

Women's Fiqh

The precepts in this course are based on the commentary of

‘Allāmah Muhammad Ibn ‘Ābidin Al-Shāmi (Rahimahullah)

on

“Dhukhr al-Muta‘ahilin fi masā’il al ḥayḍh”

A primary text of Allāmah Muḥammad ibn Pīr Alī Al Barkawī (Rahimahullah)

taught by

Mufti Abdur Rahman ibn Yusuf Mangera (Whitethread Institute)

Ustadhah Rashida Esakjee (Rayyan Institute)

*This course will cover only the main precepts as mentioned
in the book to create awareness*



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01

Objectives & Importance



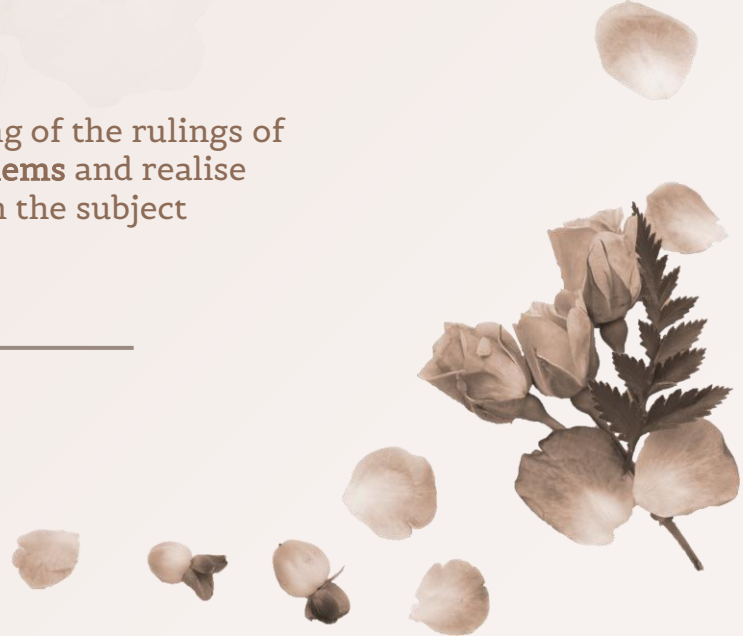
Objectives

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

“The reward of deeds depends upon the intentions”

First and foremost all our endeavours should be to seek the everlasting **pleasure of Allah ta'ala**

Secondly, the course will insha-allah facilitate an understanding of the rulings of the bloods of a woman **so that we are able to recognise problems** and realise **when to consult an expert**. It will **not** make us experts on the subject



Importance

Why is it necessary to learn this knowledge?

The great scholar Allamah Shaikh Muhammad Birgiwi Rahimahullah said,

“The fuqaha have agreed upon the obligation of the knowledge of (one’s) circumstance upon everyone who believes in Allah and the last day from women and men that the knowledge of the blood which specifically come from women, is obligatory upon her and her husband and guardians but this has become, in our time, abandoned; more so it has become something that is not even mentioned”

What is being referred to is the knowledge of the legal rulings that one is in need of in the time of his need. As for the knowledge of the blood of women, it is Fard upon every Muslim male and female however, he says it has been abandoned.

*This statement was made centuries ago!
Imagine the state of ignorance in our age!*



Citing an example Imam Birgivi (Rahimahullah) says this is similar to a how person accepting Islam should learn the two formulas of testimony while understanding their meaning and thereafter it becomes necessary for him to learn how to attain purity and to learn the requisites of prayer and so forth. If he lives until Ramadhaan, it is necessary for him to learn the knowledge of fasting. If he attains wealth, it is necessary to learn the rules of Zakah and Hajj, if he has the ability to go and he remains alive until the months of Hajj.

In a similar manner, for women it is essential to have knowledge regarding the rulings of their bloods because of the consequences it has on the fundamental aspects of Deen for which purity is a prerequisite i.e. prayer, fasting, pilgrimage, marital relations, divorce & waiting period.

Most women have regular cycles however there are four categories of women who generally experience problems with bleeding.

1. Beginner in Menstruation
2. When on medication i.e. contraception
3. After giving birth
4. Menopausal years

Knowledge of basic principles is essential to recognise these problems



The Messenger of Allah, sallallaahu 'alayhi wasallam said,

“Whomever Allah intends goodness, He gives him the understanding of the religion.” (Sahih al-Bukhārī 71, Sahih Muslim 1037)

*Therefore we make Shukr for the doors of opportunity which Allah ta'ala opens for us

'A'isha RA said,

“How good are the women of Ansar that their shyness does not prevent them from learning religion” (Sahih Muslim 332)

*Haya should not stop us asking questions related to ourselves

*Ignorance leads to women not knowing when they are in the state of purity and impurity

*There are many Hadith recorded where the Sahaabiyaat RA asked personal questions and our Nabi sallallaahu 'alayhi wasallam would reply. He taught his companions both, the great matters and the small matters



Our Deen covers every aspect of life

- Imam Muslim (Rahimahullah) relates in his Saheeh from Salman al-Farsi RA that some polytheists approached him saying, “Your Prophet has taught you everything, even about excrement [i.e. etiquettes of relieving oneself].” He replied: “Indeed! He has forbidden us from facing the Qiblah when excreting or urinating, and from cleaning ourselves with our right hand, and from cleaning ourselves with less than three stones, and from cleaning ourselves with dung or bone.”

(Sahih Muslim & Sunan Abi Dawood)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*I did not create the Jinns and the human beings except for the purpose that they should worship Me
(Quran 51:56)*

Since the purpose of our creation is to worship Allah ta'ala, we follow His commands in every matter. At certain times women are commanded not to perform certain acts of worship, so we refrain and other times, women have to continue those actions i.e. during Istihaadhah, so we continue.

We beseech Allah ta'ala to accept our efforts in attaining this scared knowledge which is mandatory upon us and make it a means of attaining His pleasure.
We beseech Him to open our hearts and our understanding, aameen



The image features a circular arrangement of dried rose stems and leaves, scattered around the central text. The roses are in various stages of bloom, some fully open and others as buds. The leaves are dark and have a serrated edge. The background is a light, neutral color, possibly cream or off-white, which makes the dark tones of the roses stand out.

Remember!

This course is to create awareness
and will not make you experts.

It will give you enough
understanding to analyse a
situation and consult
an expert if necessary



02

Definitions

Types of Blood

There are three types of blood experienced by women

- حَيْض (Haydh) – menstruation
- نِيفَاس (Nifaas) - post-natal bleeding
- إِسْتِحَاضَه (Istihaadhah) – dysfunctional uterine bleeding

حَيْضٌ

Menstruation

- Literal Definition: to flow
It is called Haydh due to the flowing of menstrual blood at specific times (during the month)
- Legal Definitions:
 1. (State) It is a legal impediment to worship that requires purity, such as prayer, recitation of the Qur'an, fasting, entering the masjid, etc
 2. (Physical Impurity) Blood that flows from the womb and exits from the vagina even if it is legal blood, without birth

Woman in the state of Haydh: **حَائِضَةٌ**

نِفَاس

Post-natal Bleeding

- Legal Definition

(Physical Impurity) Blood that flows from the womb and exits from the vagina even if it is legal blood, after most of the child is delivered and she had not given birth 6 months prior to this

Woman in the state of Nifaas: نِفَاسًا

اِسْتِحَاذَه

Dysfunctional uterine
bleeding

- Blood which exits from the vagina however, it does not originate from the womb, but from a ruptured vein

Woman in the state of
Istihadhah: **مُسْتِحَاذَه**

There is no real way of telling where the blood originates from so even though it may come from the womb it will be Istihadhah if it does not fulfil the criteria of Haydh and Nifaas

Example: A beginner bleeds for 12 days. Day 1-10 is Haydh i.e. blood originating from the womb so suddenly on day 11 and 12 it can still be originating from the womb however as it exceeds the maximum of Haydh stipulated by Shari'ah, it will be Istihadhah

مُعْتَادَةٌ

Mu'taadah

Habitual woman

- A woman who has a habit in menstruation and/or purity.

She has experienced a valid menstruation and a valid purity or one of the two

مُبْتَدِئَةٌ

Mudtadi'ah

Beginner

- A girl aged 9 lunar years (Gregorian: 8 years, 8 months & 3 weeks) who bleeds for the first time

This is the term used for a beginner who becomes Baaligh (reaches maturity) by seeing blood. She is one with no habit.

