Wafaa Muhammad Ali Daghsh, and supervised by: A. Dr.. Ali Hussein Abbas Al-Issawi.

2- Jurisprudential issues that have three aspects according to the Shafi'is in my book (Purity) (and Prayer) from Al-Bayan book by Al-Amrani (d .

Difficulties:

One of the difficulties that I encountered is that the issues related to the age of menstruation are very precise.

It was not easy for me to write on this topic, including the collection of faces from the stomachs of other sources, and this requires an intense effort to track and extract them from those sources, and there are aspects that the author of the

statement did not mention the fact that he said, and this requires me to search for a long time in most of the Shafi'i books.

Research Methodology:

- 1- I collected the issues that were mentioned in two aspects of Imam Al-Omrani - may God have mercy on him - from his book Al-Bayan. The age of menstruation
- 2 I put a title for each question.
- 3- I defined the meanings of strange words, terminology, and the names of cities and villages in the margin.
- 4- I studied these issues in a comparative study between the schools of jurisprudence.
- 5 I mentioned the most correct opinion in all matters.
- 6- I mentioned the sources and references at the end of the research.
- 7- Attributing the Quranic verses to its chapters.

Search Plan:

The research plan required that I divide it into a summary, an introduction, two chapters, and a conclusion .

The abstract is a summary of the research.

The introduction explained the importance, reasons, difficulties, previous studies , and the plan.

Conclusion: it contains the most important results.

research paper : A brief translation of Imam Al-Omrani's personal and scholarly life, and it contains two requirements:

The first requirement

Imam Al-Omrani's personal life.

Every person has his own biography and his social and scientific life, and the people of knowledge have their noble lives that they adorned with knowledge and work, and Imam Al-Omrani - may God have mercy on him - is one of these nobles in Islamic history, and we will learn about his scientific and practical life through the following topics:

1. life Imam Urban Personal:

1. its name And his nickname And his title :

its name:

He is the imam jurist scholar Yahya son my dad The good son Salem son the happiest son slave God son Mohammed son Musa Al-Omrani Al-Yemeni Al-Siri ⁽¹⁾.

His nickname:

Imam Al-Omrani - may God have mercy on him - received more than one nickname, including:

- Abu Al-Hussein, narrated by Al-Jundi, Al-Sabki, Al-Husseini, Haji Khalifa Ibn Al-Ghazi, Al-Zarkali, and others ⁽²⁾.
- Abu Zakariyya, narrated by Al-Yafa'i, Ibn Al-Imad, Al-Hijrani and others ⁽³⁾.
- Abu al-Khair, narrated by al-Dhahabi, al-Nawawi, al- Asnawi , Ibn Qadi Shahba and others ⁽⁴⁾.

His title:

The title of scholars and jurists Imam Al-Omrani - may God have mercy on him - has many titles, the most famous of which are the following:

- Al-Omrani, - by breaking the eye - attributed to Imran son Rabia whose lineage ends with Adnan ⁽⁵⁾.
- Al-Yamani or Al-Yamani , in relation to his country, Yemen ⁽⁶⁾.
- Al-Siri , relative to the Masna'at Sir area ⁽⁷⁾, which is the area in which he was born and raised ⁽⁸⁾.
- Sheikh Shafia in Yemen , and that is because he ended up with the leadership of the sect in Yemen in his era ⁽⁹⁾.
- The beauty of Islam , mentioned by Al-Jaadi Al-Akwa ⁽¹⁾.

(1) looks: behavior, Al-Jundi (1/294) , Layers Shafia grand, by al-Subki (7/336).

(2) See: the two sources themselves, Layers Shafi'i Al-Husseini (pg. 210) , peace be upon him Access, by Haji Khalifa (3/397) , Diwan Islam, Ibn Al-Ghazi (3/322) , Al-Alam, Al-Zarkali (8/146).

(3) See: a mirror Al-Jinan, by Al-Yafa'i (3/246) nuggets gold By Ibn al-Imad (6/309) , a necklace sacrifice, for Hijraani (4/206).

(4) See: History Islam, by Al-Dhahabi (12/155) , Tahdheeb Names And languages, by al-Nawawi (2/278) , layers Shafi'i by al-Asnawi (1/104) Layers Shafi'i son a judge Shahba (1/ 327) .

(5) See: The Sources themselves, Al-Ansab, by Al-Samani (9/368).

(6) See: layers Shafi'i For al-Asnawi (1/104) , layers Shafi'i son a judge Shahba (1/327) .

(7) conveyor belt: A village that was one of the famous strongholds of knowledge in lower Yemen , located in the Sir Valley of Mikhlaf Sahban , and conservative works AB in the northeast of the soldier at a distance of half a stage from e . See: lexicon the countries, Al-Hamwi (3/296) Abandoning knowledge, by Al-Akwa' (4/2063).

(8) See: Refinement Names and languages Al-Nawawi (2/278) , abandoning knowledge, by Al-Akwa' (4/2063).

(9) See: nuggets gold Ibn al-Imad (6/309) , abandoning knowledge, by al-Akwa' (4/2063).

- Shams al-Sharia, mentioned by al-Jaadi al-Akwa' ⁽²⁾.
- owner Al-Bayan , relative to his famous book: Al-Bayan in the doctrine of Imam Al-Shafi'i, and he was famous for it many among the jurists; For the place of the book, which was spread east and west ⁽³⁾.

❖. His birth and lineage :

His birth:

Imam Al-Omrani - may God have mercy on him - was born in a year nine eighty And four hundred from the Prophet's migration in the village of Musna'a Sir ⁽⁴⁾, and this date is the one that the historical sources applied to, and **Al-Babani disagreed with them in that in guiding the gnostics, as he claimed that it was the date of his death in the year four hundred and eighty-seven** ⁽⁵⁾, and what the soul reassures about is the first; due to the large number of its carriers.

rate:

The historian Al-Allama Al-Jundi - may God have mercy on him - mentioned the genealogy of Imam Al-Omrani - may God have mercy on him - so he connected it to Adnan and said: (Yahya son my dad The good Salem son the happiest son slave God son Mohammed son Musa son Omran son Rabia son He frowned son Zuhair son prevail son slave God son Ack son Adnan) ⁽⁶⁾.

