

- باب الحيض والنفاس -

MENSTRUAL & POSTNATAL BLEEDING

حيض

DEFINITION & RULING:

حيض (ḥaid – menstruation, monthly period) refers to the monthly period of bleeding that the average woman has. ﷺ has decreed for the women of the “Children of Ādam” to bleed from their wombs and the average woman (womb-man – a man with a womb) releases this دم (dam – blood) every month. This releasing of دم is named حيض.

الإمام ابن قدامة رحمه الله begins this chapter with:

“**القرآن prevents one from 10 things: the act of Ṣalāh, obligation of Ṣalāh, the act of Ṣaum, Ṭawāf, reciting القرآن, touching the Mushāf, being in the مسجد, sexual intercourse in the vagina, divorce, and reckoning the ‘iddah.**” [1]

THAT WHICH IS حرام DURING حيض:

The first of these actions mentioned by الإمام ابن قدامة رحمه الله is:

“**the act of Ṣalāh . . .**”

This means that the Muslim woman who is in a state of حيض may not perform the Ṣalāh. The دليل for this is based upon the حديث:

‘Ā’ishah رضي الله عنها reported that the نبي ﷺ said to me: “**Give up the Ṣalāh when your حيض begins; and when it has finished, wash the دم off your body (perform غسل) and start praying.**” [2]

Based upon this and other supporting أحاديث that are صحيح, the علماء have إجماع that a woman *does not pray Ṣalāh during her حيض*.

الإمام ابن قدامة رحمه الله further states:
 "... obligation of Ṣalāh ..."

This statement implies that the Muslim woman during her *حيض* has been excused from the duty of Ṣalāh. Hence, she is not sinning by not performing a *فرض* Ṣalāh nor does she have to make them up after her *حيض*. This is a mercy and an allowance for the Muslim woman from الله; while she endures the hardship of her *حيض*, she has been given some ease by means of her duty of Ṣalāh being removed from her without the responsibility of making-up a single Ṣalāh from any of the ones she has missed. The *دليل* for this is based upon the very comprehensive *حديث* that is *صحيح*:

‘A’ishah رضي الله عنها reported: “We would menstruate at the time of رسول الله, and we were commanded to make up the Ṣaum, but we were not commanded to make up the Ṣalāh.” [3]

Based upon this and other supporting *أحاديث* that are *صحيح*, the *علماء* are in further *إجماع* that a woman who does not pray during the days of *حيض* does not have to make them up either.

الإمام ابن قدامة رحمه الله continues with:
 "... the act of Ṣaum ..."

Therefore, the Muslim woman does not have to fast during the month of Ramaḍān or other than it while in a state of *حيض*. Yet, the key difference between the Ṣaum and the Ṣalāh as related to the woman in her *حيض* is that she must make up her missed *فرض* Ṣaum while she does not have to make up her missed Ṣalāh. The *دليل* for this is the *حديث* that has been quoted above (reference note [3]) and many other supporting *أحاديث* that are *صحيح*. This is also an issue which there is an *إجماع* of the *علماء* in regards to; as it was reported by Imām an-Nawawī رحمه الله in *al-Majmū’* [4] and by رحمه الله ابن قدامة in *al-Mughnī*. [5]

As for the woman who began her day fasting, and her *حيض* came before Maghrib, she must make up this Ṣaum. Shaikh Muḥammad Ibn Ṣāliḥ al-‘Uthaimīn رحمه الله wrote in regards to this:

“If a woman begins her *حيض* when she is in her Ṣaum, her Ṣaum is invalidated, even if that is a single moment just before Maghrib; and she has to make up that day (Ṣaum) if it was a *فرض* Ṣaum. If she feels that her *حيض* is about to begin but nothing comes out until after Maghrib, then her Ṣaum is complete and is not invalidated according to the correct view.” [6]

Now the student of *علم* may wonder: may the woman who begins her *حيض* in a day of Ramaḍān openly eat and drink? It is clear that since she is no longer fasting, she is allowed to eat, and drink, but the *علماء* have stated that it is better she does not do so openly. The great *عالم* of Islām, Imām al-Mardāwī رحمه الله writes in his masterpiece on Ḥanbalī Fiqh, *al-Inṣāf* that Qāḍī Abū Ya’lā رحمه الله said:

“The one who eats openly in Ramaḍān is to be denounced, even if there is an excuse. It says in *al-Furū’*: It seems that it is not allowed in any case. It was asked to Ibn ‘Aqīl رحمه الله: Should travelers, the sick, and women in their *حيض* be prevented from breaking their fast openly lest they be accused? He رحمه الله answered: If the reason is invisible, they should not be allowed to break the fast openly, such as one who is sick with no outward signs of sickness and a traveler on whom there is no sign of travelling.” [7]

Hence, *the woman who breaks her Ṣaum in Ramaḍān should not eat openly in public, rather she should eat secretly.* This is because her reason for not fasting is not publicly known and her eating openly will only cause suspicion upon her character and it will be an evil temptation for others who are fasting.

الإمام ابن قدامة رحمه الله continues with:

“... Ṭawāf...”

This is also an issue in which there is an إجماع of the علماء about; a woman during her حيض *may not perform Ṭawāf.* This is true whether it is a فرض Ṭawāf for Ḥajj, or a نفل Ṭawāf for ‘Umrah or visiting the Ḥaram in Makkah. This is based up what رسول الله ﷺ said to ‘Ā’ishah رضي الله عنها when she got her حيض during Ḥajj:

“Do everything that the pilgrims do, but do not make Ṭawāf around the House (Ka’bah) until you become طاهر.”^[8]

As for the other actions of Ḥajj: as-Sa’y between aṣ-Ṣafā and al-Marwah, standing at ‘Arafāt, staying overnight in Muzdalifah and Minā, stoning the Jamarāt, and other rituals of Ḥajj and ‘Umrah; a woman *may perform them during her حيض.* Based on that, if a woman does Ṭawāf when she is طاهر, then her حيض begins immediately after she does Ṭawāf, or during as-Sa’y, there is nothing wrong with that.

الإمام ابن قدامة رحمه الله continues:

“... reciting القرآن...”

Shaikh Muḥammad Ibn Ṣāliḥ al-‘Uthaimīn رحمه الله wrote:

“With regard to the قراءة reading القرآن, if she is looking at it or thinking of it in her heart, without speaking the words out loud, *there is nothing wrong with that*; such as if the Muṣḥaf is placed there, and she looks at the آيات and reads them in her heart. An-Nawawī رحمه الله said in *Sharḥ* مسلم:

“It is جائز and there is no اختلاف of the opinions of the علماء on this point.”

But if she is reciting it out loud, the majority of علماء are of the view that *this is not allowed.*”^[9]

The دليل for this is the حديث صحيح:

‘Alī ibn Abī Ṭālib رضي الله عنه reported: “رسول الله ﷺ would teach القرآن and he ﷺ never prevented anyone from learning it *except those who were in a state of جنابة.*”^[10]

The علماء made a connection between جنابة and حيض, since they both come under the same rulings and they both require غسل.

This قياس is also supported by another حديث:

Ibn ‘Umar رضي الله عنه reported that رسول الله ﷺ said: “The menstruating woman and the one who is in a state of جنابة *should not recite anything of القرآن.*”^[11]

This حديث is graded ضعيف by the علماء of حديث, however it is used as supporting دليل. Since the concept has already been established by a حديث that is صحيح (reference note [10]), this حديث that is ضعيف may only be used as support.

الإمام ابن قدامة رحمه الله continues with:

“... touching the Mushaf...”

It is حرام to touch the Mushaf when one is in any kind of state of impurity. This is clear from the words of الله ﷻ:

قَالَ تَعَالَى: ﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾ الواقعة: ٧٩

The Most High says in القرآن: “(A Mushaf) Which none can touch, except the purified.” (Sūrah al-Wāqī'ah (56) : آية 79)

This آية is explained by a حديث that is صحيح:

طاهر [12] wrote to the people of Yemen in a letter: “No one should touch القرآن except the one who is طاهر.”

الإمام ابن قدامة رحمه الله continues:

“... being in the مسجد...”

