



Scrapping Menstrual Blood Stains According to South Sulawesi *Ulama* and Intellectual from Perspective of *Ma‘ānī-Ḥadīth*

Muhammad Ali

Universitas Islam Negeri Alauddin Makassar, Indonesia

Risdahyanti

Universitas Islam Negeri Alauddin Makassar, Indonesia

Silfi Khaerah

Universitas Islam Negeri Alauddin Makassar, Indonesia

Asmullah

Universitas Islam Negeri Alauddin Makassar, Indonesia

Abd. Bashir Fatmal

Universitas Islam Negeri Alauddin Makassar, Indonesia

Email: ali.ngampo@uin-alauddin.ac.id

Abstract: Scrapping menstrual blood stains is prescribed as a way to purify clothing contaminated by menstrual blood. This research explores the rulings on scraping menstrual blood stains from the perspectives of female *ulama* and intellectual in South Sulawesi, viewed through the lens of *ma‘ānī al-ḥadīth*. This study employs a qualitative library research approach, utilizing *ma‘ānī al-ḥadīth*. Data is gathered from hadith collections that discuss the practice of scraping menstrual blood stains. Interviews were conducted to gain additional perspectives from *ulama* and intellectuals in South Sulawesi. The results indicate that a contextual analysis of hadith reveals an injunction to purify clothing affected by menstrual blood, specifically by scraping off the residue adhering to the fabric. According to the *ulama* and intellectuals of South Sulawesi, a contextual understanding of hadith related to scraping menstrual blood stains permits the use of cleaning agents, such as detergents, to maximize efforts to clean stains or menstrual blood that adheres to the fabric. Furthermore, if the stain is irremovable, the fabric or clothing may be used for prayer, demonstrating a leniency in religious practice. In the context of *ma‘ānī al-ḥadīth*, a textual understanding can create a rigid legal character, potentially diminishing the universal message of the hadith, while a contextual approach can reveal substantive values that remain relevant in modern society.

Keywords: Contextual interpretation, hadith comprehension, *ulama*-intellectual, scraping menstrual blood stains, Islamic Law

Abstrak: Mengerik noda haid merupakan suatu bentuk perintah untuk membersihkan pakaian bagi perempuan yang terdapat pada hukum Islam. Penelitian ini bertujuan untuk mengelaborasi hukum mengerik noda haid pada perempuan menurut pandangan ulama dan intelektual di Sulawesi Selatan dalam perspektif ilmu ma'āni-ḥadīṣ. Penelitian tersebut merupakan penelitian pustaka yang tergolong sebagai penelitian kualitatif dengan pendekatan ilmu ma'āni-ḥadīṣ. Data mengacu pada hadis-hadis yang menjelaskan tentang mengerik noda haid sebagaimana dimuat dalam kitab-kitab hadis. Wawancara dilakukan untuk menambah perspektif dari para ulama dan intelektual di Sulawesi Selatan. Hasil penelitian ini menunjukkan bahwa analisis hadis secara kontekstual memunculkan pemahaman bahwa adanya perintah untuk membersihkan pakaian yang terkena darah haid. Pembersihan darah haid tersebut dilakukan dengan cara mengerik bekas noda yang melekat pada kain. Menurut para ulama dan intelektual Sulawesi Selatan memahami secara kontekstual hadis yang berkaitan dengan mengerik noda haid tersebut mengindikasikan bahwa boleh menggunakan bahan-bahan pembersih, seperti detergen sebagai bentuk memaksimal upaya pembersihan noda atau darah haid yang melekat pada kain. Selanjutnya, jika noda tersebut tidak dapat dihilangkan, maka kain atau pakaian tersebut dapat digunakan untuk salat dan merupakan bentuk keringanan berkaitan dengan masalah ibadah. Dalam konteks ilmu ma'āni-ḥadīṣ pemahaman tekstual akan melahirkan karakter hukum yang kaku yang berpotensi mereduksi pesan universal hadis, sementara pendekatan yang kontekstual mampu menghadirkan nilai substantif yang tetap hidup di tengah masyarakat modern.

Kata Kunci: Interpretasi kontekstual, pemahaman hadis, ulama-intelektual, mengerik noda haid, hukum Islam

Introduction

The study of hadith has seen significant development, not only within Islamic circles but also among scholars outside of Islam (Orientalism). While established hadith criticism adheres to traditional approaches, modern hadith studies increasingly focus on developing new approaches. Regardless of methodological differences, contemporary hadith criticism appears to agree on the importance of accurate understanding in accepting the validity of hadith. Textual and contextual approaches are two prominent methods used by *ulama* and Muslim scholars to understand the hadith of the Prophet PBUH. The difference between these approaches stems from the evolving social realities within societies in the Islamic world, including Indonesia.¹

¹ Kamaruddin Amin, et.al., "Non-Muslim (Western) Scholars' Approach to Hadith. An Analytical Study on the Theory of "Common Link and Single Strand," *Al-Jamiah: Journal of Islamic Studies* 61, No. 1 (2002). Zulfahmi Alwi, et.al., "The Anomaly of Good-Looking: The Relationship between Spirituality and Extremism on Hadith and Social Religious Perspective," *Qudus International of Islamic Studies* 9, No. 1 (2021). Wasman Wasman, et.al., "A Critical

Hadith, as the second source of Islamic law after the Qur'an, has a dynamic understanding that ensures Islam remains *rahmatan lil'alam* (a blessing for all worlds) and governs all aspects of human life. This includes discussions of *aqidah* (creed), *hukum* (law), and *akhlak* (ethics), as well as explanations from the hadith of the Prophet Muhammad PBUH.² It also relates to *thaharah* (purification), emphasizing the importance of maintaining personal hygiene to avoid diseases. Purifying oneself is closely linked to using water to cleanse oneself from various types of dirt or things that cause disease.³

Allah SWT has assigned women tasks such as motherhood, pregnancy, childbirth, breastfeeding, and raising children. One unique characteristic Allah SWT has given to women is menstruation, which begins at puberty and signals readiness for marriage and reproduction.⁴ The distinct differences between men and women are evident since puberty, with women experiencing the monarch phase, which signifies the maturity of reproductive organs marked by the occurrence of the first menstruation.⁵ *Al-mahīd* refers to dirt or something containing filth. In the *Tafsir al-Jalālain*, it is explained that *al-mahīd* is dirty blood and the place where dirty blood exits, which is itself dirt.⁶ Similarly, at-Ṭāhir Ibn 'Āsyūr, in his *tafsir at-Tahrir wa at-Tanwīr*, translates the word *al-mahīd* as blood that flows from a woman's womb at certain times (menstruation).⁷

Unfortunately, there is a lack of specific research examining the issue of scraping menstrual blood stains. Researchers have found only a few previous studies, such as a journal by Tangngareng, et al., examining menstruation from the perspective of the Qur'an and women's reproductive health. This work explains menstruation and the importance of maintaining reproductive health

Approach to Prophetic Traditions: Contextual Criticism in Understanding Hadith,” *Al-Jamiah: Journal of Islamic Studies* 61, No. 1 (2023).