His death:

Imam Al-Omrani - may God have mercy on him - passed away last a night Wednesday after sunrise Daybreak sixth ten spring the other The year 558 AH Lined a martyr, after he deserted his village, Masnaa Sir; when many corruption And ruined The country was agitated by strife and wars, whose fire was ignited by the state of Bani Mahdi ⁽⁷⁾, which reached the soldiers ⁽⁸⁾ and killed the scholars, so Imam Al-Omrani moved after that to the area of Dhu Al-Sufal ⁽⁹⁾ in absence of Al-Sharafi, and there he died - may God have mercy on him - after an illness he suffered, and she was arrested his tongue 2 nights and one day, and when came time the prayer Asked on that by reference, So if It was said for him by time pray, then He was no still Indicates With cheers Known that from him up his rosary and move it ⁽¹⁰⁾.

The second requirement

Imam Al-Omrani's scientific life

The life of Imam Al-Omrani - may God have mercy on him - was full of generous knowledge, full of vitality and activity. It is the life of an imam who grew up from a young age and was raised on knowledge in his forums and bosoms, and devoted his life to his service. Among the most important aspects of his scholarly life are the following:

His request for information:

The upbringing of Imam Al-Omrani - **may God** have mercy on him - from an early age with the Qur'an and science, and he received various sciences and various arts. He was distinguished from all of his peers by his activity and high enthusiasm in receiving knowledge, so he excelled in a lot of knowledge, as he wrote about 'aqeedah, jurisprudence, fundamentals of jurisprudence, and others, as will come, and he was helped in that by the scientific environment in which he lived, and his proximity to the Jund region, which is a center of Centers of science, where scholars and jurists are, in addition to what God has endowed him with as an outstanding memory, strength in memorization, intelligence in comprehending meanings, and his passion for understanding the religion.

It was the beginning of his start in seeking knowledge with the Noble Qur'an, memorizing it early, in saving him time and effort, granting him a huge treasure of knowledge and wisdom, and paving the way for walking in the path of broad

(1) See: Layers of Jurisprudence of Yemen, by Al-Jaadi (p. 176), abandonment of knowledge, by Al-Akwa' (4/2063).

(2) See: the two sources themselves.

(3) See: a mirror Al-Jinan, by Al-Yafa'i (3/230) .

(4) See: behavior Soldier (1/294) , and fragments Al-Dhahab, by Ibn al-Imad (6/309) , layers Shafia grand, For al-Subki (7/336) , layers Shafi'i son a judge Shahba (1/327) , necklace Sacrifice, by Hijrani (4/206) , flags, Al-Zarkali (8/146).

(5) seen : a gift knowers Al-Babani (2/520).

(6) behavior The soldier (1/294).

(7) Bani Mahdi state: Founded by Ali son Mahdi Al-Hamiry Al-Raini in Yemen after Dropp off Country success , And her rule extended from 5 33 AH to 569 AH, and after his death he took over his children and mistreated them with people and used severity and cruelty as people hated them . See: acronym in News Al-Bishr, La Ibn Shahanshah (2/154) , History son Khaldoun (4/280) .

(8) Al-Janad: Baltihrik, a secondary city in Taiz Governorate, and Al-Janad named with a soldier son 2 months stomach from Al-Ma'afir, and it contains a mosque Builders protection son mountain τ. See: lexicon Al-Buldan, by al-Hamwi (2/169) , total countries Yemen, by Hajri (1/146) .

(9) Dhu al-Sufal: By including seine and open f town famous she has Business in the South western from Sana'a on march seven Phase, Which between My city is Ibb And Taiz at the foot of the turbidity mountain . Seen: total countries Yemen, by Hajri (2/421) .

(10) See: behavior Soldier (1/300) , and a mirror Heaven by Al-Yafa'i (3/246) .

knowledge. Not only, but he was standing by it, working with it, contemplating its meanings, and it was rose in Tonight more from a hundred rak'ah by seven from The Quran The great as Ibn Samra said ⁽¹⁾.

From the foregoing, we conclude that Imam Al-Omrani was well versed in the following sciences ⁽²⁾:

- **The Noble Qur'an and its Sciences** : He completed his memorization at the age of thirteen.
- **Theology** : The jurist excelled in learning, teaching, and writing, so he took the book The Seven Letters in Responding to the Mu'tazila ⁽³⁾ on the authority of Muslim Al-Saabi , and what testifies to his possession of this is his authorship of the Book of Victory, which the scholars flew with joy.
- **Hadith and its Sciences** : In it, he took from the jurist Salem Al- Ashraqi , Jami Al-Imam Al-Tirmidhi, and heard from Al- Haafiz Al-Arshani Al-Hamedani in Dhu Al-Ashraq, Sahih Al-Bukhari and Sunan Abi Dawood.
- **Jurisprudence and its origins** : He started his career in it with understanding at the hands of his uncle, then the hand of a large number of scholars, including Al-Ashraqi And the zabrani And the boy Al-Saabi , Omar bin Alqama, Omar bin Bish, and others.
- **Arabic language sciences** : He received - may God have mercy on him - a lot of linguistic sciences, including Gharib Al-Hadith by Abi Ubaidah, Mukhtasar Al-Ain by Al-Khawafi, and Kafi Grammar by Abi Jaafar Al-Saffar. the hair.

The second topic: the jurisprudential issues related to women's istihadah and the impurity of purity, and it has four demands:

The first requirement : supererogatory prayers for the perplexed istihada .

The second requirement: Making up the obligatory prayer for the usual non-distinguishable and bewildered istihada.

The third requirement: the ignorance of a menstruating woman.

The fourth requirement: the usual undistinguished istihada See days blood And a day clean and exceeds more Menstruation.

The first requirement

Supererogatory Prayers for the Perplexed Mustahada ⁽⁴⁾

Scholars spoke of the usual confusing and not very distinctive istihadha; because there is no text in it, and since she does not know the days of her menstruation or the amount of menstruation, she does not menstruate with certainty and she does not purify with certainty; because all time maybe that be in it menstruating And can that be in it pure .

the jurists , may God have mercy on them, agreed that the istihadha should pray whatever she wants of the prayers as long as it is in its time, and if the time has expired, it is not valid ⁽⁵⁾, and they differed in the supererogatory prayer . On three sayings:

First saying:

It is permissible for the bewildered or non-distinguishable woman to pray whatever she wants of the supererogatory prayers, which is the first and approved way according to the Shafi'is, and it was chosen by Al-Shashi , the Imam of the Two Holy Mosques, Al-Rafi'i and Al-Ezz bin Abd Al-Salam Al-Nawawi (6) , and the Hanafis (7) , the Malikis (8) , the Hanbalis () , the Dhahiri (9) , the Imamis (10) , the Zaidis (11) , and the Ibadites (12) , may God have mercy on

(1) See: layers Shafia grand, For al-Subki (7/336) , a necklace sacrifice, Al-Hijrani (4/98 , 206) .