If a girl sees blood for the first time and it is a valid blood followed by a valid purity then she will no longer be a Mudtadi'ah. She will immediately become a Mu'taadah (a woman with a habit) in both Haydh and Tuhr

*Menstruation establishes puberty. She will now be obligated to fulfil her religious duties

الايسة

Aayisah

The Menopausal Woman

- A woman aged 55 lunar years (Gregorian: 53 solar years and 4 months)

مضلة

Mudhillah

The Confused / Lost woman

- The woman who has forgotten her habit in Haydh or Nifaas (Both time and place)

Mudhillah implies someone who has lost something

Dhallah is one who is lost herself

Mutahayyirah implies that she is one who is in a state of confusion herself

Muhayyirah implies that she is one who confounds/confuses the Mufti (Jurist)

دم صحيح

Valid Blood

In Haydh it is that blood which is:

- Three days or more
- Less than 10 days
- Legal blood or actual blood

In Nifaas it is that blood which is:

- Less than 40 days
- Legal blood or actual blood

*A valid blood is used to establish a habit in Haydh and Nifaas

دم فاسد

Invalid Blood

It is that blood which is:

- Other than that which is valid

*An invalid blood cannot be used as a habit

دم حکمی

Legal Blood

- Days which are considered menstruation even though there is no physical/actual, bleeding

Example:

A day of purity which falls within the days of menstruation (3 to 10 days), it is **legally** considered menstruation

*In the same way there is طهر حکمی “ Legal Purity” - days of bleeding regarded as purity



Purity

There are different types

- Complete purity
- Incomplete purity
- Valid Purity
- Invalid Purity

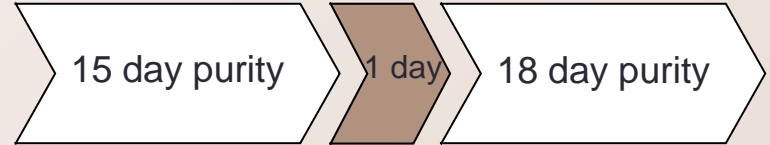
طهر تام

Complete Purity

Complete Purity

- A purity of 15 days or more

It can be valid or invalid



A complete purity of 15 or more days separates the two bloods on either sides and each will have its own ruling

طُهر ناقص

Incomplete Purity

Incomplete Purity

- Is a purity of less than 15 days

An incomplete purity is always invalid and cannot be used to establish a habit



An incomplete purity of less than 15 days does not separate the two bloods on either sides. It will be like continuous bleeding from the first bleeding to the end of the second one

طَهْرٌ صَحِيحٌ

Valid Purity

Valid Purity

- Is not less than 15 days
- Is not mixed with blood of Istihaadhah in the beginning, middle or end
- Is between 2 valid bloods

A valid purity can be used to establish a habit

طهر فاسد

Invalid Purity

Invalid Purity

- Is less than 15 days
- Is mixed with blood in the beginning, middle or end
- Is between 2 invalid bloods or 1 valid and the other invalid
- An invalid purity cannot be used to establish a habit

Both purities in the diagram are invalid because the blood of Istihaadhah in the middle has polluted them



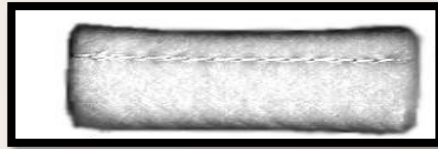
The Kursuf

A Kursuf is a cloth or tissue folded so that it is a rectangular shape about 2 inches in length

It can be as thick as is comfortable and is placed between the vaginal lips blocking the inner orifice and can be used to determine the beginning and ending of menstruation

TISSUE: would be folded in half, then folded again to a quarter and then folded twice more.

TOILET PAPER: 2 squares are taken, one on top of the other, then folded in half and then folded once more.



*Panty liners are not Kursuf as they remain away from the inner opening

*Tampons are not Kursuf as they are inserted inside the vagina where they absorb the blood

*Some women use the tampon like the Kursuf i.e. placing it diagonally between the lips of the vagina. This is allowed because it works like a Kursuf

Ruling on Kursuf & Tampons

Kursuf

- Piece of cotton that is **placed externally** between the vaginal lips
- **Mustahabb** for the virgin in menstruation and for the non-virgin in all situations

Tampon

- Plug of soft material inserted **into the vagina** to absorb menstrual blood
- **Makruh** for both virgins and non-virgins



03

Universal Maxims

Principles by which
the different bloods
are determined



Age of Menstruation

Girl under the age of 9 Lunar years

If a girl under the age of 9 lunar years (8 solar years and 8 months and 3 weeks) experiences bleeding, it will not be menstruation

Woman over the age 55 Lunar years

A woman beyond the age of 55 lunar years (53 solar years and 4 months) cannot have menstruation unless the bleeding is:

- Pure red or black in colour and
- Continues for 72 hours or more



Minimum & Maximum limits

Minimum in Haydh

3 days & 3 nights (72 hours)

*Bleeding of under 72 hours will not be Menstruation even if it was 71 hours

Maximum in Haydh

10 days & 10 nights (240 hours)

*Bleeding of over 240 hours will not be Menstruation

Maximum in Nifaas

40 days and 40 nights

*Bleeding of over 40 days and 40 nights will not be Nifaas

*There is no minimum in Nifaas. It can be a day or more or none at all



Counting 24 hours

One day means a complete 24 hours

Tue W TH Fri ST S M T W TH Fri
8pm 8pm 8pm

72 Hours / 3 full days

240 Hours / 10 full days

Bleeding begins on Tuesday at 8pm.

One day will be completed at 8pm on Wednesday.

Three full days will be completed on the first Friday at 8pm.

Ten full days will be completed on the next Friday at 8pm .

Separating Purity

Minimum purity between two Haydh OR a Nifaas and Haydh is 15 days and 15 nights

*Between two bleedings of Haydh there has to be a purity of at least 15 days

*Haydh and Nifaas cannot be successive. A separating purity of at least 15 days is necessary between them

No Maximum

*There is no maximum. It can be 20 or 35 or more

There is no maximum in purity unless there is a need to establish a habit during continuous bleeding. If someone has a purity of six months or more and then has continuous bleeding, her purity will be two months in the continuous bleeding and the Fatwa is upon this



In the first example above, more than 15 days of purity have passed between the two bleedings. The bleedings are therefore SEPARATE from each other with no connection between them. Each bleeding has its own ruling i.e. the first bleeding is Istihadhah as its less than 72 hours and the second bleeding is menstruation as its over 72 hours.

In the second example, the woman saw bleeding for 3 days after which it stopped and then **reoccurred after 10 days**. A complete purity did not occur between the two bleedings. Therefore the second bleeding WILL BE JOINED TO THE FIRST ONE and from the 2nd to the 17th it will be regarded as **continuous bleeding**. The rules will differ for a Mubtadi'ah and a Mu'tadah.

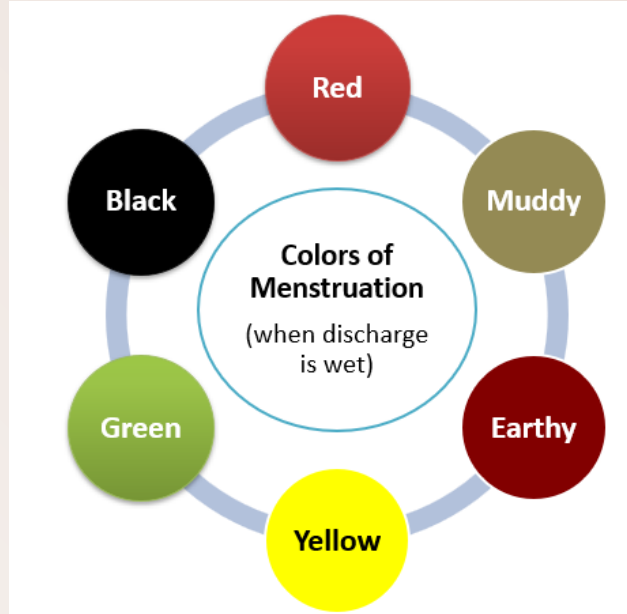


Important point!

When medical advice is in
conflict with the sacred law,
the sacred law takes
precedence

Medically a woman can experience a two-day long menstruation
or another menstruation after less than 15 days however according to the Shari'ah
it will not be menstruation in either cases

Colours



Colours of Blood

1. Women experience variation in the colour and flow of menstrual blood
2. Any coloured discharge in the habitual days of bleeding, other than clear or white, is considered menstruation
3. Colours of blood are considered when the discharge is fresh and wet
4. If the discharge is looked at when it has dried, it has undergone a chemical reaction, altering its colour

Yellow colour

Many women experience yellow colour discharge during days of purity which causes confusion Following is information from Menstrual Matters:

If a woman sees yellow discharge only during her habitual days, it will be Haydh. However, if a woman regularly sees yellow discharge throughout the month, it will only affect the validity of her wudu, and will not be counted as Haydh. When the discharge becomes darker, it will mark the beginning of Haydh. When it returns to the yellow she normally sees, it will signify the end of Haydh. If the total days exceed the maximum for Haydh, she will revert to her habit.

*if you experience yellow colour discharge during days of purity, seek advice

Habits (عادة) in Bloods & Purity

- A habit is the usual number of days a woman's Haydh (or Nifaas) lasts.

Example: a woman usually has a 7 day Haydh so this is her habit for Haydh.

- A habit is also formed in the number of the days of purity in between two bleedings of Haydh.

Example: if a woman had bleeding for 7 days and this was followed by a valid purity of 18 days, then her habit for Haydh will be 7 days and her habit for purity will be 18 days.

- A habit is also formed in Nifaas

Example: A woman had bleeding for 20 days after childbirth and thereafter remained pure for 25 days. Her habit is Nifaas is 20 days



Recording habits is vital!

In case of any irregularities, a written record allows a woman (or the Mufti she consults) to accurately work out which days are menstruation and purity. Without habits a woman can face a very difficult situation

Without habits a woman suffering from continuous bleeding can face severe hardship where she may have to perform Ghusl for every Salaah!!

Fluctuating Habits

Fluctuating habits within the legal limits is normal

Most women have regular fixed habits however some women don't. If a woman's habit fluctuates every month then her habit will be:

- The number of days of menstruation or purity of the previous month

Example: a woman saw 7 days menstruation in April. Then in May she saw 9 days

Her habit in menstruation has changed and the new habit will be 9 days

Changes in Habit of Haydh

Changes in the habit of a Mu'taadah can take place in the following ways:

- Changes occur while blood remains **WITHIN** the Maximum. In this case Habits fluctuate in number ('Adadan), place (Zamaanan) or both
- Changes occur when blood **EXCEEDS** the Maximum.

Changes WITHIN the Maximum

1. Change in Number

The number of days of Menstruation are more or less than her usual habit.

