

---

**AN EXAMINATION OF ISLAMIC LEGAL INJUNCTIONS ON  
THE ISSUES OF MENSTRUATION (HAYD)**

**BY**

**IDRIS SAADAT AHMAD**

DEPARTMENT OF ISLAMIC STUDIES.

KWARA STATE COLLEGE OF ARABIC AND ISLAMIC

LEGAL STUDIES, ILORIN.

Phone No: 08060441012

E mail Address: [owonlaarogo@gmail.com](mailto:owonlaarogo@gmail.com)

---

**ABSTRACT**

*Hayd /Haid or Menstruation is an experience which is considered in Islam as a state of ritual impurity, during the period certain religious rituals are forbidden for women. There are certain rules and regulations stipulated by Islam to guide the woman. It is this aspect of Islamic rituals that attract the attention of this research paper, with the aim of putting the matter in a lime light. The method adopted in the research is based on the interactive approach with the description of the Qur'an and Ahadith of the noble Prophet Muhammad. The end result reveals that not many people especially women understand it, one therefore recommend that Muslim scholars and women Islamic organization should take this up and continue to educate the public on it.*

**Keywords:** Hayd (Menstruation), Duration, Description, Legal injunctions, Purification.

**Introduction**

A number of Articles have been published on different aspects of Islam, especially on matters related to women, such as Right of Female to Inheritance in Islam,<sup>1</sup> Women's Marital Right in the shariah,<sup>2</sup> The Muslim Women in the Political life of Nigeria,<sup>3</sup> even Eliminating Obstetric fistula in a Muslim Majority Area<sup>4</sup> among many others yet not much have been written in form of academic papers on the issue of hayd or (menstruation). Based on this and considering the importance which Islam attaches to the issue of menstruation and the experience which women usually undergo during the monthly period, thus all these together

forms the background of this paper with the aim to shed more light on some salient issues on menstruation from the Islamic perspectives.

Minor research carried out while preparing this paper shows that life is often hard for some women when it comes to their monthly bleeding, during this period a light rise in body temperature occur, emotional disturbances they feel sad or inconvenience due to some severe pain and difficulties associated with menstruation, and as a woman I have observed that many find it difficult when it comes to their monthly bleeding to the extent that some of them resulted to buying traditional local herbal mixture, in order to find solution to their problems without knowing that Allah has destined menstrual pain for them as part of the trial of this life, as contain in Qur'ān chapter 2 verse 222 "They ask you concerning menstruation. Say: that is an Adhāa (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her mens.....);" therefore women should not feel sad because of the difficulties associated with menstruation.

Consequently, prophet Muhammad told the Muslim women that the trails of menstruation were part of the divine destinies which every Muslim must believe and accept as part of faith. This is in accordance with the hadith related by Aishat R.T.A,(one of the wives of Prophet Muhammad SAW)

*"we set out with intention of performing Hajj and when we reached "Sarif" my menstruation began. The messenger of Allah S.A.W came to me while I was crying and asked" what is the matter with you.? Has your menses started? I replied yes. He said "This is something which Allah has destined for the daughter of Adam"5*

From the above Qur'ānic verses and Hadith of the Prophet, it is important to realise that *hayd* is not a punishment for women and is not a horrible disease, instead, Islam views *hayd* as a natural function of the body, and also opportunity to experience one of the most beautiful moments of life known as motherhood. Motherhood hold a very esteem position in Islam and this cannot be possible without menstruation. In line with the above facts, this paper intends to examine some salient issues on menstruation.

### **Definition**

The term "HAYD" or "HAID" is an Arabic word which literally means "running or flowing"<sup>6</sup> but according to its Islamic meaning, it refers to the blood that is naturally released by the woman without any outside cause and occurs at certain specific times, it is not related to disease, wound, abortion or delivery<sup>7</sup>. The characteristic of its flow clearly differs amongst women depending upon their

overall condition, environment and immediate surroundings.<sup>8</sup> Thus the term *hayd* corresponds to the English term menstruation or menses<sup>9</sup>

