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Key to Purity



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INTRODUCTION

All praise be to Allāh ﷻ who has rekindled the thirst for Islām around us. We see more and more people returning to submission to Allāh and striving to please Him. To please Allāh means to act in accordance to the guidelines set out by Him.

In order to act in accordance with His wishes, it is essential for Muslims to know and understand the commandments of Allāh ﷻ and the teachings and practical demonstrations of the Messenger ﷺ which affect daily life. These are the laws that affect Muslims constantly.

Certain Islamic laws are directed exclusively at women. But these same laws are what women are generally not aware of, not because of deliberate ignorance but because of modesty and shyness, which prevent them from asking scholars (who are not always available) about these laws. Unfortunately, men also pay very little attention to such laws, because they perceive themselves as not being affected by them directly. Thus, these laws have been compiled in the form of a booklet under separate headings, using tables, captions, and clear and concise explanations in order to facilitate easy understanding.

This book is intended to serve as a handy reference book which Muslim women can keep close by and consult easily, and not just read through once and then discard. It should be useful for not only offering guidance to those who have a practical need to refer to it., but also to educate girls for future reference.

Throughout the book the term “**Mas’alah**” has been used, which, as its use denotes, means “issue” or “law”.

Note: Only lunar months and years are taken into consideration in Islamic matters, therefore, whenever the terms months or years are mentioned in this booklet, reference is made to them.

KEY TO TABLES USED IN THIS PUBLICATION

Colour coded tables are used in this publication to help explain the different situations that arise with Ḥayḍ, Nifās, and Istiḥāḍah. Below is the key depicting the different colours used and what they mean.

1 The day of the delivery of the pregnancy. This day is also included in the Nifās. **(Note: all light numberings have the concession of Ḥayḍ.)**

2 A day of Ḥayḍ or Nifās wherein bleeding takes place. The restrictions and concessions of Ḥayḍ apply.

3 A day of Ḥayḍ or Nifās in which no bleeding takes place. The restrictions and concessions of Ḥayḍ apply despite no bleeding. (Note: The numbering of this is lighter in colour than Ṭuhr.)

4 A day beyond one's regular habit of Ḥayḍ or Nifās in which bleeding is experienced and is added to Ḥayḍ or Nifās and has all of their rules applying. (Note: The numbering of this is white.)

5 A day in which bleeding is experienced that is in the period of Ḥayḍ or Nifās, but due to it being beyond one's habit is not added to Ḥayḍ or Nifās, but to Istiḥāḍah. This has none of the restrictions of Ḥayḍ and Nifās. **(Note: all black numberings have no concession in worship.)**

6 Istiḥāḍah. A day in which the bleeding is not of Ḥayḍ or Nifās. None of the restrictions of Ḥayḍ and Nifās apply.

7 Ṭuhr. A day of no bleeding and not in the time-span of Ḥayḍ or Nifās. Normal rules apply.

IMPORTANT: In days within periods of Ḥayḍ or Nifās wherein no bleeding takes place i.e. **3** and there is a likelihood of Ṭuhr having begun, women are strongly advised to make Ghusl and resume Ṣalāh and fasting, (and abstain from intercourse) as a precaution, to avoid accumulating difficult levels of Qaḍā' if it transpires later that those days were in actual fact Ṭuhr **7** .

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GLOSSARY OF TERMS

PUBERTY

Bulūgh means the age when religious accountability begins.

Bāligh/Bālighah a boy/girl who reaches this age.

Mas'alah: Religious accountability begins when a person reaches the age of puberty. for a woman this is when one of the following occurs:

1. Her Ḥayḍ (monthly periods - menstruation - menses) begins.
2. She experiences Iḥtilām (nocturnal vaginal emissions following an orgasm).
3. She does not experience menstrual bleeding, but becomes pregnant or capable of becoming pregnant.

In the absence of the above she will automatically become religiously accountable when she reaches the age of fifteen (in lunar years).

al-Bidāyah, ad-Durr

1. Religious injunctions, in particular the acts of worship and social responsibilities become binding upon a Bāligh person. The neglect of these responsibilities leads to accountability in the Hereafter.

al-Ḥakim, Abū Dawūd, at-Tirmidhī, Ibn Ḥibbān

2. The minimum age for puberty for a girl is nine and twelve for a boy.

al-Bidāyah, ad-Durr, al-Mughnī,

3. Upon reaching puberty the individual is now governed by and accountable to the laws of Islām in full.

al-Ḥakim, Abū Dawūd, at-Tirmidhī, Ibn Ḥibbān

This accountability includes Ḥijāb, which needs to be implemented from then on.

Abū Dawūd, al-Bayhaqī

THE DIFFERENT STATES THAT AFFECT A WOMAN

Ḥayḍ

The monthly cycle which a woman experiences of the discharging of blood from the vagina is known as Ḥayḍ; the menses.

During Ḥayḍ a woman is absolved from the performance of her Ṣalāh, she is also restricted from certain other actions.

Note: Absolved, here and throughout the book, means by law one does not perform these actions, even voluntarily.

Nifās

The discharging of blood after the birth of a child or after a miscarriage is known as Nifās; post-natal bleeding.

A woman experiencing Nifās has the same concessions afforded to her and the same restrictions applied to her as when she is experiencing Ḥayḍ

Istiḥāḍah

Any bleeding which is not Ḥayḍ and Nifās is Istiḥāḍah. There are no restrictions or concessions given to a woman who is experiencing this, but there are certain rules that she needs to follow. This is counted amongst the period of Ṭuhr.

Ṭuhr

The state of purity which is free of Ḥayḍ and Nifās. Even if the bleeding of Istiḥāḍah takes place it would still be considered as Ṭuhr.

AN OVERVIEW OF ḤAYḌ

ḤayḌ - Period of menses

Ḥā'id - A woman experiencing menses.

As ḤayḌ has separate rules from the norm, it has been clearly defined in Shari`ah. First and foremost it must be from the uterus, any blood flow not from the uterus cannot be classified as ḤayḌ. Thereafter its timing has also been mentioned in the Aḥādīth.

“The shortest period of ḤayḌ is three days and the longest time is ten days.”
aṭ-Ṭabarānī, al Bayhaqī, ad-Dāramī, ad-Dāraquṭnī

The regularity of ḤayḌ has also been fixed. It has been stipulated that the Ṭuhr period between two ḤayḌs cannot be less than fifteen days. Thus the minimum cycle would be eighteen days.

Concessions in ḤayḌ

During ḤayḌ a woman is absolved of performing Ṣalāh for which there is no Qaḍā' (requital of missed obligation). She should also abstain from reciting the Qur'ān. She is temporarily absolved of performing Ṣawm too, but the Qaḍā' of which she will perform in a state of Ṭuhr.

Restrictions in ḤayḌ

A woman may not have intercourse in this state, nor enter a Masjid, or perform Ṭawāf. ḤayḌ is a state of gross impurity, so all restrictions applying to a person in need of Ghusl (a complete bath) also apply to the Ḥā'id.

Note: The Masā'il in this book are calculations based upon guidelines of Islāmic principles. If a medical apparatus is able to differentiate between blood from the breaking of the womb (ḤayḌ and Nifās) to that of injury (Istiḥāḍah), then following its analysis would be ideal.

AN OVERVIEW OF NIFĀS

Nifās - Post natal bleeding

Nufasā' - A woman experiencing Nifās

As Nifās, like Ḥayḍ, has separate rules from the norm, it too has been clearly defined in Sharī`ah. Nifās has the same conditions as Ḥayḍ. Its timing has also been mentioned in the Aḥādith.

“The time of Nifās is forty days unless Ṭuhr is attained before it.”

ad-Dāraquṭnī, also in al-Ḥākim and Abū Dāwūd with different wordings

This Ḥadith shows the maximum length of Nifās. The minimum length is not found in the Aḥādith, but there is a general consensus that there is no minimum; even if a woman was to experience only an hour of bleeding or even no bleeding at all, she would be free from the restrictions of Nifās, and be in Ṭuhr.

Concessions in Nifās

During Nifās the same rules apply to a woman as Ḥayḍ, i.e. she is instructed not to offer any Ṣalāh or recite the Qur'ān. She is also temporarily absolved of performing Ṣawm, the Qaḍā' of which she will perform in a state of Ṭuhr.

Restrictions in Nifās

Nifās imposes the same restrictions on a woman that Ḥayḍ does, i.e. she may not have intercourse in this state, nor enter a Masjid, or perform Ṭawāf. Nifās is also a state of gross impurity, so again, the restrictions that apply to a person in need of Ghushl apply to the Nufasā'.

AN OVERVIEW OF ISTIḤĀDAH

Istiḥādah - Any vaginal bleeding that is not Ḥayḍ or Nifās

Mustahādah - A woman experiencing Istiḥādah.

Ḥayḍ and Nifās are conditions which are considered different to the norm, however, Istiḥādah is not. Any woman experiencing Istiḥādah must offer all her `ibādāt. At the same time, she is not bound by the restrictions of Ḥayḍ and Nifās.