(2) See : behaviour. to the soldier (1/291) , Layers Shafia grand, by al-Subki (7/336) Contract doctrine, son The teleprompter (1/134) Layers Shafi'i son a judge Shahba (1/328) necklace Sacrifice by al-Tayyib, by al-Hijrani (4/206) , abandoning knowledge, by al-Akwa' (4/2063), dictionary Authors, Case (13/196).

(3) Mu'tazila: It is an Islamic sect affiliated with Wasil son tender who retired council Hassan visual, And they call friends justice monotheism, And they are called fatalism, And justice, and their doctrine is based on the five assets. Look: boredom and bees By Shahristani (1/43) , Al-Mawqaf, by Al-Iji (3/652) .

(4) **The one who is confused is** : the istihadha in which the blood continues and you forget the number of its days, its beginning, its end, and its cycle.

it was **called that: to** bewilder her in her matter because of her forgetfulness . Asni Al-Matalib, by Zakariya Al-Ansari, (1/107). And see: Fath Al-Qadeer, Al-Kamal Ibn Al-Hammam (1/175).

(5) See: Persuasion, by Ibn Al-Qattan (1/107), explanation Al-Zarqani on Al-Muwatta, by Al-Zarqani (1/242) .

(6) See: Al-Bayan, by Al-Amrani (1/372) , end Al-Muttalib, for the Imam of the Two Holy Mosques (1/386) , Al-Ghayah, by Al-Ezz bin Abdul Salam (1/ 393) the explanation Al-Kabeer, by Al-Rafi'i (1/326) , Rawdat Al-Talibeen, by Al-Nawawi (1/ 153) Asni al-Matalib, by Zakariya al-Ansari (1/107).

(7) See: Al-Muheet Al-Burhani, by Ibn Maza (1/250), Fath al-Qadir, not Ibn al-Hammam (1/175) , Al-Bahr Al-Ra'iq, by Ibn Najim (1/221).

(8) See: Al-Sharh Al-Kabeer, by Dardir (1/171), Haashiyat al-Sawy (1/213).

(9) See: Al-Mughni , by Ibn Qudamah (1/234) , Al-Mubdi', by Ibn Muflih (1/247).

(10) See: Al - Mahali bi-Athar , by Ibn Hazm (1/416).

(11) See: Al-Bahr Al-Zakhar, by Al-Mahdi Li Din Allah (1/140).

(12) See: Explanation of the Nile , by Tfayyesh (1/180-182).

them 1.

cited evidence, including:

First: From the Sunnah of the Prophet:

1. On the authority of Aisha - may God be pleased with her - she said: Fatimah bint Abi Habish came to the Prophet and said: O Messenger of God! I am a woman who is experiencing istihada, but I am not purified. Should I leave the prayer? He said: ((No, that is a vein, not menstruation, so if your period comes, stop praying, and when it ends, wash off the blood from yourself, then pray))⁽²⁾.

Significance :

It indicates the acceptance of the excuse of the istihada and the permissibility of prayer, which is general in every istihada, and is general in the permissibility of prayer, without distinguishing between obligatory and supererogatory, and without differentiating between the istihada and the discerning and the non-discriminatory and the perplexed, and accordingly the perplexed istihad is to pray whatever she wants of the supererogatory prayers⁽³⁾.

2. On the authority of Fatimah bint Abi Habish - may God be pleased with her - that she was menstruating, and the Prophet told her ρ: ((So He was blood Menstruation it is blood black Known, So He was that So hold on on the prayer, So He was the other, so do ablution And he prayed))⁽⁴⁾.

Significance:

The hadeeth indicates that the woman who is menstruating should pray as many supererogatory prayers as she wants, as the discourse came in general for every woman who is menstruating, and the woman who is bewildered is included in the general case as long as it is not at the time of the known menstruation⁽⁵⁾.

Second: It is reasonable:

1. By analogy with the orphan, i.e., just as it is permissible for the orphan to pray whatever of the supererogatory prayers he wants by doing his ablution while his impurity remains, so the bewildered woman prays whatever of the supererogatory prayers she wants with her ablution, while her impurity remains⁽⁶⁾.
2. Because supererogatory prayers are among the duties of the religion, and to prevent them is a restriction on them, so no Face to deprive her From them, and because the supererogatory prayers are based on mitigation and facilitation⁽⁷⁾.
3. Because each position He should on her ablution for every duty So have it prayers clover And eat position He should on her washing for every duty So have it prayers Nafl also⁽⁸⁾.

The second saying:

It is not permissible for the bewildered woman who is confused or undistinguished to have a supererogatory bleeding, which is the second aspect according to the Shaafa'is⁽⁹⁾, may God have mercy on them.

The proponents of this claim cited reasonable evidence, including:

1. Because he no necessity in sway with Prospect Menstruation So it became as read The Quran in not the prayer, and carry The Qur'an⁽¹⁰⁾.
2. Because _ her rule to rule menstruating woman"⁽¹¹⁾.

The third saying:

It is not permissible for the bewildered woman who is bewildered or who is not discerning to refute something other

(1) See: Al-Mabsout, by Al-Tusi (1/58-59).

(2) Al-Bukhari included it in his Sahih, Book of Menstruation, Chapter on Istihada, (1/73), No. (327), and Muslim in his Sahih, Book of Menstruation, Chapter on Istihadah, Washing and Prayers, No. (334), (1/263), and the wording is for Muslim.

(3) See: Al-Muhalla bi-Athar, by Ibn Hazm (1/416), and see: Subul Peace, by Al-Sanaani (1/64).

(4) Posted by Abu Dawood in his Sunan, Book of Purity, Chapter Who Said to Perform Ablution for Every Prayer (1/82), No. (304), and Al-Nasa'i in his age grand, The Book of Purification, Separating Menstrual Blood and Istihada (1/159), No. (215), and Ibn love in true, The Book of Purity, chapter Menstruation Istihadah (4/180), No. (1348), and an-Nawawi classed it as saheeh in Khulasat Al-Ahkam (1/232).

(5) See: Milestones of the Sunnah, by al-Khattabi (1/87), explanation Sunan my dad David, son Raslan (2/493).

(6) seen: end Al-Muttalib, Imam of the Two Holy Mosques (1/386), Al-Sharh Al-Kabir, by Al-Rafi'i (1/ 326), Al-Majmoo', by Al-Nawawi (2/438).

(7) See: Al-Majmoo', by al-Nawawi (2/438), al-Najm al-Wahaj, by al-Dumairi (1/506).

(8) seen: end needy, by al-Ramli (1/350).