### **Beginning of Menstruation**

There is no concrete evidence neither from the Qur'ān nor in the authentic tradition of prophet Muhammad to indicate the youngest age which menstruation could begin. The Hadith attributed to Aishah the wife of prophet Muhammad, that when a girl reaches nine years of age she is a woman,<sup>10</sup> meaning that if a girl at age nine menstruates thus she is a woman, the *hadith* is being reported as a saying of the Prophet with a weak *isnad*<sup>11</sup> indicating that the *hadith* is not authentic. The details given by some jurist regarding the age at which menses begin and ends was not presented in the Quran nor in the *Ahadth* of the Prophet. However, the basic Qur'ānic text regarding menstruation only defines the law pertaining to sexual intercourse during menstruation without specifying the exact age when menstruation starts. As contain in Qur'ān 2 verse 222

“They ask you concerning menstruation. Say: that is an *Adhaa* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath)”<sup>12</sup>

The above verse does not specify any age related to starting or ending of *hayd*. Hence, specifying an age will require an evidence from the Qur'ān and *Sunnah* and this is not available. Infact, the age of menstruation defers according to environment, weather and nature. But the most important issue to take note is that whatever a woman sees from her natural blood other than a wound is menstrual blood without consideration of age factors. However, whenever a female sees the menstrual blood then she is in an actual state of *Haid* even she may be less or more than nine years old.

### **The Description of Menstruation Blood**

For the blood to be consider as menstruation blood it must be thick and warm; and its colour must be black or red, and comes out with a little pressure and with a burning sensation and at times such blood must be accompanied by abdominal pain with objectionable odour.<sup>13</sup> Describing menstrual blood, the Prophet said ‘menstrual blood is thick and odorous, if it is this kind of blood do not pray and if it is another, perform ablution and pray.’<sup>14</sup> In another narration, the Prophet was reported to have said ‘menstrual blood is always thick and reddish and non -menstrual blood is always thin and yellowish’<sup>15</sup>

Imam Al-Nawawi said, in order to ensure that the blood seen falls into the category of *hayd*, it must be one of the following colours<sup>16</sup>

One , Dark. This is contained in hadith of the Prophet ‘Once, when Fatimah bint Abu Hubash had a prolonged flow of blood, the Prophet told her, “If it is the blood of menstruation, it will be dark and recognizable. If it is that, then leave the prayer. If it is other than that, then make ablution and pray, for it is only due to a vein.”<sup>17</sup>

Two. Red. It is the original colour of blood

Three. Yellow. It is a liquid, like pus

Four, A muddy colour. It is an intermediate colour between black and white, like dirt.

However, it was reported from Imam al Bukhari that “some women used to send the pads of cotton with traces of yellowish discharge to Aishah (to know whether they had become clean from menses or not)and she would tell them, donot be hurry till you see *AL-Qassatal Bayedaa*”(white discharge from the womb).<sup>18</sup> With all theseit should be clear that as long as the bleeding corresponds in nature to menstrual bleeding, it is to be considered as menstruation.

### **Duration of Menstruation**

Another aspect of menstruation to be discussed is its duration. There are divergent views among the *Ulama* regarding the duration in which a woman is considered to be an *haid*. This is because there is no limiting number of days for the existence of menstruation, it can be a day, or a night while in some women it can be three days or four days, or five days or six days or seven days which is the most common among women. As cited by Muhammad bin Solih<sup>19</sup>“ ..... such is the name *Haid*, Allah had based upon it many rulings in the Book and *Sunnah* but He did not give us an “estimated” for what constitutes its shortest or its longest period, although the *Ummah* is mostly affected by this issue and need to know about it. Linguistically the name *hayd* does not characterize one “estimate” or another so anyone who estimate a certain time limit for Haid then he/she had taken a position that is not in accordance with the Book and *Sunnah*.”Al-‘izziyyah is of the same view that “The minimum duration or maximum duration of menstruation is not fixed its duration could be fifteen days or less, even it could be for an hour, provided the blood is not necessitated by birth or sickness.”<sup>20</sup>