It is حرام for the حائض (ḥā'id - menstruating woman) to stay in the مسجد for an extended period; nor is it جائز for her to be in the place for the Ṭd Ṣalāh. This is based upon the حديث that is صحيح:

رسول الله ﷺ said: “Let the girls who have attained puberty, women in seclusion, and women in their حيض go out (to the Ṭd Ṣalāh).” He ﷺ then added: “However, the women in their حيض should avoid the place of Ṣalāh.” [13]

This is also supported by reliable حديث that is حسن, which is reported by Abū Dāwūd رحمه الله:

“I do not make حلال the مسجد for the حائض.”

The great عالم of حديث and researcher of the Aḥnāf, al-Ḥāfiḍh az-Zailāī رحمه الله graded this حديث as حسن in Naṣb ar-Rāyah. [14]

Shaikh Muḥammad Ibn Ṣāliḥ al-'Uṭhaimīn رحمه الله was asked whether it was جائز for a حائض to attend gatherings in the مسجد. He رحمه الله replied:

“It is not جائز for a حائض to stay in the مسجد. As for passing through the مسجد, there is nothing wrong with that, subject to the condition that there is no risk of the مسجد being contaminated with the دم that is coming out of her. If it is not جائز for her to stay in the مسجد, it is not جائز for her to go there to listen to lectures and recitation of القرآن unless there is a place outside the مسجد where the sound can reach via loudspeakers; in which case there is nothing wrong with her sitting there to listen to the lectures. There is nothing wrong with a woman listening to lectures and recitation of القرآن, as it is proven that رسول الله ﷺ would lay his head on 'Ā'ishah's ﷺ lap and recite القرآن when she was in her حيض; however, it is not جائز for a حائض to go to the مسجد and stay there to listen to lectures or القرآن. Hence, when رسول الله ﷺ heard during the Farewell Ḥajj, that Safīyah ﷺ was in her حيض, he ﷺ asked whether she detained them; because he ﷺ thought that she had not done Ṭawāf al-ifāḍah, but they said that she had already done it. This indicates that it is not جائز for the حائض to stay in the مسجد even for acts of worship; as it is proven that رسول الله ﷺ told women to go out to the place of the Ṭd Ṣalāh to pray and remember الله ﷻ, but he ﷺ told the حائض to keep away from the Ṣalāh place itself.” [15]

الإمام ابن قدامة رحمه الله continues with:

“... **sexual intercourse in the vagina** ...”

During حيض, it is حرام for a husband to have intercourse with his wife, and it is حرام for a wife to allow her husband to do so. This is clearly established by the آية from القرآن:

قَالَ تَعَالَى: ﴿وَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْرِضُوا لِلنِّسَاءِ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ﴾ البقرة: ٢٢٢

The Most High says in القرآن: “They ask you concerning the حيض. Say: “that is an adhā; therefore **keep away from women during the حيض and go not unto them until they are purified** . . .” (Sūrah al-Baqarah (2) : آية 222)

الإمام ابن قدامة رحمه الله uses words that may be translated to intercourse and vagina, because it is not totally حرام for a man to touch his wife during her حيض. This is clear from the following حديث that is صحيح:

رسول الله ﷺ said: “**Do everything except have intercourse.**”^[16]

There is an إجماع of the علماء that it is حرام to have intercourse with a حائض in her vagina. Furthermore, it is known that anal intercourse is unconditionally حرام, whether a woman is in her حيض or not. It is جائز however, for a husband when his wife has her حيض, to do all that which will satisfy his desire without having intercourse, such as kissing, touching, and intimacy that is less than intercourse.

This is established from the following حديث that is صحيح:

‘A’ishah رضي الله عنها said: “رسول الله ﷺ would tell me to wear a waist wrapper, thereafter he ﷺ would be intimate with me when I was in my حيض.”^[17]

الإمام ابن قدامة رحمه الله continues:

“... **divorce** ...”

