338863 - Dryness is a sign of the end of menses even if it lasts for only a short time; and does the menstruating woman have to make up the prayer for which the time began before her period began?

the question

When I get my period, I bleed for five days, then there are two days when it is only brownish or yellowish discharge. I used to see dryness for a while, then there would be a little bit of brownish or yellowish discharge. I used to follow a view that I read, which said that I could wait for a day and a half after seeing the dryness to make sure (that the period had ended), and that the brownish or yellowish discharge at the time of my period was part of menses. Then after two days, there would come what I thought was the white discharge, and I would do ghusl. I used to follow that view in order to ward off uncertainty and intrusive thoughts (waswasah), and I used to ignore the view of those who say that you should do ghusl as soon as you see dryness, because I believed that there were different scholarly views. I tried my best to research the matter at that time, when I was experiencing uncertainty and intrusive thoughts (waswasah), and that was the conclusion I reached after putting a great deal of effort into my research. A few years later, I decided this month that that view was wrong, and that I may become pure as soon as I see dryness. Do I have to make up the prayers for each two days I continued to not pray at the end of previous periods? I recently learned that if a woman’s menses begins after the time for a prayer has begun, she should make up that prayer when she becomes pure, but I do not remember how many times that happened with me, and I cannot work it out. Please note that I made up some prayers because of some uncertainty and intrusive thinking in the past, and that caused me to have some trouble in my knees. Is it permissible for me to follow the view that I do not have to make up the prayers in the two scenarios mentioned above? If I do choose to make up the prayers in these cases, is it permissible for me to offer the current prayer standing and to offer the missed prayers prostrating on a chair in order to protect my knees, because it hurts too much if I offer all of these prayers standing? And what is the duration of dryness that is required in order to be certain that the menses has ended and I am now pure?

Detailed answer

Praise be to Allah.

1. Becoming pure with the end of the period may be clearly indicated by dryness, according to most of the jurists

Becoming pure with the end of the period may be clearly indicated by dryness according to the majority of jurists, except for what was narrated from Malik (may Allah have mercy on him) with regard to one who usually sees the white discharge: in her case, she does not become pure with the end of the period by seeing dryness.

Shaykh Abu `Umar ad-Dubyan said in *Mawsu`at at-Taharah* (7/37): 4: The sign of becoming pure with the end of the period in women who are menstruating:

It was said that when menses ends, the woman becomes pure, regardless of whether any white discharge comes out after that or not. This is the view of the Hanafis, Shafa`is and Hanbalis.

And it was said that if the woman is one of those who see the white discharge, then her period does not end until she sees it, and if she is one of those who do not see that, then her period ends when she sees dryness. This is what is stated in *Al-Mudawwanah*, narrating from Imam Malik (may Allah have mercy on him)…

And it was said that there are two signs of the end of the period: dryness and the white discharge. Whichever of them a woman sees, it is the sign that her period has ended and she has become pure, whether the woman is one of those who usually become pure by seeing the white discharge or dryness. This was stated by Ibn Habib among the companions of Malik (may Allah have mercy on him). End quote.

See also the answer to question no. 317771.

2. As soon as dryness occurs, the woman’s period has ended and she has become pure

There is no specific duration for dryness. As soon as dryness occurs, the woman’s menses has ended and she has become pure, even if it lasts only for an hour. Then if bleeding resumes, it is menses, and the dryness was a period of purity that interrupted the menses.

But if the dryness occurs at the end of the usual time of her period, then the matter is clearer; that is the sign that the woman’s menses has ended and she has become pure.

An-Nawawi said in *Al-Majmu`*, 2/543: The sign of the end of menses and becoming pure is when the bleeding and the emission of yellowish and brownish discharge stops. When that stops, the woman becomes pure, regardless of whether any white moisture is emitted after that or not. End quote.

Al-Bahuti said in *Kashshaf al-Qina`*, 1/212: If a woman becomes completely pure during her period, meaning that a piece of cotton will not change colour if she inserts it, even if that lasts for only a short while – as it does not have to be a full day – then she has become pure and she should do ghusl, because Ibn `Abbas said: As soon as she sees the sign of becoming pure, let her do ghusl.

And she may pray and do whatever women who are pure (not menstruating) do, because Allah, may He be Exalted, describes menses as impurity, so when the impurity goes away, it means that menses is no longer present, and it is not disliked for her husband to have intercourse with her after she does ghusl, as is applicable to all women who are pure (not menstruating). End quote.

What results from acting in accordance with the view of one of the leading scholars regarding a particular issue

If you followed the view of those who think that your period ends and you become pure as soon as you see the white discharge, this is a valid view, as was narrated above from Imam Malik (may Allah have mercy on him), and there is no blame on you and you do not have to make up anything.

In fact, if you reached this conclusion out of ignorance on your part, and you waited for that extra time thinking that this was what was required of you, and that your period did not end and you did not become pure before that, then you do not have to make up anything and you are excused for that because of this misunderstanding.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

Based on that, if someone does not purify himself as required because the text did not reach him, such as if he ate camel meat and did not do wudu' (before praying), then the text reached him and it became clear to him that wudu' is obligatory in that situation, or he prayed in camel pens, then the text reached him and it became clear to him that that is not permissible, does he have to repeat his past prayers? There are two scholarly views concerning that, both of which are narrated from Ahmad.

