

المدينة للنساء

It is imperative that every Muslim knows and understands what Allāh ﷻ wants from him/her during every moment of his/her daily life and how it should be implemented in the manner which was taught by Rasūlullah ﷺ. As we know, Taharah (ceremonial purity), especially for women, is one of the most important facets of Deen.

For the benefit of our Muslim sisters, we have rendered this booklet into the English language so that the various laws, injunctions and rulings pertaining to Taharah could be easily understood and applied by anyone who even possesses an elementary knowledge of English. Every adult female should have this booklet so that she may refer to it whenever the need arises.



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Al - Hadiyyatu - Linnisa

ISLAMIC LAWS OF PURITY FOR WOMEN

By

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Translated By:

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Principal of Darul Uloom Zakariyya



وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

AL HADIYYATU LINNISĀ

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Prepared By:

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Darul Uloom Zakariyya

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الهدية للنساء

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PREFACE

Alhamdulillah! There is no doubt that today throughout the world there has been a general spiritual awakening within the Ummah. Several factors have been responsible for this; the most important and obvious one being the effort of Tablīgh which has reached every nook and corner of the world.

It is imperative that every Muslim should know and understand what Allāh ﷻ wants from him/her during every moment of his/her daily life and how it should be implemented in the manner which was taught by Rasūlullah ﷺ.

As we know, most of the Islāmīc literature is in Arabic, Persian or Urdu, with the result that people living in countries where English is predominantly spoken do not have the proper and adequate access to such literature which concerns or affects their daily life. One of the most essential being the fundamental laws concerning ceremonial purity (Tahārah) for women.

This booklet was initially published in the Gujarati language and by referring to the original script, which is in Urdu; we have managed to arrive at this simple translation with the help of Allāh. For the benefit of our Muslim sisters, we have rendered this booklet into very simple English so that the various laws, injunctions and rulings could be easily understood and applied by anyone who even possesses an elementary knowledge of English.

This booklet can be used as a handy reference book and we feel that every adult female should have this booklet in her possession so that she may refer to it when the need arises.

Throughout the booklet we have used the word 'MAS-ALA' which means a ruling or an explanation, or the answer to expected questions. Please do not abuse this booklet. Keep it respectfully in a safe place.

We humbly request the readers to supplicate to Allāh ﷻ that may Allāh Ta'ālā accept this humble effort and make it a means of forgiveness for ourselves, our Asātidha and our parents.

Ramadaan 1434

August 2013

Ḥadhrat Maulana Shabbier A.Saloojee (Dāmat Barakātuḥu)

Principal of Darul Uloom Zakariyya

AUTHOR'S PREFACE

Certain Islāmic laws are meant exclusively for women. Most of our women are ill-informed of these laws while some, because of their modesty and shyness, do not have the courage to pursue their concerns in such matters. Unfortunately, it has been my desire for a long time to compile all these laws in the form of a booklet under separate headings. Such a booklet is greatly needed in present times.

I have tried to explain the rulings in very simple language. If you still have any difficulties then you should enquire from an Ālim if there is one amongst your Mahram. If there is none, then you should ask your husband or any Mahram to enquire from an Ālim to explain it properly to you and you can then explain it to the other ladies. If you find any law which is applicable to women and which is missing in this booklet, kindly write to me and draw my attention. Allāh will reward you for this, Insha-Allāh.

If there is any error, kindly inform me so that it may be rectified. It is advisable for you to read the booklet properly once and whenever the need arises, you may look up the index and refer to the relevant section. The arrangement of material under different headings will be found useful.

I hope that the chart prepared to remember the menstruation cycle will be useful. A friend of mine experienced great difficulty as his wife had forgotten her habit and experienced Istihādā. This table proved very useful.

This table has been prepared specially for women but a few laws are also applicable to men and it is, therefore, advisable that men should also read this booklet and understand the laws because it is also their responsibility to explain these laws to their womenfolk. It is important that the ladies keep this booklet safely in their possession.

All those who read the book are requested to pray for me and my Murshid (spiritual guide).

I pray to Allāh ﷻ that He makes this humble effort beneficial for the entire Ummah and thereby forgive my sins and may it become a means of gaining His pleasure in both worlds

ĀMĪN

(Maulānā) Ibrahim Ibn Noor Muhammad Pālanpūri (RA)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BULŪGH (PUBERTY)

MAS-ALA 1.

In accordance to the Sharī'ah when a person attains puberty s/he is said to have become Bāligh. A girl is not considered Bāligh before the age of nine.

Note: Only the lunar calendar is taken into consideration in Islāmic matters. Therefore, only lunar months and years will be meant when these words appear in this booklet.

MAS-ALA 2.

A girl is said to be Bāligh (mature) if she experiences any of the following:

- a. The monthly Period (Ḥayḍ –Menstruation) after the age of nine years.
- b. If she experiences a nocturnal emission (wet dream) and seminal fluid is discharged.
- c. She falls pregnant without experiencing Ḥayḍ.

MAS-ALA 3.

If the above signs are not evident and the girl reaches the age of fifteen years, she will automatically be regarded as having reached the age of puberty.

MAS-ALA 4.

On reaching the age of puberty, all the principles and injunctions of Islām, such as Ṣalāh, Fasting, Ḥijāb (covering the body) becomes Fardh (obligatory) on her. She will be sinful if she disobeys or neglects any injunction of the Sharī'ah.

MAS-ALA 5.

If a girl attains puberty before the age of fifteen years by experiencing Ihtilām (nocturnal emission) then it will be Wājib upon her to take a Ghusl (bath).

HAYD (menstruation)

MAS-ALA 1.

What is Ḥayḍ?

Allāh ﷻ has created in the female body an organ known as the Uterus or womb. The uterus is shaped like an upturned pear. Its walls are made of strong stretchy muscle. Each month a lining builds around the womb. The body then sheds this lining, which is termed as 'menstruation' (Ḥayḍ /period). The shariah has prescribed specific laws regarding Ḥayḍ.

MAS-ALA 2.

A girl below the age of nine years does not normally menstruate. If such a person notices blood, it is not Ḥayḍ, but Istihāḍā, i.e. bleeding due to some illness.

MAS-ALA 3.

Normally, a woman does not menstruate after the age of fifty five years due to menopause, but if she experiences extreme red or black blood, it is Ḥayḍ; however, if the blood is yellow, green or brown in colour it is not Ḥayḍ provided she did not experience this type of bleeding during her earlier periods.

If she did experience this type of bleeding during her earlier periods, then this would also be regarded as Ḥayḍ. If the present colour of blood is different from that of the blood during her earlier periods, then it is not Ḥayḍ but Istihāḍā.

MAS-ALA 4.

In order to protect her body and clothes from impurity during the days of menstruation it is Mustahab (preferable) and Sunnah for a woman to use cotton wool, sanitary pads or a cloth to cover her private parts, any of the above items, which is used to cover the private part is known as Khursūf. If the bleeding is excessive, then she may also use something additional which will protect her body and clothes from impurity.

MAS-ALA 5.

The colour of the Khursūf when wet is the deciding factor which will help to determine whether the bleeding is Ḥayḍ or Istihāḍā, e.g. If the colour of the pad, is red when wet and white after drying up, then it is a sign of Ḥayḍ, if it is white when wet and yellow after drying up, then it is not Ḥayḍ but Istihāḍā.

MAS-ALA 6.

If during Ḥayḍ, there is some sign of whiteness in the blood or if the blood is more reddish in colour, then it is Ḥayḍ; if it is more whitish in colour, then it is Istihāḍā.

MAS-ALA 7.

If a woman is sure that the flow of blood is not from the private part, but from an injury or from the rectum, then the bleeding is not Ḥayḍ, but Istihāḍā.

MAS-ALA 8.

As soon as the blood appears on the external female genitals, Ḥayḍ has started even if the blood does not flow beyond this point. If someone places cotton wool or something similar inside the female genitals which prevents the flow of blood, then as long as the blood remains inside the female genitals and no effect is seen on the outside end of the cotton wool, etc., then this is not yet regarded as Ḥayḍ.

The time of Ḥayḍ will only start when blood comes out onto the external part of the female genitals or when the cotton wool etc. is removed from the female genitals and stains of blood are found on it.

MAS-ALA 9.

If a woman who is ceremonially pure (Pāk) puts on sanitary pads, etc. at night and in the morning when she removes it, she blood stains, her Ḥayḍ only starts from the time that she notices the blood.

MAS-ALA 10.

If a menstruating woman notices no sign of blood on her Khursūf, then the period of purity will begin right from the time the Khursūf was put on.

MAS-ALA 11.

It is Makrūh for a menstruating woman to bath a dead person.

MAS-ALA 12.

A woman experiencing Ḥayḍ or Nifās or any person in Janābah should excuse herself/himself from the room wherein a deceased person has been placed.

MAS-ALA 13.

The colour of Ḥayḍ may be blackish, reddish, yellowish, brownish and greenish. In accordance to the Hanafiyah Madhhab (school of thought) all of the above mentioned colours are Ḥayḍ. According to Shafi`iyah school of thought the laws will change when the colour changes. Therefore, sisters who adhere to the Shafi'i Madhhab must refer to the Shafi'i 'Ulamā for further details.

Different colour discharges and their meaning:

- a. **YELLOW OR GREEN:** It may be that the concerned person has an infection, especially if the discharge is thick and has a bad odour.
- b. **BROWN:** This is the body's way of getting rid of old blood. This usually happens when a woman's Ḥayḍ is about to begin or it is about to end.

MAS-ALA 14.

Preferably sanitary pads must be buried but if that is not possible, the pad should be rolled as small as possible and must be wrapped (preferably in a sanitary bag) and thrown into a bin. Sanitary pads must not be disposed into drains etc. Similarly the nail clippings etc. should preferably be buried.

MAS-ALA 15:

If a woman see yellowish discharge but does not bleed and her menstruation starts after one week in accordance to her habit, the yellowish will not be considered as Ḥayḍ.

IMPORTANT POINTS TO REMEMBER

- a. The minimum period for Ḥayḍ is three days and three nights (seventy two hours). If bleeding is less than this period (seventy two hours), it is not Ḥayḍ, but Istihāḍā.
- b. Continuous flow of blood is not necessary. If blood flowed for a while in the beginning, then stopped, and flowed again on the second or third day, it will be regarded as one continuous menstrual flow.
- c. The maximum period of Ḥayḍ is ten days and ten nights (240 hours). Bleeding beyond this is not Ḥayḍ, but Istihāḍā.
- d. According to the Sharī'ah, the minimum period of purity between two Ḥayḍ-cycles is fifteen days and there is no limit to the maximum period. A woman is considered ceremonially pure for as long as she does not experience Ḥayḍ even if it be for months.
- e. If a woman notices blood for a day and it stops for thirteen days and then sees blood again on the fifteenth day, then the whole period of fifteen days would be regarded as one continuous flow, as the period of purity in between the bleedings is less than fifteen days.
- f. If the period of purity between two bleedings is fifteen days or more, then the two bleedings will be unrelated.
- g. According to Imām Abū Hanīfah P, the habit of a woman is taken into consideration in matters regarding Ḥayḍ and Nifās. According to Imām Shafī'i P, a change in the colour of blood is the deciding factor. Refer to Mas-alah num. 13.
- h. A woman who experiences menstruation or Nifās for the very first time is termed as a **Mubtadi`ah**. A woman who has experienced either of it before and she has a set habit is called a Mu'tādah. According to Imām Abū Hanīfah P, in some instances the laws for both are different.
- i. Ceremonial purity and impurity are of two kinds, viz. '**Haqīqi** 'and '**Hukmī**'.