² Masruhan Masruhan, "The Unprecedented Contextual Interpretation of The Misogynic Hadith at The Reformist PERSIS Pesantren In Bangil,” *Journal of Indonesian Islam* 13, No. 2 (2019). Masruhan Masruhan and Muh. Fathoni Hasyim, “The Contribution of Muslim Scholars and Islamic Social Organizations in Developing Ḥadīth Studies in Indonesia,” *Ulumuna: Journal of Islamic Studies* 28, No. 2 (2024).

³ Risdahyanti Risdahyanti, “Hadis Tentang Mengerik Noda Haid Dalam Kitab Nail Al-Auṭār Karya Asy-Syaukānī” (Universitas Islam Negeri Alauddin Makassar, 2022).

⁴ A. R. Shohibul Ulum, *Fiqh Seputar Wanita* (Yogyakarta: Anak Hebat Indonesia, 2021).

⁵ Ummu Azzam, *La Tahzan Untuk Wanita Haid*, 1st ed. (Jakarta: QultumMedia, 2012).

⁶ Jalāluddīn Muḥammad bin Aḥmad Al-Maḥallī and Jalāluddīn ‘Abdurrahman bin Abī Bakr As-Suyūṭī, *Tafsīr Jalālain* (Kairo: Dār al-Ḥadīṣ, n.d.).

⁷ Muḥammad at-Ṭāhir bin Muḥammad bin Muḥammad at-Ṭāhīr bin ‘Āsyūr At-Tūnisī, “At-Tahrīr Wa at-Tanwīr – Tahrīr Al-Ma’nā as-Sadīd Wa at-Tanwīr Al-‘Aql Wa Al-Jadīd Min Tafsīr Al-Kitāb Al-Majīd,” in 2 (Tunisia: Dār at-Tunīsiyyah li an-Nasyr, 1984), 364–69.

based on Al-Qur'an verses.⁸ Another is Widad's work on the conception of menstruation based on fiqh and medical perspective, which generally explains the duration of menstruation in women.⁹ Although this paper includes a discussion related to cleaning clothes exposed to stains or menstrual blood, the discussion is minimal. Furthermore, Risdahyanti discusses the hadith on Scraping Menstrual Blood Stains in the Book of Nail al-Auṭār by al-Syaukānī, focusing on tracing the quality of hadith and outlining the *syarah* hadith.¹⁰

This research is a descriptive qualitative library study using the approach of hadith science to analyze and process data using the science of *ma'ānī al-ḥadīth*, specifically the technique of contextual interpretation of hadith. Data was collected by gathering hadith related to the object of the study through hadith books. The researchers focused on discussing the meaning of hadith about scraping menstrual blood stains using the steps of contextual hadith interpretation techniques based on the methodology of the science of *ma'ānī al-ḥadīth*.¹¹ The researchers attempted to study the hadith using textual interpretation techniques to study and decompose the development of meaning from the hadith. The contextual interpretation technique of hadith in the science of *ma'ānī al-ḥadīth*, generally involves paying attention to: hadith viewed from the position of the Prophet Muhammad PBUH, hadith viewed from the form of the event, hadith viewed from the time of the event, and considering the development of civilization position of the Prophet Muhammad PBUH, hadith viewed from the form of the event, hadith viewed from the time of the event, and considering the development of civilization.

Understanding Hadith: Textual and Contextual

1. Textual Understanding

The textual approach emphasizes the literal meaning of the text, primarily through textual understanding (*mantiq*), which focuses solely on the literal meaning of a hadith. Among the *ulama* who focused on textual hadith were Ahmad bin Hambal, Daud bin Ali az-Zahiri (202-270 H.). For instance, when the

⁸ Tasmin Tangngareng, et.al., "Haid Perspektif Al-Qur'an (Analisis Terhadap Ayat Kesehatan Reproduksi Wanita QS. Al-Baqarah/2: 222-223)," *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 25, no. 2 (2023), p. 222–23.

⁹ Sofiatul Widad, "Konsepsi Saat Masa Menstruasi Berdasarkan Perspektif Fiqih Dan Medis," *Oksitosin: Jurnal Ilmiah Kebidanan* IV, no. 1 (2017), p. 14–28.

¹⁰ Risdahyanti, "Hadis Tentang Mengerik Noda Haid Dalam Kitab Nail Al-Auṭār Karya Asy-Syaukānī."

¹¹ M. Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual: Telaah Ma'ani Al-Hadits Tentang Ajaran Islam Yang Universal, Temporal Dan Lokal*, Jakarta: Bulan Bintang, 2009. Arifuddin Ahmad, *Metodologi Pemahaman Hadis: Kajian Ilmu Ma'ani Al-Hadis*, ed. Zulfahmi Alwi, 2nd ed. (Makassar: Alauddin University Press, 2013). Abdul Mustaqim, *Ilmu Ma'ani Hadits: Paradigma Interkoneksi Berbagai Metode dan Pendekatan dalam Memahami Hadis Nabi*, Yogyakarta: Idea Press, 2016.