It is حرام for a husband to divorce a حائض during her حيض. This is clear from the words of الله ﷻ:

قَالَ تَعَالَى: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ لِإِدَّتِهِنَّ﴾ الطلاق: ١

The Most High says in القرآن: “Oh Prophet ﷺ! **When you divorce women, divorce them at their ‘iddah** . . .” (Sūrah at-Talāq (65) : آية 1)

Therefore, the divorce may only occur when a woman is ether: (1) pregnant; or (2) pure from حيض, without having had intercourse since the حيض ended. This is so, because if a woman is divorced when she is in her حيض, she can not start her ‘iddah, because the time during which she was divorced may not be counted as part of the ‘iddah; if she is divorced when she is طاهر, but has had intercourse since her حيض ended, she can not start her ‘iddah, because it can not be known whether she became pregnant from this intercourse. So it should be reckoned by her pregnancy, or if she is not pregnant it should be reckoned by her حيض cycle. If it can not be ascertained what sort of ‘iddah it is, it is حرام for him to divorce her until things become clear.

Divorcing a *حائض* at the time of her *حيض* is *حرام*, because of the آية quoted above; and furthermore because of the report in *aṣ-Ṣaḥīḥān/aṣ-Ṣaḥīḥain*. Ibn ‘Umar رضي الله عنهما reported that he divorced his wife when she was in her *حيض*. ‘Umar رضي الله عنه told رسول الله صلى الله عليه وسلم about that. He صلى الله عليه وسلم got angry and said:

“Tell him to take her back and keep her until she becomes *طاهر*, then has her *حيض*, then becomes *طاهر* again. Then if he wishes, he may keep her after that, or if he wishes, he may divorce her before he touches (has intercourse with) her. That is the prescribed time within which صلى الله عليه وسلم has enjoined divorce upon women.” [18]

If a man divorces his wife when she is in her *حيض*, he is sinning and must repent to الله صلى الله عليه وسلم and take the woman back in order to divorce her in the prescribed manner as enjoined by الله صلى الله عليه وسلم and by رسول الله صلى الله عليه وسلم. He then should leave her alone after he takes her back until she becomes *طاهر* from the *حيض* during which he divorced her. Thereafter, she has her *حيض* again, after which, when she becomes *طاهر* again, he may keep her or may divorce her before having intercourse with her.

الإمام ابن قدامة رحمه الله concludes this statement with:

“... reckoning the *‘iddah*.”

If a man divorces his wife after having had intercourse with her, then she must observe an *‘iddah* of three complete *حيض* cycles if she is a woman who has *حيض* and is not pregnant, because الله صلى الله عليه وسلم says:

قَالَ تَعَالَى: ﴿وَالْمُطَلَّقَاتُ يَرْجِعْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ البقرة: ٢٢٨

The Most High says in القرآن: “So the divorced women shall wait (as regards to their marriage) for three menstrual periods . . .” (Sūrah al-Baqarah (2) : آية 228)

If she is pregnant, her *‘iddah* lasts until her pregnancy ends, whether the time is long or short, because الله صلى الله عليه وسلم says:

قَالَ تَعَالَى: ﴿وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ الطلاق: ٤

The Most High says in القرآن: “. . . and as for those who are pregnant, their *‘iddah* is until they deliver . . .” (Sūrah aṭ-Ṭalāq (65) : آية 4)

If a woman does not have *حيض* because she is old, has had a hysterectomy, or for some other reason and there is no hope that she will have a *حيض* again, then her *‘iddah* is three months, because الله صلى الله عليه وسلم says:

قَالَ تَعَالَى: ﴿فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ﴾ الطلاق: ٤

The Most High says in القرآن: “. . . as for those who have no *حيض*, their *‘iddah* is three months . . .” (Sūrah aṭ-Ṭalāq (65) : آية 4)

These are rules and regulations from the wisdom of الله صلى الله عليه وسلم. There are many benefits from them including preventing humans from making rash, life-shattering decisions without contemplating the consequences. Since divorce is a serious matter that can ruin a person’s life and destroy a family, one should exercise *extreme caution* in these matters.