In case of prolonged menstruation, that is in a situation where a woman knows that her flow of menstrual blood is last longer than usual period then she will act according to her normal pattern. The Prophet instructed women to once judge the beginning and ending of their periods according to the characteristic of the blood the prophet (S.A.W) was reported to have said to Fatimah bint Abi Hubaysh, who was experiencing a prolonged blood flow that “If it is the blood of

menstruation, it will be dark and recognizable. If it is that, then leave the prayer. If it is other than that, then make ablution and pray, for it is only due to a vein.”<sup>21</sup> However, where it is difficult to determine by the characteristic of the blood, women were instructed to estimate the period of menses according to their normal pattern. Aishah reported that Umm Habibah (sister in-law of the Prophet and wife of Abdur Rahman ibn Awf) asked Allah Messenger about prolong blood flow and Messenger of Allah replied “stop praying for as long as your menses used to prevent you.”<sup>22</sup> Then if a woman has no established pattern for menses, she assumes that it is six or seven days. Humnah bint Jahsh who used to menstruate for many days, went to the Prophet to inform him and seek his judgement. The Prophet said,“.....your menstruation should continue for six days or seven, as Allah knows best. After that you must take a bath”<sup>23</sup>

### **Associating with Menstruating Women**

Going through the *Sunnah* Abu Daud it was recorded that Anas said that the Jews used to avoid their menstruating women, they would not eat or even mingle with them in the house.<sup>24</sup> The Companion of the Prophet asked about this matter from the prophet and Allah revealed Quran 2 verse 222.<sup>25</sup> Thabit was reported that, Allah’s Messenger said “do everything you wish, except having sexual intercourse”<sup>26</sup>

Also the Prophet demonstrated for his followers how he interacted with his wives during menstruation. Aisha was reported to have said ‘the Prophet would recline on my lap while I was menstruating and would recite the Quran’<sup>27</sup> She also said in another narration that while having the menses I used to eat from a piece of meat and give it to the Prophet who would eat from the same place I eat from. I used to have sips of a drink and would then give the cup to the Prophet who would place his mouth where I placed my mouth.<sup>28</sup> In another instance Maymunah the Prophet wife said; the Prophet used to fondle and embrace his wives during menses<sup>29</sup>. Aishah was further quoted as saying that she used to comb the hair of the Messenger of Allah while she was menstruating and he was doing I’tkaf. He would extend his head into her room (which was adjoining the Mosque) and she would comb his hair.<sup>30</sup> Therefore, the above *ahadith* make it clear that husband needs to act favorably towards his wives regardless of the fact that she might be menstruating or otherwise.

### **Prohibitions during Menstruation**

Another aspect related to the Islamic injunctions on hayd is the prohibited acts during that period. One has to state that forbidden acts as a result of menstrual bleeding including the following:

**Sexual Intercourse;** Husbands are prohibited from having sexual intercourse with their wives during menstruation. The Quran states the reason for this prohibition, during menstruation is *Adha* i.e. a harmful thing. as Allah state in the Qur'ān 2 verse 222

“They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). .....”<sup>31</sup>

What should be stressed here is the fact that sexual intercourse does not become permissible with a menstruating woman until menstruation has ended and the woman purifies herself by performing the prescribed ritual bath or *Tayamam* in case of unavailability of water or inability to make use of water in order to enter the spiritual state required for formal prayer. The position that having intercourse with a woman during her menstrual blood is harmful, can be supported by the findings of Modern Medical Science that; intercourse at this time can be harmful to the man as well. Menstrual blood is a nutrient rich medium for bacterial, if some of it enters the man's urethra, it can result in inflammation with gonorrhoea-like symptoms.<sup>32</sup>

However, with the above ordinance, anyone who has sexual intercourse with a menstruating woman has disobeyed Allah and His Messenger and has become a sinner. He has to pay a penalty for the expiation of his sin, and she will also pay penalty if she willingly agreed to this act. This is based on what was reported from Ibn Abbas that the Prophet said that a person who had intercourse with his wife during her menses must give a *dinar* or half a *dinar* in charity.<sup>33</sup> He explained further that if sexual intercourse occurred in the beginning of the menses, the penalty was one *dinar* and if at the end of the menses, the penalty was a half *dinar*.<sup>34</sup>

**Prayer;** Prayer is another forbidden act during hayd (menstruation period) it is one the most important acts in Islam upon every Muslim, yet menstruating women are prohibited from all kinds of prayers, obligatory or Sunnah and if she performs the prayers ,such prayers are not valid, unless if she becomes pure to perform a complete *rak'ah* within the prescribed time of *salat*, whether it is at the beginning of the time for *salat* or at the end.