Here are two important factors to understand the principles of Haqīqi and Hukmi purity and impurity.

1. **Sometimes a woman bleeds but the Sharī'ah does not term it as Ḥayḍ. This is termed as Hukmī purity.** For example if a **Mubtadi'ah** (someone experiencing Ḥayḍ for the first time) bleeds for fifteen days, the first ten days would be regarded as Ḥayḍ and the other five days as Istihādā. The purity in these five days would be Hukmī.
2. **Sometimes a woman does not bleed yet the Sharī'ah regards it as menstruation. This is termed as Hukmī impurity.** For example, a woman bleeds for a day and the bleeding stops for five days, and then she again bleeds for a day. All these seven days would be regarded as one menstrual flow. The impurity in these five days would be **Hukmī** and the impurity on the first and seventh day **Haqīqi**.

The following injunctions and laws must be studied whilst keeping the above mentioned principles in mind:

MAS-ALA 1.

If a young girl experiences bleeding for the first time, then it should be observed whether it continues for three days and three nights (seventy two hours). If it does, it will be termed as Ḥayḍ.

MAS-ALA 2.

If bleeding continues for more than three days and three nights and stops at any time within ten days and ten nights then all of it would be Ḥayḍ, similarly all of it would be Ḥayḍ if bleeding continued for ten days (240 hours).

MAS-ALA 3.

If bleeding continued for ten complete days and ten nights, then the ten days and ten nights will be that of Ḥayḍ and the bleeding beyond that will be Istihādā; since bleeding beyond ten complete days is Istihādā.

She should take a bath after that and start performing Ṣalāh. But if a woman is a Mu'tādah (one who has a normal set Ḥayḍ period e.g. seven days every month) and bleeding continues beyond her habit, then it should be seen if it stops within ten days, e.g. on the ninth day, then all of it will be Ḥayḍ and if it continues after ten days, then only the days of

her habit would be regarded as Ḥayḍ and the days after that are Istihāḍā. Therefore, she should perform Qadhā Ṣalāh for the days beyond her habit. Refer to MAS-ALA num. 6 in 'Ḥayḍ and Ṣalāh'.

MAS-ALA 4.

If a Muḥtadī'ah keeps bleeding continuously for a few months, then in every month, ten days from the day since when the bleeding had started, are of Ḥayḍ and the remaining nineteen to twenty days are of Istihāḍā e.g. If bleeding started on the fifth of a particular month, the days between the fifth and the fifteenth of every month are of Ḥayḍ and from the fifteenth to the fifth of the next month are days of Istihāḍā.

Note: *Only Islāmic dates (lunar calendar) must be used regarding Islāmic matters.*

MAS-ALA 5.

If a woman notices blood for three days and three nights or more, or any number of days up to ten days and ten nights and then remains in a state of purity for fifteen days or more, and again sees blood for three or more days then, both bleedings are called Ḥayḍ and the days in between are regarded as a period of purity.

MAS-ALA 6.

If a woman notices blood for three days and three nights or more and then remains pure for fifteen days or more, and again sees blood for less than three days, then the first bleeding was Ḥayḍ, while the second bleeding is Istihāḍā because the bleeding was less than three days although the period of purity was for fifteen days.

MAS-ALA 7.

If a woman notices blood for less than three days and three nights and after fifteen days or more sees blood again for less than three days, then both bleedings are called Istihāḍā and she will be regarded as pure for all these days.

As soon as the bleeding stops within three days, she should make Wuḍu and start performing Ṣalāh during the last stages (end part) of the Mustahab (preferable) time (i.e. just before Makrūh time). She must also perform Qadhā for the Ṣalāh which she missed while she was bleeding.

MAS-ALA 8.

A Mubtadi'ah must stop performing Ṣalāh as soon as she notices blood. If bleeding continues for three days and three nights, then it is Ḥayḍ. After this, if the bleeding stops within ten days or if she notices pure whitish matter, then she should take a bath and start her Ṣalāh. This period for which the bleeding continued is now established as her **HABIT** e.g. If she had seven days of Ḥayḍ and then remained pure for twenty three days, then according to Sharī'ah these seven days would be regarded as her Ḥayḍ habit and twenty three days as her period of purity. But if this course changes e.g. bleeding continues for nine days and she stays Pāk (pure) for twenty days, **then this will mean that her Habit has changed.**

Nine days will now be regarded as her habit. **Thus, every previous course is considered as a habit for the course that follows it.** Many laws depend upon this habit according to the Hanafiyah school of thought. In order that her Farāidh (obligations) may be performed correctly, it is advisable for her to keep a note book recording her habit, with columns drawn under separate headings as illustrated below. This will assist her in the event of any problems arising due to a change of habit or if she forgets her habit.

No.	Date And Time Of Noticing Blood	Date and Time On Which Bleeding Stopped	Total No. Of Days Of Ḥayḍ	Total No. Of Clean Days
1	5 th Muharram 1399 Asr time	12 th Muharram Asr Time	7	23
2	6 th Safar 1399 Dhuhr	11 th Safar Dhuhr	5	25
3	4 th Rabi' al-Awwal 1399			

If our sisters are consistent on entering the above details regularly, Insha-Allāh, they will benefit greatly from these charts.

A similar table for Nifās could be drawn up as follows:

No.	Beginning Of Nifās	Last Day Of Nifās	Total Days Of Bleeding	Name Of Child
1	5 th Muharram 1399	10 th Safar 1399	35	Zaid
2				

If a woman forgets her habit and starts bleeding continuously, the laws in such a case are quite complicated and this must be referred to an Ālim for clarification. In the Sharī'ah such a woman is known as a **Mutahayyarah**.

MAS-ALA 9.

If blood appeared for a day and she remained in a state of purity for less than fifteen days, then the whole period will be **regarded as a period of impurity and one continuous flow**, e.g. she bled on the first day of a certain month, then it stopped for fourteen days and then she bled again for a day. The whole sixteen days from the first bleeding will be regarded as continuous bleeding.

If she is a Mubtadi'ah, then the first ten days will be counted as Ḥayḍ and the remaining six as Istihāḍā. If she had started performing Ṣalāh after she bled for one day only, thinking that it was nothing and then she found out later that the first ten days were of Ḥayḍ and that she had performed Ṣalāh for fifteen days in this condition, then she will have to perform Qadhā Ṣalāh from the eleventh day onwards, because she should have taken a bath after the tenth day.

Therefore, as a precautionary measure, such a woman should take a bath after ten days even if she had taken a bath after the bleeding had stopped on the first day so that the remaining Ṣalāh after the ten days will not go unaccounted.

If she had kept Fardh fasts during the ten days, then those will not be valid and she will have to perform Qadhā fasts because those were days of Ḥayḍ.

MAS-ALA 10.

If a Mutahayyarah (a woman with no fixed habit) remained ceremonially pure and did not bleed for fifteen days, it will be regarded as a period of purity in accordance to the Sharī'ah and she will no longer be a Mutahayyarah but a Tāhirah (a woman who is in a state of purity).

Thereafter, if she bleeds for three or more days, it will be Ḥayḍ, and a new menstrual habit has started for her. If it is less than three days, then it will be Istihāḍā.

MAS-ALA 11.

If Ḥayḍ continues according to her menstrual habit but the period of purity varies then this change does not in any way interfere with the laws concerning the Ḥayḍ habit, e.g. Ḥayḍ was for seven days and the period of purity was for twenty two days, or Ḥayḍ was for seven days and the period of purity was for either twenty or twenty five days, then still the Ḥayḍ habit remains the same.

MAS-ALA 12.

If the Ḥayḍ habit happens to vary then it is necessary for her to keep on checking the Khursūf at the time of every Ṣalāh on the last days of Ḥayḍ. If it is bloodstained, she should change it so that she may have an idea before the next Ṣalāh time whether the bleeding has stopped or not. In this way no problems will arise regarding Ṣalāh.

If the bleeding gets disrupted or if it turns out to be Istiḥāḍā, it is then necessary for her to learn the beginning and ending times of the Mustahab and Makrūh times of Ṣalāh because these will have to be applied in many laws.

MAS-ALA 13.

If a Mutahayyarah is doubtful as to whether her menstruation is over or her period of purity has started, she should make Ghusl at the time of every Ṣalāh as long as she remains doubtful. If she is unable to determine whether it is Ḥayḍ or not, she should perform Wuḍu at the time of every Ṣalāh as a Mustahāzā.

A FEW MASĀIL REGARDING WUḌU AND GHUSL

MAS-ALA 1.

If dough gathers on or underneath the nails and dries up, then it is necessary that the water penetrates through it when making Wuḍu or Ghusl. If the water does not pass through, then the Wuḍu or Ghusl would not be valid. **If nail polish etc. is applied onto the nails, then the Wuḍu or Ghusl would not be valid until it has been removed.**

MAS-ALA 2.

Sometimes a sticky fluid, resembling mucus, flows from the female genitals due to certain illnesses. This substance is impure, and causes Wuḍu to break.

MAS-ALA 3.

If the reproductive organ of the husband touches the genital of the wife without any covering in between, then the Wuḍu of both will break.

MAS-ALA 4.

Wuḍu will not break if anyone sees his\ her private parts or glances at the private parts of someone else. But it should be remembered that it is sinful to look at the (private parts) of another person unnecessarily.

MAS-ALA 5.

If water comes out of the male or female breasts and pain is experienced, then that fluid is impure and Wuḍu will break. If there is no pain it is pure and Wuḍu does not break.

MAS-ALA 6.

When performing Wuḍu one should ensure that the elbows, heels and ankles are wet, otherwise Wuḍu will remain incomplete.

MAS-ALA 7.

If water does not penetrate under a ring worn on a finger, it is Wājib to turn it around when making Wuḍu. If the ring is loose and water reaches underneath it, then still it is Mustaḥab to turn it around.

MAS-ALA 8.

Anyone in the state of Janābah (impurity because of intimate relationships etc.) should wash the hands and gargle before consuming anything. It is Makrūh to remove any hair from the body or to clip the nails in this state.

MAS-ALA 9.

Whilst performing Ghusl after Ḥayḍ, Nifās or Janābah, it should be ensured that water reaches into the soft fleshy part of the nose, particularly if there is mucus that has hardened. If water does not reach the cartilage of the nose, Ghusl will remain incomplete.

ŞALĀH TIMES**FAJR:**

The time for Fajr Şalāh begins after al-Subh al-Sādiq (true dawn) and ends just as the edge of the sun appears above the horizon. The entire duration of this is permissible for performing the Fajr Şalāh and it does not constitute any Makrūh time.

ẒUHR:

Ẓuhr time begins after the sun has passed its zenith (after Zawāl) and ends when the shadow of an object is double its actual size plus the length of the shadow when the sun is at its zenith. This entire time is permissible for performing the Ẓuhr Şalāh.