A Mustahādah is in the same category as a Ma`dhūr (A person who has a special set of rules in relationship to acquiring purity). This will be discussed in its chapter.

Concessions in Istiḥādah

No concession for any `ibādah is afforded for a Mustahādah. There are however specific rules relating to how she needs to obtain purity, which is very accommodating to her situation.

Restrictions in Istiḥādah

Istiḥādah is a state of lesser impurity, i.e. of being without Wuḍū', so the Mustahādah is bound by the same restrictions which apply to a person in need of Wuḍū' until she makes Wuḍū', in which case she is in a state of full purity for some time (more details on this later). Sexual intercourse is permitted for the Mustahādah.

Note: As mentioned before, the Masā'il in this book are calculations based upon guidelines of Islāmic principles. If a medical apparatus is able to differentiate between blood from the breaking down of the womb (Ḥayḍ and Nifās) to that of injury (Istiḥādah), then following its analysis would be ideal.

ṬAHĀRAH - RITUAL PURITY

Wuḍū' - Partial ablution involving washing the face, forearms and feet and wiping over the head.

Ghusl - Full ablution i.e. bathing. Involves washing the entire body, gargling, and rinsing the nostrils.

Note: As a general rule after Ḥayḍ and Nifās, to obtain purity one needs to perform Ghusl.

Note: As a general rule, to obtain purity from Istihāḍah, one needs to perform Wuḍū' in addition to washing the blood off the affected area.

1. It is necessary that water reaches every single part of whatever needs to be washed in Wuḍū' or Ghusl. For added surety, one should rub water on all areas, as is the Sunnah.
2. If the hair is tied (platted or braided) then it is not necessary to untie it for Ghusl, provided that the full scalp is washed and the roots of the hair are also moistened. Note: this is for women only. Men need to wash their hair from root to tip.
3. A woman does not need to insert the hand or anything else into the vagina while cleaning it, as it is necessary to only clean the mouth of the vagina (including the loose skin if applicable) and its surrounding area. This must be done thoroughly, with the aid of tissue and soaps if necessary. If this is not done then Ghusl will be incomplete, and any subsequent ḥibādah will be void.

KURSUF - TOWELS

Kursuf - Any cloth, cotton, fabric, pad or tissue that is used to prevent blood from the uterus soiling the clothes.

The usage of the Kursuf is recommended. Its initial form was that of a rag or a piece of cloth that the women companions ﷺ used to use at the time of the Messenger ﷺ. al-Bukhārī, al-Ḥākim, at-Tirmidhī, Abū Dawūd

Modern day equivalents, from pads to tampons are all in accordance to the original Sunnah method and are thus recommended for usage. If a woman feels uncomfortable or irritated by any one of them, she can use another.

1. A woman's bleeding will be considered as started from only when blood is seen on the kursuf, or around the mouth of the vagina. Even if the kursuf was not checked for the whole day, the bleeding will only count from when it was noticed. This is the case if the woman does not have any perception that she is bleeding. If she does have some feeling of blood being emitted, she needs to check at the nearest possible time.
2. If a menstruating woman sees no blood on her kursuf, then her time of Ṭuhr has started from when she has applied the kursuf.
3. If the emitted liquid is not blood then it will be Istihāḍah. If the colour of the liquid is white or whitish then too it will be Istihāḍah.

HAYḌ IN DETAIL

Ḥayḍ, as mentioned previously, is the menses that affects women regularly. Biologically this is caused when the blood-built lining of the uterus, which is prepared for the development of a fertilised ovum, breaks down and is excreted by the uterus when pregnancy has not taken place. All other excretions of blood, barring post natal bleeding, is Istihāḍah (through illness).

General rules regarding the frequency and length of the menses have been stipulated in the Aḥādith. Individual situations will be discussed further down.

Guidelines of Ḥayḍ

“The shortest amount of time of Ḥayḍ is three days and the longest time is ten days.”
aṭ-Ṭabarānī, al-Bayhaqī, ad-Dāramī, ad-Dāraquṭnī

“Two menstruations cannot occur within fifteen days of each other.”
al-Bayhaqī, al-Mabsūṭ

“The period of Ṭuhr (when not bleeding) has no upper limit.”
al-Bayhaqī, al-Mabsūṭ

From the above we can see that any bleeding within ten days of the commencement of Ḥayḍ is part of the Ḥayḍ, and any bleeding after that and before 15 days from the completion of Ḥayḍ is Istihāḍah. After fifteen days from the completion of Ḥayḍ the next Ḥayḍ may begin.

Table Defining Ḥayḍ and Ṭuhr

Ḥayḍ can be of a minimum of three and a maximum of ten days.

Days within Ḥayḍ that have no blood are also counted as part of Ḥayḍ.

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					

Ṭuhr can be a minimum of 15 days with no maximum.

Days of blood after ten days from when Ḥayḍ starts are Istihāḍah.

Days of blood before the minimum Ṭuhr are Istihāḍah.

The minimum Ṭuhr will be counted 15 days from when Ḥayḍ ends.

Any blood seen after the minimum Ṭuhr can be Ḥayḍ provided that it lasts longer than three days.

Note: Ḥayḍ does not have to start at the beginning of the month. It can start on any date.

Length of Ḥayḍ

Note: Whenever the length of Ḥayḍ is mentioned, it means the length of time between the commencement and completion of the entire period of bleeding, not the sum of the time spent bleeding. Even if bleeding were to commence and last for only a few minutes and then restart nine days later for a few minutes, all the time in between would also be part of the length of Ḥayḍ, provided it is at least fifteen days after the previous Ḥayḍ.

1. The minimum period of Ḥayḍ is three days. This means that anything below three days cannot be counted as Ḥayḍ.

2. The maximum period of any Ḥayḍ can only be ten days. This does not mean that if the period lasts for more than ten days it is not a period. It only means that anything surplus of the ten days will not be counted as Ḥayḍ, but as Istihāḍah. In this situation, for ten days a woman is in Ḥayḍ and its restrictions and concessions are binding upon her. The period of bleeding after the ten days is classified as Istihāḍah in which she will not have any concessions or restrictions.

Regularity of Ḥayḍ

- Two menses cannot occur within fifteen days of each other. al-Bayhaqī, al-Mabsūt
- The period of Ṭuhr (when not bleeding) has no upper limit and can continue for years. al-Bayhaqī, al-Mabsūt
- Ṭuhr is only when one is *not* experiencing Ḥayḍ or Nifās. If one is experiencing Istihāḍah, one is still in the state of Ṭuhr.
- The period of Ṭuhr starts when Ḥayḍ or Nifās ends, even if Istihāḍah continued immediately after them, e.g. if a woman bleeds

Ṭuhr

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					

Between two Ḥayḍs there must be a minimum of 15 days.

Any blood between two Ḥayḍ is Istihāḍah. This does not break the length of Ṭuhr.

for fifteen days, ten will be counted as Ḥayḍ, and Ṭuhr will start from the eleventh day (i.e. immediately after the Ḥayḍ finishes) not after the bleeding stops.

The maximum Ḥayḍ is 10 days, whatever is extra is Istihāḍah. Ṭuhr starts from the eleventh day.

Any blood before 15 days is Istihāḍah.

After 15 days another Ḥayḍ can start, provided it is more than three days in length.

If after 15 days from the end of Ḥayḍ the blood is not more than three days it cannot be Ḥayḍ, even if before it for many days bleeding was experienced.

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					

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					

Days in the time of Ḥayḍ, but not reaching minimum Ḥayḍ

Blood Colour

ʿĀ'ishah was once presented a kursuf that had a blood stain of yellow, and was asked in regards to Ṣalāh (i.e. was this colour also Ḥayḍ). She replied, "Do not hasten (to Ṣalāh) unless you see a white substance."

al-Muwatta' li-Malik, Muṣannaf ʿAbdur-Razzāq, al-Bukhārī Fi at-Ta'liqāt

1. Ḥayḍ and Nifās can only be blood. If any substance other than blood is emitted then it will be Istihāḍah.

2. If the colour of the blood is red or black, then it can be counted as Ḥayḍ. If the colour is white, then it is not blood and cannot be classed as Ḥayḍ. Any other colour, if blood, is Ḥayḍ.
3. Any substance that is emitted which cannot count as Ḥayḍ is also impure. Through it only Wuḍū' is nullified (Ghusl is not necessary). The substance must be removed from the body and clothes before purification can be obtained.

FIRST PERIOD

Mubtadi'ah - a girl who is experiencing her first Ḥayḍ

1. A woman cannot become a Ḥā'id before the age of nine. Any blood which is emitted before then is classified as Istihāḍah regardless of the cause.
2. The period of bleeding (not necessarily of continuous bleeding) must be longer than three full days (72 hours) for it to be classified as Ḥayḍ. If this is not the case, then it will still be classified as Istihāḍah, and the menses cycle would not be ruled as having started (the girl would not be classified as being of religious accountability).
3. If a Mubtadi'ah bleeds for more than ten days, then only ten will be counted as Ḥayḍ, the rest will be Istihāḍah.
4. If a Mubtadi'ah bleeds continuously for a long period of time, then ten days would be Ḥayḍ and twenty would be Istihāḍah of each lunar month that blood continued flowing in.
5. When the prolonged bleeding stops, one would count the Ṭuhr as having started from the end of the Ḥayḍ, not from when the bleeding stopped.