An example of menses that occurs at the beginning of the time of a *salat* in a case of a woman who starts her menses at the beginning of the time for sunset prayer (*Magrib*), and she had enough time to perform a complete *rak'ah*.e from (*Maqrib*) the sunset prayer but she delays it for some reasons, so whenever such woman became pure, she has to makeup for that *Maqrib* prayer, because the

Prophet said ‘*whoever could get one rak’at of a prayer in its proper time he has got the prayer.*’<sup>35</sup> An example of that, which happen at the end of the time of prayer is a woman whose menses stopped before the sun rise and there was enough time for her to perform one complete *rak’at* from sunset prayer *salat fajr*, whenever she became pure she has to make up that *fajr* prayer. Based on what was reported from Aishah, the Prophet wife that, “Stop formal prayer when your masses begins and when it is finished wash off the blood from your body and return to formal prayer”<sup>36</sup>

It is important to note that a woman will not recompense for the prayers she missed due to her menstruation. “Mu’azhat reported that a woman asked Aishah should a menstruating woman pay back the missed prayers? She responded are you a *Ahruriyah*? The Prophet never asked us to recompense for the missed prayer while he was alive.”<sup>37</sup>

**Fasting;** Another example to be mentioned under prohibited acts during menstruation, in Islamic legal point of view, such menstruating women are exempted from fasting, regardless of whether they feel weakened by it or not. Almighty Allah has not imposed on them to fast, in his infinite mercy and wisdom, if such woman fast it will be considered as null and void. Similarly, to that is the case of a woman, who during her fasting experience *hayd*, her fast is negated. However, it is obligatory to make up for the missed days of fasting in the case of Ramadan after the expiration of the month. This is based on the narration of Mu’adhahI asked Aishah why must we make up the fasts missed due to our menstruation and not the prayer? she said that was what the messenger of Allah told us to do we were ordered to make up the fasts and we were ordered not to make up the prayers.<sup>38</sup>

Meanwhile it ought to be stated that the reason why Allah has forbidden menstruating women from fasting is out of mercy towards them, this is clear considering the verse regulating the observance of fast Allah states in Quran 2:184 thus; “..... but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty.....”<sup>39</sup> Bearing in mind that a menstruating woman is more or less a sick person because generally speaking menstruating women undergo some biological changes, such as a light rise in body temperature, low backache, pains and weakness which make them to be weak and unable to function effectively during the period.<sup>40</sup> ‘.....Allah says in Quran 2;185“.....Allah intends for you ease, and He does not want to make things difficult for you.....”<sup>41</sup> Therefore, menstruating women must not fast as long as she is menstruating but, she must make up for the number of missed days, in the case of Ramadan after the expiration of the month.

**Tawaff during Hajj.** Another forbidden act during hayd, one has to understand that with regards to the rites of Hajj, menstruating women are allowed to perform all of them, with the exception of walking around the Ka'bah seven times (*Tawaff*). This is in line with the saying of Prophet Muhammad to his wife Aishah when she had her monthly period during hajj, “do all that the pilgrim is supposed to do except that you don't perform *Tawaff* around the *Kabah* till you are clean”(from your *Haid*)<sup>42</sup> Furthermore, it is lawful for menstruating woman to depart Makkah to her home town after she completes the rite of hajj without performing the farewell *Tawaf*, this is in accordance with the Hadith narrated by Ibn Abbas as follows; the people were ordered to perform the *Tawaf al wadai* (fare well *Tawaf*) as the last thing before leaving (Makkah) except the menstruating women who were excused<sup>43</sup>.

**Divorce** is another aspect of life which is to be considered while discussing menstruation. It prohibited for a man to pronounce divorce when a woman is menstruating, rather, she must be clean from menses in which her husband has not had any sexual intercourse with her before divorce could be pronounced. This is contained in Qur'an65:1“O Prophet (SAW) When you divorce women, divorce them at their Iddah (prescribed periods),.....”<sup>44</sup>