‘ASR:

‘Asr time begins when the time of Ẓuhr ends (as explained above) and it lasts till sunset. Makrūh time of ‘Asr is from the time that the sun turns pale till the sun sets.

MAGHRIB:

The time for Maghrib begins after the sun has set and lasts right up to the time when the white glow on the horizon disappears. This white glow appears after the red glow has disappeared. Just as the time of Fajr, the time of Maghrib also lasts from one hour twenty minutes to one and a half hours. Maghrib time becomes Makrūh when the stars start appearing and it ends when the whiteness in the horizon has disappeared.

‘ISHĀ:

The time for Ishā begins when the whiteness in the sky has disappeared and it lasts throughout the night until al-Subh al-Sādiq. ‘Ishā time becomes Makrūh after half of the night has passed.

It is advisable to keep an Islāmic Calendar in the house which provides the accurate times of Şalāh.

ḤAYḌ AND ṢALĀH

MAS-ALA 1.

Ṣalāh is not permissible during ḤayḌ. There is no Qadhā of that Ṣalāh after the ḤayḌ is over as its obligation has been waived by Allāh Ta'ālā. Ṣalāh is totally forbidden and Harām during ḤayḌ.

MAS-ALA 2.

If ḤayḌ begins during Ṣalāh, do not complete that particular Ṣalāh, but terminate it immediately. If it is a Fardh Ṣalāh it is exempted and there is no Qadhā for it but if ḤayḌ started whilst she is performing Sunnah and Nawāfil it will be necessary to perform Qadhā once she is pure again.

MAS-ALA 3.

If ḤayḌ starts during the time of Ṣalāh and that Ṣalāh was not performed, it is excusable and, there is no Qadhā for it.

MAS-ALA 4.

If ḤayḌ is over before a Ṣalāh time ends and there is enough time for a bath (ghusl) and al-Takbīr al-Tahrīmi only (the first "Allāhu Akbar" when starting Ṣalāh), then the Ṣalāh has become obligatory for her. She must take a bath and perform the Ṣalāh immediately except during Fajr Ṣalāh in which case she must wait till sunrise and perform it as Qadhā.

However, if she could not take a bath on time, then she must perform that particular Ṣalāh as Qadhā after she has taken a bath. This law applies only if bleeding is over in less than ten days. If bleeding stops at the end of the tenth day at such a moment that there is no time for a bath but there is enough time to say "Allāhu Akbar" and the time for that Ṣalāh goes by, then this Ṣalāh becomes compulsory and must be performed as Qadhā. After taking a bath she must first perform the Qadhā Ṣalāh and thereafter she must perform her other Ṣalāh.

MAS-ALA 5.

If bleeding stops within ten days, in the case of a Muḃtadi'ah or a Mu'tādah, if it stops before her normal menstrual habit is complete, she should not bath immediately because there is a possibility that she may bleed again. She should, therefore, be patient and wait till the Mustahab time of that Fardh Ṣalāh is just about to end and then bath and perform Ṣalāh.

MAS-ALA 6.

If a woman with a seven day Ḥayḍ habit bleeds for more than seven days, then she must be observant. If it stops before ten days, she should have a bath and perform Ṣalāh just before the Mustahab time ends. All these days are of Ḥayḍ and Qadhā is not necessary. But if bleeding continues after ten days, then the seven days of habit are Ḥayḍ and the remaining days will be considered as Istihādā.

This is why she must have a bath immediately after ten days and start performing Ṣalāh. **She must also perform Qadhā Ṣalāh for the last three days.** She must therefore keep a record of her menstrual days and ensure that she does not neglect Ṣalāh under such circumstances.

MAS-ALA 7.

If her menstrual habit varies, e.g. Sometimes she menstruates for five days and sometimes for seven days she should not fast or perform Ṣalāh. Thereafter, she should take a bath and perform Ṣalāh on the sixth and seventh day whilst making fresh Wuḍu at the time of every Ṣalāh. After the seventh day, she should again take a bath.

However, it is not permissible to have intercourse during these two days. If any woman menstruates for less than her set habit, e.g. her set habit is for seven days and she stopped bleeding after five days, then towards the end of the Mustahab time of Ṣalāh she should take a bath and perform Ṣalāh.

MAS-ALA 8.

If a woman bled for a day or two and then stopped, it is not necessary for her to bath. She may make Wuḍu and perform Ṣalāh. She is not permitted to leave out Ṣalāh. If she starts to bleed again within ten days, then she must stop performing Ṣalāh. A Muḥṭabāh should have a bath after ten days and start performing Ṣalāh. In the case of a Mu'tādah, she will be considered to be in Ḥayḍ up to her normal habit. After this she should take a bath and start performing Ṣalāh.

MAS-ALA 9.

During Ḥayḍ it is Mustahab (desirable) for a woman to make Wuḍu at the time of every Ṣalāh and to sit where she usually performs Ṣalāh and occupy herself in Dhikr, such as for example:

1. Subhānallāh
2. Lā Ilāhā Illallāh, Astaghfirullāh etc.,

For the time it normally takes her to complete Ṣalāh so that her habit of performing Ṣalāh remains. It is related in one Hadīth that Rasūlullah ﷺ has said: “ During Ḥayḍ, if a woman makes Istighfār (repents for her sins and begs of Allāh Ta’ālā to forgive her) seventy times, then she will get the reward of reading one thousand Rak’āt of Ṣalāh, seventy of her sins will be forgiven, her status is raised in the eyes of Allāh and for every letter of Istighfār she gets a Nūr (divine light) and for every vein of the body one Haj and Umrah is written”. (Majālisul Abrār: Majlis No. 98 Pg. 698)

She can read سبحانك استغفر الله الذي لا اله الا هو الحي القيوم
(Subhanaka Astagh-Firullahallazi Lā Ilāha Illā Huwal Hayyul Kayyoom), or any other Istighfār even if it be:

استغفر الله العظيم (Astaghfirullahal Azeem). One should sincerely repent. The meaning of Astaghfirullāh is: ***I seek forgiveness from Allāh Ta’ālā.***

ḤAYḌ AND SAWM (FASTING)

MAS-ALA 1.

Although fasting during Ramaḍān remains obligatory during Ḥayḍ, a woman should not fast during this period but it becomes compulsory for her to observe these as Qadhā fasts later on.

MAS-ALA 2.

If bleeding started while she was fasting, her fast will break even if a very short portion of the fast-period was left. Since the fast is not valid it is necessary for her to repeat it, whether it is Fardh or Nafl.

MAS-ALA 3.

If a woman starts menstruating on the day when she was fasting, thereby causing her fast to break, she must still not eat or drink anything on that day. It is necessary for her to adopt the appearance of those who are fasting.

MAS-ALA 4.

She should also not eat or drink on the day she becomes pure (Pāk) from Ḥayḍ and she must emulate those who are fasting.

MAS-ALA 5.

If bleeding stops after al-Subh al-Sādiq in Ramaḍān and although she has not eaten anything, her fast is not valid even if she makes an intention to fast. Qadhā becomes necessary for that particular fast as she was in a state of impurity for a certain portion of that day.

MAS-ALA 6.

If bleeding continued for ten days and ten nights (240 hrs.) and stopped just before al-Subh al-Sādiq, leaving no time to even say al-Takbīr al-Tahrīmi, then that particular fast becomes compulsory for her. She should make an intention and observe that fast.

Likewise, if bleeding stops within ten days and ten nights and there is time for a quick bath before al-Subh al-Sādiq, then that fast becomes compulsory; but if there is no time for a bath, then it is not compulsory for her to fast on that day. In case the fast becomes compulsory, she should make an intention and observe the fast. It does not matter if she takes a bath later on.

HAYḌ, HAJ AND UMRAH

MAS-ALA 1.

All Haj activities are allowed during Ḥayḍ except Tawāf (circumambulation of the Ka’bah Sharīf). Tawāf is not allowed because it is performed in the Masjid for which being in a state of purity is a necessary condition for entering and since a menstruating woman is not in a state of purity, Tawāf cannot be performed. Sa’ee at Safah and Marwah cannot be performed too except in one case. Refer to MAS-ALA no. 7 in this section.

MAS-ALA 2.

There is no harm if a woman is on her way to perform Haj and she starts menstruating. She should put on her Iḥrām (Haj clothes), and make intention and recite the “Labbayk”. If she has the time, she should have a bath which is Sunnah and then put on her Iḥrām. It must be remembered that this bath will not make her Pāk. A similar incident happened to Sayyidatinā Ayesha رضي الله عنها on her way for Haj.

MAS-ALA 3.

If a woman (who has put on her Iḥrām for Haj only) reaches Makkah Mukarramah in a state of Ḥayḍ, then she must not perform al-Tawāf al-Qudūm (Tawāf upon entry of Makkah Sharīf).

If she becomes Pāk before leaving Makkah Sharīf for Haj, she must perform the al-Tawāf al-Qudūm. However, if there is no time and Haj activities have started, she is then exempted from performing al-Tawāf al-Qudūm. Haj activities begin when she leaves for Mina on the 8th of Dhil Hijjah.

MAS-ALA 4.

Similarly, al-Tawāf al-Widā’ (Tawāf upon departure) is Wājib (obligatory) before returning from Makkah Sharīf. If she is menstruating, she is allowed to leave without performing al-Tawāf al-Widā’ as she is exempted from this Tawāf. A similar incident happened to Sayyidatinā Safiyyah رضي الله عنها.

Al-Tawāf al-Ziyārah (Tawāf of Haj) which is performed upon returning from Muzdalifah is compulsory and if she is menstruating she should wait and perform it when Pāk, otherwise her Haj will not be complete and her Iḥrām cannot be removed. Therefore a woman should not leave Makkah Sharīf for home without executing this Tawāf. A Dum (penalty) does not compensate its loss.

MAS-ALA 5.

If a menstruating woman departs from Makkah Mukarramah without performing the Tawāf al-Ziyārah, she is not required to make Qadhā of the Hajj, however, she is required to return to Makkah Mukarramah to perform the omitted Tawāf al-Ziyārah whenever time permits, at any time during her lifetime. She will however, be required to pay the penalty of Damn (slaughtering a small animal such as a goat or sheep) for having delayed the Tawāf al-Ziyārah after its prescribed time.

It will not be permissible for her to have conjugal relations with her husband until she completes the omitted Tawāf al-Ziyārah. If for some reason, she does not return to perform the omitted Tawāf throughout her life or reaches old age and becomes too frail and weak to undertake the journey, it will be incumbent upon her to make a bequest in her will, for the slaughtering of a Badnah (i.e. camel) to compensate for the omitted Tawāf.

MAS-ALA 6.

If a menstruating woman is unable to perform the al-Tawāf al-Ziyārah (Fardh Tawāf of Haj) because of her impending departure then it is permissible for her to resort to medical means to postpone her Ḥayḍ.

Note: Nowadays, many women delay Ḥayḍ and Nifās through medicine and injections. This is extremely harmful to one's health. Serious side effects have been reported due to these methods.

Therefore, a woman should avoid applying these methods unless it is absolutely necessary. A certain individual used these pills to stop her Ḥayḍ in Ramaḍān and when her Ḥayḍ started again, it continued for twenty days. Another individual was unable to conceive for a few years because her Ḥayḍ had completely stopped.