The noble student of علم is reminder here of the حديث:

رسول الله ﷺ “The **حلال thing which ﷺ hates most, is divorce.**” [19]

THE THINGS THAT ARE CONDITIONS & واجب FOR حيض:

حيض of واجب then moves on to the things which are واجب of:

“**It requires غسل, puberty, and a (regular) حيض cycle.**”

When the حيض of the حائض ends, she must perform غسل by purifying her entire body, because of the حديث where:

رسول الله ﷺ said to Fāṭimah bint Abī Ḥubaish رضى الله عنها: “**When the time of your حيض comes, stop praying, then when it ends, perform غسل and pray.**” [20]

One of the conditions of حيض is reaching the age of puberty. This based upon the حديث:

رسول الله ﷺ said: “**الله does not accept the Ṣalāh of a woman who has reached puberty unless she wears a خمار.**” [21]

The word used here for puberty in ‘Arabī is: حائض; meaning the one who has her حيض.

Due to the آية mentioned in regards to divorce, it is clear that the حائض is connected to a regular حيض cycle.

الإمام ابن قدامة رحمه الله continues the chapter with:

“**If the دم stops, one may begin the Ṣaum and be divorced. However, for every other act, that is حرام; one must perform the غسل before beginning it.**”

If a woman wakes up in the early morning and finds that the دم from her حيض has stopped before eating anything, she may begin her Ṣaum even before performing the غسل. Similarly if her husband was to initiate the first divorce after her دم stopped, but she has not performed the غسل, it would still be valid. Yet for all other prohibitions (such as: praying, touching the Mushaf, Ṭawāf, etc.), she must perform the غسل after her حيض ends before continuing with these acts of worship.

This is based upon the حديث that is صحيح, which has been mentioned above (reference note [2]).

MINIMUM & MAXIMUM DAYS OF حيض:

الإمام ابن قدامة رحمه الله writes:

“**The minimum time for the حيض is a day and a night as the maximum is 15 days. The minimum time of purity between a حيض and another حيض is 13 days.**”

These are guidelines provided by the علماء to help the مسلم differentiate between the دم of the حيض which lifts the obligation of Ṣalāh and prohibits certain forms of worship, and that of other دم (will be discussed in next lesson) which does not lift the obligation of Ṣalāh and not does it prohibit one from performing the acts of worship that حيض prohibits.

According to the famous Ḥanafī book, *Mukhtaṣar al-Qudūrī*, and its commentary, *Al-Lubāb fī Sharḥ al-Kitāb*, the معتمد opinion of the Aḥnāf is that the minimum number of days for the حيض is three while the maximum is ten; and the minimum time of purity between a حيض and another حيض is 15 days.

This is also the معتمد opinion of the مذهب of Imām Shāfi'ī (رحمه الله). Thus, the Shawāfi' and the حنابلة agree that the minimum time for the حيض is a day and a night while the maximum is 15 days. Yet the Shawāfi' hold the view that the minimum time of purity between a حيض and another حيض is 15 days.

The well-known opinion of the حنابلة is that the *minimum time for the حيض is a day and a night while the maximum is 15 days; and the minimum time of purity between a حيض and another حيض is 13 days.*

This is the معتمد opinion of the مذهب of Imām Aḥmad (رحمه الله) as stated by: (رحمه الله) ابن قدامة in *al-Kāfī* [22] and in *al-Mughnī* [23]; Imām Bahā ad-Dīn al-Maqdisī (رحمه الله) in his *Sharḥ of al-'Umdah* [24]; and Imām Mar'ī ibn Yūsuf (رحمه الله) in *at-Tālib*. [25] This is also the opinion preferred by Shaikh Abū Bakr al-Jazā'irī (حفظه الله) in his book *Minhāj المسلم*.

This is all based upon ijtihād and 'urf. However, the حنابلة quote a دليل for their opinion by the way of what was narrated by Imām al-Bukhārī (رحمه الله) in a حديث that was mu'laq and by ad-Dārimī (رحمه الله) who quotes with a صحيح chain from 'Aṭā' (رحمه الله), who was a senior Tābi'ī and was known to have studied from many of the صحابة (رضي الله عنهم). 'Aṭā' (رحمه الله) said that the حيض is at minimum one day and maximum 15 days. [26]

MINIMUM & MAXIMUM AGE FOR SOMEONE TO HAVE حيض:

(رحمه الله) ابن قدامة continues:

“The minimum age for a female to have her حيض is nine years old and the maximum is 60.”