Example: in January a woman's menstruation is 6 days. In February, it is 5 days.

Her habit is said to have changed in NUMBER OF DAYS from 6 days to 5 days

Changes WITHIN the Maximum

2. Change in Place

The days of Menstruation occur at a different time of month.

Example: in June menstruation was from the 1st to the 5th and in July it was from the 6th to the 10th.

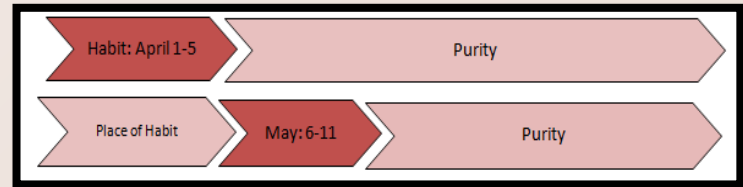
The PLACE of her habit has changed from the first week of the month to the second week



Changes WITHIN the Maximum

3. Change in Number & Place

Example: Example: a woman's usual habit is from the 1st to the 5th (5 days). Then in the next month she bleeds from the 6th to the 11th (6 days), so now her habit has changed in regard to NUMBER and PLACE



Changes when blood EXCEEDS the Maximum

Rulings will depend on
how much blood is in
the place of habit

1. If blood exceeds the maximum and **Less than Minimum** or **No bleeding** occurs in the place of habit:

Place changes and number will remain the same. Number of habit will be counted from the first day of bleeding

Example: Less than Minimum OR no bleeding at all in place of habit

A woman's usual habit is from the 1st to the 5th of the month

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

The she bleeds from the 4th – 14th (11 days) and there are less than 3 days
bleeding in the place of her usual habit.

1	2	3	4H	5H	6H	7H	8H	9	10	11	12	13	14	15
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

First 5 days (4th to 8th) is Haydh and the rest is Istihaadhah.

Place has changed and number remains the same

Changes when blood EXCEEDS the Maximum

Rulings will depend on
how much blood is in
the place of habit

2. If blood exceeds the
maximum and **Minimum**
Occurs in the Place of
Habit:

The blood **overlapping**
the days of habit will be
Haydh & the rest will be
Istihaadhah

The overlap can be
complete or partial

- Complete Overlap

Equal in number (i.e. there is bleeding in the entire period of her normal habit) so her habit will remain the same

She bleeds from the 1st to the 12th

and there is bleeding in the entire place of habit.

Number and place remain the same and the rest is Istihaadhah

1H	2H	3H	4H	5H	6	7	8	9	10	11	12	13	14	15
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

- Partial Overlap

Unequal in number so in this case the habit will change in number according to what she sees

She bleeds from the 3rd – 13th

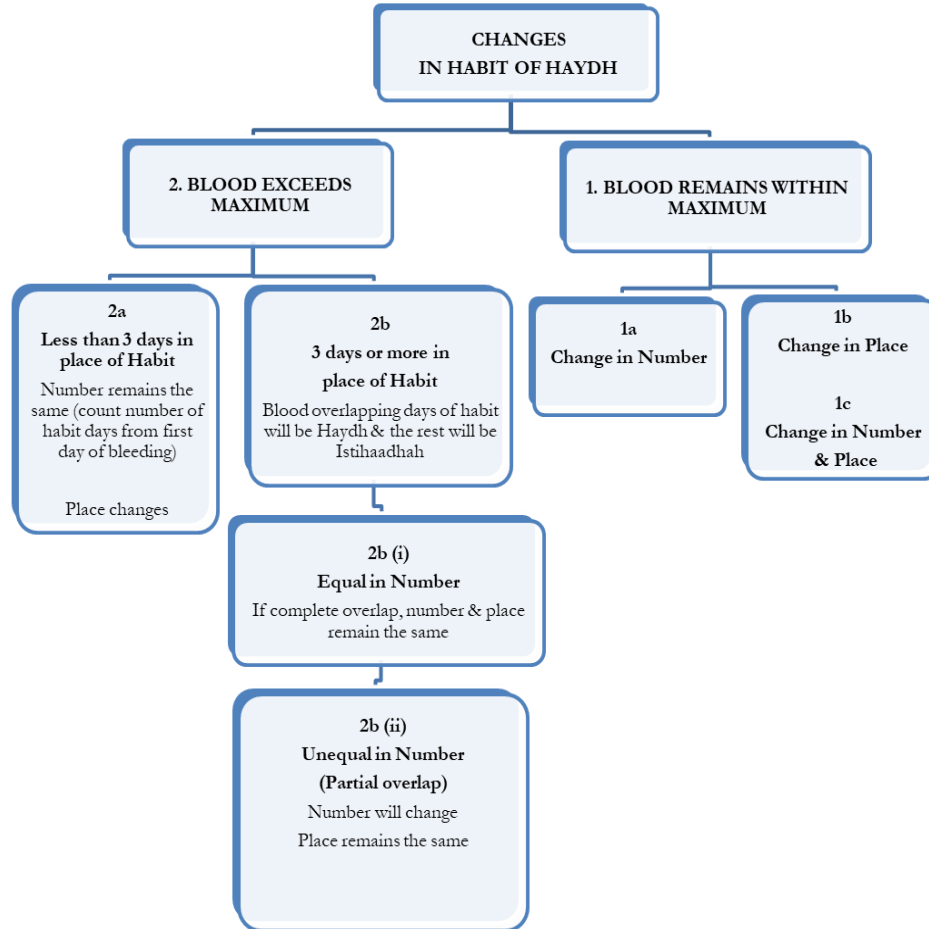
Bleeding in the days of her habit is Haydh (3rd-5th)

& the rest is istihaadhah. Habit in number changes from 5 to 3

So blood overlapping habit is Haydh & the rest is Istihaadhah

1	2	3H	4H	5H	6	7	8	9	10	11	12	13	14	15
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

*Note that the calculations when blood exceeds the maximum, will usually take place retrospectively



Change in Habit of Nifaas

- If the blood of a Nufasaa stops within the maximum then all of it will be Nifaas whether it was less or more than the previous habit and this will be her new habit if different from the previous one
- If blood exceeds the maximum then she will be returned to her previous habit if she has one. If first child, then Nifaas will be 40 and the rest will be Istihaadhah.

She will make up the Salaat/Sawm she missed in days which were retrospectively worked out as Istihaadhah

Bleeding Within 10 days

- Continuous bleeding is not necessary
- It can be spotting or flowing
- Bleeding can occur for a while and stop and reoccur
- As long as it is within the maximum 10 days, it will be Haydh

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				



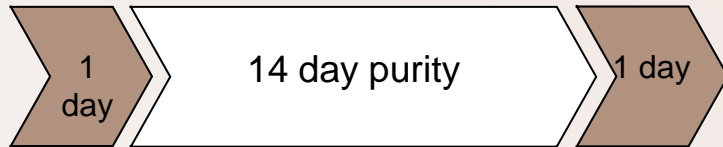
Incomplete Purity is not a separator

Imam Abu Yusuf (Rahimahullah)

An incomplete purity of less than 15 days is not a separator between 2 bloods. It will be like continuous bleeding from the first bleeding to the second one.

Example 1:

If a beginner saw 1 day of bleeding, 14 days of purity and 1 day of bleeding, it will be like continuous bleeding for 16 days.

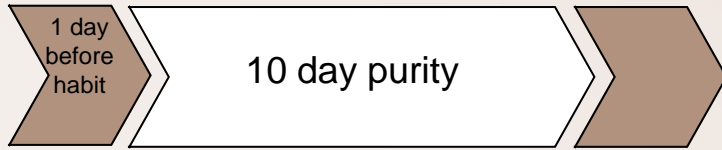


The first 10 days will be menstruation and the rest will be Istihaadhah



Example 2:

If a woman with a habit saw 1 day of bleeding **before** her habit of 10 days menstruation and thereafter had 10 days of purity, then 1 day of bleeding **after** her habit, it will be 12 days of continuous bleeding which exceeds the maximum



The 10 days of purity which fall in her days of habit are menstruation

*Menstruation can begin and end in purity, as long as there is blood on both ends
(According to Imam Abu Yusuf Rahimahullah)

IMPORTANT!

When women experience bleeding **within the minimum 15 day purity**, it is commonly seen that they continue Salaat knowing that it is Istihaadhah

However once 15 days are completed, Salaat and fasts of Ramadhaan are stopped thinking that the blood of day 16 is menstruation

This is incorrect **UNLESS** someone's habit in purity happens to be 15 days

She should wait until her habit in purity is completed before regarding the bleeding as menstruation



Beginning of Haydh

Diagram of Farj:
<https://whitethread.org/menstrualmatters/knowledge-base/start-end-of-hayd/>

The beginning of Haydh is:

- When blood exits from the vaginal opening (Farj Daakhil) toward the labia minora (Farj Khaarij)
- Or is parallel to the edges of the Farj Daakhil

The beginning of Nifaas is:

As for Haydh plus:

- More than half of the child is delivered

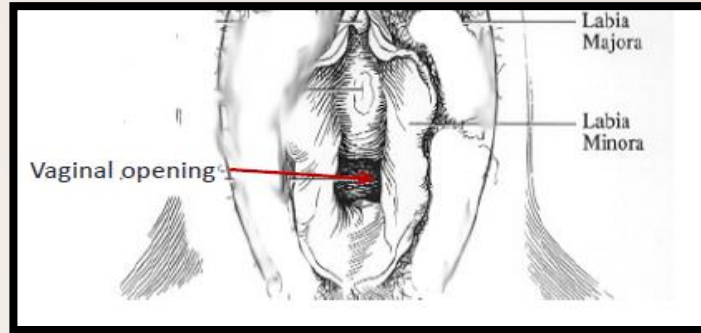
*Ghusl is necessary regardless of whether she bled or not after giving birth