In above verse, Allah has made it mandatory that, divorce should take place when a woman is in her period of purity, meaning that at the time of divorce, women should be in conditions that will allow the determination of their coming *Iddah*, that is her husband has not had sexual relations with her. Similarly, the *Iddah* can be calculated accurately when a woman is in the state of purity and not menstruating. It was reported that the Prophet became angry when he heard that Ibn Umar divorced his wife while she was in her menses. He told Umar bn Khatab to order his son (Ibn Umar) to return her back and keep her until she menstruates and becomes clean again, if he so wish he may keep her, if he wish to divorce her, he may do so without having sexual intercourse with her, that is the period which Allah prescribed for divorcing women.<sup>45</sup>

**Touching and Reciting the noble Qur'an.** There is nothing in Islam that says menstruating women are dirty, rather she is fundamentally considered as pure, the prophet (SAW) once said “The believer can never become defiled”<sup>46</sup>

The prohibition of menstruating women from reciting the Qur'an is not unanimous among scholars of the past. Ibn Taymiyah was reported to have said, the prohibition of women from reading the Qur'an has no basis in either the Qur'an or Sunnah. This is based on the statement attributed to the prophet (SAW) that “The menstruating woman should not read anything of the Qur'an”<sup>47</sup> which to some scholars is not authentic as viewed by large number of the Hadith scholars.<sup>48</sup>



Therefore, it is not permissible to declare recitation of the Qur'an as forbidden *Haram*, while knowing fully that the prophet did not prohibit it, undoubtedly, women used to menstruate during the prophet era, and if recitation of Qur'an is prohibited as prayer and fasting was prohibited, the prophet would have explained it to his wives and his companions and it would have been transmitted to the later generation. Therefore, it is not permissible to declare it *haram* since no prohibition has been transmitted from the prophet<sup>49</sup> to the public to that effect.

Imam Malik in his opinion ruled that, it is permissible for a menstruating woman to read the Qur'an, especially if she feared of forgetting portions which she had memorized either for the purpose of *Dhikr*, legal rulling or supplication as well as protection.<sup>43</sup> He was also to have said that there is no solid position of evidence to support the prohibiting menstruating women from reading the Qur'an. Thabit Ibn Qays reported that the Prophet said "do everything except cohabitation with your menstruating wives."<sup>44</sup>

Ibn Abbas quoted Abu Sufyan as saying <sup>45</sup>Heraclius asked for the letter from the prophet (SAW) and read it. It began with "In the name of Allah, the Beneficent the most merciful. O people of the scripture let us come to a common principle between us, that we do not worship anyone besides Allah". Imam al Bukhar mentioned this incident in the chapter on revelation, in order to prove that since the prophet sent a letter that contains a verse which can be found in its entirety in the chapter of Qur'an to a pagan, who is in a state of defilement, a menstruating woman should be able to read the Qur'an.

**Entering the Mosque.** Menstruating women are permitted to enter the mosque where there is a need for it. The prophet wife Aishah narrated that, "the prophet told me to get him his mat from the mosque and I said I am menstruating. He replied. But your menses is not on your hands"<sup>46</sup> According to the above tradition it is permissible for the menstruating woman to pick up something from the mosque when necessity demands,

### **Conclusion**

In the preceding paragraph, we have attempted to discuss different matters related to *hayd* in Islamic juristic approach, starting from the definition both literal and technical. Other matters discus includes the description of the menstruation blood, its period as well as prohibited acts during menstruation such as observance of ritual prayers ,*tawaff* and many others, efforts were made to point some controversial aspects. Finally, this paper research reveals that many people especially the women do not comprehend fully the matter related to *hayd* to the extent that they usually interpret it as a kind of evil or sickness, whereas Quran does not see it as evil rather it refers to it as an impurity. One therefore recommend that more researches should be conducted on other matters related

menstruation and at the same time women scholars should enlighten their women folks about menstruation so that women should know it as their duty seeking religious knowledge about *hayd*.(menstruation)