The bleeding of a Mubtadi'ah

If bleeding is less than three days but restarts within 10 days it will all count as Ḥayḍ. Days of bleeding beyond that are Istihāḍah.

1	2	3	4	5	6	7
8	9	10	11	12	13	14

If bleeding is for less than three days and does not restart within 10 days they will separately count as Istihāḍah.

1	2	3	4	5	6	7
8	9	10	11	12	13	14

If a later bleeding is longer than three days, then that would be Ḥayḍ.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

All bleeding beyond ten days is Istihāḍah.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

If bleeding is continuous for more than a month, then ten days (maximum Ḥayḍ) from when the bleeding started will be of Ḥayḍ, the next 20 days will be Istihāḍah (the rest of the month), after which the next ten days will be Ḥayḍ again.

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	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19

HABIT FORMED ḤAYḌ

Mu` tādah - a woman who has a formed habit in her length of menses.

A woman whose ḤayḌ is regular has rules that are different in comparison to a woman who does not have a habit formed ḤayḌ. These rules have the advantage of being fairly straightforward.

Guidelines

The habit or pattern of a woman's menstruation is taken into account as guidelines have been set in regards to it in the traditions.

Umm Ḥabībah ؓ once complained to the Messenger ﷺ about her prolonged bleeding. He instructed her, "Wait for that amount of time that your ḤayḌ would (ordinarily) make you wait, then perform ablution." Umm Ḥabībah ؓ would make ablution for each Ṣalāh.

Muslim, same meaning in al-Bukhārī

Also the same guidelines as before will apply here, i.e.:

"The shortest amount of time of ḤayḌ is three days and the longest time is ten days." aṭ-Ṭabarānī, al-Bayhaqī, ad-Dāramī, ad-Dāraquṭnī

"Two menstruations cannot occur within fifteen days of each other." ad-Dāraquṭnī, al-Bayhaqī, al-Mabsūṭ

By putting the Aḥādīth together we can deduce that any blood less than three days in length cannot qualify as ḤayḌ; any blood between three to ten days in length will remain ḤayḌ irrespective of the habit; and any prolonged bleeding (i.e. longer than ten days) will only qualify the habit as ḤayḌ, and surplus of the habit will be Istihāḍah.

Note: A habit is a pattern that is regular. If, however, a woman has no habit either due to being a Muḩtadī'ah or due to forgetting her menstrual pattern, her subsequent defined ḩayḩ (which lasts between three and ten days) will be considered her new habit.

Note: A habit of ḩayḩ can only be between three to ten days. Any bleeding less than three days would be counted as Istihāḩah with the Ṭuhr continuing, and any bleeding beyond ten days would mean that only the habit will remain as ḩayḩ and the remainder would be of Istihāḩah regardless of the regularity.

Bleedings that are less than three days in length cannot be a habit.

1	2	3	4	5	6	7
8	9	10	11	12	13	14

Bleedings that occur before the minimum Ṭuhr is completed cannot be a habit, even if it may be like ḩayḩ in length and regular in occurrence.

22	23	24	25	26	27	28
29	30	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

Bleedings that are more than 10 days are only ḩayḩ until the tenth day (or if a prior habit was formed then that will be reverted to), beyond that they are Istihāḩah even if this is regular in occurrence.

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	1	2	3	4	5
6	7	8	9	10	11	12

Bleeding More Than Habit

1. If a Mu` tādah bleeds for anything up to ten days then her habit will remain as it were and the additional days will be added to the Ḥayḍ this time. If this is repeated a subsequent time then it can be made the new habit.

2. If a Mu` tādah bleeds beyond ten days, then all the days surplus of her habit will be counted as Istihāḍah. From the day she completes her menstrual habit she should keep note of all the prayers missed and offer their requittal if the tenth day is passed with the bleeding continuing. In this situation all the days surplus of her habit are of Istihāḍah. Even if she bleeds continuously her habit will be referred to no matter how short it may be.

Bleeding beyond Habit

If bleeding is more than habit but less than ten days then all will be Ḥayḍ.

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

Ṭuhr will be at least 15 days from end of full Ḥayḍ. Blood seen before that is Istihāḍah.

If bleeding is more than habit and more than ten days then all bleeding beyond habit is Istihāḍah.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

Ṭuhr will be completed 15 days from end of Ḥayḍ (habit). Blood seen before that is Istihāḍah.

Habit in these diagrams is of five days

Bleeding Less Than Habit

1. If a Mu` tādah bleeds for less than three days, it is Istihāḍah.
2. If a Mu` tādah bleeds for less than 3 days, but within 10 days of the blood starting she bleeds again, the period between the two bleedings will be counted as Ḥayḍ. If however the second bleeding continues past ten days, then her habit will be Ḥayḍ and beyond that is Istihāḍah.
2. If a Mu` tādah bleeds for more than three days but less than her normal habit, this lower number will become her new habit for the next period. This present Ḥayḍ will be deemed as ended with when the bleeding stops, and not at the end of her previous habit. If however she starts bleeding again before the tenth day of when her menses started, then the period between the two bleedings will become part of the menses (if any `ibādāt were left out, no Qaḍā' will be necessary). If however the bleeding was to continue past ten days, then her habit will be what is counted as Ḥayḍ, and everything beyond it is Istihāḍah.

If bleeding is less than three days (even if more blood is seen after ten days) then it is Istihāḍah.

1	2	3	4	5	6	7
8	9	10	11	12	13	14

If bleeding stops and restarts within ten days, then all is Ḥayḍ.

1	2	3	4	5	6	7
8	9	10	11	12	13	14

If bleeding stops and restarts within ten days but continues beyond it, then habit is Ḥayḍ.

1	2	3	4	5	6	7
8	9	10	11	12	13	14

If minimum Ḥayḍ is reached then it is Ḥayḍ and will be the new habit for the next menses.

1	2	3	4	5	6	7
8	9	10	11	12	13	14

(Habit here is 5 days)

Irregularity In Frequency

Bleeding starting early

If the Mu`ṭadah's menses are also regular in frequency, then that too is taken into account.

1. If the bleeding starts early, but after the full Ṭuhr (i.e. fifteen days) has taken place, and the bleeding stops in less than three days then it will be Istihāḍah.
2. If the bleeding starts early, but after the full Ṭuhr (i.e. fifteen days) has taken place, then one will count the bleeding earlier than the habit as Ḥayḍ, provided that it lasts for more than three days and less than ten days. If the bleeding lasts for more than ten days, then the habit will be Ḥayḍ and the excess days on either side of the habit will be Istihāḍah.

Early Bleeding after Ṭuhr

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					

If bleeding is early but full Ṭuhr is reached, the bleeding must be longer than three days to be Ḥayḍ or must restart within 10 days of the starting of the second bleeding. If this does not happen then the bleeding is Istihāḍah.

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					

If bleeding is early but full Ṭuhr is reached, it is Ḥayḍ if bleeding is longer than three days. If longer than ten days then the excess bleeding will be Istihāḍah, and the habit will be Ḥayḍ.

3. If the bleeding starts early but before the full Ṭuhr is reached then the bleeding is of Istihāḍah. If, however, with these conditions, the bleeding continues long enough that the fifteen days of Ṭuhr and also the minimum amount of Ḥayḍ is passed then the bleeding after the fifteenth day of Ṭuhr will be counted as Ḥayḍ and what was before it will be Istihāḍah.

4. If the bleeding starts early but before the full Ṭuhr is reached and the bleeding extends past the fifteenth day of Ṭuhr and also past an additional ten days of Ḥayḍ, then if all the days of the habit were encompassed within the period of bleeding, the Ḥayḍ will be the habit only and all the additional days will be Istihāḍah regardless of whether they were before or after the Ḥayḍ.

If bleeding is earlier than habit and the full Ṭuhr is not reached then the bleeding is of Istihāḍah provided that in the correct time of Ḥayḍ three days of bleeding is not reached.

If more than three days are spent bleeding then it will be Ḥayḍ.

Excess days of bleeding whether before or after the Ḥayḍ will be Istihāḍah. The Ḥayḍ will start after the minimum Ṭuhr.

If one has a habit then one's Ḥayḍ will revert to one's habit if the bleeding continues past the tenth day. If it stops within 10 days then it will all be Ḥayḍ.