Regarding the pill the Encyclopedia Britannica writes: "Research suggests that there may be several hazards in the use of birth control pills. There appears to be a possible relation between their use and the cancer of the breast and uterus. There is evidence of increased hypertension, abnormal glucose tolerance, and other biochemical changes. There is a slight possibility of genetic damage to the ovarian egg. The pill can aggravate allergies such as asthma, eczema and migraine and other conditions such as alopecia, psoriasis, epilepsy, multiple Otosclerosis and porphyria. The worst hazard seems to be a nine fold increase in thromboembolic disorders (involving clotting of blood and plasma)."

Therefore, these pills must only be taken after medical consultation.

MAS-ALA 7.

If Ḥayḍ starts during a Nafl, Wājib or Fardh Tawāf, she must stop the Tawāf and leave the Masjid immediately. It is sinful to complete the Tawāf or stay in the Masjid. If she has completed four or more rounds of the Tawāf then the Tawāf is regarded as complete. She should give out Sadaqah for each of the incomplete rounds (this Sadaqah is same as al-Sadaqah al-Fitr).

If less than four rounds have been completed, then the whole Tawāf is regarded as incomplete. Qadhā of that Tawāf will be necessary when she becomes ceremonially clean.

MAS-ALA 8.

If the complete Tawāf or the major part of the Tawāf (i.e. four or more rounds) was completed in a state of purity and then Ḥayḍ started and the Sa'ee at Safah and Marwah is still outstanding, she should complete it in a state of Ḥayḍ because purity is not a required condition for Sa'ee. She should not perform the Tahiyatul-Tawāf (two Rak'āt Ṣalāh after Tawāf) as she is excused.

MAS-ALA 9.

She is allowed to wear the Iḥrām for Umrah during Ḥayḍ but she should not make Tawāf in this condition. If the Tawāf of four or more rounds was performed, and thereafter Ḥayḍ started, then she should do exactly as in **MAS-ALA** no.6 and no.7 above.

MAS-ALA 10.

If Ḥayḍ started after she had put on her Iḥrām for Umrah and she was unable to perform the Umrah, and the Haj activities i.e. going to Mina, Arafah etc., have already started, she should then cancel the Iḥrām of Umrah and put on the Haj Iḥrām and begin the A'māl (actions) of Haj. She will have to perform a Qadhā of Umrah later and she will have to give "Dum" for cancelling the Iḥrām of Umrah.

A similar incident happened to Sayyidatīnā Ayesha رضي الله عنها. The Iḥrām of Umrah is cancelled by first making an intention to cancel the Iḥrām and then she should undo her hair and comb it. The "Dum" is given by either sacrificing one goat or one part (one seventh) of a big animal (e.g. cow, camel etc.) which are subject to the same laws as Qurbāni.

LAWS OF TILAWAH DURING ḤAYḌ

MAS-ALA 1.

It is not permissible to read the Qur'ān Sharīf during Ḥayḍ. According to some Ulamā (learned scholars) a woman is allowed to read less than an Āyah (verse) in parts, in separate breaths but not the complete Āyah at a time. (That is permissible if she is teaching the Glorious Qur'an, by no means is she allowed to adopt this method for Tilawah)

MAS-ALA 2.

If a woman is teaching others while in a state of Ḥayḍ, she is allowed only to spell the words, but she should take care not to recite the complete Āyah at a time. She should read the Āyah in separate breaths and in parts.

MAS-ALA 3.

It is permissible for a menstruating woman to read: “**Bismillāhir Raḥmānir Raḥīm**” and “**Alḥamdulillāhi Rabbil 'Ālamīn**”, while eating or drinking because here the object is not to recite the Qur'ān but the object is to obtain Barakah (blessings) and express one's gratitude to Allāh ﷻ .

MAS-ALA 4.

She is not allowed to touch any object on which an Āyah of the Qur'ān Sharīf is written. She is however, allowed to touch those books in which the verses of the Qur'ān Sharīf are less than the actual subject matter of the book, but she is not allowed to touch the verses of the Qur'ān Sharīf .

MAS-ALA 5.

She is not allowed to touch utensils, plates or manuscripts on which verses of the Qur'ān Sharīf is written. She is, however allowed to touch these utensils etc. with a separate piece of cloth.

MAS-ALA 6.

She is allowed to hold the Qur'ān Sharīf with a Juzdān (Qur'ān cover) which can be separated and is not sewn to the Qur'ān. Similarly, she is allowed to touch the Qur'ān Sharīf with any other piece of cloth which she is not wearing. She is not allowed to touch the Qur'ān with a Juzdān (cover which is sewn and attached to it) or with any clothes which she is wearing, like a scarf, or the sleeve of her dress etc.

MAS-ALA 7.

The laws regarding touching the Qur'ān Sharīf without Wuḍu (ablution) are the same as above except that one can read the Qur'ān Sharīf by heart without Wuḍu provided one does not touch it. Whereas, it is not permissible to do so when one is in the state of Ḥayḍ or in a state of Janābah.

MAS-ALA 8.

It is permissible for a menstruating woman to read a portion of an Āyah provided it is less than half of the Āyah and not equivalent to any small Āyah of the Qur'ān Sharīf.

MAS-ALA 9.

If she hears a Qur'ānic verse of al-Sajdah al-Tilāwah during Ḥayḍ, it will not be compulsory for her to perform that particular al-Sajdah al-Tilāwah.

ḤAYḌ AND DHIKR

MAS-ALA 1.

It is permissible to engage in the Dhikr of Allāh ﷻ and send Ṣalawāt upon Rasūlullah ﷺ and recite Istighfār or read any Wazīfah during menstruation. She should be constant in her usual Dhikr. She should not recite the Qur’ān at all but she may recite the Masnūn Du’ās and Tasbīhāt. She may also recite the relevant verses of Du’ā which are quoted from the Qur’ān Sharīf when making Du’ā e.g. “**Rabbanā Ātinā Fid-Dunyā Ḥasanatanw Wa Fil Ākhirati Ḥasanatanw Wa Qinā A’zāban Nār**”.

MAS-ALA 2.

She may touch the paper on which these Du’ā are written but not the actual words. She is also allowed to read, teach or touch all other religious books but it is not desirable to touch these books unnecessarily. She must not touch the actual verses of the Qur’ān Sharīf which appear in these books.

It should be remembered that in this state of impurity (Ḥayḍ) she should try and remain clean and occupy herself in Dhikr, Du’ā, Ṣalawāt (Durood Sharīf), Istighfār, etc. in this way she will be saved, Insha-Allāh, from Shaytān who is very active during this period.

Note: Refer to **MAS-ALA 9** section entitled Ḥayḍ and Ṣalāh.

MAS-ALA 3.

It is permissible for a menstruating woman to read Sūrah Fātiḥah with the intention of Du’ā and not as a portion of the Qur’ān Sharīf.

MAS-ALA 4.

It is also permissible for her to read the Hizbul A’zam, al-Munājāt al-Maqbūl etc. as the Qur’ānic verses in it are read with the intention of Du’ā.

ḤAYḌ AND THE MASJID

MAS-ALA 1.

It is not permissible to enter the Masjid during ḤayḌ. She must leave the Masjid as soon as bleeding starts.

MAS-ALA 2.

During ḤayḌ, she is allowed to either give something into or take something from the Masjid by means of stretching her hand whilst standing outside the Masjid.

MAS-ALA 3.

During ḤayḌ she must not, under any circumstances, enter al-Masjid al-Nabawi even for the purpose of conveying salawāt. She may however, offer salutations from that portion towards al-Bāb al-Jibraīl which has been made for Janāzah Ṣalāh (funeral prayer) as it is separate from the Masjid. She is allowed to read Durood and Salaam during ḤayḌ. (Janāzah Ṣalāh is now performed in the Masjid. The section mentioned above is on the left side, just before entering the Masjid from al-Bāb al-Jibraīl).

MAS-ALA 4.

During ḤayḌ she is allowed to enter an Eidgāh due to some necessity or a place where the five times daily Ṣalāh does not take place and is not regarded as a Masjid. (Eidgāh is usually a plot outside the village or town which is reserved for Eid Ṣalāh). The laws regarding the Masjid are not applicable to the prayer room set aside in a house for Ṣalāh etc.

MAS-ALA 5.

If she is helpless and out of absolute necessity e.g. Allāh forbids, if thieves break into her house or if there is a fire or flood and there is no other place of refuge or shelter besides the Masjid, she is then allowed to stay in the Masjid in a state of ḤayḌ after performing Tayammum. (A substitute for Wuḍu)

ḤAYḌ AND THE HUSBAND

MAS-ALA 1.

During ḤayḌ it is permissible for a woman to live, sit, eat, and drink, etc. with her husband.

MAS-ALA 2.

It is Harām to have sexual intercourse during ḤayḌ. She is, however, allowed to sleep with, fondle, love, caress the husband but she must keep her body covered from the navel to her knee provided there is no possibility of sexual intercourse which is Harām (forbidden) during ḤayḌ and is considered a major (kabīrah) sin. Allāh forbids, if sexual intercourse takes place during ḤayḌ, then it is necessary to make **TAUBAH** and Istighfār (repentance) and it is advisable that Sadaqah (charity) is given.

It is related in the Ahādīth that on the day of Judgement Allāh the Merciful will not look at the person who has intercourse with his wife, when she is menstruating.

MAS-ALA 3.

If the days of ḤayḌ are according to her habit and the husband wishes to have sexual intercourse and the wife says that her ḤayḌ has started, then it is necessary for her husband to believe her even if the wife is not too religious.

MAS-ALA 4.

If ḤayḌ stops after ten days are complete, then it is permissible to have sexual intercourse before she has taken a bath, though it is better after she has made Ghusl. If bleeding stops before ten days, then sexual intercourse is not allowed before she has taken a Ghusl. However, if the time of one Fardh Ṣalāh has passed, i.e. one Fardh Ṣalāh has now become Qadhā on her after the bleeding has stopped and up till then she has not taken a bath, then too, sexual intercourse will be permissible. But it is not permissible for her to remain impure for so long.

MAS-ALA 5.

If bleeding stops before her normal cycle, e.g. she has a seven-day bleeding cycle and this time bleeding stops after five days she should have a bath just a little while before the time of that particular Ṣalāh ends and she should start performing her Ṣalāh. **However, it is Makrūh al-Tahrīmi (highly abominable or close to being Harām) for her husband to have sexual intercourse before the end of her normal cycle, i.e. seven complete days in this case.**

Similarly, if these are the days of her Ḥayḍ according to her usual cycle, but bleeding only continued for one or two days and stopped, then too, the husband should not have sexual intercourse with her because there is a possibility that she may start bleeding again. However, she should make Wuḍu and start performing her Ṣalāh.

ḤAYḌ AND MISCARRIAGE

If no part of the foetus has yet developed but only thick blood or a flesh-like substance is discharged as a result of miscarriage or an abortion performed due to a valid Sharī'ah reason, then it is not termed as the birth of a child and whatever bleeding results from this will not be termed as Nifās (bleeding after childbirth).