#### NOTES AND REFERENCES

1. Umar FARUK M, 'The Right of Female to Inheritance in Islam Law; An Examination of The Advantages they have over the Male' in FAIS Journal of Humanities. Vol. 1, January 1999 pp160 – 175
2. Sherifat Hussain – Abubakar, 'Women's Marital Rights in the shariah: An Examination of It's Application in Nigeria' in Journal of the Nigeria Association of Teachers of Arabic and Islamic Studies NATAIS. Vol 6 no. 3, September, 2003 pp 46 – 54.
3. HajiyaRafatuAbdulHamid 'The Muslim Women in the Political life of Nigeria,in Al-IshraqJournal of Arabic and Islamic Studies. Nassarawa State University, Kebbi Nigeria. Vol.1 November, 2008 pp 35 – 50
4. AishatGarba Habib 'Eliminating Obstetric fistula in a Muslim Majority Area' in Al – Aqlam Journal of Arabic Language, Literature and Culture. Department of Arabic andIslamic Studies University of Maiduguri, Nigeria. Vol 11 N0 21 December 2013 Pp 103 – 114
5. Imam Ahmad Aly bnHajarAlAskolaany*FatihulBaary bi SharihiSohihulBukhary*( MaktabatulSofah. 2003) Vol 1 p. 509.
6. Al –SayidSabiq*Fiqh us Sunnah* (American Trust Publications, Washington. 1991) P. 69
7. Yasir Suleiman Abdurahman The Fiqhrullings on Natural Blood of Women 2003 P.5
8. Saleh As Saleh *Natural Blood of Women* (Daar Al-Bukhari,N.D.) P.4
9. Abu Ameenah Bilal Philips *Islamic Rules on Menstruation andPost Natal Bleeding* (International Islamic Publishing House, N.D )P.15
10. Abee Hussein Muslim bnHajajMusnad*SaheehMukhtasar min SunanbinaqelAdlanilAdl min Rasulullah* (DaaruTaybah, Riyad. 2006) P. 642
11. [www.icraa.org](http://www.icraa.org)
12. Muhammed Taqi-ud Din al-Hilali and Muhammad Muhsin Khan, *Translation of The Meanings of The Noble Qur'an in The EnglisLanguage*, (King Fahd Complex For the Printing of The Holy Quran, Madinah, K.S.A. 1417H) P.703
13. <https://www.sistani.org>
14. Imam Abubakr Ahmad bin Hussein bin Ali Al-Bayhaqi, *Al-Sunnan Al-KubratilAl-Bayhaqi*, ( DarKutub Al – Ilmiyyah, Beirut. 1424H) Vol I P.484
15. Imam Abebakr Ahmad bin Hussein bin Ali Al-Bayha qi, ..... P. 458
16. Al–SayidSabiq*Fiqh us Sunnah* (American Trust Publications, Washington. 1991) Vol 1 P. 69

17. Imam Ahmad Aly bnHajar AlAskolaany*FatihulBaary bi SharihiSohihulBukhary*( MaktabatulSofah. 2003) Vol 1 p. 511.
18. Imam Ahmad Aly bnHajar AlAskolaany*FatihulBaary*..... p. 501
19. Muhammad bin Solih*Risallah fi AdimaaiAthobeehiyyahLinisaai* (Muhtar Print Press) P.14
20. Y. A. Qadir& I.O Oloyede*Islamic Jurisprudence Al- 'izziyyah for the English Audience* (Shebiotimo Publications. 1990) P 38
21. Abdullah Muhammad bn Ismail Al Bukhar*Al- Jam'ISaheeh Al-Mosnad Al-Muqtasar fi Hadith Rassul waSanatihi waAyamihi* (Daaru Bin Katheer, Damascus. 2002)P. 306
22. Abee Dawud Suleiman al-Sajisthani *Sunan Abee Dawud* (Maktab Maharifa Riyad,) p. 51
23. Abee Dawud Suleiman al-Sajisthani*SunanAbeeDawud* (Maktab Maharifa Riyad,) p. 53
24. AbeeDawud Suleiman al-Sajisthani*SunanAbeeDawud* (Maktab Maharifa Riyad,) p. 48
25. Muhammed Taqi-ud Din al-Hilali and Muhammad Muhsin Khan, *Translation of The Meanings of The* .....P. 35
26. Abee Hussein Muslim bnHajaj*MusnadSaheehMukhtasar min Sunanbinaqel Adlanil Adl min* .....P. 44
27. Abee Dawud Suleiman al-Sajisthani *Sunan Abee Dawud* (Maktab Maharifa Riyad,) p. 49
28. Abee Dawud Suleiman al-Sajisthani *Sunan Abee Dawud* (Maktab Maharifa Riyad,) p. 49
29. Abee Dawud Suleiman al-Sajisthani *Sunan Abee Dawud* (Maktab Maharifa Riyad,) p. 267
30. Abdullah Muhammad bn Ismail Al Bukhar*Al- Jam'ISaheeh Al-Mosnad Al-Muqtasar fi Hadith Rassul* .....P. 82
31. Muhammed Taqi-ud Din al-Hilali and Muhammad Muhsin Khan, *Translation of The Meanings of The* .....P. 35
32. O.jOjoetal *A textbook for Midwives in the Topics* (African University Press 1976) P. 57
33. Abee Dawud Suleiman al-Sajisthani *Sunan Abee Dawud* (Maktab Maharifa Riyad,) p. 49
34. Abee Dawud Suleiman al-Sajisthani *Sunan Abee Dawud* .....P.50
35. AbdullahMuhammad bn Ismail Al Bukhar*Al- Jam'ISaheeh Al-Mosnad Al-Muqtasar fi Hadith Rassulwa Sanatihiwa Ayamihi* (Daaru Bin Katheer, Damascus. 2002)P. 148