1	2	3	4	5	6	7
15	16	17	18	19	20	21

1	2	3	4	5	6	7
16	17	18	19	20	21	22

1	2	3	4	5	6	7
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	Addition is Istihāḍah as bleeding is beyond 10 days					

1	2	3	4	5	6	7
15	16	17	18	19	20	21
22	23	24	25	26	27	28

Additional days are Ḥayḍ

Bleeding starting late

1. If bleeding starts later than usual, but the minimum Ḥayḍ (i.e. 3 days) is not reached, then it will be Istihāḍah, with the Ṭuhr continuing.
2. If the bleeding starts late and the minimum Ḥayḍ is reached and does not extend ten days, then the entire bleeding will be deemed as Ḥayḍ. If the bleeding exceeds three days but is less than the regular habit then the habit will be Ḥayḍ. If this change is repeated then this will become the new habit.
3. If the bleeding starts late and more than ten days of bleeding have been experienced, then if one has a habit, only that will be counted as Ḥayḍ and the remainder will be Istihāḍah. If there was no habit then ten days will be Ḥayḍ and the remainder is Istihāḍah.

1	2	3	4	5	6	7
22	23	24	25	26	27	28

Ḥayḍ not reached is Istihāḍah

1	2	3	4	5	6	7
22	23	24	25	26	27	28

If Ḥayḍ is reached, habit is preferred

1	2	3	4	5	6	7
22	23	24	25	26	27	28
29	30	1	2	3	4	5

Habit is ignored if bleeding continues and ends within 10 days

1	2	3	4	5	6	7
22	23	24	25	26	27	28

29	30	1	2	3	4	5
----	----	---	---	---	---	---

Habit is resorted to if bleeding continues beyond 10 days

1	2	3	4	5	6	7
22	23	24	25	26	27	28
29	30	1	2	3	4	5

If no habit is applicable, then ten days will be Ḥayḍ and the excess is Istihāḍah

(Habit here is 5 days)

Forgotten Habit

Mutaḥayyirah: A woman who does not have a habit or pattern in her menstrual cycle or cannot remember her previous pattern.

A Mutaḥayyirah is essentially the opposite of a Mu`ṭadah, in the sense that she will not have a menstrual pattern and thus she has no habit that her Ḥayḍ can revert to.

The Masā'il regarding a Mutaḥayyirah can be found in the classical books of Fiqh (Jurisprudence) where one can find different rulings for individual cases. These rulings are thus extremely long and complex. What all the books have in common is that they implore women to keep their menstrual habits noted. This will prevent her from becoming a Mutaḥayyirah.

Guidelines

The guidelines set out below are extremely general and taken directly from the Aḥādith, without discussing intricate individual scenarios.

The general guidelines for a Mutaḥayyirah are similar to those of a Muḥtadi'ah, i.e. no habit is formed and thus the following rules apply:

“The shortest period for Ḥayḍ is three days and the longest period is ten days.”
aṭ-Ṭabarānī, al-Bayhaqī, ad-Dāramī, ad-Dāraquṭnī

“Two menstruations cannot occur within fifteen days of each other.”
al-Bayhaqī, al-Mabsūṭ

“The period of Ṭuhr (when not bleeding) has no upper limit.”
al-Bayhaqī, al-Mabsūṭ

From the above we can see that any bleeding within ten days of the commencement of Ḥayḍ that spans longer than three days is part of the Ḥayḍ, and any bleeding after that and before 15 days from the completion of Ḥayḍ is Istihāḍah. After fifteen days from the completion of Ḥayḍ the next Ḥayḍ may begin.

No Fixed Ḥayḍ Length

1. If there is no bleeding at all, one will remain in the state of Ṭuhr.
2. If bleeding is for less than three days, then no matter how often it occurs (unless within 10 days of the last bleeding) it will not be Ḥayḍ and one's Ṭuhr will continue.
3. If any short bleedings are within 10 days of each other and from the first day of any one till the completion of the next bleeding there is more than a three day span, then it will count as Ḥayḍ.
4. If the bleeding is for three days or more, but up to ten days then it will all be Ḥayḍ and one will regain a habit which will be applicable from then on.

If bleeding is less than three days and does not restart within 10 days then they will separately count as Istihāḍah.

1	2	3	4	5	6	7
8	9	10	11	12	13	14

If bleeding is less than three days but restarts within 10 days it will all count as Ḥayḍ, and a new habit is formed.

1	2	3	4	5	6	7
8	9	10	11	12	13	14

If the bleeding is longer than three days then that would be Ḥayḍ and the new habit.

8	9	10	11	12	13	14
15	16	17	18	19	20	21

5. If the bleeding is for more than ten days, then only ten days will be counted as Ḥayḍ and the rest will be Istihāḍah. From such bleedings, no matter how regular, a habit will not be formed.

6. If the bleeding continues in excess of a month, then the first ten days will be of Ḥayḍ (reaching its maximum), and the next 20 will be of Istihāḍah (i.e. rest of the month), after which Ḥayḍ will restart and this cycle will continue until the bleeding stops.

If bleeding is less than three days but restarts within 10 days it will all count as Ḥayḍ. Days of bleeding beyond that are Istihāḍah. A habit in this situation will not be formed.

1	2	3	4	5	6	7
8	9	10	11	12	13	14

All bleeding beyond ten days is Istihāḍah. The ten days of bleeding will be Ḥayḍ. A habit in this situation will not be formed.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

If bleeding is continuous for more than a month, then ten days (maximum Ḥayḍ) from when the bleeding started will be of Ḥayḍ, the next 20 days will be Istihāḍah (rest of the month), after which the next ten days will be Ḥayḍ again.

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	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19

No Fixed Frequency

1. If Ḥayḍ takes place, but then bleeding restarts within 15 days from when the Ḥayḍ finished, it will be Istihāḍah.
2. If Ḥayḍ takes place, but then bleeding restarts within 15 days from the end of Ḥayḍ but continues to more than three days past the minimum Ṭuhr, then the days after the minimum Ṭuhr will be Ḥayḍ, and whatever is before it will be Istihāḍah.
3. Any bleeding after the minimum Ṭuhr (15 days) has elapsed can be Ḥayḍ, provided that it is more than three days in length (i.e. from start to finish, not the number of days in which bleeding took place).

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

If bleeding starts before minimum Ṭuhr is reached then bleeding is Istihāḍah provided that in the correct time of Ḥayḍ three days of bleeding is not reached.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

If bleeding reaches 3 days after the minimum Ṭuhr elapses then it is Ḥayḍ and whatever was before the minimum time is Istihāḍah.

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

If more than three days are spent bleeding after minimum Ṭuhr it will be Ḥayḍ.

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

If three days are not spent in bleeding after minimum Ṭuhr it will be Istihāḍah.

4. Any bleeding continuing past 10 days will mean that the excess is Istihāḍah.

5. If there is no bleeding for a long period of time, then that entire period will be Ṭuhr. Whatever bleeding starts after that needs to be more than three days in length to qualify as Ḥayḍ.

Any bleeding continuing past 10 days will mean that the excess is Istihāḍah.	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					
If there is no bleeding for a long period of time, then that entire period will be Ṭuhr.	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					
Bleeding thereafter must reach the minimum three day length to qualify as Ḥayḍ.	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					

KEEPING NOTES

It is important for a woman to be aware of her habit to avoid being a Mutaḥayyirah. This is done by keeping notes on the duration and dates of the bleedings. One can use the tables provided.

Keeping a note on the following will help establish a Ḥayḍ habit:

1. The dates (Islāmic) on which the menstruations start and end.
2. The lengths of the cycles.
3. The number of days between the completion of this menstruation and the commencement of the next.

No.	Date bleeding starts	Date bleeding ends	Hayd Length	Tuhr Length
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				
11				
12				
13				
14				
15				
16				
17				
18				
19				

NIFĀS IN DEPTH

Nifās, as mentioned previously, is the blood which is emitted after the delivery of a child. Biologically this is caused when the blood-built lining of the uterus, which is prepared for the development of a fertilised ovum, breaks down and is excreted by the uterus after the child is delivered.

The frequency is irrelevant. The length of Nifās, however, can vary greatly from person to person and also be affected by the formation of a habit, as a habit is established from the second pregnancy.

Guidelines of Nifās

“The time of Nifās is forty days unless Ṭuhr is attained before it.”

ad-Dāraquṭnī, also in al Ḥākīm and Abū Dāwūd with different wordings

“The length of Ṭuhr is fifteen.”

ad-Dārimī

This Ḥadīth shows the maximum length of Nifās. The minimum length is not found in the Aḥādīth, but there is a general consensus that there is no minimum; even if a woman was to experience only an hour of bleeding or even no bleeding at all, she would be in Ṭuhr and free from all the restrictions of Nifās.

Note: Nifās is like Ḥayḍ in regards to the religious implications that it imposes. This will be discussed further on.

Note: Like Ḥayḍ, the total length of Nifās is from when it starts (delivery) till when the bleeding stops (up to the limit of forty days). Only if the bleeding stops for 15 days, at any time within this period, does the Nifās end. If the bleeding does not stop for 15 days then Nifās will continue regardless of however random and short each individual bleeding is, but only up to the full term of forty days.