If a woman remained pure for fifteen days or more before this miscarriage or abortion and if this bleeding continued for three days or more, then it should be regarded as Ḥayḍ and all laws concerning Ḥayḍ will apply to her. If this bleeding stops within three days and does not appear again, then it should be regarded as Istihādā.

BATH AFTER ḤAYḌ

While bathing after Ḥayḍ, it is important that the body, the head and especially the genitals are washed thoroughly by rubbing with a piece of cloth, skin or cotton wool so much so that no trace of dry blood is left.

An Ansari woman رضي الله عنها asked Rasūlullah ﷺ about this bath, she was advised to take particular care, as mentioned above, and in one Hadīth the ladies have been asked to apply (non-alcoholic) perfume around the area where bleeding takes place so that the slightest odour of blood does not remain in that area.

It is, therefore, advisable to apply some perfume if possible. In this bath, not a single hair of the body must be left dry; otherwise the bath will be incomplete. If the hair is tied or plaited, then it is not necessary to undo it. Ghusl will be complete if the roots of the hair are dampened and washed, the plaited or tied hair should be washed and rinsed and the Ghusl will be valid if it is not completely wet. The method of bathing is that the hands are washed first and then all impurities that are on the body be removed. Then perform Wuḍu in accordance to the Sunnah and wash the entire body.

The Farāidh (plural of Fardh) of Ghusl are:-

1. To gargle the mouth up to the throat. If one is fasting, one should ensure that water does not go into the stomach otherwise the Sawm (fast) will break;
2. To wash the fleshy part inside the nose.
3. To ensure that water reaches behind the knees, under the armpits, the navel and the outer parts of the ears.
4. To wash the body (male or female) making sure that not a single hair is left dry, taking special care that the private parts are thoroughly wet, especially when one stands and takes a bath. Some Ulamā have mentioned that many people are unaware of this fact. A woman should take particular care as to ensure that water reaches into the fore skin of the female genitals. If water does not penetrate there, then her Ghusl will be invalid.

NIFĀS (Bleeding after childbirth)

MAS-ALA 1.

Bleeding from the female genitals after childbirth is termed as Nifās. Its maximum period is forty days. If bleeding continues for more than forty days, the extra days are not regarded as Nifās but Istihādā. **There is no minimum period for Nifās. It may last for either one day or a little while and sometimes a woman may not even bleed a single drop after childbirth.**

It is, nevertheless, obligatory (Wājib) under any circumstances to have a bath after childbirth. She must bath as soon as bleeding stops and if she did not bleed after childbirth, then she should bath as soon as the time of the next Ṣalāh begins.

If, during this time, there is fear that she may get sick by bathing or she just does not have the strength to bath, she must then make Tayammum with the intention of taking a bath and perform Ṣalāh. However, she must still take a bath when she is healthy and able to do so.

Note:

The general impression is that Nifās is for forty days only whereas that is only the maximum period. Unfortunately, due to this wrong impression Ṣalāh, etc. is neglected.

MAS-ALA 2.

The bleeding which commences after half or more of the infant has emerged during childbirth, is termed Nifās. Ṣalāh at this time is excusable. But bleeding which occurs after less than half the infant has emerged, is Istihādā. Ṣalāh of that particular time remains compulsory.

MAS-ALA 3.

A woman who has had Nifās previously and during her second childbirth the bleeding pattern is different to her previous habit, e.g. she bled for twenty-five days the first time and the second time she bled for less or more, e.g. thirty-five days; all of this is regarded as Nifās.

If on the second occasion, she bled for more than forty days, then whatever extra days she bled beyond her habit is Istihādā, e.g. the first time she bled for twenty-five days and the second time she bled for more than forty days, then after the fortieth day she should take

a bath and begin performing Ṣalāh while the fifteen days, which are more than her habit of twenty-five days, are regarded as Istihādā. She must perform Qadhā Ṣalāh for these fifteen days. Her bathing upon completion of the forty days makes her clean and whenever the bleeding stops after the forty days, it is not necessary to bath as it is Istihādā.*

MAS-ALA 4.

According to Imām Abū Hanīfah (RA) in the case of the birth of twins, the bleeding which takes place after the birth of the first child is regarded as Nifās. (If the second child is born within six lunar months of the first-born, they would be termed as twins).

MAS-ALA 5.

If she notices blood at any time within forty days after it had stopped for any length of time within these forty days, then that whole period of forty days will be regarded as Nifās and one continuous flow of bleeding e.g. bleeding continued for twenty days and then stopped for fifteen days and again appeared for two days, all of it is regarded as Nifās.

Nevertheless, she must perform Ghusl and start performing Ṣalāh when bleeding stops after twenty days. If however, bleeding appears again within forty days she should stop performing Ṣalāh and when bleeding stops again, she should again take a bath and start performing Ṣalāh. But if her Nifās varies, then she should do the same as done when menstruation varies. **Refer MAS-ALA no. 7 Pg. 13.**

MAS-ALA 6.

If a woman experiences Nifās for the first time and it continues for a long period, then the first forty days will be regarded as Nifās and the rest will be regarded as Istihādā. She should in any case take a bath after forty days and start performing Ṣalāh.

MAS-ALA 7.

After Nifās ends, there should be a minimum gap of fifteen pure days; any subsequent bleeding can be regarded as menstruation i.e. any further bleeding can only be regarded as menstruation if she remains pure for fifteen days after the Nifās has stopped. If the bleeding starts again within fifteen days, then it is not Ḥayḍ but Istihādā. Any bleeding within forty days from the first bleeding e.g. if she bleeds for a day and then again bleeds after thirty days then too all these days are of Nifās.

BIRTH BY CAESAREAN SECTION

If a baby is born by caesarean operation, then, only the blood that flows from the female genitals will be regarded as Nifās. The blood that flows from the area where the surgery is performed is not Nifās. If no blood at all flows from the female genitals then she should immediately take a bath and start performing Ṣalāh. If she is unable to take a bath because of valid Sharī'ah reasons, then she must make Tayammum and start performing Ṣalāh.

MAS-ALA 1.

The amniotic sac, placenta, pads etc. should all be buried. It is not permissible to throw away or have it incinerated (burnt or cremated).

MAS-ALA 2.

If the case of miscarriage if any part of the foetus has already developed such as a hand, leg or finger etc., then the same laws that apply to a stillborn will apply to it. It is under no circumstances permissible to incinerate (cremate) it. It should be wrapped in a cloth and buried.

NOTE: By the end of the fourth month, the foetus is partially formed, and in case of a miscarriage the foetus is usually incinerated at the hospital. **This is not permissible.**

MAS-ALA 3.

A still born should be named, shrouded and buried.

NOTE:

The amniotic sac, placenta etc. are given back upon request at nursing homes, clinics and private homes. In the case where birth is given in hospitals a strong request should be made to have these parts returned.

MAS-ALA 4.

If any limb of the baby has already developed, then the bleeding that follows miscarriage will be regarded as Nifās and the laws concerning Nifās will be applicable to the mother. A bath will become compulsory when bleeding stops and until then, Ṣalāh, Sawm, Tilāwah of the Qur'ān and sexual intercourse are forbidden.

However, if no limb has developed yet, then the bleeding will not be termed as Nifās. Yes, it can be Ḥayḍ if she was expecting her Ḥayḍ to begin.

MAS-ALA 5.

If a woman is carrying twins and she has a miscarriage and loses one child only. The bleeding period prior to the birth of the second child, is that Nifās or Istihāḍā? There are two answers in regards to this specific case:

1. If the second child is born within 40 days of the first child's miscarriage, then 40 days onwards from the time of the miscarriage will be Nifās and the rest of the bleeding period will be Istihāḍā.
2. If the second baby is born after a period of 40 days from the miscarriage, then this blood will be termed as Istihāḍā only.

NIFĀS AND ṢALĀH**MAS-ALA 1.**

Ṣalāh is pardoned during Nifās, and there is no Qadhā for those Ṣalāh missed due to Nifās.

MAS-ALA 2

If Nifās begins at the time of a particular Ṣalāh, then the obligation of that particular Ṣalāh is exempted. (Note: That Ṣalāh is not excused in Imām Shafi'i's (RA)Madhhab).

If Nifās stops at the end of forty days and so little time remains that only "Allāhu Akbar" could be said, then that Ṣalāh becomes compulsory. She should have a bath and perform Qadhā of that Ṣalāh. If the bleeding stops before forty days and there is time for such a quick bath that she can perform the Farāidh of Ghusl and say the al-Takbīr al-Tahrīmi only, i.e. Allāhu Akbar, then too that Ṣalāh becomes compulsory. She must take a bath and start her Ṣalāh. If there is not enough time to do so, then she is excused from performing that particular Ṣalāh.

If Ṣalāh has become compulsory, she should take a bath and start Ṣalāh. If there is time, then her Ṣalāh is regarded as Adā (performed at its proper time) and if not, it will be regarded as Qadhā. There will be no difference in the intention of Qadhā and Adā Ṣalāh.

If she had very little time and while reading Ṣalāh, the time of that particular Ṣalāh had expired and the time of the next Ṣalāh has already begun, then too, there is no harm. Her Ṣalāh will be deemed completed.

This law will apply in all Ṣalāh, except Fajr Ṣalāh, which is abrogated at sunrise if the Muṣalli is still engaged in Ṣalāh. Therefore, she should perform only the Fardh of Fajr if she has enough time to complete it before sunrise and leave out the Sunnah.

She may perform the Sunnah of Fajr after sunrise and she will not be sinful. Qadhā is necessary for Fardh and Wājib only. If she does not have enough time to perform the Fardh before sunrise, then it should be performed after sunrise before Zawāl with the Sunnah.

NIFĀS AND SAWM (fasting)

MAS-ALA 1.

Sawm should not be observed during Nifās. However, Qadhā Sawm (fasts) should be kept afterwards as these fasts are, not excusable.

MAS-ALA 2.

Sawm breaks when a child is born and Nifās begins. Qadhā Sawm is necessary later. She may take food and medicine, if necessary; otherwise she must adopt the appearance of those who are fasting.

MAS-ALA 3.

If she becomes pure from Nifās after al-Subh al-Sādiq in Ramaḍān, she must not fast on that day but she must observe Qadhā later on. However, she should refrain from eating and drinking and adopt the appearance of those who are fasting.

If she becomes Pāk (pure) before al-Subh al-Sādiq when her Nifās had lasted for 40 days and there is enough time for saying 'Allāhu-Akbar', then she must make the intention and observe the fast of that day. It does not matter if she takes a bath after al-Subh al-Sādiq.

If her Nifās had stopped within forty days, she should observe Sawm because it became compulsory on that day as long as there was enough time for a quick bath and the utterance of the al-Takbīr al-Tahrīmi. If that amount of time was not available, she then should not fast on that day. She will be a sinner if she fasts. However, she must adopt the appearance of those who are fasting and later on perform Qadhā.

MAS-ALA 4.

When she is not fasting, it is improper for her to eat and drink as she has been ordered not to do so. But in case she does, Kaffārah (expiation or penalty) will not be levied upon her and nothing will become Wājib upon her. She will only have to fulfill the Qadhā fast which is obligatory.

MAS-ALA 5.

It is permissible for an expecting mother to break her fast if she genuinely feels that her life or that of her baby might be at risk.

MAS-ALA 6.