A similar case is if a man touches his penis and then prays, then it becomes clear to him that wudu' becomes obligatory after touching one's penis.

The correct view in all of these scenarios is that he is not obliged to repeat the prayers, because Allah has pardoned us for mistakes and what we forget, and because He says: {And never would
3.
We punish until We sent a messenger} [Al-Isra' 17:15]. So if the command of the Messenger (blessings and peace of Allah be upon him) regarding a particular matter did not reach a person,

the ruling that it is obligatory does not apply to him. Hence the Prophet (blessings and peace of Allah be upon him) did not instruct either `Umar or `Ammar – when they became junub and `Umar did not pray whilst `Ammar prayed after rolling in the dust [to purify himself] – to repeat the prayers. Similarly, he did not instruct Abu Dharr to repeat the prayers when he became junub and did not pray for a number of days. And he did not instruct the Sahabi who continued to eat until the white thread became distinct from the black thread to make up the fast. And he did not instruct those who had prayed facing towards Bayt al-Maqdis (Jerusalem) before news of the abrogation reached them to repeat the prayers.

Similar to that is the case of the woman who is suffering from prolonged non-menstrual bleeding (istihadah) if she does not pray for a while because she believes that she is not required to pray. There are two scholarly views regarding her making up the missed prayers. One view says that she does not have to make up those prayers – as was narrated from Malik and others – because when the woman who was suffering from prolonged bleeding said to the Prophet (blessings and peace of Allah be upon him): I am suffering from copious, prolonged and painful bleeding that has prevented me from praying and fasting, he gave her instructions as to what she should do in the future, and he did not instruct her to make up past prayers.

In my view, it is proven by numerous reports that there are women and men who reach the age of puberty in the wilderness and elsewhere and do not know that prayer is obligatory for them. In fact, if such a woman is told to pray, she will say: When I grow old and become an elderly woman (I will pray), thinking that no one is required to pray except elderly women and the like. And among the followers of Sufi shaykhs there are many groups who do not realize that prayer is obligatory for them. According to the correct scholarly view, such people are not required to make up missed prayers.

End quote from *Majmu` al-Fatawa*, 21/101-102.

For more information, please see the answers to questions no. 150069 and 142657.

4. Ruling on one whose period started after the time for a prayer began but she did not offer that prayer

If a woman’s period started after the time for a prayer has begun, but she did not offer that prayer, when her period ends and she becomes pure, does she have to offer the prayer that she did not pray before her period began?

There is a well-known difference of scholarly opinion regarding that.

Some of the jurists say that if there was still enough time to say the opening takbir of the prayer, then her period began, she must make up that prayer. This is the view of the Hanbalis.

It says in *Zad al-Mustaqni`*: If a person who is required to pray had enough time to say the opening takbir of the prayer, then became no longer required to pray or, in the case of a woman, her menses began, then that person became required to pray again or that woman became pure, he or she must make up the prayer. End quote.

Some jurists stipulated that if the woman had enough time to offer the entire prayer before her menses began, then she must make up the prayer. This is the view of the Shafa`is.

Some jurists say that she is not required to make up the prayer unless she remained pure [but delayed the prayer] until there was not enough time left to pray, then she got her menses, then in that case she must make up the prayer. This is the view of a number of the Hanafis and is the view favoured by Shaykh al-Islam (may Allah have mercy on him).

Similar to that is the view of the Malikis, who said: If what was left of the time for the prayer was sufficient to pray one rak`ah (then her menses began), she must make up that prayer.

And it was said that she does not have to make up the prayer whatever the case, whether her menses began at the beginning or end of the time for the prayer. This is the view of the Hanafis and is one view in the Maliki madhhab, and it is the view of Ibn Hazm.

See: *Mawsu`at at-Taharah*, 7/159.

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said: As for those who say that she does not have to make up the prayer unless she delayed it until the time left for the prayer was too short, then her menses began, they said: A person is allowed to delay the prayer until the time left for it is very short, then if some impediment arises, then that happened at the time until which he is allowed to delay the prayer, he is not to be regarded as negligent; rather he has done what is required of him and this happens frequently in the case of women's menses. There is no report which suggests that if a woman's menses begins within the time of a prayer, she must make up the prayer during the time of which her menses began.

This is a very strong argument.

Based on that, if something happens to make a person no longer required to pray, or an impediment arises during a lengthy time for a prayer, then there is no requirement to make up that prayer. So if the individual makes up that prayer in order to be on the safe side, that is good, but if he does not make it up he is not sinning, on the basis of the argument mentioned above…

We say: if a person has sufficient time to offer the prayer, then he is required to offer it, but if he is no longer required to offer the prayer, or an impediment arises at a time until which it is permissible for him to delay the prayer, then he is not sinning or transgressing, and he is not obliged to make it up.

The latter view is more prudent and on the safe side.

End quote from *Ash-Sharh al-Mumti`*, 2/131.

Based on that, if you make up the prayers in this case, that is more prudent and on the safe side, otherwise, you do not have to do anything.

And Allah knows best.