The blood appearing at the edge of the Farj Daakhil will establish Haydh and in the case of Istihadhah, Wudhu will be nullified.
A woman will calculate her Haydh from the moment she sees the blood

The Farj

Scholars have mentioned the description of the Farj in books of Fiqh. For us, though there is a sense of Hayaa in discussing the subject, it should not stop us from learning

- Farj refers to woman's genitals in general
- Farj Khaarij is the area just inside the labia majora which surrounds the urethra (through which urine exits) and the vaginal opening (through which menstrual and post natal blood exits)
- Farj Daakhil begins with the circular vaginal orifice/opening



The beginning of the blood is established when:

- a) blood appears by exiting from the Farj Daakhil and comes out toward the Farj Khaarij, OR
- b) when blood has not emerged out into the labia minora (Farj Khaarij) but it has reached the **edges** of the Farj Daakhil

Ending of Haydh/Nifaas

- The ending is when discharge becomes white or clear (when fresh and wet), or there is no discharge

*Using a Kursuf can be helpful in determining the end and often eliminates the need for multiple ghusls

Rules at the Cessation of Blood

Blood can cease at different times:

- At less than 72 hours
- Before end of maximum 240 hours – before or after habit
- At the maximum 240 hours

*Rules of purity will apply at the cessation of blood of Haydh and Nifaas

*Rules of purity will apply at the maximum of Haydh and Nifaas even if bleeding has continued

*To attain purity a woman is obligated to perform Ghusl at the cessation of blood of Haydh and Nifaas

Rulings upon Ceasing of Valid Blood

	< 3 Days	>3 Days , < Habit	> Habit, < 10 Days	10 Days or more
Purity	Wudhu	Ghusl	Ghusl	Ghusl [Does not need Ghusl to establish purity but needs ghusl to pray.]
Prayer	Yes [Wajib to wait till the mustahab time of the prayer. Pray if blood doesn't return.]	Yes [Wajib to wait till the mustahab time of the prayer. Pray if blood doesn't return.]	Yes [Mustahab to wait till the mustahab time of the prayer. Pray if blood doesn't return.]	Yes [No need to wait at all]
Fast	Yes	Yes	Yes	Yes [If she gets even a moment of purity before Fajr, Ramadhan fast of that day is due upon her, as well as Qadha of I'sha.]
Marital Relations	Wait to see if blood returns. Cannot have marital relations in days of Habit	Has to wait for the days if Habit to pass to have marital relations to ascertain purity.	Can have Marital relations. If time for a prayer passes and she still hasn't taken Ghusl, she can have relations now as when a prayer becomes Wajib/Qadha upon her, it establishes her purity.	It is permissible for her to have relations before taking Ghusl; however it is <i>mustahab</i> to have them after Ghusl
When Salah of the time becomes wajib upon her?		Wajib – If she gets enough time to take a quick Ghusl and say 'Allah'/'Allahu Akbar' once.	Wajib – If she gets enough time to take a quick Ghusl and say 'Allah'/'Allahu Akbar' once.	Wajib – If she gets even a moment to say 'Allah' (according to Imam Abu Hanifa rh) or 'Allahu Akbar' (according to Imam Abu Yusuf rh). She would have to pray Qadha after taking Ghusl.

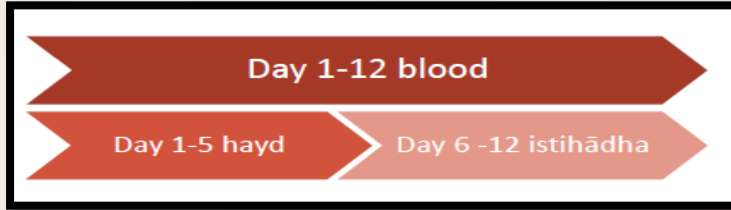
Duration of Blood	<i>Wudu</i> or <i>Ghusl</i>	Explanation
Less than 72 hours	Perform <i>wudu</i> before each prayer	Bleeding does not meet the criteria of <i>hayd</i>
More than 72 hours, but less than her previous habit	Perform <i>ghusl</i> and resume praying	Bleeding is considered <i>hayd</i>
Similar to or more than her previous habit, but less than 240 hours	Perform <i>ghusl</i> and resume praying	Bleeding is considered <i>hayd</i>
Bleeding stops at 240 hours	Perform <i>ghusl</i> and resume praying	The maximum number of days for <i>hayd</i> has been reached
Bleeding exceeds 240 hours	Perform <i>ghusl</i> at the 240-hour mark and resume praying	She has exceeded the maximum limit for <i>hayd</i> . Therefore, only the days of her habit will be considered <i>hayd</i> . The remaining days will be <i>istihada</i> and retrospectively, she must make up any missed prayers.

Rulings in Invalid Blood

Rulings for the Mu'taadah &
Mubtadi'ah differ when
blood exceeds the maximum

- Mu'tadah: returns to her previous habits. The days of bleeding which fall within her habit days will be Haydh and the rest will be Istihadhah
- Mubtadi'ah: the first 10 days will be Haydh and the rest Istihaadhah

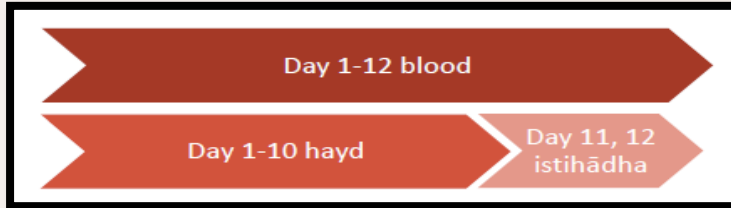
1. Example of a Mu'tadah



Habit in menstruation is 5 days. She continues bleeding beyond the maximum. She must perform Ghusl at the end of 240 hours and commence Salaah. In retrospect, the 5 days which are in the place of her habit are menstruation and the rest is Istihaadhah.

Qadha will have to be made up of Days 6-10 since Salaah was not performed thinking it could be menstruation

1. Example of a Mubtadi'ah



When blood continues over 10 days she will perform Ghusl on Day 11 and commence Salaah

Calculations on Two Levels

In any situation of invalid blood (either by blood exceeding 240 hours, or when an incomplete purity occurs and the two bloods are joined and total exceeds the maximum), there are two levels of calculation:

- Level one: Immediate solution on a day to day basis
- Level two: Looking back and making amendments and applying rulings retrospectively

Example of a Mu'taadah with a habit of 5 Haydh continues bleeding beyond 240 hours

Level one: she waits till bleeding has exceeded 240 hours and performs Ghusl and Salaah

Level two: in retrospect, the 5 days in the place of her habit are menstruation and the rest is Istihaadhah. Qadha will have to be made up of Days 6-10 since Salaah was not performed thinking it could be menstruation

Early Blood

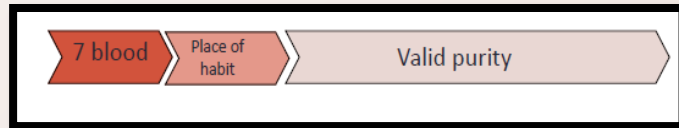
- When a woman sees blood earlier than her place of habit, she must not immediately assume it is menstruation

When bleeding occurs earlier than habit, she should first check how early it is and depending on the answer, one of three rules will apply

1. Early blood and habit days total to less than 10

- If the number of days remaining to her place **added** to the number of days of her habit is **within the maximum**, it will be considered menstruation and she will stop Salaah and fasts of Ramadhaan

2. Early blood and habit days total to more than 10



- If the number of days remaining to her place, added to the number of days of habit is more than the maximum, it will be **not be menstruation until she reaches her place**

Example: bleeding of a woman with a 5 day habit in menstruation begins 7 days early

$5+7 = 12$ which exceeds the maximum.

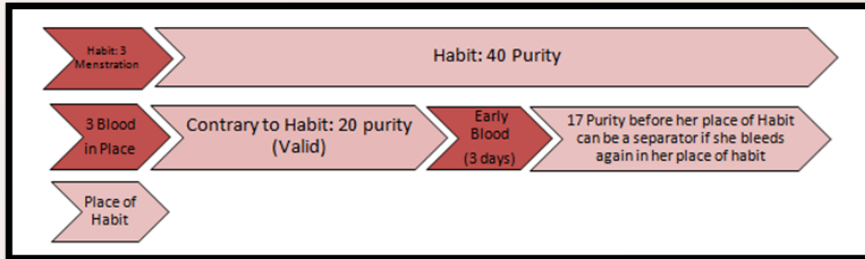
She will regard the early blood of 7 days as Istihaadhah and continue Salaah and fasting until she reaches her habit days when she will stop Salaah and fasting. If the blood in place reaches the minimum it will be menstruation and if does not then she will retrospectively place her menstruation according to the rules

3. Early Blood & Long Purity

- If the bleeding occurs so early that the remaining number of days before her usual habit would consist of a minimum menstruation and a valid purity, then it will be menstruation and she will stop Salaah and fasts

Example: Habit 3/40

She sees blood 20 days early. This means that the remaining 20 days purity of her habit can consist of a minimum menstruation (3) and a valid purity (15).