Prophet said: "Do not urinate in stagnant water while standing," Al-Zahiri understood this to mean that only urination could defile water, while defecation would not.¹²

According to Muhammad al-Ghazali, these scholars are known as textualists or "*ahl al-hadits*." Hadith specialists are Salafi individuals with a strong textual understanding of hadith. Al-Ghazali strongly opposed the textualist approach in understanding *Salafi*, which he believed ignored reason, history, context, and modern science. Textualist perspectives come from several generations of the Prophet's companions, who adhere to the textual interpretation of hadith because they view it as a definitive interpretation of the Qur'an. In their view, non-absolute ratios (*dzanni*) cannot explain absolute truths.¹³

These groups have been institutionalized in the Zahiri and Hanbali schools. Later, Hanbaliyah claimed to be Salafi, and Ibn Taimiyah became the figure who formed Salafism in its new form. Al-Ulwani views the formation of this textualist group as a reflection of their inability to adapt to the modern world; such thinking may have been normal during the time of the Prophet, but in today's world, social issues are more diverse. This condition is assumed to be handled in such a way outside of textual interpretation. Textualists tend to refer only to the text when discussing hadith, instead of a thorough and logical interpretation. Interpreting texts in a rigid way hinders understanding Islamic law, which should be dynamic and responsive to contemporary society.¹⁴

The method of textual understanding is also the method of the *ahlu hadis*, the group whose mindset towards the hadith of the Prophet PBUH is very bound to the existing hadith text and fully follows what the companions practiced. Every different narration is not *tarjih* (choosing the stronger one), but is considered a difference that provides breadth. This group carries out actions based on the actions of the companions, because in their view, the companions did not disagree, and were leaders who are followed by many people. Taking the opinion of one of the companions provides breadth.¹⁵

Ahmad bin Hanbal is a well-known *ulama* who firmly adhered to the method of thinking of the *ahlu al-hadis*. He narrated thousands of hadith in his book *Musnad Ahmad Bin Hanbal*. His expressions reflect his stance (a weak hadith [*hadts dha'if*] is better than *ra'yi*). This mindset of Ahmad ibn Hanbal is

¹² Abdul Malil Gozali, "Metodologi Pemahaman Kontekstual Hadis ibn Qutaibah Dalam Ta'wil Mukhtalaf Al-Hadis," *Kalam: Jurnal Studi Agama dan Pemikiran Islam* 8, No. 1, 2014, p. 123.

¹³ Abdul Majid, et.al., The Method in Understanding Hadith Through Ijmā' and Its Implications for Islamic Law in Indonesia: Studies on the Hadiths of the Month of Qamariya, *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 1 (2024).

¹⁴ Suryadi, *Metode Kontemporer Memahami Hadis Nabi: Perspektif Muhammad al-Ghazali dan Yusuf al-Qaradawi* (Yogyakarta: TERAS, 2008), p. 74.

¹⁵ Muhammad Ziani, "Beragam Metode Memahami Hadis Nabi SAW, *El-Sunan: Journal of Hadith and Religious Studies* 1, No. 1 (2023), p. 23.

followed in subsequent times by Ibn Taimiyyah.¹⁶ The consequence of the *ahlu al-hadits* method of thinking is that it is not permissible for someone to discuss differences of opinion among the companions, but rather just follow one of them that is liked. For example, if an *imam* in the Maghrib prayer reads the *lafaz Bismillahirrahmanirrahim* (in Surah al-Fatihah) with *jahar* (strengthening the voice), then there is an example of it in the companion, so also if an *imam* reads it with *sir* (inaudible), there is also an example of it in the companion. So, both practices have examples in the companion as a reflection of the actions of the Prophet saw.

In addition to using the approach above, the *ahlu al-hadis* group also practices strengthening memorization of the *nash* (verses and hadith) and practicing something in accordance with the *nash* text. For example, in one of the hadith texts it is mentioned that *zakat fitrah* is paid with one *gantang* of dates or wheat. According to the *ulama ahlu al-hadis*, the text contained in the hadith indicates that the expenditure of *zakat fitrah* in the form of a *segantang* of dates and wheat does not need to be replaced with other types of goods. The method of understanding the *ahlu al-hadis* seems to use a generalization of understanding. This means that all hadith are understood in the same way, without distinguishing the structure of the hadith and the field of content of the hadith, which content of the hadith is *mutlak* (concerning *aqidah* and worship) and which is *nisbi* or relative (concerning *mu'amalah*). In other words, all hadith must be understood with a textual approach.¹⁷

This is the first method of understanding hadith that emerged in Indonesia after the arrival of Islam. At that time, the *ulama* in Indonesia understood the hadith only by quoting from various textbooks, without adopting advanced techniques. Abdul Wahid mentioned a number of *ulama* hadith at that time, including Ahmad Surkati (1874-1943), Ahmad Hassan (1858-1958), Sheikh Muhammad Mahfudz at-Tirmadzi (1920), and finally T.M. Hasbi Ash Shidiqiy (1904-1975) who has translated hadith textbooks.¹⁸

2. Contextual Understanding

The contextual approach interprets hadith in a way that is sensible based on the hadith text. Adherents of this method are called *ahl ra'yi*. By applying reason or logic in their interpretation, proponents of this approach can reject *ahad* hadith that are considered unrelated to the Al-Qur'an. According to Wahid, contextual understanding relies not only on the text but also connects it with elements outside the text, such as the situation and conditions in which the hadith

¹⁶ Ibnu Abdil Bar, *Jami' Bayan al-'Ilm wa Fadhihi*, Juz II (Beirut: Dar Al-Fikr, n.d), p. 80.

¹⁷ Muhammad Ziani, "Beragam Metode Memahami Hadis, p. 24.

¹⁸ Ramli Abdul Wahid, "Perkembangan Metode Pemahaman Hadis di Indonesia," *Jurnal Analytica Islamica* 3, No. 2 (2014), p. 209.

originated from the Prophet, historical features, causes, and the economic, social, political, and cultural conditions of the Arab nation at that time. Genealogically, this contextual approach is related to contextualization routinely carried out by the Prophet's companions, such as Umar bin Khattab. The second Caliph often interpreted Al-Qur'an and the hadith of the Prophet in ways that were textually unique compared to practices during the life of the Prophet.¹⁹

Among the hadith experts who are more inclined to do contextual understanding is Imam Syafi'i (150-204 H.). Through his work "*Ikhtilaf al-Hadis*", Imam Syafi'i understands the hadith that appears literally contradictory to each other through contextual understanding through the approach of language and *asbab al-wurud*. However, the contradictory hadith (*Musykil al-Hadis*) in the work of Imam Syafi'i is only limited to the problem of *fiqh*. In addition to Imam Syafi'i, Muhammad Ibn Qutaibah ad-Dinawari (213-276 H.), a hadith expert, satirist, and law expert, also tried to understand contradictory hadith contextually through language, history, and rational approaches in his work "*Ta'wil Mukhtalaf al-Hadis*". After that, Imam Abu Ja'far Tahawi (died 321 H.) made efforts to understand hadith contextually, though more focused on discussing *nasikh* and *mansukh* hadith in his works "*Syarhu Ma'ani al-Asar*" and "*Musykil al-Asar*".²⁰