Table Defining Nifās and Ṭuhr

Nifās has no minimum but has a maximum of forty days.

Days within the Nifās that have no blood are counted as part of Nifās.

Delivery Date	1	2	3	4	5	6	7	Days of blood within 15 days from the last day of bleeding are counted as part of the Nifās and make all the days in between also Nifās.
15 days have to pass without blood for the Nifās to be completed inside the maximum 40 days	8	9	10	11	12	13	14	
	15	16	17	18	19	20	21	
	22	23	24	25	26	27	28	
	29	30	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	

Any blood seen after a 15 day gap is not Nifās (even if within 40 days of delivery) but is Istihāḍah, unless it is more than 3 days in length in which case it is Ḥayḍ.

Any blood seen after 40 days is Istihāḍah unless it is part of Ḥayḍ.

Note: Nifās does not have to start at the beginning of the month it can start on any date.

Length of Nifās

1. If no blood is emitted at all, then the woman is in the state of Ṭuhr and should have a bath immediately, to become clean.
2. There is no minimum length for Nifās, even if bleeding took place for only a few minutes it would still qualify as Nifās.

3. The maximum length of Nifās is forty days. Bleeding beyond 40 days, whether continuous or with breaks, is Istihāḍah.

Pauses in Bleeding

Note: Only if the bleeding stops for 15 days, within the 40 day period, does the Nifās end. If the bleeding does not stop for 15 days then Nifās will continue regardless of however random and short each individual bleeding is. This will continue till the fortieth day.

Note: From the end of the bleeding of Nifās (whether the full 40 days or less) till the commencement of the subsequent Ḥayḍ, there must be a minimum 15 day gap. Any bleeding within 15 days of the end of Nifās is also Nifās if within 40 days and is Istihāḍah if after the fortieth day.

1. If no blood is witnessed for 15 days then Nifās has ended with the last instance of bleeding, and any subsequent bleeding is Istihāḍah unless it is longer than three days in which case it would be Ḥayḍ.

2. If within 15 days of delivery blood is witnessed then it is counted as the actual Nifās, even if it is only for a few minutes. All the days before this delayed bleeding are also counted as Nifās.

3. Once this bleeding stops then one is still not in the state of Ṭuhr unless 15 days pass. If 15 days do pass without bleeding then the Nifās has ended with the last instance of bleeding. If bleeding restarts within 15 days then this too is part of Nifās and the days in between are also of Nifās. This pattern will continue till 40 days are reached with which Nifās ends completely.

4. If bleeding restarts after the fortieth day then it will not lengthen the Nifās till the fortieth day, but when the last bleeding had ended, that is when Nifās will be counted as having ended.

If no blood for 15 days then Nifās has ended, subsequent bleeding is Istihāḍah if it does not reach the minimum Ḥayḍ,

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

If it is for three days or more then it will be Ḥayḍ.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

If bleeding starts within 15 days from date of delivery it will be considered as Nifās and all days between it and delivery will also be Nifās.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

If from the end of this bleeding 15 days pass without blood then Nifās has ended and subsequent bleeding is Istihāḍah (or Ḥayḍ if longer than three days).

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	1	2	3	4	5

If from the end of this bleeding, but within 15 days, bleeding restarts then Nifās is continuing and all days prior to this bleeding are also Nifās.

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	1	2	3	4	5

This pattern can continue for a third time if bleeding restarts within 40 days from delivery and 15 days of the previous bleeding and will be counted as Nifās. If this bleeding continues then whatever is beyond 40 days is Istihādah.

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	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			

If bleeding takes place after the fortieth day it is Istihādah and will not lengthen the Nifās till the fortieth but the Nifās will be deemed completed from the last day of bleeding.

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	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			

Istihādah →

NIFĀS AND HABITS

Nifās has been mentioned, in the books of jurisprudence, as being akin to Ḥayḍ in all its aspects apart from its duration. This is a view held by the consensus of scholars. It is for this reason that many have mentioned that a woman who has experienced a previous Nifās can also possess a habit in Nifās.

Guidelines of Habit

“A woman who has a habit in Nifās is like a woman who has a habit in Ḥayḍ. We have explained the rule that whenever the habit is passed and ten days (maximum Ḥayḍ and therefore forty days for Nifās) are also transgressed, then the habit is resorted to.” al-Mabsūṭ li-Sarakhsī

The ruling of a habit in Ḥayḍ is taken directly from authentic Aḥādith.

Umm Ḥabībah رضي الله عنها once complained to the Messenger ﷺ about her prolonged bleeding. He instructed her, “Wait for that amount of time that your Ḥayḍ would make you wait, then perform ablution.” Umm Ḥabībah رضي الله عنها would make ablution for each Ṣalāh.

Muslim, same meaning in al-Bukhārī

Similar rulings can be taken from other books of jurisprudence, including: *Radd al-Muḥtār*, *al-Mughnī*, *adh-Dhakhīrah*, *al-Mughnī al-Muḥtāj*, etc. all of which portray this view as being of consensus.

Note: Unlike the habit in Ḥayḍ, the habit of Nifās has no minimum qualifying length, so bleeding less than one’s habit cannot be Istihāḍah but will be Nifās and the habit will not be resorted to. It does, however, have a maximum length which is 40 days. If bleeding continues beyond 40 days, then the period until the habit will be Nifās and all bleeding excess of that is Istihāḍah.

Note: As in Ḥayḍ, if one bleeds more than one's habit in Nifās, then provided it ends within 40 days, it will all be classed as Nifās. If, however, the bleeding continues beyond the habit and also beyond the maximum period of Nifās, then excess of the habit will all be Istihāḍah.

Note: Nifās is all bleeding within the given time of forty days or until the minimum Ṭuhr ends Nifās, irrespective of whether the bleeding is continuous or sparse. Any time that there is a 15 day gap, the Nifās will be taken to have ended with the last day of blood.

Bleeding and the Habit

1. If one bleeds less than one's habit it will still be counted as Nifās and from it a new habit can form.
2. If one bleeds less than one's habit and bleeding restarts after fifteen days, then Nifās is only till when the first bleeding stopped. The second, if qualifying, can be Ḥayḍ otherwise it will be Nifās.
3. If one bleeds less than one's habit but bleeding restarts within 15 days in the 40 day Nifās span, then the additional bleeding is also Nifās, provided it does not transgress the 40 days. This is regardless of the bleeding being continuous or sparse (as long as it is within fifteen days of each other, otherwise Nifās ends).

Bleeding less than habit is still Nifās.

1	2	3	4	5	6	7
---	---	---	---	---	---	---

If bleeding is less than habit and bleeding restarts after 15 days from last day of bleeding, the second bleeding is Istihāḍah.
(Habit here is seven days)

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

4. If the bleeding passes 40 days then the Nifās reverts to the habit. All other bleedings in the 40 days are Istihāḍah unless they can qualify as a separate Ḥayḍ which would start after fifteen days from the end of Nifās.

5. If bleeding is more than Habit then the additional bleeding will all be Nifās as long as it ends within 40 days (whether it is continuous or sporadic).

If second bleeding starts within 15 days then it is included in Nifās.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

All bleedings within fifteen days of the bleeding preceding it will be Nifās, irrespective of whether continuous or sporadic.

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

Continuous bleeding

1	2	3	4	5	6	7
8	9	10	11	12	13	14
29	30	1	2	3	4	5

If there is a separation on the fortieth day between Nifās and any bleeding after it, then too the habit is ignored and the entire bleeding within 40 days is Nifās.

1	2	3	4	5	6	7
8	9	10	11	12	13	14
29	30	1	2	3	4	5
6	7	8	9	10	11	12

(Habit here is seven days)

6. If bleeding continues beyond forty days (continuous or sporadic) then the habit will be reverted to as Nifās, irrespective of how short it may be. Whatever is after the habit is Istihāḍah. Also Ṭuhr starts from the end of habit, thus, whatever blood can qualify as Ḥayḍ in length starting from 15 days after Nifās is Ḥayḍ.

If Nifās extends past 40 days then only the habit will be Nifās. (Habit here is 30 days)	1	2	3	4	5	6	7
	22	23	24	25	26	27	28
	29	30	1	2	3	4	5
	6	7	8	9	10	11	12
If Nifās extends past 40 days in the instance where the habit reverted to is short, then Ḥayḍ can take place and will be for 10 days or one's habit if one has one with the minimum Ṭuhr in between. (Habit here is seven days)	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	1	2	3	4	5
	6	7	8	9	10	11	12
If bleeding extends past 40 days (even if sporadic) then only the habit will be Nifās. Bleedings beyond that will be Istihāḍah, unless they qualify as Ḥayḍ in length and timing, remembering that Ṭuhr starts from when Nifās ends). (Habit here is seven days)	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	1	2	3	4	5
	6	7	8	9	10	11	12

Forgotten habit in Nifās

1. If one has forgotten one's habit or pattern of Nifās then one will treat the Nifās as their first one. When one experiences bleeding for 40 days or less, then it will all be Nifās and it will also become the new habit.

