

Ruling of Salah if Discharge is seen Even After the Woman's Regular Menstrual Period

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: A woman has a regular menstrual period of four days each month. However, after she completed her usual four-day cycle this time, a brownish-colored discharge began to appear and has continued for the past two days. The question is: Should this woman perform ghusl and begin offering her salah, or should she wait until this discharge stops?

Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

In the inquired situation, it is necessary to refrain from offering salah as long as the blood and discharge together have not yet amounted to ten days and the discharge continues.

If the discharge stops on or before the tenth day, all the days of bleeding and discharge will be counted as menstruation. The salat of these days are excused, and in this case, her menstrual habit would be considered to have changed. However, if the discharge continues beyond ten days, her previous habit will be considered in this case, i.e., only four days will be counted for menstruation, as was her previous habit, and the remaining days will be regarded as Istihadah. In this situation, it is obligatory upon her to offer qada' of the salah of all the days in which she skipped salah, except the regular four days of menstruation.

The Details and Evidence are mentioned below:

The brownish-colored fluid that discharges during the days of menstruation carries the same ruling as the red menstrual blood. Because this brownish discharge is also considered menstrual blood, if this discharge continues after the regular days of menstruation and stops before the completion of the tenth day, all of these days will be counted as the days of menstruation, and the days of her menstrual habit will be considered to have changed. But, if this discharge continues past the tenth day, only the number of days of her previous habit will be counted for menstruation, and the remaining days will be counted for istihadah. However, after exceeding the days of her habit, until the days of menstruation and the days of discharge do not amount to ten days, the discharge cannot be declared istihadah because there is a chance of her habit changing and this discharge being considered menstruation. Therefore, as of now, this will be considered a continuation of menstruation, and the woman must refrain from offering salah during this time.

The brownish fluid that discharges within the days of menstruation will be considered menstruation. It is stated in Al-Durr Al-Mukhtar:

(وما تراه) من لون ككدره وتربية (في مدته) المعتادة (سوى بياض خالص)

Commenting on (ككدره وتربية), it is stated in Radd al-Muhtar:

والتربية نوع من الكدرة على لون التراب --نسبة إلى التراب بمعنى التراب-- والصحيح أنها حيض من ذوات الأقران

It is stated in the commentary of (في مدته):

احتراز عما تراه الصغيرة وكذا الأيسة في كل ما تراه

It is stated under the text (المعتادة):

احتراز عما زاد على العادة وجاوز العشرة فإنه ليس بحيض

(Al-Durr al-Mukhtar Wa Radd al-Muhtar, Vol. 01, p. 288, Publ. Dar al-Fikr)

Furthermore, it is stated in the rulings of menstruation and post-natal bleeding:

بعض اوقات حيض کے شروع میں یا آخر میں جو رطوبت آتی ہے وہ خون کی طرح سرخ رنگ کی نہیں ہوتی بلکہ پیلی، گدے یا ٹیالے وغیرہ رنگ کی ہوتی ہے۔ اس طرح کی رطوبتوں کے متعلق شرعی حکم یہ ہے کہ حیض کے دنوں میں خالص سفید رنگ کے علاوہ اگر کسی رنگ کی رطوبت آئے تو وہ حیض کے حکم میں شمار ہوگی۔

Translation: Sometimes, before or after menstruation, some discharge is seen which is not red like blood, but instead it is yellowish, brownish, or other colors. The ruling of sharī'ah regarding such discharge is: If discharge of any color other than white is seen within the days of menstruation, it will be declared menstruation.

(Khawateen Ke Makhsoos Masail, p. 24, Publ. Maktaba-Tul-Madinah, Karachi)

When this brownish discharge is like the blood of menstruation, if it continues past the regular days of menstruation and stops before ten days, all of the days will be counted for menstruation, and her habit will be considered to have changed.

However, if it exceeds ten days, only the days of her previous habit will be counted for menstruation, and the remaining days will be counted as istihadah. It is stated in Muheet al-Burhani, Hashiyah al-Tahtawi 'Ala Maraq al-Falah, Radd al-Muhtar (the following is cited from Radd al-Muhtar):

أما المعتادة فما زاد على عاداتها ويجاوز العشرة في الحيض والأربعين في النفاس يكون استحاضة --أما إذا لم يتجاوز الأكثر فيهما فهو انتقال للعادة فيهما فيكون حيضاً ونفاساً

(Radd al-Muhtar 'Ala al-Durr al-Mukhtar, Vol. 01, Chapter of Menstruation, p. 524, Publ. Dar al-Ma'rifah, Beirut)

Regarding the discharge itself, Sadr al-Sharī'ah writes in Bahar-e-Sharī'at:

دس دن کے اندر رطوبت میں ذرا بھی میلا پن ہے تو وہ حیض ہے اور دس دن رات کے بعد بھی میلا پن باقی ہے تو عادت والی کے لیے جو دن عادت کے ہیں حیض ہے اور عادت سے بعد والے استحاضہ۔

Translation: If there is even slight murkiness in the discharge within the ten days, it will be considered menstruation. If there is still a slight murkiness even after ten days, then for a woman who has a previously established habit, the days that fall within her (previous) habit will be considered menstruation, and the days after will be considered istihadah. (Bahar-e-Sharī'at, pt. 02, p. 373, Publ. Maktaba-Tul-Madinah, Karachi) Until the discharge does not exceed the days of her habit and crosses ten days, it cannot be declared istihadah, as there is a possibility that her habit changes and this discharge be considered menstruation. It is stated in al-Bahr al-Ra'iq and 'Umdah al-Ri'ayah (the following is cited from 'Umdah):

إذا زاد على أيام العادة ولم يزد على أكثر المدة لا يحكم بكونه استحاضة لبقاء المدة واحتمال تبدل العادة في هذه المرة
(Umdah al-Ri'ayah Sharh al-Wiqayah, Vol. 01, p. 540, Publ. Dar al-Kutub al-Ilmiyah)

For the time being, this discharge will be considered menstrual blood based on "Istishab al-Haal" (the principle of the continuation of the rule that was previously established). It is stated in Usool al-Shashi:

وكذلك التمسك (باستصحاب الحال)--- لأن الزائد على العادة اتصل بدم الحيض و بدم الاستحاضة فاحتمل الأمرين جميعا--- فلو حكمتنا بارتفاع الحيض لزمنا العمل بلا دليل

(Usool al-Shashi, p. 389, Publ. Dar al-Kitab al-'Arabi, Beirut)

Therefore, she is commanded to refrain from offering salah for the time being. It is stated in Bahar-e-Sharī'at:

عادت کے دنوں سے خون مُتجاوز ہو گیا، تو حیض میں دس دن اور نفاس میں چالیس دن تک انتظار کرے اگر اس مدت کے اندر بند ہو گیا تو اب سے نہاد ہو کر نماز پڑھے اور جو اس مدت کے بعد بھی جاری رہا تو نہائے اور عادت کے بعد باقی دنوں کی تھنا کرے۔

Translation: If the blood exceeds the days of her habit, she must wait ten days for menstruation and forty days for post-natal bleeding. If the bleeding stops within this duration, she must perform ghusl and offer salah. But, if it exceeds this duration as well, she must perform ghusl and offer qada' of the salah of the days after her habit. (Bahar-e-Sharī'at, pt. 02, p. 381, Publ. Maktaba-Tul-Madinah, Karachi)

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ knows best.)

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