If her life or the life of the infant of a pregnant or breastfeeding woman is in danger, then she should not fast. She must perform Qadhā later.

LAWS OF TILAWAH DURING NIFĀS

Laws regarding the touching of the Qur'ān during Nifās are the same as those of menstruation. (See section entitled - Ḥayḍ and the Qur'ān).

NIFĀS, HAJ AND UMRAH

MAS-ALA 1.

The laws for Nifās are the same as the laws of menstruation regarding Haj and Umrah. All activities except Tawāf are allowed. (See section on “Ḥayḍ, Haj and Umrah”).

She is not allowed to perform the Tawāf and the Sa’ee of Safah and Marwah because the Sa’ee is done only if Tawāf precedes it. If she experiences labour pains after completing the major part of the Tawāf and is unable to complete the remainder of the Tawāf then the Tawāf is regarded as complete and Sadaqah must be given for the remainder. If she had performed less than half, then she should repeat the whole Tawāf after becoming pure again. For every round of Tawāf which she missed she must give half of a Sā’ of wheat or one Sā’ of barley to the poor. (Half of a Sā’ amounts to approximately 1.67 Kg.) Sadaqah does not have to be given to the poor if the Tawāf is repeated after becoming Pāk (pure).

Note: A woman in Nifās should not leave Makkah Mukarramah to return to her home without performing al-Tawāf al-Ziyārah.

MAS-ALA 2.

Only fully completed rounds of Tawāf are acceptable and incomplete rounds are not valid, e.g. if she had completed three complete rounds of the Tawāf and in the fourth round she experienced labour pains and could not complete it, then the Tawāf would not be valid as it was incomplete.

MAS-ALA 3.

If Sa’ee at Safah & Marwah had become necessary after a Tawāf but she could not complete it due to labour pains, then she must repeat both the Tawāf and the Sa’ee at a later date.

MAS-ALA 4.

For the Sa’ee at Safah Marwah to be complete, four or more rounds are essential and Sadaqah must be given for the incomplete rounds. If less than four rounds of Sa’ee were done, then she must repeat both the Tawāf and the Sa’ee. If the Tawāf and the Sa’ee were completed and she could not perform the two Rak’āt of Tahiyyatul Tawāf (Ṣalāh after Tawāf), then the Tawāf is still regarded as complete. She is excused from performing the Tahiyyatul Tawāf.

MAS-ALA 5.

If major part of the Tawāf and Sa'ee was done, both will be deemed as complete; but if she repeats both after attaining the state of purity, then it is better than giving Sadaqah for the incomplete round and in such a case it will not be necessary to give Sadaqah.

NIFĀS AND DHIKR

The laws regarding Dhikr during Nifās are the same as those of menstruation (See section entitled “Ḥayḍ and Dhikr”). All types of Dhikr and Wazāif are allowed during Nifās.

In fact, Wazāif will protect one from the mischief of Shaytān who becomes more active whilst one is in a state of impurity. One should not abstain from Dhikr under any circumstances. **The child that is to be born will benefit a great deal spiritually through the mothers Dhikr.** If she cannot make Dhikr, then she should make an intention that as soon as she is healthy again she will do so. She will be rewarded for her intentions as well.

NIFĀS AND THE MASJID

The laws regarding Nifās and the Masjid are the same as those of menstruation (See section entitled “Ḥayḍ and the Masjid”).

NIFĀS AND THE HUSBAND

The laws regarding Nifās and the husband are the same as those of menstruation except that the maximum period here is forty days and in Ḥayḍ ten days (See section “Ḥayḍ and the husband”).

BATH AFTER NIFĀS

A woman must have a bath after Nifās in the same way as a bath is necessary after menstruation. The hands, genitals and surrounding areas must be washed thoroughly with soap and water. After Istinjā (cleansing of the private parts), Wuḍu must be performed in accordance to the Sunnah. It is Fardh (compulsory) to gargle the mouth and to pour water in the nostrils till the fleshy part of the nose is made wet,* then wash the head and the body thoroughly with soap and water.

Thereafter she will be regarded as Pāk. Although the Nifās may have stopped before forty days, **quite often**, many women remain in this state of impurity up to forty days and regard themselves as impure.

That is a completely misunderstood notion as it is not allowed and Harām (forbidden) to stay in this condition after bleeding has stopped. When bleeding stops and she feels that she will not bleed again, she should take a bath and start performing her Ṣalāh.

It has also been noticed that in certain families it is regarded as absolutely necessary for another woman to give her the “last bath” and some women **do all sorts of strange things during this “final bath”**. These are all senseless, superstitious and wrong customs. It is completely senseless to bath daily and have the “last bath” with show. If bathing daily has been found to be beneficial through experience or is prescribed by a Hakīm or doctor, then it is a different matter.

ISTIḤĀḌĀ (bleeding due to illness)

MAS-ALA 1.

If a woman bleeds for less than three days and three nights and then remains Pāk for fifteen days, it will be regarded as Istiḥāḍā. If she has no set cycle, then any bleeding beyond ten days and ten nights will also be regarded as Istiḥāḍā. If she has a fixed habit, then refer to MAS-ALA no. 3 below.

MAS-ALA 2.

Bleeding in the case of young girls below the age of nine years and women above fifty-five years of age is termed as Istiḥāḍā, provided that the blood is not very red or black. It should be noted that if after the age of fifty-five years a woman experiences yellow, green, or brownish blood, which is similar to that which she experienced during her normal periods, then these bleedings will also be regarded as Ḥayḍ, otherwise it will be Istiḥāḍā.

MAS-ALA 3.

If a woman has a menstruating cycle e.g. seven days and in a particular month she menstruates for more than ten days then bleeding beyond her habit of seven days is counted as Istiḥāḍā. She should perform Qadhā Ṣalāh for all the days after the seventh day.

MAS-ALA 4.

Bleeding during pregnancy is regarded as Istiḥāḍā (according to Imām Abū Hanīfah P).

MAS-ALA 5.

Bleeding before child-birth and before half the infant has emerged is Istiḥāḍā. If half or more of the infant has emerged then it is termed as Nifās.

MAS-ALA 6.

Bleeding after forty days and forty nights from Nifās is also Istiḥāḍā. If a Mu'tādah (a woman who have already have children and after each birth she has had a fix cycle of Nifās) bleeds beyond her habit and exceeds forty days, then the bleeding beyond her habit is Istiḥāḍā. She must have a bath after forty days and perform Qadhā Ṣalāh for the days beyond her habit.

ISTIḤĀḌĀ AND WUḌU

MAS-ALA 1.

It is Wājib (obligatory) for a Mustahāzā (a woman who is experiencing Istiḥāḏā) to visit the toilet and make Istinjā (cleansing of the private parts) at the time of every Ṣalāh.

MAS-ALA 2.

A Mustahāzā will have to make fresh Wuḏu for every Fardh Ṣalāh. For example, a woman is in Istiḥāḏā; she made Wuḏu at the time of Asr Ṣalāh and up till the time of Maghrib she did not break her Wuḏu in any other way; because she is still bleeding due to Istiḥāḏā, she cannot perform the Maghrib Ṣalāh with the Wuḏu she made for 'Asr Ṣalāh.

She has to make Wuḏu again for Maghrib Ṣalāh. Her Wuḏu will now last till the time of this Ṣalāh ends. She can, however, perform any amount of Sunnah, Nafl and Qadhā Ṣalāh before this time ends. Her Wuḏu will break when the time of that particular Ṣalāh expires and the time of the next Ṣalāh begins. She then has to make fresh Wuḏu again.

Bear in mind that besides Istiḥāḏā, Wuḏu will definitely break through any other factor which usually breaks Wuḏu. The above type of Wuḏu is allowed for one who is a Ma'zūr (legally excused).

MAS-ALA 3.

A Ma'zūr is that person whose Wuḏu cannot remain because of certain factors which continually break it, e.g. continual drops of urine, continuous passing of wind, continuous oozing of blood or pus (matter) from any part of the body.

MAS-ALA 4.

The condition for being regarded as a Ma'zūr is that in the beginning one is not in a position to remain with Wuḏu for the time needed to complete only one Fardh Ṣalāh, e.g. if one started bleeding, so much so that there is no time to make Wuḏu and perform the Fardh Ṣalāh, then this person is termed as a Ma'zūr.

MAS-ALA 5.

Thereafter, if such a person bleeds even once at the time of every Ṣalāh she will remain a Ma'zūr. It is not necessary to bleed continuously.

MAS-ALA 6.

She will not be termed as a Ma'zūr if she does not bleed for the period of one complete Ṣalāh.

MAS-ALA 7.

If a Mustahāzā (or Ma'zūr) made Wuḍu because of some other factor which breaks Wuḍu, like passing wind etc. and thereafter blood started flowing because of Istihāḍā (or any other factor which usually defines a person as a Ma'zūr), her Wuḍu will break and she will have to make fresh Wuḍu.

If blood keeps on flowing because of Istihāḍā, her Wuḍu will remain valid. It will be considered broken only when this Ṣalāh time ends or her Wuḍu breaks because of any other factor which usually breaks Wuḍu.

MAS-ALA 8.

The Wuḍu of a Mustahāzā or Ma'zūr will not be considered broken unless two conditions are found:

1. The first condition: A Mustahāzā bled or anyone of those factors are found because of which one usually becomes a Ma'zūr.
2. The second condition: That Ṣalāh time ends.

If one factor is found without the other, then a fresh Wuḍu will not be required. If Mustahāzā did not bleed after making Wuḍu for the 'Asr Ṣalāh, she may still perform maghrib Ṣalāh with that Wuḍu although the time of 'Asr ends at sunset. Similarly, if she made Wuḍu for Asr Ṣalāh after she bled and the sun has not set as yet, then too, her Wuḍu will remain valid even though bleeding continues.

MAS-ALA 9.

If a Mustahāzā bled after making Wuḍu for the Fajr Ṣalāh, she cannot perform Ishrāq (Nafl Ṣalāh, time of which starts approximately fifteen minutes after sunrise) with the Wuḍu made for Fajr as both the conditions will be found as soon as the sun rises. Similarly she cannot perform Maghrib Ṣalāh with Wuḍu made before sunset if she bled after making Wuḍu.

However she can perform the Ḍuhr Ṣalāh with the Wuḍu made for Chāsht Ṣalāh (Nafl Ṣalāh before Zawāl) even if she did bleed thereafter, because only one condition is found as no

Fardh Ṣalāh time ends in this period. Ḍuhr time starts after Zawāl and Fajr time had already ended at sunrise. According to Imām Shafi'i (RA) the Wuḍu of a Ma'zūr will remain valid for one Fardh Ṣalāh only, however any amount of Sunnah and Nafl Ṣalāh may be performed with that Wuḍu. But a fresh Wuḍu will have to be made for every Fardh Ṣalāh.

MAS-ALA 10.

It should be remembered that quite often a woman can be a Mustahāzā and yet not be a Ma'zūr because in Istihādā it is not necessary for her to bleed continuously, but for a Ma'zūr, it is a condition to bleed continuously in the beginning and at least once in the period of one complete Ṣalāh thereafter.

MAS-ALA 11.

