

## سورة البقرة

5 رجب 1437

12.4.16

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ  
فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا  
تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ  
فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ  
يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

2:222

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ويسألونك ← يسأل الصحابة النبي صلى الله عليه و سلم

أدب الصحابة  
حرص الصحابة

عن المحيض ← حاض

technical matter. The men asked the question, because it concerns them too. They didn't ask each other, but went to the Messenger of Allah صلى الله عليه و سلم, because he would know the answer, and if he didn't, them Allah would inspire him with the correct information. This teaches us that we should ask the one who knows the answers. The questions should also be pertinent, not just for the sake of asking. The questions of the Sahabah also showed their respect and good manners, and their eagerness to learn.

The menstruation is a cycle of a specific number of days, different for everyone. Those women who live together, or are in daily close contact, have similar cycles. The word محيض comes from the verb حاض, which means a cycle, and also a flow.

There is a saying → لا حياء في الدين → shyness should not stop you from

asking questions about the religion.

'A'ishah رضي الله عنها said:  
نِعْمَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

صحيح مسلم ، حديث # 332 c

How good are the women of Ansar that their shyness does not prevent them from learning religion.  
(Part of a longer hadith)

*And they ask you about menstruation. Say: It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves*  
2:222

The Companions of the Messenger of Allah صلى الله عليه و سلم asked questions regarding different matters, which were important for worship. Their questions are mentioned in the Qura'an, because they are all good questions, and show their taqwa. They now asked about menstruation, which is a very

لا يتعلم العلم مستحي ولا متكبر  
الراوي : - | المحدث : ملا علي قاري |  
المصدر : الأسرار المرفوعة  
الصفحة أو الرقم: 371 | خلاصة  
حكم المحدث : قول مجاهد

The one who is shy and the one who is arrogant will not learn.

The women of Makkah were very shy and reserved, obedient to their husbands. The nature of the men of Makkah was harsh and tough, because of the terrain of their surroundings, which was rocky and mountainous. Madinah, on the other hand, had gardens and date palm oases. There was also a community of Jews there, which influenced the society. The women of the Ansar were modern and self confident, some of them businesswomen in their own rights. When the Muslims migrated to Madinah, the women of Makkah found the women of Madinah very different, they didn't hesitate to voice their opinions, and ask questions to clarify matters. So they started emulating them. The Madinah women were modest, but their modesty did not deter them from asking important questions.

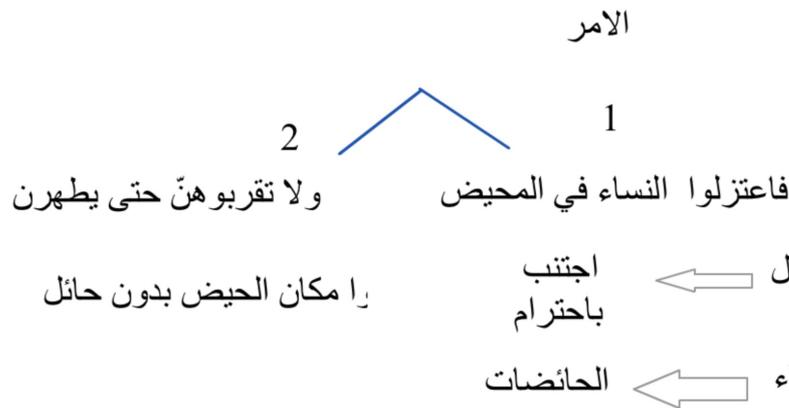
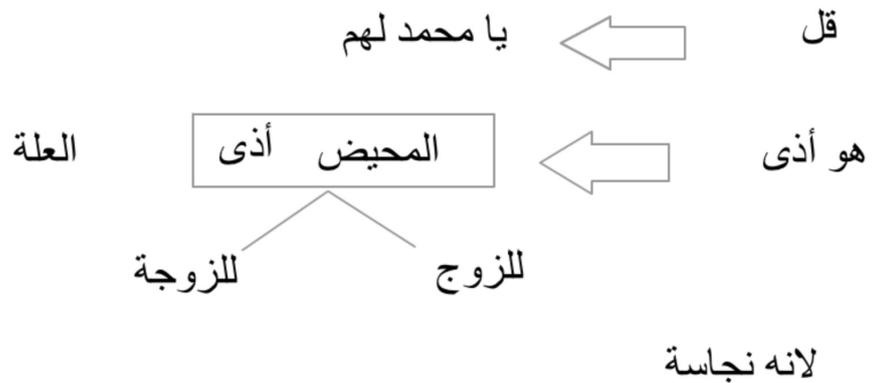
The question that the Sahabah asked showed their modesty too, they only said the word المحيض, and the question was understood by it, that they wanted to know their boundaries regarding the menstruation cycle. They lived amongst the Jews, who treated the menstruation woman as completely impure. They used to have outhouses adjacent to their homes where the menstruating women lived for the duration of their cycle. She was not allowed to handle food, or enter the houses. When they finished, they waited for a few more days, then went to the synagogue and washed with special water. After all this process, she was able to have a relation with her husband only for a few days, before starting the whole process again.

The Ansar were the opposite, they completely disregarded the menses, and continued having relations as before. Islam is moderation. Allah revealed the ayah, explaining in detail, so that there was no confusion.

Allah tells the Messenger of Allah صلى الله عليه وسلم to answer, because he was the one who was asked.

First Allah tells us the reason, so that the command is easier to accept.

The word محيض refers to the place of the menstruation, which is harmful during the cycle, for the man and the woman. Our Creator is telling us this. The blood of the



menses is impure. To have a relation with the wife during her menses, in the place of the menses, is harmful. Everywhere else in her body she is pure. The word أذى is indefinite, because there are many types of harms in having a relationship during this time, and may affect different parts of the body. There are restrictions and boundaries, which teach us taqwa, and not to follow the desires. Anything which is forbidden is harmful; we may not know it, but Allah knows.

Now the command comes, and this makes the nafs be able to accept it easily, and be at rest.

في المحيض ← في مكان الحيض

The word فاعتزلوا means to stay away with respect. Allah does not use the word هجر, separating with dislike, which is whatever Yahood did to their women, making them into untouchables. Stay away from only the place of the menses during the period of the menses. She is still your wife, and you still love her. She can touch you, and you can touch her.

لا تجامعوهن في مكان الحيض

مباشره الحائض و ملامستها  
جائز ما عدا مكان الحيض

Don't come close to the place of her menses without a barrier. She should wear some clothing so that it prevents any haram action if you get carried away with your emotions.

It is important for a man to know these rulings, so that he doesn't do something which is haram. He should know his boundaries, what is allowed, and what is forbidden. This avoidance is only during the woman's monthly cycle. The Qura'an teaches us in such a manner that no one feels awkward. The words used are very polite and modest, so that even a child can read them.

In dunya, there are restrictions, which are set to make you go to Jannah if you obey them. Jannah has no restrictions. The dunya is like an obstacle course, and you must jump over each barrier which comes in your way. We are designed to have boundaries, they keep us happy and challenged.