(9) seen: end Al-Muttalib, Imam of the Two Holy Mosques (1/386), Al-Sharh Al-Kabeer, by Al-Rafi'i (2/326), Al-Ghayaah, by Al-Izz bin Abd Al-Salam (1/393), Al-Majmoo', by Al-Nawawi (2/438), Al-Najm Al-Wahaj, by Al-Dumairi (1/506).

(10) seen: end demand, Imam Al-Haramain (1/386), Al-Sharh Al-Kabir, by Al-Rafi'i (2/326), Al-Majmoo', by Al-Nawawi (2/438), Al-Najm Al-Wahaj, by Al-Dumairi (1/506).

(11) Al-Majmoo', by al-Nawawi (2/438).

than the salary, which is the third aspect according to the Shaafa'is ⁽¹⁾, may God have mercy on them.

The proponents of this claim cited reasonable evidence, including:

Because the salary Sunnah affiliated to impose, She is as part From it, other than the absolute supererogatory, it has nothing to do with the imposition ⁽²⁾.

We discussed the second and third saying:

was discussed Their reasoning is reasonable that the supererogatory prayers follow the obligatory prayers, so the rule of purity must be proven in the original, so it must be proven in the follow-up, as well as his prayer. As all are prayers, and the difference between them is that this is an obligatory and that is a supererogatory one, and this does not deviate it from the name of prayer, and the deprivation of the istihadha from the reward of the supererogatory prayer with the permissibility of the obligatory prayer is not evidenced ⁽³⁾.

Weighting:

After presenting and discussing the sayings of the jurists - may God have mercy on them - and their evidence, the first saying is the most likely; To say his evidence, and is supported by the hadeeth of Hamna Bint colt - May God be pleased with her - it is She was she urinates menstruation a lot severe, She came messenger God ρ Ask him and tell him, and a messenger said to her God ρ : ((This is only a jogging of the devil, so you menstruate for six days or seven days in the knowledge of Allah, then take a bath until Seeing that you have been purified and purified, I pray for twenty-three nights or twenty-four nights and their days, and my fasting. That will reward you)) ⁽⁴⁾, so he commanded her to pray And fasting at all, and did not restrict her to the obligatory or prevent her from supererogatory prayers. In addition to that, just as she was permitted to perform the obligatory prayer, he was permitted to perform the supererogatory prayer. God only knows.

The second requirement

Making up the obligatory prayer for the usual non-distinguishable and bewildered istihada

The non-distinguishable and perplexed istihada must perform the obligatory prayers, and it is obligatory that take a shower for every prayers; for passport that He is that time outage her period

The jurists, may God have mercy on them, agreed that spend the prayer that the woman left in days her period not duty On it ⁽⁵⁾, and they differed in making up what the undistinguished and confused prayer of the obligatory prayer in the days in which the menstrual blood is not distinguished from the blood of menstruation, according to two sayings:

The first saying: It shouldn't On the usual undistinguished and bewildered istihada spend The obligatory prayers that you prayed on the days when the blood of blood is not distinguishable. It is the first aspect of the Shaafa'is, and chose it Abu Hamed and son pigment, judge Abu The good Al-Shirazi and Al-Shashi ⁽⁶⁾, and it was said by the Hanafis ⁽⁷⁾, the Malikis ⁽⁸⁾, the Hanbalis ⁽⁹⁾, the Imamis ⁽⁹⁾¹⁰, the Zaidis ⁽¹¹⁾, and the Ibadis ⁽¹²⁾, may God have mercy on them.

(1) seen: end Al-Muttalib, by the Imam of the Two Holy Mosques (1/386), Al-Sharh Al-Kabeer, by Al-Rafi'i (2/ 326), Al-Ghayaah, by Al-Izz bin Abd Al-Salam (1/393), Al-Majmoo', by Al-Nawawi (2/438), Al-Najm Al-Wahaj, by Al-Dumairi (1/506).

(2) See: Al-Majmoo', by al-Nawawi (2/438).

(3) See: Al-Mabsoot, by Al-Sarkhasi (1/84), Bada'i Al-Sana'i', by Al-Kasani (1/28).

(4) It was included by Ahmad in his Musnad, Hadith of Hamna Bint Jahsh, (45/467), No. (27474), and Abu Dawud in his Sunan, The Book of Purity, Chapter Who Said If Menstruation Comes to Leave Prayer, (1/76), No. (287), and Al-Tirmidhi in his Sunan, the chapters on purity, the chapter on istihadha, that it combines the two prayers with one ghusl, (1/189), with the number, (128), and he said: "This is a good and authentic hadith." And Imam Ahmad authenticated it. See: Judgments central, Ibn al-Kharrat (1/217).

(5) See: consensus, son Al-Mundhir (pg. 45), Persuasion, by Ibn Al-Qattan (1/103).

(6) looks: Al-Bayan, by Al-Imrani (1/373), Al-Muhadhdhab, by Al-Shirazi (1/79), end Al-Muttalib, Imam of the Two Holy Mosques (1/431), Bahr doctrine, Al-Ruyani (1/337), ornament Scientists, Al-Shashi (1/225) d.

(7) looks: the sea Al-Ra'iq, by Ibn Najim (1/219), Al-Nahr Al-Faa'iq, by Ibn Najim (1/137) footnote Al-Tahtawi (1/142).

(8) looks: a contract gems Thamina, for leprosy (1/76) introductions Al-Muamhidat, by Ibn Rushd (1/124), ammunition, Al-Qarafi (1/389).

(9) looks: Justice, by Al-Mardawi (2/425), to explain Finished Wills, for the beauty (1/118).

(10) See: Al-Mabsout, by Al-Tusi (1/51), Sharia' Al-Islam, by Al-Hilli (1/28).

(11) See: Al-Intisar, by Al-Mu'ayyad Billah (2/413), Sharh Al-Azhar, by Ibn Muftah (2/33).

(12) See: Ma'arj al-Amal, by al-Salmi (2/108).

The proponents of this claim cited evidence, including:

First: From the Sunnah of the Prophet:

1. Aisha asked May God be pleased with her what pal Menstruating woman spend Fasting, no spend the prayer? She said : Ahruriya ⁽¹⁾ You? I said : I am not freely, But I I ask . She said : ((This used to happen to us, so we were commanded to make up for fasting, and we were not commanded to make up for prayers)) ⁽²⁾ .
2. on Hamna girl colt - May God Almighty be pleased with her - that she She was she urinates menstruation a lot severe, She came messenger God ρ Ask him and tell him, and a messenger said to her God ρ : ((This is only a jogging of the devil, so you menstruate for six days or seven days in the knowledge of Allah, then take a bath until Seeing that you have been purified and purified, I pray for twenty-three nights or twenty-four nights and their days, and my fasting. That will reward you, and so do in every month as you Women menstruate, and just as they purify themselves at the time of their menstruation and their purification)) ⁽³⁾ .
3. On the authority of Aisha, may God be pleased with her , that Fatima girl my dad Habish, may God be pleased with her , I asked the Prophet ρShe said : I am ejaculation No purer, I pray the prayer? He said: ((No , that is a sweat , but stop praying for the number of days in which you used to menstruate, then do ghusl and pray)) ⁽⁴⁾ .
4. About Aisha God please her She said: Fatimah bint Abi Hubaish came to the Prophet ρ, and he mentioned her news. He said: ((Then take a bath, then perform ablution for each prayer, and pray)) ⁽⁵⁾ .