If a Mustahāzā starts bleeding during a Ṣalāh time and this bleeding continues, she should then make Wuḍu towards the end of the Mustahāb time and perform Ṣalāh. If she kept on bleeding throughout the Ṣalāh time, so much so that there was no time for her to perform the Fardh Ṣalāh, she will then be regarded as Ma'zūr and she must perform her Ṣalāh even if she is bleeding.

If she did not bleed during the next Ṣalāh time or she was bleeding but it stopped for a while in which there was enough time for her to make Wuḍu and perform Fardh Ṣalāh, then she no longer remains a Ma'zūr; she will have to perform Qadhā of any Fardh and Wājib Ṣalāh which she may have performed in the foregoing or previous Ṣalāh time.

There is no Qadhā for Sunnah or Nafl Ṣalāh, e.g. if the time of 'Asr sets in at 4.00 P.M. and remains up to sunset, which is at 6.00pm, but the Mustahāb time remains only until 5.30 P.M. and the blood starts flowing continuously from 4.30 P.M., she should then make Wuḍu and perform her Ṣalāh just before 5.30 P.M.

She does not have to repeat the 'Asr Ṣalāh if the bleeding continues and the entire period of Maghrib passed by without the blood stopping; but if it stops during the period of Maghrib, even for a short while in which it is possible to make Wuḍu and perform the Fardh Ṣalāh, she will have to repeat the Fardh of Asr.

MAS-ALA 12.

It is advisable to prevent the involuntary flow of urine drops by placing cotton wool on the opening of the private parts. The Wuḍu will not break unless the effect of the urine shows out on the cotton wool. In fact, people suffering from such diseases or those who are doubtful as to whether drops are coming out or not must take these precautions.

MAS-ALA 13.

It is Wājib (obligatory) to change the underwear or wash that portion which was soiled with urine at the time of every Ṣalāh if one suffers from the continuous flow of urine drops.

ISTIḤĀḌĀ AND 'IBĀDAH (WORSHIP)**MAS-ALA 1.**

All types of worship are allowed during Istiḥāḍā. It is compulsory to perform Ṣalāh. If bleeding is continuous, a fresh Wuḍu is necessary at the time of every Ṣalāh; however, if her clothes become impure (polluted) due to bleeding, she should keep a separate set of clean clothes to be used for Ṣalāh. If her clothes are soiled during Ṣalāh, it is excusable and that Ṣalāh will be valid.

However, she must wash blood-stains (if any) before every Ṣalāh. If she is using sanitary pads and they become soiled with blood, she must remove it and replace it with clean ones for the next Ṣalāh. After Ṣalāh, it is not necessary to see whether she bled or not because even if she did bleed, her Ṣalāh will be regarded as complete.

MAS-ALA 2.

Sawm, Haj, Umrah, Tawāf, Sa'ee, performing I'tikāf, touching and reading the Qur'ān Sharīf are all allowed during Istiḥāḍā. Hence, there is no difference between a Mustahāzā and a woman who is Pāk (pure) in the fulfillment of Allāh's ﷻ commandments.

MAS-ALA 3.

It is better for her to use sanitary pads etc., if it stops the blood from flowing out during Ṣalāh. Similarly, it is better for her to sit than to stand and perform Ṣalāh if sitting prevents the blood from flowing out during Ṣalāh.

ISTIḤĀḌĀ AND THE MASJID

MAS-ALA 1.

A Mustahāzā is considered Ṭāhir (Pure), therefore she is allowed to enter al-Masjid al-Harām and al-Masjid al-Nabawī. She is also allowed to enter Rasūlullah's ﷺ Rawḍah (burial chamber) for Salawāt. She should be careful not to soil any part of the Masjid with blood as it is incumbent that one always safeguards the Masjid from impurities. It is advisable, that sanitary-pads etc. are used as a precautionary measure.

ISTIḤĀḌĀ AND THE HUSBAND

Sexual intercourse is allowed during Istiḥāḍā even if she is bleeding because the Sharī'ah considers her to be in a state of purity. There is no sin in having sexual intercourse during Istiḥāḍā. The purity in this state is termed as Hukmī.

JANĀBAH

Major impurity

MAS-ALA 1.

A bath is compulsory after conjugal relations and the couple will remain impure until they have had a bath. This state of impurity is termed as Janābah. There are multiple laws regarding the subject matter of Janābah but for the sake of brevity, the subject will be covered briefly.

MAS-ALA 2.

The moment the head of the male sexual organ enters the front private part of the female, Ghusl becomes Wājib on both the husband and the wife, even if sperm is not released.

Similarly, Ghusl becomes Wājib when the private part is inserted into the anus. However, this action is totally Harām and the punishment for it is very severe. It is related in the Hadīth that Sayyidinā Abū Hurairah رضي الله عنه narrates from Rasūlullah ﷺ:

“Cursed is he who comes unto his wife through her anus”.

MAS-ALA 3.

One is allowed to eat, drink, and sleep in a state of Janābah but it is better to wash the private parts and make Wuḍu before eating, drinking or sleeping. If Wuḍu is not made, Tayammum should be performed. In this way the degree of impurity will be reduced. There is no sin in eating, drinking or sleeping without doing the above. It is not permissible to be in this impure state for so long as to miss a Ṣalāh. The angels of blessings do not enter such a house. The genitals should be washed before engaging in the act of sexual intercourse a second time and it is also advisable to make Wuḍu but one will not be sinful if it is omitted.

JANĀBAH AND THE QUR'ĀN AL-KARĪM

It is forbidden to touch or read the Qur'ān during Janābah. The same laws, regarding the Qur'ān during menstruation and Nifās, are applicable here as well. If one is not in the state of Janābah then it is permissible to recite the Qur'ān without Wuḍu but one must not touch it.

JANĀBAH AND DHIKR

Dhikr and Wazāif are allowed in the state of Janābah but it is better not to do so because one can become free of Janābah whenever one wishes to; whereas, in the case of Ḥayḍ and Nifās, a woman can only become pure after the bleeding has stopped.

It is unethical to engage in the remembrance of Allāh ﷻ whilst in a state of Janābah. Therefore, it is better to do so after a bath; nonetheless, Masnūn Du'ās (appropriate supplications for special occasions) such as for sleeping, when waking up, when having sexual intercourse, etc. may be read whilst in the state of Janābah.

JANĀBAH AND THE MASJID

It is forbidden to enter a Masjid whilst in the state of Janābah. The same laws that apply to Ḥayḍ and Nifās are also applicable here. One is not allowed to go into the gallery or basement of a Masjid as these are included as parts of the Masjid proper.

Sexual intercourse is prohibited in the Masjid. If a bath becomes compulsory while in the Masjid, then one should immediately leave the Masjid after performing Tayammum even if one is in I'tikāf.

BATH AFTER JANĀBAH

MAS-ALA 1.

The same laws apply here as those of Ḥayḍ and Nifās but particular care should be taken when washing the private parts, so much so, that no trace of semen is left which may have stuck to the body and dried up.

No part of the body should remain dry; otherwise Ghusl will not be valid. Gargling up to the throat and drawing of water up to the soft, fleshy part of the nostrils are compulsory. Particular care must be taken that water reaches into the navel, under ear-rings and finger rings as well.

MAS-ALA 2.

If the sperm of the husband emerges from the genitals of the wife after she has had a bath, then it is not necessary to repeat the bath but washing it off will suffice.

MAS-ALA 3.

A woman should be careful and ensure that water reaches into the fore skin of the female genitals otherwise her Ghusl will not be valid.

MAS-ALA 4.

If, for some reason or the other, a woman has to apply medicine to her genitals or a nurse applies it, then Ghusl does not become necessary.

MAS-ALA 5.

It is Makrūh to pass urine in the nude. Therefore, before bathing too, one should avoid urinating in this manner.

MAS-ALA 6.

It is Makrūh to bath or urinate while facing the Qiblah. It is also Makrūh to have ones back towards the Qiblah in this state. Speaking should also be avoided when one's private parts are not covered.

MAS-ALA 7.

If a woman in a state of Janābah experiences either Ḥayḍ or Nifās, she need not take two separate baths, as one bath is sufficient when she becomes ceremonially pure.

ŞALĀH AND DRESSING

MAS-ALA 1.

In Şalāh it is essential that a woman has her whole body covered except her face, hands up to her wrists and feet up to her ankles. Besides these three parts, if any other part of the body is exposed during Şalāh, for a period in which it is possible to read Subhānallāh three times then the Şalāh will break.

MAS-ALA 2.

As far as women are concerned, Ghair-Mahārim are all those with whom Nikāḥ is allowed under some circumstances e.g. husband's brothers, sister's husbands, paternal cousins (father's brothers sons), maternal cousins (mother's brother's sons).

It is forbidden and Harām to expose any part of her body or to come in the presence of a Ghair-Mahārim. If all the above is forbidden in the presence of close relatives, then we can imagine how strongly it is prohibited in the presence of strangers. **It is prohibited to sit and talk to a Ghair-Mahram in seclusion.**

MAS-ALA 3.

A woman should cover her Satr even in the presence of another woman. In the presence of women, the area between the chest and the knees must be covered. A woman should not expose it unnecessarily before a doctor or a midwife.

NOTE:

Some women do not consider it necessary to cover their Satr in the presence of other women despite it being forbidden. A woman should also not expose or open her Satr in the presence of non-Muslim women unnecessarily.

TREATMENT AND SATR

MAS-ALA 1.

If medicine is applied during pregnancy on the stomach, etc. by a nurse or midwife, then it is not permissible to expose the portion below the navel; it should be covered with a sheet, etc.

MAS-ALA 2.

A nurse or a midwife can see the area below the navel during birth for the necessary period only. To see beyond that period is prohibited. It is also not permissible for any other woman to see those parts, even though it may be her mother or sister, as there is no need for it. To take her clothes off during birth in the presence of other women is totally Harām.

MAS-ALA 3.

It is Harām to expose the head to a non-Muslim nurse or midwife because a believing woman can only expose her face and hands up to the wrist as well as her feet up to her ankles to a non-believing woman. It is immaterial whether she is a nurse, noblewoman or a maid.

To expose even one hair unnecessarily is inappropriate. It is a practice of some people to call a doctor instead of a nurse. How can it be permissible for a person of the opposite sex to see the "Satr" of a woman when a person of the same sex is allowed to see the Satr only when the necessity arises? It should also be borne in mind that experienced midwives are easily available; therefore, there is no need for a male doctor.

WOMAN AND HER DRESSING

MAS-ALA 1.

It is forbidden for a woman to wear such a thin dress that will reveal or expose her hair or parts of her body to Ghair-Mahārim. If she does so, she will be considered to be naked in the Sharī'ah. She is allowed to do so in the presence of her husband or Mahram (one she cannot marry) or in such a house where nobody besides her husband or Mahram lives. But she is not allowed to do so the moment she comes in the presence of Ghair-Mahārim or the moment she comes out of the house.

The design of the dress should be such that other parts, except the three mentioned earlier, are not revealed. Women, who wear dresses which reveal these parts, are cursed and condemned by Sharī'ah. Now the believing women can imagine how much of our Deen we are sacrificing and how we are displeasing our creator in fulfilling our the needs of modern fashion?

WOMAN AND HIJĀB (VEIL)

MAS-ALA 1.