36. Abdullah Muhammad bn Ismail Al BukharAl- *Jam'ISaheeh Al-Mosnad Al-Muqtasar fi Hadith Rassul* .....P. 90
37. Abdullah Muhammad bn Ismail Al BukharAl- *Jam'ISaheeh Al-Mosnad Al-Muqtasar fi Hadith Rassul*.....P.321
38. Abee Hussein Muslim bnHajajMusnadSaheehMukhtasar min Sunanbinaqel Adlanil Adl min Rasulullah (DaaruTaybah, Riyad. 2006) P. 335
39. Muhammed Taqi-ud Din al-Hilali and Muhammad Muhsin Khan, *Translation of The Meanings of The* .....P. 28
40. Oral interview with HajiaSoliatBusari a retired Nurse at Kwara State Hospital Management Board Ilorin, Kwara State, on Jan 28<sup>th</sup> 2023
41. Muhammed Taqi-ud Din al-Hilali and Muhammad Muhsin Khan, *Translation of The Meanings of The* .....P. 28
42. Abdullah Muhammad bn Ismail Al BukharAl- *Jam'ISaheeh Al-Mosnad Al-Muqtasar fi Hadith Rassul* .....Pp 84-85
43. Abdullah Muhammad bn Ismail Al BukharAl- *Jam'ISaheeh Al-Mosnad Al-Muqtasar fi Hadith Rassul*.....P. 423
44. Muhammed Taqi-ud Din al-Hilali and Muhammad Muhsin Khan, *Translation of The Meanings of The* .....P. 558
45. Abdullah Muhammad bn Ismail Al BukharAl- *Jam'ISaheeh Al-Mosnad Al-Muqtasar fi Hadith Rassul*.....P. 124
46. Abdullah Muhammad bn Ismail Al BukharAl- *Jam'ISaheeh Al-Mosnad Al-Muqtasar fi Hadith Rassul*.....P. 283
47. MuhmmadbnIssa Al-Tirimidhi*JamiuKabeer* (DaarulGharbIslamy, 1996) p. 174
48. Ahmad bn Abdul Halim bnTaymeyah, *Majmuhul Fatawah* (Majma'a Malik Faad, 2004) P. 191
49. Ahmad bn Abdul Halim bn Taymeyah, *Majmuhul Fatawah* (Majma'a Malik Faad, 2004) P. 191
50. Ahmad bn Muhammad bn Ahmad Al-DirdiriAl-*Mukhtar min SahihSaqir fi Fiqh Malik* ,( Al AzharAsharif.J. Al-Jazairy, Minhaj al- Muslim,(Maktabatul al UlumwalHikam, Al Madinah Al Munawarah, 1964) P. 178
51. Abee Hussein Muslim bn Hajaj *Musnad Saheeh Mukhtasar min Sunan binaqelAdlanilAdl min* .....P. 302
52. Abdullah Muhammad bn Ismail Al BukharAl- *Jam'ISaheeh Al-Mosnad Al-Muqtasar fi Hadith Rassul*.....P. 9
53. Abee Hussein Muslim bn Hajaj *Musnad Saheeh Mukhtasar min Sunan bin aqel AdlanilAdl min Rasulul*.....P 298