Evidence from the hadiths :

The previous hadiths indicate that a menstruating woman does not have to pray, as in the first hadith of Aisha, may God be pleased with her, and that the woman who is menstruating in general, regardless of her condition, does not make up what she prayed during the istihaadah; As the Prophet did not order pany of the women who asked him to repeat the prayer, and there is no doubt that each of them asked him about her condition, and the condition of each one of them is different from the condition of the other . If she is menstruating or istihadha, then the Prophet waived her pprayer altogether, and if she was istihaadah during the days of confusion and doubt, then she is pure as the Prophet told ρ, and he declared the acceptance of her prayers in his saying: ((that will reward you)) as in the hadith III ⁽⁶⁾ .

Second: It is reasonable:

Because the perplexed istihada that She was immaculate time Prayer lost I corrected her prayers, and that She was Menstruating, no prayers on it ⁽⁷⁾ .

The second saying:

He should The undistinguished and bewildered mustahabb spend The obligatory prayers performed during days of doubt and confusion , It is the second aspect according to the Shaafa'is, and it was chosen by Abu Zaid al-Marwazi ⁽⁸⁾ , may God have mercy on them.

The proponents of this claim cited reasonable evidence, including:

1. Because he potentially that interrupted her blood in case the prayer or after her emptiness, And he has stayed from

(1) The Haruriyyah : “a sect from the Kharijites, They attributed to Harora - by tide and the palace-, and he position close from Kufa, He was first their community and their arbitration In which, delusion sun Kharijites Whose Fight them on -Vineyard God His face- and it was they have from militancy in Debt what he well known . ” The end in strange the talk And Al-Athar, by Ibn Al-Atheer (1/366) .

(2) Reported by Muslim in his Sahih, The Book of Menstruation, Chapter: Obligation to make up for fasting for a menstruating woman without praying (1/265) , No. (335) , and I praise him In his Musnad, the Musnad of Aisha Bint Al-Siddiq - may God Almighty be pleased with her - (43/105) , No. (25951) .

(3) It was included by Ahmad in his Musnad, Hadith of Hamna Bint Jahsh , (45/467) , No. (27474) , and Abu Dawud in his Sunan, The Book of Purity, Chapter Who Said If Menstruation Comes, You Leave Prayer, (1/76), No. (287) , and al-Tirmidhi in his Sunan, the chapters on purity, the chapter on istihadha, that it combines the two prayers with one ghusl, (1/189), with a number, (128), and he said: “ This is a good and saheeh hadith ,” and Imam Ahmad authenticated it. See: Judgments central, Ibn al-Kharrat (1/217) .

(4) Al-Bukhari included it in his Sahih, The Book of Menstruation, Chapter: If a woman menstruates in a month, she has three menstrual cycles, and what is true for women in menstruation and pregnancy, regarding possible menstruation, (1/72), No. (325).

(5) Al-Bukhari included it in his Sahih, Book of Ablution, Chapter on Washing Blood, (1/55), No. (228), and Abu Dawud in his Sunan, Book of Purification, Chapter Who Said You Wash from Purification to Purification, (1/219), No. (298), and the wording is for Abu Dawood.

(6) See: Fatah Barry, son Stone (1/427) , masterpiece needy, For the Hitmi (1/404) , made Al-Majdhud, by Saharanfuri (2/373) .

(7) See: Al-Bayan, by Al-Amrani (1/373) , Al-Intisar, by Al-Mu'ayyad Billah (2/413).

(8) Look: Bahr doctrine, Al-Ruyani (1/338) , the explanation Al-Kabeer, by Al-Rafi'i (1/315) , Al-Majmoo', by Al-Nawawi (2/510) .

- the time Saucepan kneeling, or Takbir it must on her re That prayer ⁽¹⁾.
2. Because potentially interrupted her blood before sunset the sun he needs her duty noon and the afternoon, or before sunrise Daybreak he needs her duty prayers dinner and Morocco ⁽²⁾.
 3. Because this saying is based on precaution in performing the obligatory prayer. because Prospect Menstruation And the purification and interruption existing to OK the five ten, but rather Take care perplexed to do This is amazing probabilities ⁽³⁾.

It was discussed:

Their reasoning is reasonable that therein was discussed critical great, and hardship Intense, On the bewildered woman, and the book Dear talker by its expiration on This is amazing Nation, So how cost pray twice woman weak afflicted , with that religion God Pleased, not with difficulty ⁽⁴⁾.

Weighting:

After presenting and discussing the sayings of the jurists - may God have mercy on them - and their evidence , the one I tend to prefer from these sayings is the first view, because the evidence provided by the Messenger of God pin everyone who asked him about istihada did not order any of them to repeat the prayer and make it up, on the contrary, he stated pthat Prayer is fragmented, as in the hadeeth of Hamna girl colt - May God Almighty be pleased with her -, and in it : ((Verily 5, that will reward you)) She was immaculate time Prayer lost I corrected her prayers, and that She was Menstruating, no prayers On it, and this is a strong argument taken from the collection of hadiths received. As for the second saying, it is based on precaution, and it is an inference that does not contradict the concept of the collection of hadiths. As the adoption of the first of mere consideration and precaution. God only knows.

The third requirement

Ignorance of a menstruating woman

The habits of many women differ in the number of days and times in one month, but is it possible for a woman to have two menstruation in one month? And if that is possible, can it be repeated every month?