In the early 1990s, several young intellectuals in Indonesia, including M. Quraish Shihab, Afif Muhammad, M. Syuhudi Ismail, and others, initiated the contextualization of hadith using various methodologies, such as the approach of the social sciences. In addition, contextual understanding of hadith is increasingly widespread with the introduction of new ideas, such as hermeneutics and theories from Muslim and Western philosophers. Its development is linked to the relationship between Indonesian students and foreign Muslim and Western ideas, which were then conveyed to Islamic universities in Indonesia.²¹

Textual and contextual approaches to understanding hadith have existed and continue to develop in Indonesia today. Although the contextual approach has developed rapidly, the textual method remains extant. Individuals and certain Islamic groups, such as the Salafi Group, remain firmly committed to the textual method. Therefore, academics and religious leaders rarely engage in polemics on certain issues due to differences in ways and approaches in analyzing hadith related to the case.²²

¹⁹ Ramli Abdul Wahid, "Perkembangan Metode Pemahaman Hadis di Indonesia," *Jurnal Analytica Islamica* 3, No. 2 (2014), p. 221. Ganis Kesturi and Muhammad Irfan Helmy, "The Understanding of Hadith Sadaqah and Its Implementation on Social Empowerment: A Research on Jum'ah Berkah Tradition in Wonogiri Society," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 23, No. 2 (2022).

²⁰ Abdul Malil Gozali, "*Metodologi Pemahaman Kontekstual Hadis*," p. 124.

²¹ Abdul Majid, et.al., *The Method in Understanding Hadith*, p. 289. Akhmad Sagir, "Indonesian Hadith Scholars' Contribution to The Establishment of Hadith Authority In Malay Archipelago," *Journal of Indonesian Islam* 18, No. 2 (2024).

²² Abdul Majid, et.al., *The Method in Understanding Hadith*, p. 290.

Both models of understanding hadith clearly affect the characteristics of the law developed in the community, including in Indonesia. Textual understanding produces a narrow and rigid character in practicing the law, while contextual understanding fosters a moderate, tolerant, and adaptable approach to social realities.

Contextual Interpretation of Hadith about Menstrual Blood Stains

At-Taibī argues that menstruation, with its unpleasant odor, is the same as dirt. According to al-Khaṭṭābī, menstruation is dirt that can cause disease and must be avoided on the female genitalia, though this does not include all parts of the body. Al-Qurṭubī added that menstrual blood is thick blood with a blackish color; women experiencing this must stop praying. Sheikh al-'Usaimin, a follower of the salafī *manhaj* in Saudi Arabia, argued that menstrual blood is blood that comes out of a woman's womb on its own according to the provisions of Allah swt. Other scholars hold that menstruation is blood that comes out routinely and spontaneously from a woman's womb.²³

1. The Text and the Meaning of Hadith

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: «جَاءَتْ امْرَأَةً إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَتْ إِحْدَانَا يُصِيبُ ثَوْبَهَا مِنْ دَمِ الْحَيْضَةِ كَيْفَ تَصْنَعُ؟ فَقَالَ: حَتَّى تُقْرِضَهُ بِالْمَاءِ ثُمَّ تَنْصَحُهُ ثُمَّ تَصَلِّيَ فِيهِ» مُتَّفَقٌ عَلَيْهِ.²⁴

Meaning: From Asma bint Abu Bakar she said: "A woman came to the Prophet *shallallahu 'alaihi wa sallam* and said: "O Messenger of Allah, what if a woman is exposed to menstrual blood?" The Messenger of Allah *shallallahu 'alaihi wa sallam* then answered: "She should scrape it and rub it with water, then she should pray with it." (Narrated by Muttafaq 'Alaih).²⁵

2. Contextual Interpretation of the Hadith

a. Hadith Viewed from the Position of Prophet Muhammad PBUH

The hadith shows that the Prophet Muhammad PBUH. conveyed it in his capacity as an apostle or messenger of Allah SWT. because the hadith concerns worship. In his capacity as an apostle, he conveyed it as such. On the other hand, the hadith can also be understood as the Prophet saw. conveying it in his position as an ordinary human being. This can be seen in his words, which command to

²³ Elfan Fanhas Fatwa Khomaeny and Chandrawaty, *Pesan Cinta Untuk Anakku*, ed. Siti Anisah, 1st ed. (Tasikmalaya: Edu Publisher, 2019).

²⁴ Al-Yamanī, "Fath Al-Qadīr."

²⁵ "HaditsSoft" (Home Sweet Home, 1440), <https://archive.org/details/SetupHaditsSoft>.

clean it first, but if the traces of menstrual blood do not disappear, the clothes may still be used for prayer.

b. Hadith Viewed from the Form of Events

The researcher assesses that the hadith has *asbāb al-wurud* because the hadith is preceded by a question about scraping stains or menstrual blood on cloth or clothing, a problem experienced by female companions.

c. Hadith Viewed from the Time of Events

The hadith is considered a *Madani* hadith because it discusses scraping menstrual blood on clothes, a topic included in the discussion of purification, which is closely related to the problem of *fiqh* in the aspect of worship. As in the Al-Qur'an, one of the characteristics of *Madani* verses is that they contain discussions about *fiqh* or worship problems.

On the other hand, the hadith is preceded by a question, indicating the freedom of the female companions to ask about worship problems. The problem of purification suggests that the hadith was conveyed by the Prophet Muhammad saw. post *hijrah* to Medina.

d. Considering Civilizational Developments

The following hadith narrated by 'Āisyah is closely related to the topic being discussed:

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي أَبِي، حَدَّثَنِي أُمُّ الْحَسَنِ يَغْنِي جَدَّةَ أَبِي بَكْرٍ الْعَدَوِيِّ، عَنْ مُعَاذَةَ قَالَتْ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ الْحَائِضِ يُصِيبُ ثَوْبَهَا الدَّمُ قَالَتْ: «تَغْسِلُهُ فَإِنْ لَمْ يَذْهَبْ أَثَرُهُ فَلْتَغَيِّرْهُ بِسَيِّءٍ مِنْ صُفْرَةٍ». قَالَتْ: «وَلَقَدْ كُنْتُ أَحِضُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ حِيضٍ جَمِيعًا لَا أَغْسِلُ لِي ثَوْبًا» (رواه أبي داود).²⁶

Meaning: Ahmad bin Ibrahim told us, Abdus Shamad bin Abdul Warits told us, my father told me, Ummul Hasan told me, namely Abu Bakar Al-Adawi's grandmother from Mu'adzah she said: I once asked Aisyah *radliyallahu 'anha* about a woman whose clothes are exposed to menstrual blood. Aisyah said: She should wash it, if the marks don't go away. The color should be changed with yellow. Aisyah said: Indeed, I had menstruation three times with the Messenger of Allah *shallallahu 'alaihi wa sallam*, and I did not wash any of my clothes. (Narrated by Abu Dawud).²⁷

²⁶ Sulaimān ibn al-Asy'as ibn Ishāq ibn Basyīr ibn Syidād ibn 'Amru al-Azdī as-Sijistānī Abū Dāwud, "Sunan Abī Dāwud," in 1-4, ed. Muḥammad Muḥyī al-Dīn 'Abd al-Ḥamīd (Beirut: al-Maktabah al-'Aṣriyyah, n.d.), <https://shamela.ws/book/1726>.