2. If the bleeding is more than 40 days then only 40 days will count as Nifās and the excess will be Istihāḍah. This will not become the new habit.

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

When one experiences bleeding for 40 days or less, then it will all be Nifās and it will also become the new habit.

If the bleeding is more than 40 days then only 40 days will be Nifās and the excess will be Istihāḍah. This will not become the new habit.

3. If the bleeding is continuous for a longer period of time (e.g. two months or longer) then the full forty days is Nifās, following which 20 days will be Istihāḍah (and Ṭuhr) thereafter Ḥayḍ will be counted for the following 10 days. After Ḥayḍ the cycle of 20 days Istihāḍah and 10 days Ḥayḍ will be the method of differentiating Ḥayḍ from Istihāḍah.

If bleeding is continuous for a longer period then 40 days is Nifās, following which 20 days will be Istihāḍah (and Ṭuhr).

Thereafter Ḥayḍ will be the following 10 days.

After Ḥayḍ the cycle of 20 days Istihāḍah and 10 days Ḥayḍ will be implemented.

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					
		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			
				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	1

Note: Even though the laws of a forgotten habit in Nifās are much shorter than those of Ḥayḍ, they can at times be confusing. It is for this reason, and also to keep tabs on the number of days wherein there is or there isn't any bleeding, that notes should be kept of all details.

Tables for keeping notes on Nifās

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	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			

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	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			

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	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			

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	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			

ISTIḤĀDAH IN DETAIL

Istiḥādah, as mentioned previously, is the bleeding that does not qualify as Ḥayḍ or Nifās. Most of the types of Istiḥādah have already been outlined. They are listed below:

- Blood which is not from the womb.
- Any emitted substance which is not blood, regardless of its colour.
- Any emitted substance which is white in colour.
- Any bleeding outside the period of Nifās which is shorter than three days in total length.
- Whatever is surplus of Ḥayḍ (either of the habit or the full 10 days).
- Whatever is surplus of Nifās (either of the habit or the full 40 days).
- Any bleeding commenced before 15 days (the minimum Ṭuhr) from the completion of Ḥayḍ.
- Any bleeding commenced before 15 days (the minimum Ṭuhr) from the completion of Nifās outside the 40 day period.
- Any bleeding experienced by a girl under the age of nine.
- Any bleeding after a woman's menopause when she is no longer capable of menstruation.
- Any bleeding experienced by one who is pregnant.

Note: Istiḥādah affords no concessions in any worship. All acts of worship that are normally compulsory upon a woman are compulsory if she is suffering from Istiḥādah even if she is bleeding at that particular instance in time. It also imposes no restrictions on any activity, such as: Ṣalāh, Ṭawāf, entering the Masjid, intercourse, etc.

Note: While Istiḥādah affords no concessions in worship, it does create a leeway in retaining purity. This will be discussed in the ensuing pages.

Guidelines

When a woman is suffering from Istihāḍah, she is classified as a Ma`dhūr (see next chapter). A Ma`dhūr needs to perform Wuḍū' for each (Farḍ) Ṣalāh time. This can be ascertained from the Aḥādith.

Umm Ḥabībah ؓ once complained to the Messenger ﷺ about her prolonged bleeding. He instructed her, "Wait for that amount of time that your Ḥayḍ would make you wait, then perform ablution." Umm Ḥabībah ؓ would make ablution for each Ṣalāh.

Muslim, same meaning in al-Bukhārī

`Ā'ishah ؓ relates that someone had once asked the Messenger ﷺ about Istihāḍah, to which he had replied, "Leave Ṣalāh for its (Ḥayḍ's) duration, then perform Ghusl once. After that perform Wuḍū' for each Ṣalāh."

Ibn Ḥibbān, same meaning in al-Ḥākim

A similar narration from `Ā'ishah ؓ includes, "...and wash (the affected/stained area) and perform Wuḍū' for each Ṣalāh, even if blood is dripping on the mat."

Ibn Mājah

Umm Ḥabībah ؓ used to suffer from Istihāḍah and her husband would cover her body with his (i.e. have intercourse with her).

Abū Dāwūd

`Ā'ishah ؓ relates, "One of the other wives of the Messenger ﷺ performed I`tikāf with him while she was suffering from Istihāḍah. She used to experience red and yellow blood. Sometimes we would have to place a bowl under her while she performed Ṣalāh."

al-Bukhārī

In a lengthy Ḥadith the Messenger ﷺ told Ḥammah bint Jaḥash, who had complained of a very long Ḥayḍ, that she should only count

her habit as the Ḥayḍ and thereafter perform Ṣalāh on all the other days and also fast.

al-Ḥākīm, Abū Dāwūd

From the instructions of the Aḥādīth we can deduce that a woman who suffers from Istihāḍah is as though she does not have Wuḍū' and can perform all the actions that can be done in this state. Fasting is permitted for her, as is I'tikāf and also marital activities. She must however perform Wuḍū' for each Farḍ Ṣalāh (time) as par the instructions for a Ma`dhūr.

Instructions for a Ma`dhūr

A Ma`dhūr is any person (male or female) who is, due to illness, emitting impure substances from their body. This can take the form of urine, blood, pus, rear wind, etc. Due to the frequency of these emissions, a Ma`dhūr is incapable of retaining Wuḍū' for long enough to be able to clean any impurity, from the body and the clothes and perform Wuḍū' long enough to perform a Farḍ Ṣalāh in its time.

1. A Ma`dhūr will perform Wuḍū' for each Ṣalāh time. In this time one will be considered in a state of Wuḍū' even if due to one's illness (e.g. Istihāḍah) one is experiencing breakage of Wuḍū' (e.g. bleeding) whether continuously or sparsely.
2. If one is sporadically affected by one's illness then one should not offer Ṣalāh while the emissions are taking place, but wait till they subside. If it is continuous, however, one may offer Ṣalāh regardless of the emissions, even if they have soiled the clothes.
3. If one does not encounter the problem even once throughout an entire Ṣalāh time, then one will no longer remain a Ma`dhūr, but will be obliged to perform Wuḍū' following any subsequent breakage of

Wuḍū'. The concession will only be reinstated if the problem again becomes so persistent that Wuḍū' cannot be kept for long enough to perform Ṣalāh.

4. If any other act that normally nullifies Wuḍū' occurs then Wuḍū' will break and must be repeated for any subsequent acts that require it.

5. At the changing of the Ṣalāh time the Wuḍū' will automatically become void, even if no reason for its breakage is at that moment apparent. If a Ma`dhūr had not performed the Ṣalāh that he/she had performed Wuḍū' for, then Wuḍū' will need to be repeated to do so.

Note: If a Ma`dhūr performs Wuḍū' anytime after sunrise, and retains it from all other types of breakages (besides one's affliction) then he/she does not need to re-perform it for the time of Zuhr. This is because a changing of Ṣalāh times does not occur.

6. Any other acts which require Wuḍū' can be performed during the Ṣalāh time-span; acts such as touching/reading the Qur'ān, Sunnah (emphasised) and Nafl (supererogatory) prayers, as well as the remission of missed Farḍ Ṣalāhs (Qaḍā').

Note: This state of being Ma`dhūr is a concession for people who genuinely need it and should not be abused through laziness. One must bear in mind that one may forfeit the validity of one's Farḍ Ṣalāhs, through not fulfilling the prerequisite of Ṭahārah. This would be punishable.

Note: There are many different opinions relating to what makes a person qualify as a Ma`dhūr, some of which are extremely difficult to enact. Therefore we have included only those criteria that are mentioned in the traditions and have been authenticated by the classical scholars.

RESTRICTIONS FOR THE ḤĀ'ID AND NUFASĀ'

A Ḥā'id and a Nufasā' are in a state of impurity requiring a bath. For this reason they cannot perform any act of `ibādah that requires any aspect of cleanliness. Also certain acts are prohibited upon them for other reasons. Of the reasons included are health and hygiene as well as one's welfare, (e.g. prohibition of sexual activity, as well as ordained delaying of Ṣawm).

Note: Even though in most narrations only Ḥayḍ is referred to, it is through consensus that Ḥayḍ and Nifās share the same rulings. This consensus has been reached partially because of the many instances where both are mentioned together.

1. Recitation of the Qur'ān is not permissible for a Ḥā'id or a Nufasā'.

The Messenger has said: "A Ḥā'id and a person in need of a bath must not recite anything from the Qur'ān."

at-Tirmidhī, similar meaning in Ibn Ḥibbān

2. A Ḥā'id and a Nufasā' are not allowed to perform Ṭawāf.

`Ā'ishah ؓ related that she had come to Makkah for Ḥajj and was a Ḥā'id. She complained to the Messenger ﷺ that she was unable to perform the rituals of Ḥajj. The Messenger ﷺ informed her, "Do what the pilgrims do apart from Ṭawāf, which should be done when you obtain purity." al-Bukhārī

3. A Ḥā'id and a Nufasā' are not allowed to enter or stay in the Masjid.

`Ā'ishah ؓ reported that the Messenger ﷺ would be in I'tikāf while

she was in her room which was adjacent to the Masjid, and he would stretch his head out of the Masjid for her to wash while she was a Ḥā'id.

al-Bukhāri and Muslim. al-Bayhaqī also relates this Ḥadīth explaining that `Ā'ishah ﷺ did not enter the Masjid due to her being a Ḥā'id

4. A Ḥā'id and a Nufasā' are not allowed to have sex.

“ They ask you (Muḥammad) concerning women's courses.