The imams, jurists, may God have mercy on them, agreed that less Purity between two menstruation five ten day ⁽⁶⁾, and they differed as to whether A woman said : It was for me in all Month two menstruation, no Know their fates, no their time, does that happen to her or not? And if it happened in any way, then there are four sayings:

First saying:

If a menstruating woman said: It was for me in all Month two menstruation, no Know their fates, no And their time, so she does not get two menstruation unless there is a complete purity between them, and the least potentially that He is her period days and night from first the month, And a day and night from Etc. and be what between them cleanse, and more what potentially that He is her period days and night from first the month, And after him five ten days pure, and four ten days from Etc menstruation, or four ten days from Ole menstruation, And after him five ten days pure, And a day and night from Etc Menstruation, on That's it in day and night from first the month in Disinfect questionable in it no potentially outage the blood in it, So she performs ablution in it for every prayers, then take a shower after that for every prayers to last the fourth ten, And in Fifth ten and vi ten in Disinfect with certainty, And in today VII ten in Disinfect questionable in it no potentially outage the blood in it, So she performs ablution in it for every prayers, then after that Obtain in Disinfect questionable in it to last the month, potentially outage the blood in it, So you wash in it for every prayers. This is the first aspect of Shafia Most of them chose him, including Abu Hamed and son Al-Sabbagh ⁽⁷⁾, may God have mercy on them.

The proponents of this claim cited reasonable evidence, including:

He needs her that ablution And you pray in today the first from the month; Because he Disinfect questionable in it, and take a bath for every prayers to last the fourth ten; to prospect outage the blood in it, and be Fifth ten and vi ten clean with certainty Because he that He was beginning Purity in today the second Today VI ten Etc and that He was from

(1) See: Al-Bayan, by Al-Amrani (1/373) .

(2) See: the same source.

(3) See: Explanation Al-Kabeer, by Al-Rafi'i (1/315) , Al-Nafah Al-Shadhi, by Al-Amari (3/111) .

(4) See: Fatah Barry, son Rajab (2/ 169) .

(5) It was included by Ahmad in his Musnad, Hadith of Hamna Bint Jahsh, (45/467), No. (27474), and Abu Dawud in his Sunan, The Book of Purity, Chapter Who Said If Menstruation Comes to Leave Prayer, (1/76), No. (287) , and al-Tirmidhi in his Sunan, the chapters on purity, a chapter on istihadha, that it combines the two prayers with one ghusl, (1/189), with a number, (128), and he said: "This is a good and saheeh hadith." Imam Ahmad declared it authentic. See: Al-Ahkam Al-Wusta, by Ibn Al-Kharrat (1/217).

(6) See: Al-Iqna', by Ibn Al-Qattan (1/102) .

(7) See: Al-Bayan, by Al-Imrani (1/385), Al-Muhadhdhab, by Al-Shirazi (1/86) , Bahr doctrine, by al-Ruyani (1/338) , al-Majmoo', by al-Nawawi (2/489) .

Fifth ten the fifth ten and vi ten inside in Purity And from VII ten to last the month Disinfect questionable in it, and take a bath from outage VII ten to last the month for every prayers; Because he maybe outage the blood in all time from him⁽¹⁾ . :

Discussed:

It was discussed that they said this was wrong; Because I if We went down this download did not shear that He is that same in the month that after it⁽²⁾ , meaning it is "possibly." that He is today the last menstruation He follows him five ten clean from the month the second No Remains after that from the month the second what can two periods"⁽³⁾ .

Their statement was discussed: Fifth ten and vi ten Disinfect with certainty that it is not Right In what but the month I, right in this that It said: this that She said it no imagine As if did not less something She is puzzled no reservation Nothing, and accordingly, it is not correct to say: I have two menstruation every month, but it is correct in what if She said: for me two menstruation in Month particular, So it will be her rule in that the month particular what they mentioned it, And be In what Other than him puzzled, And this The responses were given by Judge Abu Al-Tayyib⁽⁴⁾ .

Imam al-Nawawi - may God Almighty have mercy on him - followed up on the response of Judge Abu al-Tayyib - may God have mercy on him - and directed him by saying: "And this denial that deny it on my dad Hamed headed on what They moved him from phrase my dad Hamed that it She said: for me in all Month two menstruation, And who I saw him I in comment my dad Hamed if she said to me two menstruation from the month And the rest Disinfect, And this Phrase no require repeat that in all Month, And I know that Sheikh Oppa Hamed take up shop and greater Rank from that Hide on him this that They moved him about him, and he mistake apparent no Hide on less Agreed to explain door Menstruation, it must Pregnancy speech Sheikh my dad Hamed on what I moved him on comment it that it She said: for me in the month Doe two menstruation, So it will be her rule what mention it, And he has agreed on him the judge Abu The good as preceded, no doubt in health this and his phrase required by , Or phrase from He says that In what if She said: for me in all Month two menstruation, They are portable on this And its meaning: for me in all Month menstruate two menstruation, And I was I menstruate in zero And my body Shawwal for example, So it happened that speech my dad Hamed correct, and that should unless Makes evidence And between my dad The good dispute, I swear I know"⁽⁵⁾ .

The second saying:

If a menstruating woman said: It was for me in all Month two menstruation, no Know their fates, no And their time, Vmhha rule bewildered Nasiya for days her period and his time, It is the second face of Shafia And the judge chose it Abu At-Tayyib⁽⁶⁾ , and the Imamiyyah⁽⁷⁾ , may God have mercy on them, said it.

The proponents of this claim cited reasonable evidence, including:

1. Because if we estimate her menstruation days and night from first the month, And after him five ten days pure, and four ten days from Etc menstruation, or four ten days from Ole menstruation, And after him five ten days pure, And a day and night from Etc menstruation, the total of that is thirty days, and that does not continue in the following month; Because the month is twenty-nine days once and thirty days once, so what the first opinion said is not continued in every month⁽⁸⁾ .
2. Because her matter here is not certain, so it is similar to forgetfulness and confusion, and whoever does not distinguish her habit, then she must wash or perform ablution - according to the dispute mentioned - for every prayer every prayer, and she prays and fasts Ramadan, and her husband does not have intercourse with her; because that requires precaution; Because there is no difference between the times of menstruation and purification⁽⁹⁾ .

The third saying:

that A woman if she menstruates Month twice She is Istihadah, and the rest of the Hanafis⁽¹⁰⁾ , may God have mercy on them, said it.