²⁷ "HaditsSoft."

Contextually, this hadith permits changing the color of a garment whose stains cannot be removed. Today, detergents can be used to scrape stains or dirt on fabric, so this hadith can be understood as permitting the use of detergents for stains. Materials can be used to clean clothes, either changing the color or removing stains. The Prophet's guidance aligns with the development of civilization or conditions in the present context.

The hadith indicates or orders to carry out cleaning of menstrual stains as much as possible. In today's context, maximal cleaning can use various materials that can help clean the stains, such as detergents on fabrics or clothing exposed to stains or menstrual blood.

Islamic Law Analysis Hadith About Menstrual Stains

The diversity of content aspects in the hadith of the Prophet Muhammad PBUH provide an overview and ease in comprehensively understanding the intent of the Prophet's words and revealing certain meanings contained in it, both matters of creed, matters of worship and matters of morality. The issue of worship is important to pay attention to is related to the worship of *mahdah* and *gairu mahdah*, the determination of the law, and *at-targīb wa at-tarhīb*.²⁸

1. *Mahdah* Worship

The hadith examined in this study addresses matters related to worship, specifically the cleansing of menstrual stains, which falls under Islamic jurisprudence. Discussions of jurisprudence are closely connected to acts of worship, particularly purification, as it serves as the foundation for performing religious rituals. In this context, purification is considered a form of *'ibādah mahdah* (ritual worship). This is affirmed in Surah al-Baqarah (2:222):

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَأَعْرِضُوا إِلَيْهَا فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Meaning: They ask you (Prophet Muhammad PBUH) about menstruation. Say, "It is an impurity." So, stay away from wives (from having intimate relations) during menstruation and do not approach them (for having intimate relations) until they are clean (after the period of menstruation). When they are truly clean (after compulsory bath), associate with them according to (provisions) which Allah has commanded you. Indeed, Allah

²⁸ Tasmin Tangngareng, et.al., "Interpretation of the Hadith Regarding the Command to Wipe the Khuf: Study of AGH. Lanre Said' Work in the Islamic Law Perspective," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (2024), p. 1301–23.

loves those who repent and loves those who purify themselves. (Al-Baqarah/2:222).²⁹

Allah SWT. likes people who are always clean and maintain their purity. When related to *fiqh* problems, especially purification in connection with cleaning menstrual stains, caution is needed because it will impact the quality and acceptance of worship.

2. *At-Targīb wa at-Tarhīb*

In the context of *at-targīb wa at-tarhīb* (encouragement and discouragement), the researcher concludes that the hadith under examination falls within the category of *at-targīb*. This is evident in the following hadith of the Prophet Muhammad PBUH:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ: حَدَّثَنِي فَاطِمَةُ، عَنْ أَسْمَاءَ، قَالَتْ: جَاءَتْ امْرَأَةً النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: أَرَأَيْتَ إِحْدَانَا تَحِيضُ فِي الثَّوْبِ، كَيْفَ تَصْنَعُ؟ قَالَ: «تَحْتُهُ، ثُمَّ تَقْرُصُهُ بِالْمَاءِ، وَتَنْصَحُهُ، وَتُصَلِّي فِيهِ» (رواه البخاري).³⁰

Meaning: Muhammad bin Al Mutsanna told us: Yahya told us from Hisyam he said: Fathimah told me from Asma' said: A woman came to the Prophet shallallahu 'alaihi wa sallam and asked: "What is your opinion, O Sir, if one of us's menstrual blood touches her clothes. What should she do?" He replied: "Clean the blood that touches her clothes by rubbing it with her finger, then sprinkle it with water. Then pray with the clothes." (HR. al-Bukhārī).³¹

The hadith emphasizes the obligation to wash impurities with water. Cleaning impurities with vinegar or other liquids cannot replace water because it deviates from what is ordered. The hadith also states that blood is impure, agreed upon by Muslims. There is no required number of times to remove impurities, as long as it is clean.³² Al-Khattābī said, this hadith shows that impurities can only be removed by using water, not with other liquid substances because all types of impurities are the same as blood where there is no difference between them

²⁹ Lajnah Pentashihan Mushaf Al-Qur'an, "Qur'an Kemenag," Kementerian Agama Republik Indonesia, 2019, <https://quran.kemenag.go.id/>.

³⁰ Abū 'Abdillāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Muḡīrah al-Ju'fī Al-Bukhārī, "Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alaih Wasallam Wa Sunanih Wa Ayyāmih," in 1-9, ed. Muḥammad Zuhair ibn Nāṣir al-Nāṣir (Dār Ṭauq al-Najāt, 1422), <https://shamela.ws/book/1681>.

³¹ "HaditsSoft."

³² Abū Zakariyyā Muḥyī al-Dīn Yaḥyā bin Syarraf Al-Nawawī, "Al-Minhāj Syarah Ṣaḥīḥ Muslim Bin Al-Ḥajjāj," in 1-18, 2nd ed. (Beirut: Dār Iḥyā' at-Turāṣ al-'Arabī, 1392).

according to the agreement of the *ulama*. The opinion that water is the only tool that can remove impurities is the saying of the majority of scholars.³³

Some scholars refute this view, arguing that it is based only on the specific mention of water, not a general requirement. This rejection can be countered by saying that the hadith mentions "water" textually, so equating it with other liquids requires analogy (*qiyas*). However, the branch law (*furu'*) must not conflict with *illat* (the basis for establishing the law) in the main problem.³⁴