The law of Hijāb requires that the entire female body –from head to feet, including the face –be concealed in the presence of a Ghair-Mahram. A woman should not emerge from the home unnecessarily. If she has to, due to some need, then she should cover her face and body with an outer garment, e.g. Burqā, so that the face and shape of the body are not exposed. The wearing of the veil is **WĀJIB** according to the **SHARIAH**.

WOMAN AND HAYĀ (MODESTY)

The modesty of a woman is more important than her physical beauty and shape. In fact, her real worth lies in her modesty. If she is modest, then she will be loved and appreciated in every respect and if she is not modest, then she will be worthless in the eyes of any respectable man. Even her beauty will have no value. Modesty is highly regarded in Islām.

Rasūlullah ﷺ said:

1. الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

“Al-Hayā-u-Shu’batum-minal-imaan” (modesty is a branch of Imaan).

2. الْحَيَاءُ خَيْرٌ كُلُّهُ

“Al-Hayā-u-Khayrun kooluluhu” (modesty is good in every respect).

3. إِذَا لَمْ تَسْتَحْ فَافْعَلْ مَا شِئْتَ

“Izaa Lam Tastahi Faf-Al Maashi’ta” (when you lose your modesty, then do as you please”).

In describing the good qualities of a woman, Allāh Ta’ālā has placed great importance in the Qur’ān regarding modesty.

1. In one place Allāh says: ***Qa seratut-tarf’*** (Women with downcast eyes).

If someone is modest, then her shortcomings will be concealed through modesty and if she is immodest and exposes herself, then her good qualities will also be of no value. Therefore, it is very important for her to preserve her modesty.

WOMAN AND HER CHILDREN

The proper upbringing of her children is one of the most important duties of the mother because the mother's lap and the home environment are the first Madrassa (school) of the child. **The simple truth is that the mother's zeal, enthusiasm and eagerness, and the home environment will decide how much good will come into the child's life** as all of these have a great impact on the child.

From the time she is pregnant till she stops breastfeeding, she should remain clean and pure, both physically and spiritually. **If, Allāh forbid, the mother's thoughts and actions are sinful, then its evil will affect the child and it is quite possible that the child will adopt these evil acts during his life.**

It is, therefore, very important that the mother bring up the child with the fear of Allāh, mindful of life after death, **good conduct, etc. She should take great care not to do any undesirable act in front of the child** thinking that the child does not understand anything. Remember the child will notice and remember it, and sooner or later, will adopt it.

It is for this reason that the Ulamā have said that the first six years are most crucial in a child's life as these years will determine the child's future. This view is supported by many Ahādīth as well. The mother must not frighten children with dogs, cats, police, etc. because the child will develop fear through this. She must protect the child from undesirable company and teach him Allāh' Ta'āla's beautiful name when he is still little, help him to inculcate the habit of performing Ṣalāh, send him to the Madrassa, teach him to respect his parents and encourage him to give charity, Insha-Allāh, all these will one day make him a refined man.

ANECDOTE:

There was a Wali (pious person) who instructed his wife at the time of her pregnancy to refrain from any such action which could have an adverse effect on the child. She took all the necessary precautions. She was careful to perform her Ṣalāh at its prescribed time and she refrained from all vain and useless activities. When the child was born she taught and trained the child in the best possible manner.

One day the child stole an item. This action caused great distress to the Wali. How it was possible that after all these precautions and training the child stole? Finally, he approached his wife and questioned her. After some thought, she replied that she had committed a minor wrong during her pregnancy. She said: “In the yard of our neighbour, there was a fruit tree, and its branches used to hang in our yard. One day, I took a fruit from this tree and ate it without their permission.”

The Wali exclaimed that the theft by their child was the adverse effect of the mother’s negligence.

Some basic etiquette regarding the upbringing of children by Maulānā Ashraf Ali Thanwi (RA):

1. Do not speak shameful things in the presence of children
2. Neither be too harsh nor too soft
3. Teach them not to accept gifts without the consent of their parents and elders
4. Do not assume that they will automatically acquire good manners when they grow up
5. Do not punish them in anger
6. Teach them modesty, especially when answering the call of nature
7. Do not adorn girls with jewellery when they are about to leave the house
8. Emphasise to girls that they must not play with boys. As intermingling from a young age will gradually corrupt their character.
9. If a boy from another house comes to your house, instruct your daughters to go out of sight even if they are young and not Bāligh.
10. When a child is obstinate in demanding something, do not fulfill his/her demands.

WOMAN AND OBEDIENCE TO HER HUSBAND

Mutual respect and love commands a happy marriage. For this to materialise, each spouse must understand his/her role in the family, and under no circumstance take command of the other's role. The teaching of Islam is that man is the guardian of woman. This is not a means of putting woman to slavery, but it is in order to establish the role of both spouses.

Obedience to the husband is one of the most important and vital injunctions for a woman. In fact, her wisdom lies in knowing his moods well and acting accordingly. Thus, she will have a pleasant and comfortable life. The gist of a Hadīth of Rasūlullah ﷺ is that a woman, **who performs her Ṣalāh regularly and properly and obeys her husband, will enter Jannah through whichever door she pleases.**

As far as the husband –wife relationship is concerned, it should be the object of life for the wife to do everything possible to please the husband and remove his sorrows within the limits of Sharī'ah. If he likes adornment, beautification and elegance then she should do so within the limits of the Sharī'ah.

She should not spend more than what he earns. She should not be stubborn and should not show dislike for things which he brings. She should not criticize his relatives. It is unmannerly and unbecoming of a Muslim wife to become angry with the husband when he is angry. She should look after the household belongings and be particular regarding cleanliness. She should not quarrel with her in-laws. She should always try and serve him when necessary but she should not ask for any service from him. She should regard him as her superior and conduct herself accordingly.

WOMAN AND HER PARENTS

Even after marriage, a woman should keep good relationship with her parents and make their Khidmah (service). **She should never leave her husband's home and visit them without her husband's permission.** She should note two important things:

1. Firstly, she should not get into the habit of sending things to her parent's home, even with the husband's permission, because this will slowly reduce the love and respect for the wife which will be of great harm to the woman.
2. Secondly, she must try to look after and regard her in-laws like her own parents. This will increase love, honour and regard for her in the husband and it will prove very useful and beneficial to her.

WOMAN AND CHASTITY

To protect her chastity is the main quality of a woman as all the other good qualities depend on this. Superficially, she may have plenty of good qualities but, Allāh forbids, if she is unchaste, then she is considered to be absolutely useless in the eyes of the Sharī'ah. In the Qur'ān, Allāh describes the maidens of Jannah as:

"Lam Yatmis Hunna Insun Qablahum Walā Jān

("Untouched by any man or jinn"), I do not wish to discuss this subject in greater detail since every woman is supposed to understand its importance and not just talk about it.

In a Hadīth Rasūlullah ﷺ said that the most precious belonging of a man in this world is a wife who pleases him a great deal whenever she is in his presence; and when he is not present, she looks after herself and his belongings and does not betray him in these two things.

'IDDAH AFTER DIVORCE

MAS-ALA 1.

If a woman is divorced or the marriage is broken due to Khula or *Īlā* (types of divorce) or some other way, or if the husband dies, then she should stay in the house for some time and until this time has not passed, she cannot go anywhere nor can she re-marry. This period is termed as '**Iddah**.

MAS-ALA 2.

In case of divorce, she should not leave the husband's house either during the day or by night nor re-marry for the duration of three menstrual cycles.

MAS-ALA 3.

For a Non-Bāligh divorced girl, who does not menstruate as yet or an elderly woman, whose menstruation has stopped, the duration for Iddah is three lunar months.

MAS-ALA 4.

If a woman is divorced during pregnancy, then she should wait until the child is born. This is the time of Iddah for her, regardless of when the child is born.

MAS-ALA 5.

If divorce is given during menstruation, then that menstruation period is not counted but another three periods should be allowed to elapse. The husband should remember that it is sinful to issue a divorce when she is menstruating.

However, if he did issue a divorce during her menses, he must withdraw the divorce and repeat it if he still considers it necessary when she is pure.

Note:

The Talāq issued during the menstrual period is effective under all circumstances. This withdrawal is only permissible for al-Talāq al-Raj'ī (revocable divorce). Kindly *consult the Ulamā for further details.*

MAS-ALA 6.

A woman who either received three Talāq (divorces) or received one or two al-Talāq al-Bā'in (irrevocable divorces) or whose husband died, should observe mourning during the Iddah period. A mourning woman is one who is in grief and sorrow; she should not dress attractively and must also abstain from beautifying herself.

A woman, who received a al-Talāq al-Raj'i, should beautify herself and try to attract her husband towards her whilst in Iddah.

‘IDDAH AFTER HUSBANDS DEATH

A woman whose husband has passed away should observe the Iddah for the duration of four months and ten days and should remain in the same house in which she lived at the time of her husband's death.

In the case of a pregnant woman, Iddah is over as soon as the child is born and the number of months is not taken into consideration.

A FEW WAZĀIF AND ADVICES

In a Hadīth it has been narrated that Rasūlullah ﷺ said that he saw many women in Jahannum. When the women asked the reason for this, he said that firstly they have a habit of abusing and taunting and secondly, they are very ungrateful to their husbands. When it has been found that the tongue can lead her to Jahannum, then she should make every effort to control it and should not abuse and taunt; and she should not be ungrateful to her husband.

One bad habit which is quite common amongst women is to curse their children, little realizing that it may be the exact moment when Allāh accepts her Du'ā; thus destroying the life of the child in both worlds.

Another bad habit is that of backbiting. This does much harm to the Deen and she should, therefore, try to safeguard herself from this. It is very important for a woman to dress at home according to her normal way and standards. **If she has to go out of the house for some reason then she should dress simply, even shabbily if possible, though other woman may look down upon her.**

If she dresses shabbily in the house, she will lose the love and respect of her husband. If she beautifies herself and goes out of the house, then outsiders will cast evil glances at her. It is totally wrong for her to go out in this manner and it should, therefore, be avoided. Women easily become possessed by Shaytān and evil spirits: firstly, due to their natural beauty and secondly because they usually have to stay in a state of impurity for lengthy periods of time . She should be punctual on the recitation of the following Wazāif for protection from Shaytān and evil spirits:

After every Fardh Ṣalāh:

1. Āyatul Kursī
2. surah al-Falaq
3. surah al-Nās

Before going to bed she should recite:

1. Āyatul Kursī and the four Sūrah beginning with ‘ Qul ’ i.e.
 - a. Surah al-kāfirūn
 - b. Surah Ikhhlās
 - c. Surah al-Falaq
 - d. Surah al-Nās

She should then blow on her palms and pass them over her whole body.

Note:

If she is in a state of impurity, she should read the above from memory without moving her lips or tongue. Insha-Allāh, this will also be beneficial for her.

و ما توفيقى إلا بالله

عليه توكلت وإليه أنيب

Arabic	English	Arabic	English
أ	'	ظ	z
ب	b	ع	'
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	h	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	ه	h
ز	z	و	w
س	s	ي	y
ش	sh	ب	ā
ص	ṣ	ي	ī
ض	ḍ	و	ū
ط	ṭ	أي	ai
		أو	Ou / Aw