The well-known opinion of the Aḥnāf, Shawāfi', and حنابلة is that *the minimum age is nine years of age.* This is based upon the حديث that is حسن, which recorded by at-Tirmidhī (رحمه الله):

'Ā'ishah (رضي الله عنها) said: **“When the girl reaches nine years of age, she is a woman.”** [27]

Now the student of علم should understand that this is a minimum meaning that if a girl under the age of nine has a discharge of دم, *it will not be considered* حيض.

The well-known opinion of the حنابلة is that the maximum is 50 years of age. While some of the حنابلة stated it to be 60. Other علماء have given other numbers, all based upon their ijtihād and ‘urf. Yet the most صحيح number is what has been narrated by the majority of the حنابلة, which is the معتمد opinion of the مذهب as stated by الإمام ابن قدامة رحمه الله in *al-Kāfi*, [28] which is 50 years. This is based upon the حديث that is صحيح, which is recorded by at-Tirmidhī:

‘Ā’ishah رضي الله عنها said: “**When a woman reaches the age of 50, حيض and pregnancy stop.**”

The student of علم should keep in mind that these are general guidelines and that each individual case should be referred to a learned and reliable عالم for evaluation.

REFERENCES:

- [1] Al-'Uddah Sharḥ al-'Umdah Volume #1 - Page #51
- [2] حديث al-Bukhārī صحيح #327
- [3] حديث al-Bukhārī صحيح & صحيح Muslim #318
- [4] Al-Majmū' Volume #2 - Page #386
- [5] Al-Mughnī Volume #4 - Page #397
- [6] Ad-Dimā' at-Ṭabī'iyah li 'n-Nisā' Page #28
- [7] Al-Inṣāf Volume #7- Page #348
- [8] حديث al-Bukhārī صحيح & حديث Muslim صحيح #1211
- [9] Risālah fi 'd-Dimā' at-Ṭabī'iyah li 'n-Nisā'
- [10] Abū Dāwūd Volume #1 - حديث #281; at-Tirmidhī #146, an-Nasā'ī Volume #1 - حديث #144, Ibn Mājah Volume #1 - حديث #207, Aḥmad Volume #1 - حديث #84, صحيح Ibn Khuzaimah Volume #1 - حديث #104; at-Tirmidhī graded it as صحيح حسن & al-Ḥāfiḍh ibn Ḥajar said that this حديث is the type of حسن that could be used as دليل
- [11] At-Tirmidhī #131; Ibn Mājah #595; ad-Dāraquṭnī Volume #1 - حديث #117; al-Baihaqī Volume #1 - حديث #89; graded as حديث of علماء إجماع of إجماع & Ibn Taimīyah said it is ضعيف
- [12] Al-Muwatta' Mālik Volume #1 - حديث #199, an-Nasā'ī Volume #8 - حديث #57, Ibn Ḥibbān #793, al-Baihaqī Volume #1 - حديث #87; graded as صحيح in al-Irwā' al-Ghālīl Volume #1 - Page #158
- [13] Naṣḥ ar-Rāyah Volume #1- Page #194
- [14] صحيح Muslim & صحيح al-Bukhārī
- [15] Fatāwā at-Ṭahārah Page #273
- [16] صحيح Muslim
- [17] صحيح Muslim & صحيح al-Bukhārī
- [18] صحيح Muslim & صحيح al-Bukhārī
- [19] Abū Dāwūd & Ibn Mājah; al-Ḥākim graded it as صحيح
- [20] صحيح al-Bukhārī
- [21] At-Tirmidhī, Aḥmad, Ibn Mājah; graded as صحيح by al-Albānī in صحيح al-Jāmi', Volume #2 - Page #1280
- [22] Al-Kāfi fi Fiqh al-Imām Aḥmad Volume #1 - Page #130
- [23] Al-Mughnī Volume #1 - Page #320
- [24] Al-'Uddah Sharḥ al-'Umdah Volume #1 - Page #62
- [25] Manār as-Sabīl Sharḥ اللدليل Volume #1 - Page #77
- [26] صحيح al-Bukhārī #424 which is mu'laq & ad-Dārimī with a صحيح chain
- [27] At-Tirmidhī #1109 & he graded it as حسن
- [28] Al-Kāfi fi Fiqh al-Imām Aḥmad Volume #1 - Page #132