This objection may be addressed by noting that the hadith explicitly mentions "water," and thus extending its ruling to other liquids requires analogy (*qiyās*). However, one of the conditions for *qiyās* is that the subsidiary ruling (*furu'*) must not contradict the *'illah* (the effective cause underlying the ruling) established in the principal case. In this context, other liquids do not share the same essential qualities as water, such as its gentleness and rapid absorptive capacity. Therefore, substances other than water cannot be considered equivalent to water in the matter of purification from impurities.³⁵

The hadith also shows the permissibility of women asking about taboo subjects or mentioning transparently inappropriate things when necessary. Likewise, menstrual blood is similar to other blood in terms of the obligation to wash it, and it highlights the importance of cleaning dry impurities to make them easier to wash.³⁶ Is squeezing clothes that are exposed to impurities after washing them a condition? There are two opinions, with the most correct being that it is not. If the color does not disappear after washing, it does not matter, and the clothes are declared clean. If there is still a taste, then the taste must be eliminated. If it still smells, there are two opinions according to al-Syafi'i: The first and correct one is that it has been holy, while the second states that it is not.³⁷

Based on the explanation above, it can be understood that the hadith examined in this study conveys the meaning of *at-targhib*, which essentially indicates the obligation to purify garments stained with menstrual blood. At the same time, it is important to note that if traces of menstrual blood remain after washing, the garment is still considered pure and permissible for use in acts of worship, including ablution. In the researcher's view, this hadith underscores the significance of purification as a fundamental aspect of worship.

3. Law Issues

The hadith has law implications, related to the law of purification on cloths exposed to blood or menstrual stains. The hadith becomes *rukhsah* for

³³ Ahmad bin 'Alī bin Hajar Abū al-Fadl Al-'Asqalānī, "Fath Al-Bārī Syarh Şahīh Al-Bukhārī," in *I-13* (Beirut: Dār al-Ma'rifah, 1379).

³⁴ Ahmad bin 'Alī bin Hajar Abū al-Fadl Al-'Asqalānī, "Fath Al-Bārī.

³⁵ Ahmad bin 'Alī bin Hajar Abū al-Fadl Al-'Asqalānī, "Fath Al-Bārī.

³⁶ Ahmad bin 'Alī bin Hajar Abū al-Fadl Al-'Asqalānī, "Fath Al-Bārī.

³⁷ Al-Nawawī, "Al-Minhāj Syarah Şahīh Muslim Bin Al-Hajjāj."

worship, stipulating that stains or menstrual blood must be cleaned. However, if cleaning is maximized and traces remain, the cloth can still be used for prayer.

The hadith also indicates permission to use clothing cleaning materials, such as detergents, to eliminate stains or menstrual blood. The law relating to scraping menstrual stains is flexible and aligns with the development of the current context.

Views of *Ulama* and Intellectuals of South Sulawesi Regarding Hadith Scraping Menstrual Stains

Generally, the opinions of *ulama* regarding scraping menstrual stains refer to the teachings in the hadith and the practice of the Prophet Muhammad PBUH. In a hadith narrated by Al-Bukhari and Muslim, Aisyah ra. narrated that the Prophet PBUH said: "If menstrual blood touches one of your clothes, then she should rub it, then wash it with water, then pray wearing the clothes." Based on this hadith, most scholars argue that menstrual blood touching clothing requires cleaning by rubbing or scraping the affected area and washing it with water until the stain is gone.

The Syafi'i and Hanbali schools emphasize removing unclean substances (menstrual blood) by scraping, rubbing, and washing until the color and odor are gone. The Hanafi *mazhab* states that washing the affected area until it disappears is sufficient, without scraping if the stain can be removed by ordinary washing. The Maliki *mazhab* allows wearing the clothes again if the stain is difficult to remove as long as it has been washed properly and there is no impurity left.

However, all *ulama* agree that if cleaning has been attempted, the garment is considered holy and can be used for worship. Scraping menstrual stains is recommended to ensure cleanliness but can be adjusted to the most effective way to eliminate stains according to the situation. Contemporary scholars' views still refer to the principles in classical *fiqh*, with adjustments to technological developments and modern washing practices.

Some contemporary scholars argue that modern technology, such as washing machines and effective detergents, makes removing menstrual blood stains easier. The scholars, such as Sheikh Yusuf Al-Qaradawi, also state that sharia provides convenience in cleaning impurities, including menstrual blood. In a modern context, if detergent and water effectively remove impurities, there is no need to scrape manually. The main principle is to ensure that impurities disappear in substance and nature (color, smell, and taste).

The Egyptian Fatwa Institution (Dar al-Ifta al-Misriyyah) explains that cleaning clothes affected by menstrual blood depends on the situation and conditions. If clothing can be cleaned with a washing machine and soap, scraping is unnecessary. The main principle is that the clothing is holy if the impurity is removed. The Indonesian Ulama Council agrees that cleaning impurities, including menstrual blood, requires eliminating them as much as possible. If the

stain remains after washing with soap or detergent, it is not an impurity if the residue cannot be removed properly.

The Indonesian Ulema Council (MUI), in its various fatwas, affirms that in cleansing impurities, including menstrual blood, the essential requirement is to remove them as thoroughly as possible. If stains remain after washing with soap or detergent, they are not regarded as impure, provided that the residue cannot be removed through ordinary means. Therefore, contemporary scholars interpret the hadith concerning the scraping of menstrual blood as contextually relevant to earlier times, when washing was performed manually with limited resources. In the modern era, with the availability of advanced cleaning agents and technology, the emphasis is no longer on the physical act of scraping but on achieving the ultimate goal: the removal of impurity.

According to *Anre Gurutta* (AGH/*Kiyai*) Haji Lanre Said, ulema differ on how to clean menstrual blood stains. Abu Hanifah and other scholars permit cleaning with any holy liquid, not just water. Ibn Hajar al-Asqalani argues that all impurities are judged the same as menstrual blood, it is not enough just to be cleaned, but must use water. Various hadith explain cleaning menstrual blood, showing that it is obligatory to wash stains or menstrual blood by using water, because the Prophet saw. ordered to clean menstrual blood with water.³⁸

AGH. Lanre Said, in his work *Az-Žikrā*, concludes that purifying menstrual stains on an object or garment with vinegar or other liquids is insufficient, since the prescribed method is to use water, provided that water is available. He further explains that the proper way to cleanse an item stained with menstrual blood is to first clean the affected area, then rub or scrape it while pouring water over it, and finally wash it thoroughly.³⁹

According to Muammar Bakry, menstrual blood is a *mutawassitah* (middle) impurity and must be cleaned with water. If traces remain after cleaning, it is enough with water and soap. If the stain is dry, it can be scrapped.⁴⁰ According to Darsul S. Puyu, scraping menstrual blood means an effort to remove old menstrual blood stains by scraping until they disappear, or the clothes may not be used for prayer. They still contain stains of old menstrual blood. Hadith about scraping menstrual blood is usually found in the chapter of *thaharah* in standard hadith books, the section discussing the law of removing traces of menstrual blood and the law of removing traces of semen. Menstrual blood is *najis* by law, so the traces must be removed by scraping and washing around the area that is affected, while semen is not *najis* so it is enough to scrape and does not need to be washed.