Say: it is an impurity:

*so keep away from women in their courses,
and do not approach them until they are clean.*

*When they have purified themselves,
you may approach them in the
manner ordained for you by Allāh.*

*For Allāh loves those who turn to Him constantly
and He loves those who keep themselves pure and clean.*

Qur'an, al-Baqarah 2:222

5. A Ḥā'id and a Nufasā' are not allowed to fast in their bleeding periods. They are, however, ordered to keep them at a later date when in Ṭuhr, (it is for this reason why it has been classified as a restriction).

Mu`ādhah (R.A) asked `Ā'ishah ﷺ, “What is wrong with a Ḥā'id? Why does she perform Qaḍā' of Ṣawm but not Ṣalāh?”

`Ā'ishah ﷺ replied with the question, “Are you a Ḥarūriyyah (a follower of a certain deviated sect called the Khawarijites)?”

Mu`ādhah (R.A) answered, “No. But I ask a question.”

`Ā'ishah ﷺ then stated, “We were affected by it at the time of the Messenger and **he ordered us to perform the Qaḍā' of Ṣawm**, but he did not instruct us to offer the Qaḍā' of Ṣalāh”.

Muslim

Imām at-Tirmidhi writes that none of the scholars have any differences in this ruling

CONCESSIONS FOR THE ḤĀ'ID AND NUFASĀ'

1. A Ḥā'id and a Nufasā' are not permitted to perform Ṣalāh. Under normal circumstances they would have had to offer Qaḍā' for them. These Qaḍā' Ṣalāhs would accumulate to anything up to 40 days worth, which would be difficult for a woman to perform. Thus, while in Ḥayḍ or Nifās, Ṣalāh has categorically been forgiven and prohibited.

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Muslim

Imām at-Tirmidhī writes that none of the scholars have any differences in this ruling

2. As mentioned under restrictions, a Ḥā'id and a Nufasā' cannot observe Ṣawm. This can be a concession as at times Nifās especially drains and weakens a woman who would be risking her health by fasting. The reason why she is instructed to keep their Qaḍā' afterwards is because it is not difficult. The delaying of fasting due to Ḥayḍ and Nifās is stated in the last mentioned Ḥadith.

3. A Ḥā'id and a Nufasā' are permitted to engage in foreplay and fondling with their husbands. The only restriction is that intercourse is not engaged in. This is derived from the following narration,

`Ā'ishah ﷺ reports, "If any one of the wives of the Messenger ﷺ was to become a Ḥā'id the Messenger would instruct her to trouser herself and he would then engage in foreplay." Muslim, same meaning in al-Bukhārī

Purity after Ḥayḍ, Nifās and Istihāḍah

As has been mentioned previously there are general rules pertaining to attaining purity.

Note: As a general rule following Ḥayḍ and Nifās, one will need to perform Ghusl in order to obtain purity.

Note: As a general rule, to obtain purity from Istihāḍah, one needs to perform Wuḍū' in addition to washing the blood off the affected area.

Note: Before commencing any act of worship after the completion of Ḥayḍ or Nifās, one will need to take a bath. Certain actions, e.g. Ṣalāh, will not be valid at all without this necessary bath, while others e.g. Ṣawm, will be valid (although Ghusl is emphasised).

1. If one's Ḥayḍ or Nifās ends early i.e. before the ten days of Ḥayḍ or the 40 days of Nifās then it is necessary for one to have a bath before engaging in sexual activities.
2. If the bleeding ends on completion of or after its time span then it is preferable for one to take a bath before engaging in sexual activities.
3. With Istihāḍah, no such precautions are needed, as throughout its bleeding one is allowed to engage in marital activities.
4. If the Ḥayḍ or Nifās stops earlier than the habit, then one is not to indulge in any sexual activities until the habit has been reached. This is precautionary, as one would be engaging in Ḥarām if the bleeding were to restart.

Bleeding whilst on Ḥajj or `Umrah

When one goes for Ḥajj, one is usually in Makkah for such a lengthy time that Ḥayḍ is at one point or another experienced. Most often one is not too inconvenienced by it and can work around it if it is before or after Ḥajj. If it is during Ḥajj then the following Masā'il apply.

1. A Ḥā'id cannot perform Ṭawāf (or `Umrah, wherein Ṭawāf is necessary) as they cannot enter the Masjid. They are to delay the performance of these acts until their bleeding stops.

`Ā'ishah ؓ related that she had come to Makkah for Ḥajj and was a Ḥā'id. She complained to the Messenger ﷺ that she was unable to perform the rituals of Ḥajj. The Messenger ﷺ informed her, "Do what the pilgrims do apart from Ṭawāf, which should be done when you obtain purity".
al-Bukhārī

2. If a Ḥā'id needs to perform `Umrah or Ṭawāf before Ḥajj and is in the state of Ḥayḍ when Ḥajj starts, then she becomes absolved of that Ṭawāf/`Umrah. She can perform this after the Ḥajj, if she has the opportunity.

`Ā'ishah ؓ related that she had come to Makkah for Ḥajj and was a Ḥā'id. She did not perform her Ṭawāf (known as Ṭawāf al-Qudūm) nor did she perform its Sa`y. She complained about this to the Messenger ﷺ, who said, "Undo your plaits and comb your hair (i.e. disregard your Iḥrām) and leave `Umrah." `Ā'ishah ؓ then related that when Ḥajj was completed, the Messenger sent her with `Abd ar-Raḥmān ibn Abī Bakr (her brother) to at-Tan`im. From there she performed `Umrah. He then told her, "This is in place of your `Umrah."
al-Bukhārī

3. If a Ḥā'id needs to perform Ṭawāf az-Ziyārah (also known as the

Ṭawāf of Ḥajj - this is a necessary act of Ḥajj without which Ḥajj is not complete) then she needs to delay it till she obtains purity. She will not be penalised for this. al-Mabsūṭ

If this is not in her capacity (e.g. she is to return home on a certain date), then she may resort to using medication to stop the blood flow. In this 'Ṭuhr' she may perform this Ṭawāf. This type of medication should not be used often as it may have serious side-effects.

THE `IDDAH

`Iddah is the waiting period that a woman goes through following a divorce or after becoming widowed. In this waiting period a divorce can be retracted in certain situations and the couple can carry on living together. During the `Iddah a woman may not marry anyone else, but will have to wait until the `Iddah is completed.

Note: There are many laws pertaining to divorce. These have been outlined in our publication, "*Marriage*". The laws mentioned in this publication are only what revolve around menstruation.

Of the waiting period after divorce or the death of the husband, there are four different scenarios, each with separate injunctions.

1. `Iddah of a divorced woman who is not pregnant.
2. `Iddah of a woman (divorced or widowed) who is pregnant.
3. `Iddah of a widow who is not pregnant.
4. `Iddah of a woman who does not have Ḥayḍ.

Note: A divorce should only be given in Ṭuhr. To issue a divorce during Ḥayḍ is incorrect. However if a divorce is issued during Ḥayḍ, it is valid

and will count as a divorce. Although the Messenger ﷺ has ordered such a divorce to be retracted. This only applies to the first two divorces. In case of the third divorce, or three issued together no retraction can be made. This has been explained in the Aḥādith:

Ibn `Umar ؓ narrates, “I had divorced my wife while she was experiencing Ḥayḍ. `Umar (my father) went to the Messenger and asked about this. The Messenger instructed him to order me to take her back (in my Nikāḥ - i.e. retract the divorce) and wait for the second Ṭuhr from then to divorce her, if I still wished to do so. He stated that this was in accordance to the way commanded by Allāh.”

al-Bukhārī and Muslim

In a similar narration `Umar ؓ used to instruct people that if anyone were to issue a Ṭalāq or two Ṭalāqs while the wife was a Ḥā'iḍ then they must retract the Ṭalāqs and wait for the second Ṭuhr from that to issue Ṭalāq if they chose to. If a man issued three Ṭalāqs (or the third Ṭalāq) while his wife was in Ḥayḍ, then “he has disobeyed Allāh in what He has commanded him in regards to Ṭalāq.”

Muslim

`Iddah of a Divorced Woman who is Not Pregnant

1. The `Iddah of a divorced woman who is not pregnant is three Ḥayḍs. On the completion of the third Ḥayḍ the marriage is terminated completely: the husband can no longer retract the divorce and the wife is free to marry whom she pleases.

“Divorced women shall wait concerning themselves for three monthly periods.”