She will stop praying and fasting and consider this early blood as menstruation if it reaches the minimum. After this menstruation she can still have a valid purity of 17 days before the place of the next menstruation. So if she did bleed again in her place of habit there will be a valid purity separating the two bloods

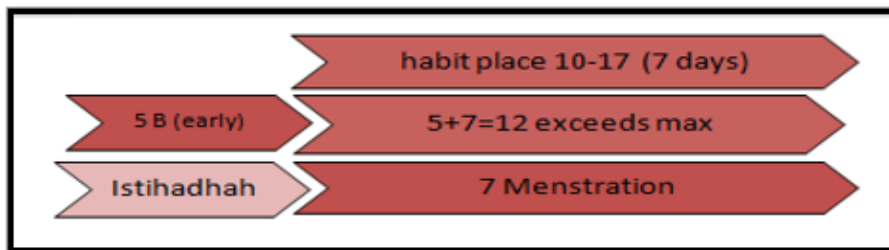
Example 1: (Habit: 6) A woman sees bleeding 5 days earlier than habit



She continues Salaah and fast because added to her habit of 6 days it exceeds the maximum.

However she bleeds only 3 days in her place of habit making a total of 8 days. Therefore in retrospect all 8 days will be menstruation

Example 2: (Habit: 7) A woman sees bleeding 5 days earlier than habit



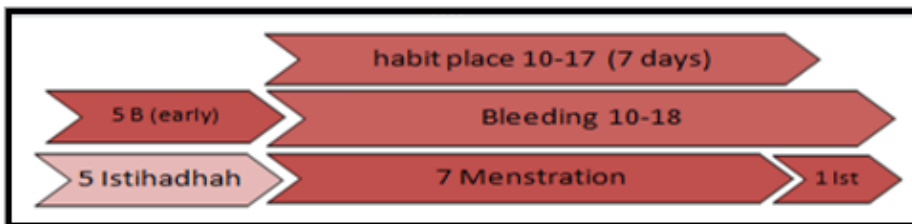
She continues Salaah and fast because added to her habit of 7 days it exceeds the maximum

She bleeds on all 7 days of her habit followed by a complete purity

The 5 days of early blood will be Istihadhah and menstruation will remain the same in number and place

In the following example (same as above) but she ended up bleeding for 8 days (7 in place and 1 day after the place)

The 5 days of early blood and the 1 day blood after her habit will be Istihadhah and menstruation will remain the same in number and place



*Examples shown to facilitate understanding. In such situations consult experts

04

Prohibitions

Certain prohibitions apply
during Haydh & Nifaas



That which is Prohibited



Salaah



Sawm



Touching/Reciting the Qur'an



Entering the masjid



Tawaaf of the Ka'bah



Marital Relations

*The same rules apply to a woman in Haydh and Nifaas

Salaah

- A woman in Haydh or Nifaas is prevented from performing Salaat (whether it's Fardh, Waajib, Sunnah or Nafl) and she does not need to make up Qadhaa afterward
- Be it Waajib like the Sajdah Tilaawah upon hearing it, or like the Sajdatus Shukr which is not Waajib, it will not be impermissible
- If menstruation starts during a Salaah time, and the Salaah was not performed as yet, it is forgiven and Qadhaa is not necessary
- If a woman begins a Fard Salaah and menstruation begins, she is not required to make Qadhaa
- If a woman begins a Sunnah or Nafl Salaah and menstruation begins, it is Waajib for her to make Qadhaa

*Unlike fasts of Ramadhaan which is once a year, Salaat missed during Haydh do not have to be made up due to burden being placed on her

*It is liked (Mustahab) that upon the start of a prayer time, the menstruating woman performs Wudhu and sits in the place designated for prayer for the duration of the prayer and does Tasbeeh and Tahmeed so that she does not lose the habit of worship.

Sawm

- Fardh or Nafl fasts are prohibited however it is incumbent upon her to make up Qadhaa of the missed Fardh fasts of Ramadhān
- If she sees blood even a moment before sunset her fast (whether it is a Fardh or Nafl fast) will be invalidated and it will be necessary to make up Qadhaa of it as even the Nafl fast becomes mandatory once it has been commenced
- A Qadhaa would be necessary if a woman had vowed to fast on a particular day which turns to be during Haydh
- A woman can eat and drink when menstruation begins during the day (though not in front of others)
- When menstruation ends, she should act like a fasting person and refrain from eating and drinking

Touching & Reciting the Qur'an

- Recitation of the Holy Qur'an is impermissible even if it be less than a verse
- As for the teacher of the Qur'an, she will pause/break from reading between every two words (and this is the authentic opinion)
- It is permissible to hold the Qur'an with a cloth or covering that is not sewn on to the Qur'an or with a cloth which is not worn (therefore she cannot touch the Qur'an with the sleeves of the garment she is wearing)
- It is impermissible to touch anything (even a dirham or tablet), which has a complete verse of the Qur'an written on it - if less than a verse) is written on anything then it's not prohibited
- The recitation of the Torah, Gospel, and Psalms is disliked (Makrooh) while a person is in an impure state because they are all speech of Allah, the High, except for that which was altered in it.

Entering the Masjid

- A woman in Haydh or Nifaas cannot enter a Masjid
- She can attend Islamic gatherings if they are not in a *Masjid

*Mufti Abdur Rahmaan sahib says,

“A masjid (to become a masjid) must be formally designated by the committee or persons in charge. They do this by defining the area it will occupy and its boundaries.”

It is this designated area which women in Haydh and Nifaas are prohibited from entering.

It is best to enquire from the committee which area is designated as the “masjid” because the whole building is not generally designated as a masjid

Tawaaf of the Ka'bah

- Performing the Tawaaf is impermissible
- If she did perform it she will be sinful and liable to the penalty (dam) of sacrificing a large animal


Marital Relations

1. It is impermissible to touch that which is between the naval and the knees (without a covering), even if without sexual desire. Everything other than that is permissible

This is a Qur'anic injunction:

They ask you 'O Prophet' about menstruation. Say, "Beware of its harm! So keep away, and do not have intercourse with your wives during their monthly cycles until they are purified. When they purify themselves, then you may approach them in the manner specified by Allah. Surely Allah loves those who always turn to Him in repentance and those who purify themselves." [Surat al-Baqarah 222]

2. If they had sexual intercourse with mutual consent, then they are **both** sinful and need to repent and ask for forgiveness. If there was consent from only **one** person, then that person is sinful and the other person committed a disliked (Makrooh) act. The sin is on one person and it is preferred (Mustahab) to donate a dinar, in charity if it was done at the beginning of her menstruation and donate half of a dinar, in charity, if it was done at the end of it or middle of it, according to some of the scholars. The recipient of this donation is the one who is eligible to receive Zakah



Doors to
Spirituality do not
close during
menstruation &
post-natal
bleeding

Menstruation & Spirituality

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I did not create the Jinns and the human beings except for the purpose that they should worship Me (Quran 51:56)

Since the purpose of the creation of Jinn and humans is nothing except the worship of Allah ta'ala, it should continue at all times whether in the state of purity or in menstruation and post-natal bleeding when certain acts of worship become impermissible.

“Worship” is not only through Salaah, Sawm and reciting the Qur'an. In our Deen, how we interact with others, serving and helping others, maintaining ties of kinship and even the daily mundane chores can become 'Ibaadah if done with God-consciousness.

Therefore, the spiritual aspect does not end with menstruation and post-natal bleeding. There are many forms of 'Ibaadah which are permissible through which we can continue attaining the pleasure and closeness of Allah ta'ala, especially Dhikr and Salawaat, Du'a, listening to the Qur'an and reading the translation, reflecting on the signs of Allah ta'ala and taking stock of one's self, and through Khidmat of our elderly and sick.

That which is Permissible



Dhikr



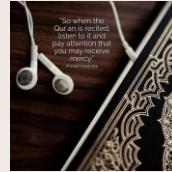
Salawaat



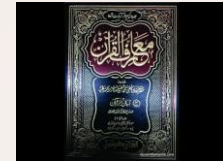
Du'a



Qur'anic Du'a



Listening to the Qur'an



Reading Tafseer

Permissible during Haydh/Nifaas

1. Dhikr - all forms of Dhikr is permissible
2. Salawaat – all forms of Durood are permissible
3. Du'a
4. Qur'anic Du'a – It is permissible to recite the 40 Rabbanaa which are Du'a from the Qur'an
5. Verses with meaning of du'a i.e. Suratul Faatihah and other du'a and the praise i.e. Bismillaah for barakah and Alhamdulillah for gratitude is permissible. If a portion of the Qur'an does not have the meaning of du'a, such as Suratul Lahab, then having an intention of du'a is not sufficient to make the recitation permissible.
6. It is also permissible to recite the 4 Quls, Aayatul Kursi etc. with the intention of Du'a
7. Listening to the Qur'an is permissible
8. Reading/touching books of Sharee'at like Tafseer, Hadith and Fiqh is permissible. However the verses themselves must not be touched
9. It is permissible to write verses of the Qur'an as long as she does not touch them

05

Various



Istihaadhah

Types of Istihaadhah

- Blood of less than 3 days and 3 nights (72 hours) provided it is followed by 15 days or more of no coloured discharge
- Blood which exceeds the maximum 10 days and 10 nights (240 hours)
- Bleeding experienced by a girl aged less than 9 lunar years
- Bleeding of a menopausal woman who is 55 years or older provided that the blood is neither black nor pure red
 - *If it is black or red and reaches the minimum, it will be Haydh
- Bleeding experienced during pregnancy
- Bleeding that exceeds the maximum 40 days and 40 nights of Nifaas