Scraping menstrual stains is especially related to cleaning facilities such as soap and others that according to the original order is to scrape then wash and

³⁸Lanre Said, *Adz-Dzikra*.

³⁹Lanre Said, *Adz-Dzikra*.

⁴⁰Interview with Muammar Bakry, Secretary of the South Sulawesi Ulema Council, October 16, 2024

rinse. The use of cleaning media such as soap or detergent is only used to help accelerate the loss / removal of the old stain of the blood, compared to scraped only usually slowly released. Then the use of soap is allowed if the stain feels stubborn difficult to remove, as long as the soap is from halal elements. If soap is used when the stain is not stubborn then it is permissible because soap is used in addition to speeding up the release of the stain to also to convince that the old stain of menstrual blood has disappeared. If only the stain is still visible even though it has been tried to be scraped, washed, soaped and rinsed, then the law can already be used for prayer because there have been maximum efforts to eliminate it.⁴¹

According to Mahmuddin, menstrual blood is regarded as impure and must be cleansed before a person can perform religious obligations such as prayer. Islam does not view menstrual blood as despicable, but rather as a natural aspect of a woman's condition. However, if it soils clothing or a place of worship, it must be removed as an expression of respect for cleanliness in worship. Stains of menstrual blood on clothing require particular attention, as failure to cleanse them properly may render acts of worship invalid. Based on the hadith, the Prophet Muhammad PBUH instructed that menstrual blood on garments should be washed and scrubbed until no trace remains before being worn for prayer. This hadith emphasizes the importance of precision in maintaining purity—not as a source of fear, but as a call to greater discipline in preserving cleanliness. Washing menstrual blood with soap serves not only as physical cleansing but also as fulfillment of the requirements of *ṭahārah* (ritual purification) in Islam. Soap assists in dissolving the blood and removing it from the fibers of the fabric, thereby eliminating odor, discoloration, and any remaining residue, ensuring that the garment is once again suitable for worship.⁴²

The issue of cleansing menstrual blood holds a central place in the study of Islamic jurisprudence (*fiqh*) on purification, as it directly concerns ritual purity—a prerequisite for valid worship. In the hadith corpus, this matter is addressed extensively through several narrations, particularly those describing methods for removing menstrual blood from clothing. In practice, however, people's interpretations of these hadiths often vary, influenced by religious traditions and the availability of cleaning materials. To gain a more concrete perspective, the researcher conducted an interview with Asiqah Usma Ali.

In her explanation, Asiqah emphasized that she has always understood menstrual blood to be impure and in need of cleansing. She remarked, "Menstrual blood stains often leave marks on fabric, and at times they are difficult to remove even after washing. Cleansing them is essential to restore purity, especially before

⁴¹Interview with Darsul S. Puyu, Professor of Hadith, UIN Alauddin Makassar, September 28, 2024.

⁴²Interview with Mahmuddin, Professor and Lecturer of Hadith, UIN Alauddin Makassar, October 24, 2024.

performing prayer.” She further noted that if one makes every reasonable effort to clean the stains, any small trace that remains is excused by Islamic law. She supported this view by referring to the opinions of Buya Hamka as well as scholars such as Sheikh Hasan Sulaiman An-Nuri and Sheikh Alawi Abbas al-Maliki in *Ibanat al-Ahkam*, who explain that residual stains which are difficult to remove do not invalidate acts of worship.⁴³

When discussing the hadith evidence related to this issue, Asiqah clearly cited a popular hadith, the hadith of Asma bint Abu Bakr (ra). "In the hadith, the Prophet (peace be upon him) ordered to scrape it, rub it with water, then wash it, and after that the clothes could be worn for prayer," she explained, citing the narrations of Bukhari and Muslim. She also recalled a narration from Sunan at-Tirmidhi, which states that the remaining stain is no longer a problem after washing. From these two narrations, she concluded that the principle of Islamic law is the obligation to remove impurity, but it also allows for tolerance for difficult circumstances that prevent complete removal of the stain.

Regarding cleaning methods, Asiqah views Islam as offering broad flexibility. She explained, "The Prophet's hadith only mentions rubbing, scraping, and washing with water, but does not limit the means used. This means we may use soap, detergent, or even modern cleaning chemicals to remove stains." For her, the use of modern cleaners reflects the spirit of Islamic law, which is to remove impurity in the most effective way. He added that if menstrual blood stains are difficult to remove with plain water, then it is fine to use stronger additives.⁴⁴

The interview with Asiqah revealed a continuity between the Muslim community's understanding and the teachings of the hadith as well as classical Islamic jurisprudence. Three key points emerge from this observation. First, the recognition that menstrual blood is impure and must be cleansed reflects a strong commitment to ensuring the validity of worship. Second, the acknowledgment of Islamic law's tolerance regarding stubborn stains demonstrates the principle of *taysīr* (ease) in Islamic law. Third, the acceptance of modern cleaning products illustrates the contextualization of Islamic teachings within contemporary daily life.⁴⁵

From a hadith perspective, the narration of Asma' bint Abī Bakr (may Allah be pleased with her) serves as the primary textual evidence, providing practical guidance on this issue. This hadith not only details the technical procedure for cleansing menstrual blood but also conveys the principle of flexibility in purification. Other narrations in *Sunan al-Tirmidhī* emphasize Islam's realistic approach, highlighting its commitment to not imposing undue hardship on the community. Further analysis shows that the interviewee's

⁴³ Interview with Asiqah Usman Ali, Lecturer at UIN Alauddin Makassar, August 27, 2025.

⁴⁴ Interview with Asiqah Usman Ali, Lecturer at UIN Alauddin Makassar, August 27, 2025.

⁴⁵ Interview with Asiqah Usman Ali, Lecturer at UIN Alauddin Makassar, August 27, 2025.

perspective resonates with the views of contemporary scholars, who stress that what matters most is intention and maximum effort, rather than the absolute elimination of stains. This approach reflects the concept of the *living hadith*—hadith that continue to function as dynamic guidance in the daily lives of Muslims.