The proponents of this claim cited evidence, including:

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- (1) See: Al-Muhadhdhab, by Al-Shirazi (1/86) , Bahr doctrine, Al-Ruyani (1/338) , Al-Bayan, Al-Amrani (1/385) , Al-Majmoo', Al-Nawawi (2/489) .
 - (2) See: Al-Muhadhdhab, by Al-Shirazi (1/86) , Bahr doctrine, by Al-Ruyani (1/338) .
 - (3) Al-Majmoo', by al-Nawawi (2/489) .
 - (4) See: the same source.
 - (5) Al-Majmoo', by al-Nawawi (2/489) .
 - (6) See: Al-Bayan, by Al-Imrani (1/385) , Al-Muhadhdhab, by Al-Shirazi (1/86) , Bahr doctrine, by al-Ruyani (1/338) , al-Majmoo', by al-Nawawi (2/489) .
 - (7) See: Al-Mabsout, by Al-Tusi (1/54), Tadhkirat Al-Fuqaha', by Ibn Al-Mutahhar (1/315).
 - (8) See: Al-Muhadhdhab, by Al-Shirazi (1/86) , Bahr doctrine, By Al-Rawyani (1/338) , Al-Majmoo', by Al-Nawawi (2/489) , Tadhkirat Al-Fuqaha' by Ibn Al-Mutahhar (1/315).
 - (9) See: previous sources.
 - (10) Looks: Al-Mabsoot, Al-Sarkhasi (2/19) , Badaa' Al-Sana'i, by Al-Kasani (1/42) , clarification Facts, by Al-Zailai (1/62) .

First: Among the effects:

A woman came to the Commander of the Faithful, Ali τ Her husband quarreled and divorced her, and she said: She had three menstruation in the month, so he said: Ali τ Shuraih ⁽¹⁾ said : " Acquisition of this matter . " He said: O Commander of the Faithful , and you are here ? He said: " Send money . " He said : O Commander of the Faithful , and you are here ? He said: " Pass it out. " between them . " He said : If she comes from the inner circle of her family, who is satisfied with his religion and trust, and claims that she menstruated three times, purifies herself at each reading and prays, then it is permissible for her, otherwise not. Ali said: " gallon " , And they said elderberry Al-Rum : Well done ⁽²⁾ , and what is meant this investigation Denial that it You find that, and that this no It is and does not happen, as God Almighty said:)And they will not enter Paradise until the camel enters the eye of the needle ⁽³⁾ , that is: they will not enter it ⁽⁴⁾ .

Second: It is reasonable:

Because he no Meets in Month One two menstruation Tehran; because less Menstruation Three days, and less Purity five Ten days, and the sum of the two menstrual periods with the least purification was thirty-six days, and the month is either thirty days or twenty-nine days, so this indicates that it is istihadah (menstruation 5) .

Fourth saying:

if she was she saw days blood and three ten clean then days and night blood And it was repeated two flows, Even if she saw in The first And the second six or Seven did not be menstruation, or in the second Two days blood pagan ten pure, then Two days blood So is it no menstruation, So it will be Menstruation what agreed habit If her habit and the other Istihadah, which is the saying of the Hanbalis ⁽⁶⁾ , may God have mercy on them.

The proponents of this claim cited reasonable evidence, including:

1. Because in the event that she sees blood on the day and thirteen purification is possible make all One who are they menstruation solo Because he no Repair that He is menstruation one; to separate less Purification - which is thirteen days - between them ⁽⁷⁾ .
2. that possible make them menstruation one that no He is between Both ends more from five ten days like that See Two days blood And cleanse ten, And you see three blood repeated, understand menstruation one no menstruation; Because he did not Out their time on Duration more menstruation ⁽⁸⁾ .
3. As for us, if she sees me The first And the second six or Seven did not be menstruation, as well If you saw in the second Two days blood pagan ten pure, then Two days blood it is not menstruation; to increase bloody with what between them from Disinfect on more menstruation, no two menstruation to be absent Disinfect correct between them ⁽⁹⁾ .

Weighting:

After presenting and discussing the sayings of the jurists - may God have mercy on them - and their evidence , what I tend to prefer from these sayings is the second saying; Because the issue is according to the questioner's statement: I have two menstruation every month, and it is not conceivable that she will have the aforementioned characteristic every month. Because the minimum period of menstruation is fifteen days, and the sum of her purification and menstruation is

(1) is: slice son tiller son grimace from brown feathered son tiller Abu illiteracy Canadian the judge, Of the children in Yemen, narrated on age and on And increased son Fixed, narrated about him pdf And Ibrahim Nakhai and son Serein Tamim son Salama, died in 80 AH, and it was said: 76 AH. seen: layers, son Tailor (p. 245) , the wound and modification, son my dad Hatem (4/332) .

(2) Reported by Ibn my dad Sheba in his workbook, Book of Divorce, Who said: The woman was entrusted with her chastity , (4/200) , No. (19296) , and al-Darimi In his Sunan, Book of Purification, chapter on the least purity , (1/630) , No. (883) , and Al-Bayhaqi Sunnah grand, The Book of Numbers, the chapter on a woman's certification of a matter in which her waiting period may have expired , (7/687) , No. (15405) , And the wording is for al-Darimi, Ibn Rajab said: "As for attribution that Kiss, the pdf opinion on me stoned annotate describe it, He said Yaaqoub son Shiba : But it is did not Correct Earphone From him." And its chain of transmission was authenticated by Ibn Hajar . Fatah Barry, son Rajab (2/145) , Fatah Barry, son Stone (1/425) .

(3) Surah Al-A'raf, from verse (40).

(4) Looks: Al-Mabsoot, Al-Sarkhasi (2/19) , Badaa' Al-Sana'i, by Al-Kasani (1/42) , clarification Facts, by Al-Zailai (1/62) .

(5) See: the same sources.

(6) See: Al-Kafi, by Ibn Qudamah (1/149) , Al-Mughni, son Qudamah (1/261) , Ghayah Al-Muntaha, by Al-Karmi (1/121) .

(7) Looks: Looks: Al-Kafi, by Ibn Qudamah (1/149) , Al-Mughni, son Qudamah (1/261) , Ghayah Al-Muntaha, by Al-Karmi (1/121) .

(8) See: the same sources.

(9) See: the same sources.

based on the two examples mentioned in the first saying, and it is not equal in every month, and God Almighty knows best.

fourth request

The usual uncharacteristic istihada See days blood And a day clean and exceeds more Menstruation

if She was Usually a woman menstruate five days from first all Month, so why He was some months she saw today the first from the month pure, then she saw from today the second days and night blood, And a day and night clean to that Exceed Most menstruating ⁽¹⁾, so is ⁽²⁾ fabricated for her from the time of menstruation or not?

The jurists, may God have mercy on them, agreed that if she menstruates one day and purifies one day to continue, no Makes all blood menstruation independently no all purity clean independent, but rather blood all of which menstruation One Known, and purity with what after him from the month Disinfect One ⁽³⁾, and those who said that there is no fabrication differed. Is consideration in the aforementioned issue related to the time of the custom or its number? On two sayings:

First saying:

consideration is in the time of habit, so it is her period three days, They are : the second third, And the fourth no Other than that, as for the first and fifth, it is purified , and after the fifth blood is istihaadah , and it is the first view according to the Shaafa'is ⁽⁴⁾, and it is one of the two versions according to the Hanafis ⁽⁵⁾, and it is one of the two versions and the reliable according to the Hanbalis ⁽⁶⁾, may God have mercy on them.