Rule pertaining to Istihaadhah

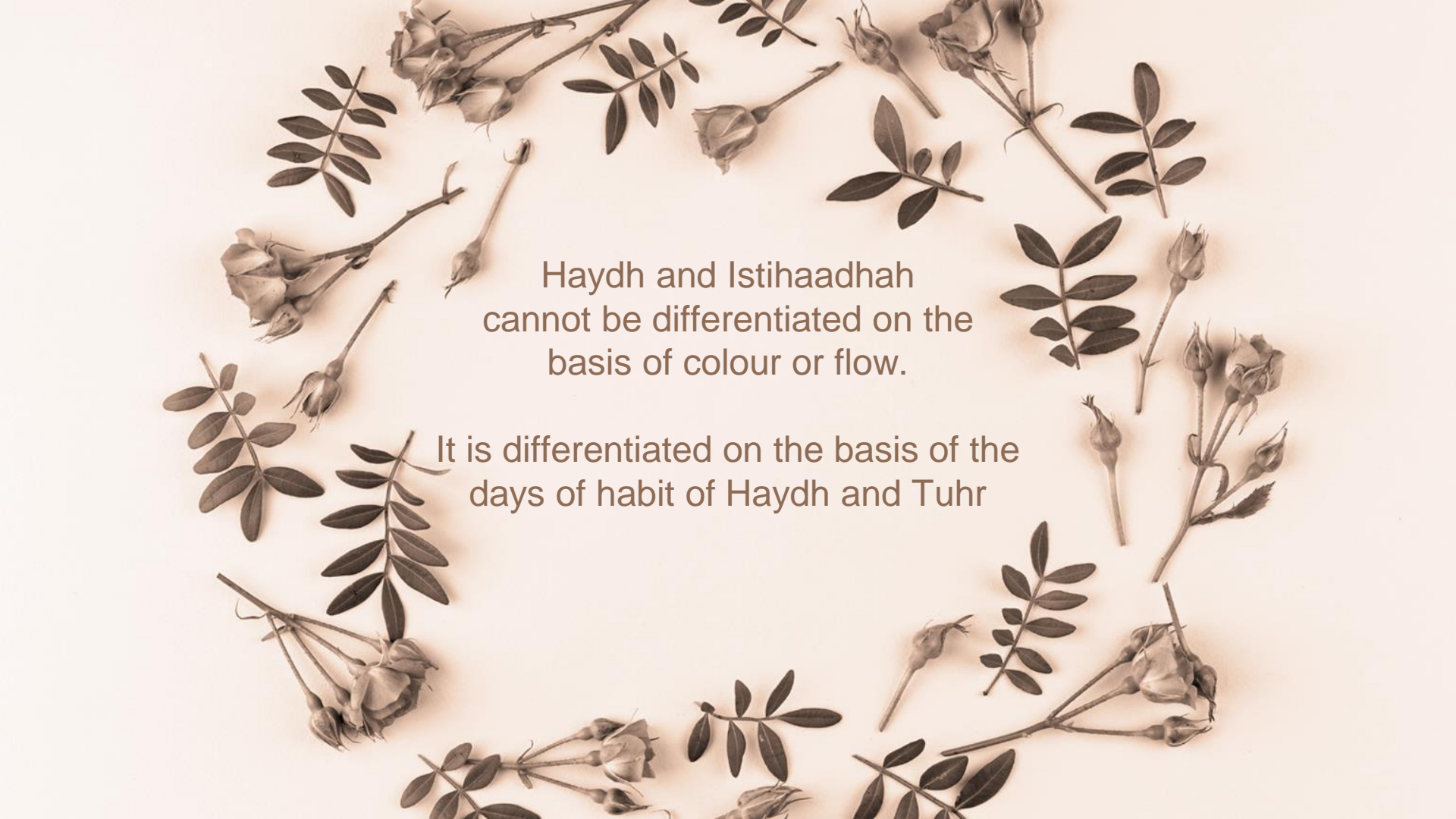
- The prohibitions applicable in the state of Haydh and Nifaas are not applicable during Istihaadhah. A Mustahaadhah must therefore continue Salaah and Sawm. She can touch and read the Qur'an, enter the Masjid and have marital relations

Hadith on Haydh & Istihaadhah

'A'isha RA reported, Fatimah b. Abu Hubaish came to the Apostle (may peace be upon him) and said, "I am a woman whose blood keeps flowing (even after the menstruation period). I am never purified; should I, therefore, abandon prayer?" He (the Holy Prophet may peace be upon him) said, "Not at all, for that is only a vein, and is not a menstruation, so when menstruation comes, abandon prayer, and when it ends wash the blood from yourself and then pray." [Muslim]

On the authority of 'A'isha RA, Umm Habiba asked the Messenger of Allah (may peace be upon him) about the blood (which flows beyond the period of menstruation). 'A'isha said, "I saw her wash-tub full of blood." The Messenger of Allah (may peace be upon him) said, "Remain away (from prayer) equal (to the length of time) that your menses prevented you. After this (after the period of usual courses) bathe yourself and offer prayer." [Muslim]

'A'isha RA, the wife of the Apostle (may peace be upon him), said, "Umm Habiba b. Jahsh who was the spouse of Abd al- Rahman b. Auf made a complaint to the Messenger of Allah (may peace be upon him) about blood (which flows beyond the menstrual period). He said to her, 'Remain away (from prayer) equal (to the length of time) that your menstruation holds you back. After this, bathe yourself. And she washed herself before every prayer.'" [Muslim]

A circular arrangement of dried rose stems and leaves on a light background. The stems are scattered around the perimeter, with some showing buds and others showing open flowers. The leaves are pinnate and dark in color.

Haydh and Istihaadhah
cannot be differentiated on the
basis of colour or flow.

It is differentiated on the basis of the
days of habit of Haydh and Tuhr

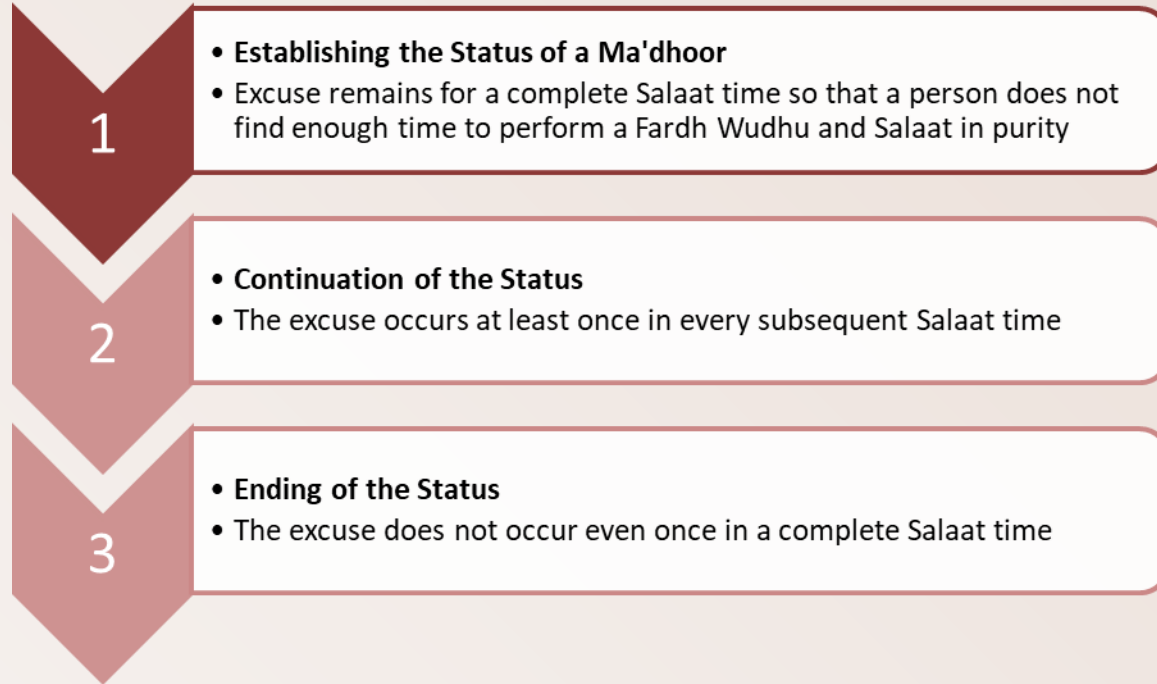
The Ma'dhoor

Excused Person

A Ma`dhoor is that person who has an ailment/excuse ('Udhr) such as bleeding of Istihaadhah, continuous urine drops, bleeding from a wound, emitting wind, etc. which remains continuous or is intermittent whereby the person does not find enough time during a complete Salaat time in which to perform his/her Fardh Wudhu and Fard or Waajib Salaat without this ailment being present. For such a person Shari'ah has made it easy by outlining certain rules.

For a person who is established as a Ma'dhoor, once Wudhu is performed, then despite the problem of continuous bleeding (or urine drops or emitting wind etc.), the Wudhu will remain intact.