Aisyah Arsyad expressed a similar view, emphasizing that the Prophet's PBUH instructions on cleansing menstrual blood can be understood both technically and contextually. She explained that the "scraping" mentioned in the hadith entails first removing the impurity, then rubbing until it is eliminated, and finally rinsing with water. In a modern context, however, the use of soap or other cleaning agents represents a technological advancement that ensures greater effectiveness in achieving cleanliness. Aisyah further noted that the use of soap not only removes stains but also eliminates odor and residue, thereby providing certainty that no impurity remains. She linked this to the jurisprudential principle *al-yaqīn lā yazūl bi al-shakk* ("certainty is not removed by doubt"), arguing that modern cleaning tools reinforce a worshipper's confidence in the purity of their garments, thus strengthening their devotion in worship.⁴⁶

A deeper examination of the hadith on scraping menstrual blood highlights an Islamic perspective that prioritizes cleanliness, purity, and health. The Prophet's instruction to scrape before washing is not solely a ritual requirement but also reflects a practical concern for sanitation. Within the framework of hadith hermeneutics, a purely literal reading risks reducing the meaning to a technical-mechanical act of "scraping." The essence of the hadith, however, lies in the broader objective of ensuring that clothing is clean and suitable for worship.⁴⁷

This is where the significance of the *ma'ānī al-ḥadīth* approach becomes evident, as it emphasizes uncovering the substantive meaning of hadith. If understood solely in a literal sense, this narration could give the impression that the Shari'ah recognizes only manual methods for removing stains. Yet, the historical context shows that scraping was simply the most practical method during the Prophet's time, given the limited resources available. A contextual reading of this hadith opens the door to broader *ijtihād*: the Shari'ah does not restrict the means of purification but stresses the ultimate goal of eliminating impurity, or at the very least, exerting maximum effort to do so.⁴⁸

The relevance of this hadith to contemporary developments becomes clear when linked to modern cleaning technologies. The availability of soap, detergent, washing machines, and various other cleaning agents represents humanity's ongoing adaptation to the need for cleanliness. From a critical perspective, the

⁴⁶Interview with Aisyah Arsyad, Lecturer at UIN Alauddin Makassar, Interview, August 26, 2025.

⁴⁷ Muh. Imam Sanusi Al khanafi and Muhammad Lutfianto, 'Pendekatan Hermeneutika Dalam Memahami Hadis', *Musnad: Jurnal Ilmu Hadis*, 2 No. 2 (2024), p. 377.

⁴⁸ M. Ulil Abshor, 'Metode Dan Pendekatan Pemahaman Hadisnabi', *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf* 5, No. 1 (2020), p. 87–112.

substance of this hadith can be understood as an encouragement for Muslims to continuously renew their commitment to cleanliness in line with scientific and technological progress. The principle of *taysir* (ease) in Islamic law also harmonizes with the views of contemporary scholars who permit the use of modern cleaning methods for purification. In this way, the hadith is not confined to its textual formulation but endures as a normative guideline for maintaining both personal and environmental hygiene.⁴⁹

A deeper reflection on this hadith also reveals the interconnectedness of ritual worship and public health. Cleansing menstrual blood is not merely a matter of *fiqh* related to *tahārah* (ritual purification), but also carries medical wisdom in preventing disease and safeguarding women's reproductive health.⁵⁰ The values embodied in this hadith are therefore multidimensional encompassing theological, juridical, and medical dimensions. This demonstrates that the study of hadith cannot be divorced from its social context and the broader trajectory of human civilization, encouraging Muslims to integrate the spiritual dimensions of worship with principles of public health and hygiene.

This research thus confirms that the hadith on scraping menstrual stains reflects the inherent flexibility of Shari'ah and its openness to modern developments. A rigidly literal or textualist reading risks narrowing its universal message, whereas the *ma'ānī al-hadīth* approach brings forth its enduring wisdom and relevance.⁵¹ In this way, the study illustrates the importance of a contextual engagement with hadith an approach that prioritizes meaning, purpose, and contemporary application over a mere focus on wording.

Conclusion

Referring to the foregoing study of the hadith on scraping menstrual stains, it can be legally understood that the narration contains an obligatory command to cleanse garments soiled by menstrual blood through scraping. At the same time, the hadith also conveys an element of leniency (*rukhsah*) in matters of purification and worship. This is evident in the permissibility of using garments for prayer once they have been cleansed, even if traces of stains remain. In the South Sulawesi context, scholars and intellectuals interpret this hadith contextually, recognizing the permissibility of using modern cleaning agents such as detergent as part of the maximum effort required to remove stains. A purely textual reading risks producing a rigid legal interpretation that diminishes the universal message of the hadith. By contrast, a contextual approach within the

⁴⁹ Aulia Rahmanini, et.al., "Memahami Hadis Dalam Perspektif Sains Modern: Kajian Teori Dan Metode," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 26, No. 2 (2024), p. 155.

⁵⁰ Meli Nurhikmah Nurhikmah, et.al., 'Analisis Haid Dan Nifas Dalam Perspektif Tafsir Al-Kabir Mafatihul Ghaib', *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist* 8, No. 2 (2025).

⁵¹ Muhammad Taufiq and Tgk. Syarkawi, "Fleksibilitas Hukum Fiqh Dalam Merespons Perubahan Zaman," *Jurnal Al-Nadhair*, 1.01 (2022), p. 45–66.

framework of *ma‘ānī al-ḥadīth* highlights its substantive values, ensuring its continued relevance in modern society. The researcher therefore recommends further and more comprehensive studies on the hadith of scraping menstrual stains, employing both textual and intertextual approaches. Such efforts would enrich scholarly understanding of its legal, theological, and practical dimensions, while also illuminating its enduring applicability in contemporary contexts.

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Interviews:

- Interview with Darsul S. Puyu, Professor of Hadith, UIN Alauddin Makassar, September 28, 2024.
- Interview with Muammar Bakry, Secretary of the South Sulawesi Ulema Council, October 16, 2024.
- Interview with Aisyah Arsyad, Lecturer, UIN Alauddin Makassar, August 26, 2025.

Interview with Mahmuddin, Professor and Lecturer of Hadith, UIN Alauddin Makassar, October 24, 2024.

Interview with Asiqah Usman Ali, Lecturer, UIN Alauddin Makassar, August 27, 2025