The proponents of this claim cited reasonable evidence, including:

1. Because he considered its number, so its time must be considered ⁽⁷⁾.
2. because the first Disinfect Kiss Disinfect, And the fifth Disinfect after him Purified, it is not counted with the days of menstruation ⁽⁸⁾.
3. Because he progress the time And he fell The fifth day ⁽⁹⁾.
4. Because the days when the custom agreed, that was evidence of strength with her consent ⁽¹⁰⁾.
5. Because she When I was cleansed in today the first And the fifth day Her menstruation decreased, and only one of them remained the second And the third Fourth, no way to bypass the five first ⁽¹¹⁾.

The second saying:

The consideration is after the habit without its time; Her period will be for five days, the first of which is the second of the month, and the last of which is the sixth . After the sixth is istihaadah, which is the second view according to the Shaafa'is, and it was chosen by al-Qaffal ⁽¹²⁾, and it is one of the two versions according to the Hanbalis ⁽¹³⁾, may God have mercy on them.

The proponents of this claim cited reasonable evidence, including:

1. Because menstruation moved, as evidenced by the fact that purity was found at the beginning of the period of menstruation ⁽¹⁴⁾.
2. because her period when be late -And her period was five days- We had to make first Five of her from today the

(1) The maximum menstrual period is fifteen days according to the Shaafa'is and the majority of jurists. seen: original, Al-Shaibani (2/15) , abstraction, Al-Qaduri (1/365) , abbreviated Al-Mazni (8/104) , Al-Hawi Al-Kabir, by Al-Mawardi (1/389) , issues Jurisprudence, by Judge Abi Ya'la (1/104) , Scout The Mask, by Al-Bahooti (1/204) .

(2) Al-Tafiq: It is to join the blood to the blood between which it was purified, and to make them one menstruation . See: sea doctrine Al-Ruyani (1/353) , Al-Mughni, son Qudamah (1/260) , Fatah the king Al-Aziz, by Ibn Al-Baha (1/479) .

(3) seen: end Al-Muttalib, for the Imam of the Two Holy Mosques (1/322) , Al-Majmoo', by Al-Nawawi (2/502) , Adequacy The Prophet, by Ibn Rifa'ah (2/135) .

(4) looks: Al-Bayan, by Al-Amrani (1/ 400) , end Al-Muttalib, Imam of the Two Holy Mosques (1/440) , Bahr doctrine, by Al-Ruyani (1/354) .

(5) looks: the origin, Al-Shaybani (2/15) , Al-Mabsoot, For Sarkhasi (3/180) , the ocean Al-Burhani, by Ibn Mazza (1/241) .

(6) looks: Al-Kafi, by Ibn Qudamah (1/148) , Al-Mughni, son Qudamah (1/260) , Al-Mubdi`, by Ibn Muflih (1/255) .

(7) Al-Bayan, by Al-Amrani (1/ 400) .

(8) Look: Bahr doctrine, by Al-Ruyani (1/354) .

(9) Look: Bahr doctrine, by Al-Ruyani (1/354) .

(10) See: Scout The mask, for the beauty (1/213) .

(11) seen: end Al-Muttalib, Imam of the Two Holy Mosques (1/440) , Al-Mabsout, by al-Sarkhasi (3/180) .

(12) See: Al-Bayan, by Al-Amrani (1/ 400) , end Al-Muttalib, Imam of the Two Holy Mosques (1/440) .

(13) looks: Al-Kafi, by Ibn Qudamah (1/148) , Al-Mughni, son Qudamah (1/260) , Al-Mubdi`, by Ibn Muflih (1/255) , Scout The mask, for the beauty (1/213) .

(14) Al-Bayan, by Al-Amrani (1/ 400) .

second If exceeded the five first ⁽¹⁾.

The third saying:

Today the first not menstruation, And the four the days remaining menstruation All of them, and it is one of the two versions according to the Hanafi school ⁽²⁾, may God have mercy on them.

The proponents of this claim cited reasonable evidence, including:

Because he is a Permissible beginning Menstruation By purification if his progress blood istihada, And so the four remaining from her days menstruation; Because he seal Menstruation By purification if Track him down blood ⁽³⁾.

Weighting:

After presenting and discussing the sayings of the jurists - may God have mercy on them - and their evidence, it becomes clear to me that the first saying is the most correct. Because the woman's habit was stable in the first five, and when it changed that it was a day of purity and a day of blood, then calculating the days of blood from the time of the stable habit is the original, and this is supported by a hadith about Aisha God please her that the Prophet ρHe said : ((If menstruation comes, then stop praying, and if it ends, do ghusl and pray)) ⁽⁴⁾, linking the rulings to the onset and end of menstruation, and the onset of menstruation in our issue was on the second day And the third And the fourth no Other than that, it was in the rest of the days, including the first and the fifth , and God Almighty knows best.

Conclusion

Praise be to God, Lord of the Worlds, who made it easy for me to write and complete the research, and may prayers and peace be upon our master and intercessor, Muhammad, may God bless him and grant him peace.

But after:

At the end of the study, several results were reached, namely:

1. The Qur'an is the constitution of the nation, and the source of legal rulings.
2. Imam Al-Omrani is one of the great scholars in the Shafi'i school of thought.
3. The jurists, may God have mercy on them, agreed that the woman who is suffering from menstruation should pray whatever she wants of the prayers as long as it is in her time, and if the time has expired, it is not valid, and they differed regarding the supererogatory prayer.
4. The jurists, may God have mercy on them, agreed that making up for the prayers that a woman left during the days of her menstruation is not obligatory for her, and they differed in making up the prayers that she did not distinguish and bewilder from the obligatory prayers on the days in which she did not distinguish the blood of menstruation from the blood of menstruation, according to two sayings:
5. The imams, jurists, may God have mercy on them, agreed that the minimum period of purity between the two menses is fifteen days. If so, in what form.
6. The jurists, may God have mercy on them, agreed that if she menstruates one day and purifies one day to continue, it does not make all blood an independent menstruation, nor all purity an independent purification . Mentioned in time or number of habit?

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(1) seen: end Al-Muttalib, Imam of the Two Holy Mosques (1/440) .

(2) see: the original, Al-Shaybani (2/15) , Al-Mabsoot, For Sarkhasi (3/180) , the ocean Al-Burhani, by Ibn Mazza (1/241) .

(3) See: ocean Al-Burhani, by Ibn Mazza (1/241) .

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