Three-step Rule of the Ma'dhoor



Rulings pertaining to the Ma'dhoor

1. The Wudhu of a Ma'dhoor will be nullified at the expiry of the Salaat time or if other factors occur which nullify Wudhu
2. Wudhu performed by a Ma'dhoor due to the 'Udhr (excuse) in a particular Salaat time will not be nullified by the 'Udhr occurring again until the end of that Salaat time
3. If Wudhu was performed by a Ma'dhoor in a particular Salaat time for something other than the excuse and the excuse occurred AFTERWARD the Wudhu will be nullified
4. Once Wudhu is performed due to the 'Udhr, a Ma'dhoor can perform any Fardh, Waajib, Sunnat, Nafl and even Qadha Salaat, touch the Qur'an, etc. during a particular Salaat time even though the ailment continues
5. If a Ma'dhoor performed Wudhu during the time of Fajr then the Wudhu will be nullified with the rising of the sun, because the rising of the sun means the expiry of Fajr time

*Wudhu of a Ma'dhoor is nullified with the exiting of the prayer time (Khuroojul waqt)

6. If a Ma`dhoor performed Wudhu AFTER sunrise, then he/she can perform Dhuhur Salaat with this Wudhu (provided no other factors occur which nullifies it). The reason being that no Salaat time has expired from the time the Wudhu was performed. Wudhu of a Ma`dhoor will be nullified with the expiry of a Salaat time and not with the entry of a Salaat time. Now, when the time of Asr sets in then Wudhu will be necessary because the Wudhu performed after sunrise is nullified with the expiry of Dhuhur time
7. Wudhu performed for anything other than the `Udhr will remain intact even if that Salaat exits and next Salaat time enters as the `Udhr has not occurred and nothing else has occurred which nullifies it. Now if this next Salaat time is completely clear of the `Udhr then the person no longer remains a Ma`dhoor.
8. Wudhu of a Ma`dhoor performed due to the `Udhr which established the person as a Ma`dhoor will be nullified if another `Udhr occurred

Case Scenario 1: A person has been established as a Ma`dhoor due to a nose bleed from the right nostril being the excuse. Wudhu has been performed due to it in a particular Salaat time and thereafter the left nostril begins to bleed, so Wudhu is nullified as another hadath has occurred. Now if both the nostrils bleeding had been the excuse for being established as a Ma`dhoor, then Wudhu will remain intact when either nostril began to bleed during that Salaat time

Case Scenario 2: If a person has many wounds/spots/boils/sores/ulcers etc. on the body which are pussy, then each one will be regarded as a separate excuse. If Wudhu was performed for a particular spot emitting puss and thereafter another spot emitted puss, the Wudhu will be nullified. Now if all the spots were flowing and Wudhu was performed for this excuse, then Wudhu will remain intact (invincible) regardless of which one flowed.

A Mustahaadhah being Ma'dhoorah

1. If a Mustahaadhah does fall under the category of a Ma'dhoor, then the Wudhu she performs in one Salaat time due to the Istihaadhah will remain intact till the end of that particular Salaat time whether bleeding is continuous or not.
2. If a Mustahaadhah does not fall under the category of a Ma'dhoor, then when bleeding occurs, Wudhu will be nullified (though there will be no need for Ghusl). For such a woman to overcome the problem of having to repeat Wudhu so often, a cotton wool or tampon may be inserted to prevent the blood from exiting the vagina. As long as the wetness from it does not come on the outside, Wudhu will not be nullified - even if the next Salaat time begins, Wudhu will remain intact. Wudhu will be nullified when the material inserted is removed and it is stained, or if the blood seeps through and comes on the outside of the material inserted.

Case Scenario 1

If a person's ailment/excuse lasts only for part of a certain Salaat time i.e. it begins in the middle of a particular Salaat time, then this person performs Wudhu whilst in the state of this excuse and reads Salaat toward the end of the Salaat time. Then the time for that Salaat expires. Now in the second Salaat time if this excuse does not last for the entire time then this person will not be classified as a Ma`dhoor and will have to repeat the previous Salaat since it was performed with a Wudhu made while the ailment was present.

Case Scenario: If a woman's blood of Istihaadhah began flowing during the time of Dhuhur Salaat, she will wait (for the blood to stop) until the end of Dhuhur draws near. When so little time is left that she can complete the Faraaidh of Wudhu and read the Fardh Salaat then she should do so, i.e. read this Salaat in this condition with the ailment. She will not know at this stage if Dhuhur is valid or not. Now when the time for the Asr Salaat comes in and the excuse (bleeding of Istihaadhah) stops during this Salaat time then she will perform Wudhu and read the Asr Salaat and will not be classified as a Ma`dhoor.

The Dhuhur Salaat must also be repeated.

However if the bleeding of Istihaadhah continues for the entire Asr Salaat (wherein she does have enough time of purity to be able to perform a Fard Wudhu and Salaat) then now she will be classified as a Ma`dhoor and the Dhuhur Salaat will also be valid.

Case Scenario 2

From the time the excuse stops, the Ma'dhoor is regarded as being a non-Ma'dhoor

Case Scenario: A Mustahaadhah who is established as a Ma'dhoor performs Wudhu in Dhuhr time. Then whilst performing Salaat the blood stops flowing and it does not reoccur for the rest of Dhuhr time as well as the entire period of the next Salaat time (Asr) also. She now ceases to be a Ma'dhoor (she ceased to be a Ma'dhoor from the time bleeding stopped during Dhuhr time). So now the Dhuhr Salaat must be repeated because her excuse stopped from the time the blood stopped flowing and she read Dhuhr Salaat with the Wudhu of a Ma'dhoor and is invalid.

Therefore the ceasing of being a Ma'dhoor and making up Qadha is established retrospectively. (This is similar to the ruling of having to repeat Wudhu by one who has performed Tayammum and thereafter finds water).

Now in the above case if blood reoccurred in the time of Asr Salaat then Qadhaa of Dhuhr Salaat will not be necessary since the person still remains a Ma'dhoor.

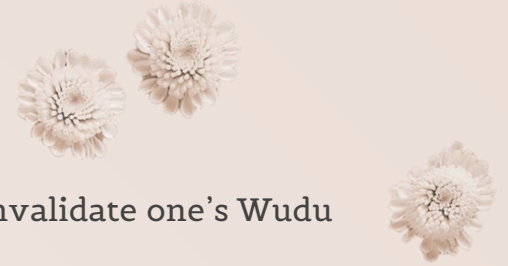
Begins bleeding of Istihaadhah at 2 PM after Dhuhr prayer time has begun. She will pray Dhuhr towards the end of Dhuhr time

Passing of a complete obligatory prayer time is necessary for Salaat to be valid. She will not be an excused person until Asr prayer time ends

If bleeding continues throughout Asr time, Qadha of Dhuhr will not be necessary. She is an excused person

If bleeding stops during Asr prayer time, Qadha for Dhuhr is necessary.

Discharge



*The most cautious opinion regarding vaginal discharge is that it will invalidate one's Wudu

A comprehensive Fatwa by Askimam.org explains that discharge can originate from the vagina, cervix and the uterus. The discharge which originates from the vagina is pure and does not nullify Wudhu while that which originates beyond the vagina, nullifies Wudhu.

Since discharge exits through the vagina and cannot be distinguished if it originates from beyond the vagina (which nullifies Wudhu) or from within the vagina (which is pure and does not nullify Wudhu), then it follows that a woman regards the Wudhu nullified when she sees discharge and performs a fresh Wudhu

If a woman experiences a lot of discharge which requires performing Wudhu repeatedly, then there is ease in Deen. Firstly, a Kursuf may be used to block the discharge from exiting and secondly, if it is excessive then a woman may fall in the category of Ma'dhoor which creates ease for her.

*This advice was given by Ustadhah S. Saif (Zaynab Academy Online)

*Fatwa will be shared

Rules pertaining to Nifaas

1. Salaat is Waajib until delivery of more than half (most) of the child. She can pray by indicating, sitting, lying down, with tayammum etc. if the need arises. If she has not prayed, she must make up the missed Salaah after attaining purity
2. Maximum Duration of Nifaas is 40 Days
3. No Minimum Duration (Can be a day or a few days or none)
4. Bleeding exceeding 40 days will not be Nifaas
5. After 40 days of bleeding Ghusl must be performed & Salaah commenced
6. If bleeding stops within 40 days, Ghusl must be performed and Salaah commenced and if bleeding reoccurs within 40 days, Salaah will be stopped
7. A habit is formed in Nifaas of the number of days of bleeding
8. Haydh and Nifaas cannot be successive. A purity is necessary between them
9. Nifaas has to be followed by a minimum 15 day purity before any bleeding can be considered menstruation
10. A minimum Purity between 2 durations of Nifaas is 6 months

Miscarriage

The ruling of the bleeding which occurs at the time of a miscarriage will depend on the development of the foetus

- If the foetus has developed any human parts i.e. hand, finger, nail, hair etc. the Shari'ah terms it as a child and the woman will be a Nufasaa and the bleeding which occurs in this miscarriage will be the bleeding of Nifaas and the rules of Nifaas will apply

The blood before the miscarriage however, cannot be Haydh as she is pregnant and pregnancy is a prevention for Haydh

- A foetus which has not developed any human parts is not termed as a child according to the Shari'ah and the bleeding in this case would be either Haydh or Istihaadhah

*Next slide shows how to determine if it is Haydh or Istihaadhah



How to determine if it is Haydh or Istihaadhah

- Bleeding after a miscarriage where human parts have not formed will be Haydh if:
 1. 15 days or more of purity have passed between the last Haydh and the miscarriage and
 2. The bleeding lasts for 72 hours or more
- It will be termed as bleeding of Istihaadhah if one or both of the above conditions are missing

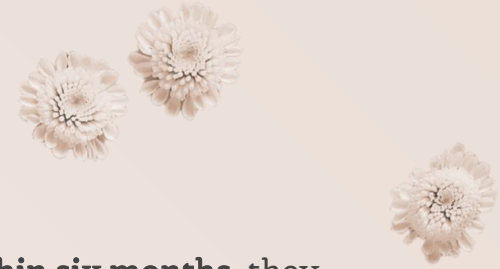
Example:

15 clean days have passed between the last Haydh and the miscarriage, but bleeding lasts for less than 72 hours, it will not be Haydh as condition number 2 is fulfilled.

If the bleeding continues for more than 72 hours but 15 clean days did not pass between the last Haydh and the miscarriage it will not be Haydh as condition number 1 is not fulfilled



Multiple Births & Nifaas



- If a child was born and was followed by the birth of second child **within six months**, they would be twins
- Nifaas begins with the birth of the first child and 40 days would be counted from when most of the first child emerges
 - *In other words when the second of the twins is born it does not stop the first Nifaas, nor does it start a new one and likewise the birth of the third or fourth child (i.e. triplets or quadruplets) will not start a new Nifaas
 - *However the 'iddat of a divorced woman ends at the birth of the last child as 'iddat is connected with the womb being cleansed or emptied of the child of her husband
- If there are more than 6 months between the births, then they will be considered separate pregnancies

Caesarean Birth

- Only blood exiting from the vagina is Nifaas
- If blood exits from the incision but not from the vagina then there is no Nifaas



Menopause

Definitions



Medical

- 1 Defined as the time when there has been no menstrual periods for 12 consecutive months
- 1 No other biological or physiological cause can be identified.

Shari'ah

- 1 Menopause is when menstruation has ended.
- 1 A woman is considered menopausal when she reaches 55 yrs of age.
- 1 If she sees blood after the age of 55 it will not be considered Haydh unless it is pure red or black in colour and it reaches the minimum



The Mudhillah

A Mudhillah is a woman who has forgotten her habits or has been negligent about recording them

There are two types of the Mudhillah

1. One with Complete Confusion: total confusion regarding both place and number OR the number is known but not where its place is during the whole month
1. One with Partial Confusion: she knows the number of days but not the exact place OR she knows her place and not the number of days



Ruling for the Mudhillah

Tahaarat & Salaah

If a woman became insane or unconscious or was simply negligent of her Deeni obligations (did not record habits) and thereafter became sane, conscious or regretful of her transgression and then was to see continuous blood, what is the hukm/ruling for her?

She will think deeply and if she arrives at an overwhelming possibility where her heart is settled (Ghaalib Dhann), then she must consider this and act accordingly. She will now be a Mu'tadah. This is similar to how one would estimate the direction of the Qiblah or the number of Rakats prayed.

However if she wavers, she will fall under one of the many categories where many complex rulings will be applicable to her

*Ghaalib Dhann is when she has more than 50% surety





IMPORTANT!

If a woman finds herself experiencing continuous bleeding where habits are necessary to determine the bloods, she should seek expert advice from knowledgeable and reliable Scholars as soon as possible!

*Without habits a woman suffering from continuous bleeding can face severe hardship where on some days she may have to perform Ghusl for every Salaah!!

General Rules Applicable to the Mudhillah

- Qur'an - She cannot touch the Qur'an, nor can she recite it out of Salaah
- Within Salaat she is allowed to recite only Suratul Faatihah and a short Surah for Qiraa'at (according to another opinion, only 3 short verses and not even Suratul Faatihah)
- Salaah - She cannot perform any optional Salaat apart from the Faraaidh, Waajibaat and Sunnat Mu'akkadh
- Fasts - She cannot do any optional fasts. She will fast all the fasts of Ramadhaan and then make them up after Ramadhaan (the number will vary depending on a few details)
- Masjid - She cannot enter a Masjid
- Tawaaf - She cannot perform Tawaaf except for Tawwaf-e-Ziyaarat during Hajj which has to be repeated after 10 days to ensure that at least one occurs in a Tuhr. This is because Tawaaf-e-Ziyaarat cannot be waived as opposed to Tawwaf-e-Qudoom and Tawaf-e-Widaa.
- Tawafus Sadar - it cannot be omitted due to its obligation upon the non-Makkan residents. She will not repeat Tawafus Sadr as opposed to Tawaafuz Ziyaarat
- Sajdah Tilaawat – if done right away its valid (because if she is pure, then it is fulfilled; otherwise, she does not have to prostrate). If she prostrated after a while then she has to repeat it after 10 days [due to the possibility that she heard it when she was pure but performed it during menstruation; so if she repeats it after 10 (days) then she will have conviction that she performed it during purity in one of the two times (she did it)]
- Qadhaa Salaah - If she owes a prayer i.e. Qadha of a salaah from before - she made it up (in the state of continuous bleeding), then she needs to make it up again after 10 days from the day of making it up (the first time).
- Sexual intercourse with her is not permitted at all because attempting one's best estimation is not allowed in regards to the private parts (i.e. one must be absolutely sure that it is permissible in order to have intercourse)

*She can recite the Qunoot and she can read the Du'a and Adhkaar

All the above indicates the severity of not recording one's habits!

Supplementary Rulings

- Trimming Nails during menstruation – permissible (but Makrooh according to some Scholars)
- Removing underarm and pubic hair during menstruation – permissible but Makrooh
- In the state of Janaabah – it is Makrooh to trim nails or remove unwanted hair
- It is not necessary to remove underarm and pubic hair during the Ghusl of after menstruation (some people believe it is part of Ghusl so has to be done for Ghusl to be complete)
- **End of Mustahab time means:**
bathing and Salaah must to be completed towards the end of Mustahabb time but before the Makrooh time begins

For women it is in regard to Asr Salaah for which the Mustahab time is from the start of the prayer time until the sun goes pale which is about 20 minutes before sunset.



Ghusl (purificatory bath)

“Ghusl” in these rulings means to undress, have a quick compulsory bath (to discharge only the Faraaidh of Ghusl) and get dressed. For women living in areas where water has to be fetched and heated, this time will be taken into account.

How much time is enough for this?

For each person it is different as the body, length of hair etc. is taken into account. Enough time is about 15 minutes. Ghusl time does not include a luxurious soap and scrub bath with shampoo and conditioner. When menstruation ends and there is still time for Ghusl , many women say they do not have enough time to perform Ghusl and pray Salaah and this is because they look at it as a long bath with soap, shampoo etc. In this way Salaah is made Qadha and this is sinful. Women even leave it till the next day before performing Ghusl. In this way many Salaah are made Qadha. Remember we will be questioned regarding Salaah on the Day of Qiyaamah!

Faraaidh (compulsory) acts of Ghusl:

- Washing the inside of the mouth
- Wash the nasal passage up to the soft bone
- Pouring water over the entire body making sure water reaches every part - behind the ear and piercings. A woman can move her earrings and nose ring, allowing water to pass through. If the hair of her head is not braided, she must wet all the hair and roots. If her hair is braided, the water should reach all the roots; she does not need to open the braids.

Sunnah Ghusl

Firstly, with the intention of purifying one's self from Najaasat, wash both hands up to the wrists and thereafter wash the private parts irrespective of whether there's any impurity on them or not and even if one has not been to the toilet. Thereafter perform Wudhu in accordance with the Sunnah. The feet may be left till last if bathing in a place where water accumulates.

Water should then be poured over the head three times followed by pouring water over the right and left shoulder three times each ensuring that water reaches every part of the body by rubbing the skin with the hands.

*Care should be taken that water reaches every part of the body like under the nails, behind the ear and ear or nose piercings. The earrings and nose ring can be moved to ensure water reaches the piercings.

*If the hair of the head is not braided, she must wet all the hair and roots. If her hair is braided, the water should reach all the roots; she does not need to open the braids.





PRECAUTIONARY GHUSL!

If a woman bleeds fewer days than her previous Haydh, she should repeat ghusl out of precaution when she reaches her habit mark.

This is because if she has invalid bleeding after that and she has to retrospectively revert to her previous habit, her prayers will remain valid.

Precautionary Ghusl

Example

A woman's habit is 8 days in Haydh.
This month she bleeds for 5 days only.
She performs Ghusl and commences prayers.

Now after 12 days of purity, bleeding reoccurs so she will revert back to her previous habit of 8 days.

Because she did not perform Ghusl after 8 days, the Salaat she performed from day 9 onwards will be invalid as they were performed in the state of impurity

Misconceptions

There are many misconceptions among different communities. Here is a list of some of them

1. It is not permissible to use a comb used by a menstruating woman
2. It is not permissible to sit on a prayer mat while menstruating
3. Clothes worn in Haydh must be washed separately
4. It is not permissible to apply henna in menstruation
5. It is not permissible to take a bath while menstruating
6. It is not permissible to take a bath after menstruation until pubic hair is removed
7. You cannot leave your house during Nifaas
8. You cannot tell your father you are menstruating
9. Menstruating women must keep their distance from other members of their household

Read how these misconceptions are busted here:

<https://whitethread.org/menstrualmatters/knowledge-base/misconceptions/>



Know your cycle

A woman usually experiences signs of beginning and ending of menstruation. Knowing her cycle will eliminate hardship of checking ending of blood and multiple Ghusls

Recognise problems

Recognise and analyse problems and seek help from experts

Record habits

Without habits a woman will be put to great difficulty in irregular or invalid bleeding which many women experience at different times of their lives

Teach others

Talk about this subject with young daughters & family and friends and create awareness

“The true students of sacred knowledge are those who remain upon this pursuit until their last breath, even if they become teachers, shaykhs, imams and da’is alongside it.

The pursuit never ends because sacred knowledge never ends”

Mufti Abdur Rahman Mangera



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رَبَّنَا تَقَبَّلْ مِنَّا
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ



Further Reading

For detailed rulings the following book is highly recommended:

"The Laws of Menstruation, Postnatal Bleeding and Dysfunctional Uterine Bleeding"
by Zamzam Academy (download available online)

<https://www.zamzamacademy.com/files/docs/articles/01The%20Laws%20of%20Menstruation,%20Postnatal%20Bleeding%20&%20Dysfunctional%20Uterine%20Bleeding.pdf>

Visit Menstrual Matters for all your menstruation and post-natal bleeding issues and benefit from the tutorials (found under the “essentials” tab on the site)

<https://whitethread.org/menstrualmatters/>

Birgivi's Manual Interpreted
By Hedaya Hartford & Ashraf Muneeb