Qur'an, al-Baqarah 2:228

2. The minimum monthly cycle of Ṭuhr and Ḥayḍ is 18 days (3 days of Ḥayḍ and 15 days of Ṭuhr). Therefore the shortest `Iddah can only

be 39 days (three Ḥayḍ and the two Ṭuhrs in between). If anyone were to claim that their `Iddah was completed in a shorter time than that, their claim would not be credible.

3. If one was to bleed at the time of the third Ḥayḍ of the `Iddah for less than three days then the following precautions are to be implemented: the husband cannot retract the divorce, and the wife cannot remarry until a full Ḥayḍ is experienced. al-Baḥr ar-Rā'iq

4. If one was to experience a long pause in one's bleeding, one will remain in the `Iddah until three Ḥayḍ are completed, provided that one is not experiencing menopause. al-Mabsūṭ

`Iddah of a Woman (divorced or widowed) who is Pregnant

1. For a woman who is pregnant, whether she is a divorcee or a widow, her `Iddah is until the delivery of her pregnancy.

“For those who carry (life within their wombs), their period is until they deliver their burdens.”

Qur'an, aṭ-Ṭalāq 65:4

2. If one were to have a miscarriage then too the `Iddah will be completed. al-Mabsūṭ, Tabyīn al-Ḥaqā'iq

3. If one were to have an abortion, the `Iddah will be completed.

Note: This is not to say that abortions are permitted, as in general circumstances they are major sins, but what is being stated is the ruling of `Iddah in this situation.

`Iddah of a Widow who is Not Pregnant

1. In the situation where a woman becomes a widow, her `Iddah is defined as four (lunar) months and ten days.

“If any of you die and leave widows behind, they shall wait concerning themselves four (lunar) months and ten days.”

Qur’an, al-Baqarah 2:234

Note: If a woman were divorced prior to her husband’s death, whether his imminent death was prepared for or sudden, the divorce will be valid and her `Iddah will be that of three menstrual cycles. `Iddah will not be changed to that of a widow.

`Iddah of a Woman who does not have Ḥayḍ

1. If a woman who has no Ḥayḍ due to menopause or otherwise, is divorced then her `Iddah is for three (lunar) months.

“Such of your women as have passed the age of monthly courses, for them the prescribed period, if you have any doubts, is three (lunar) months, and for those who have no courses (it is the same).”

Qur’an, at-Ṭalāq 65:4

2. If a woman, who has no Ḥayḍ, is widowed, then her `Iddah is covered by the blanket rule mentioned in the Qur’an:

“If any of you die and leave widows behind, they shall wait concerning themselves four (lunar) months and ten days.”

Qur’an, al-Baqarah 2:234

Note: If during the `Iddah menses start, then the passed months will be counted as cycles and the remaining `iddah will be completed in menstrual cycles.

DRESS

Materials and Colours

Women are not restricted in terms of material or colour in the way men are. Men are not allowed to wear silk, nor are they allowed to wear any offshoots of yellow especially saffron.

Men cannot wear jewellery of any kind as adornment, especially not of gold. The only exception is silver and that too only when it is in the form of a ring. The weight of the silver of the ring must not exceed 4.86g, although there is no restriction in the type or weight of the stone used.

ʿAlī ؑ reports that the Messenger ﷺ placed silk in his right hand and gold in his left, and lifting them proclaimed, “These two things are Ḥarām on the men of my Ummah and permitted for the womenfolk.”

Ibn Mājah, similar meaning in Ibn Ḥibbān and Abū Dāwūd

ʿAbdullāh ibn ʿAmr ؑ narrates that when the Messenger ﷺ had seen him wearing two yellow (saffron) sheets, he said, “This is from the clothing of non-Muslims. You must not wear them.”

Muslim, Imām Nawawī has titled the section “Prohibition of Men Wearing Yellow”

ʿAlī ؑ reports that the Messenger ﷺ prohibited the wearing of Qissī (clothes made with silk as a component) and yellow and from the accrual of gold...”

Muslim, Imām Nawawī has titled the section “Prohibition of Men Wearing Yellow”

For women all colours are permitted. Silk is also permitted and so too is jewellery including gold. Despite their permissibility, women are still recommended to exercise caution as extravagance in anything is something one will be questioned regarding.

Style and Fashion

Women are given general leeway in what they choose to wear. There are however the following guidelines:

1. Clothes should not be those specific to another religion.
2. Clothes should not be resembling those worn by men.
3. Clothes worn in public should conceal the `awrah and the body's shape.
4. Clothes should not contain pictures of animate objects.
5. Clothes should not be extravagant.

Clothes Should Not be Specific to Another Religion

The restriction on this is not that a person cannot wear clothes made by non-Muslims, but rather clothes which are exclusive to or representative of another religion must be avoided to ensure that one is not associated with that religion.

The Messenger ﷺ has said, "Whoever assumes likeness to a nation is of them."

Abū Dāwūd

`Abdullāh ibn `Amr ؓ narrates that when the Messenger ﷺ had seen him wearing two yellow (saffron) sheets, he said, "This is from the clothing of non-Muslims. You must not wear them."

Muslim

Clothes Should Not Resemble Men's clothing

The restriction is for practical purposes of the sexes being visibly different to each other, and also that segregation is upheld.

Ibn `Abbās ؓ narrates that the Messenger ﷺ had cursed the man who assumes likeness to women and the woman who assumes likeness to men.

al-Bukhārī

Clothes Should Conceal the `Awrah and the Shape of the Body

For males the area below the navel which stretches to include the knees is the `awrah (the private part of the body). For females it includes the torso as well in front of close family members. In the presence of non-Maḥrams (people who a female can get married to) for girls who have reached puberty, this extends to include the entire body besides the face, hands, and feet.

Islām instructs modesty, decency and purity as a norm and guideline for Muslims to follow which is why the revealing of the `awrah of one's body, whether through lack of clothes or through the transparency of one's clothes, is prohibited, as is looking at the `awrah of someone else.

The Messenger ﷺ has stated, "There are two types of people who will be of the denizens of Hell whom I have not seen. A people whose whips will be of the thickness of the tails of cows, which they use to whip people; and women who are clothed, (and yet) naked, and who tempt others and who are tempted by others, and their heads (hairstyles) will be like the humps of camels. They will not enter Jannah, nor will they even smell its fragrance, while truly its fragrance can be smelt at such great distances."

Muslim

To such an extent has the concealing of one's private area been emphasised in the Aḥādīth, that not only is one's private area meant to be kept private in front of the opposite gender, but also in front of one's own gender.

The Messenger ﷺ has stated, "A man must not look at the private areas of another man, and a woman must not look at the private areas of another woman..."

Muslim

Clothes Should Not Contain Pictures of Animate Objects

Clothes containing pictures of living things (animals or humans, real or fictitious) are not permitted. It has been strongly disapproved by the Messenger ﷺ, who has stated:

“Whoever illustrates an image, Allāh will punish him until he can breathe life into his creation and this will never be.”

al-Bukhārī, similar meaning in Muslim

“The angels do not enter a house wherein there are pictures or dogs,”

al-Bukhārī, similar meaning in Muslim

ʿĀ'ishah رضي الله عنها related that she had once bought a pillow that had images on it. When the Messenger ﷺ saw it, he stood at the door of the house and did not enter. ʿĀ'ishah, recognising from his face that he was unhappy at something, said, “I seek the forgiveness of Allāh and His Messenger, what is my crime?”

The Messenger asked, “What is the pillow for?”

ʿĀ'ishah responded, “I have bought it for you to utilise.”

The Messenger then stated, “The makers of such images will be punished on the Last Day and will be asked to give life to these images.” He further stated, “And a house wherein there are pictures, the angels do not enter.”

al-Bukhārī and Muslim

ʿĀ'ishah رضي الله عنها relates that there were no pictures in the Messenger's house but that he destroyed them.

al-Bukhārī

Clothes Should Not be Extravagant

The general ruling of not being extravagant is also applicable to clothes. The ruling not only applies to the cost of individual outfits but also to the number of outfits that one possesses. Some people are in

the habit of buying a new “extra special” garment on every “extra special” occasion, so much so that many of these “extra special” garments are worn once, never to be worn again. This attitude is wrong and is against the teachings of Islām. People who are wasteful have been described as being akin to the devils in the Qur’ān by Allāh Himself.

“Verily spendthrifts are brothers of the devils.”

Qur’ān, al-Isrā’ 65:4

One should also remember that even if one is paying for one’s garments oneself, one is still contributing to the culture of extravagance and waste. This will have its toll on the poorer class, who will want to be in the same league as their richer counterparts, to avoid losing face. One wrong action leads to a chain of wrongs.

MASĀ’IL PERTAINING TO BIRTH

The issue of covering the `Aurah also applies at the time of giving birth. Below are some guidelines that a woman needs to follow:

Mas’alah

A woman should cover her `awrah even in the presence of another Muslim woman. In this case, this is the area between the navel and the knees. A woman should not expose it unnecessarily before a doctor or a midwife.

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

Mas’alah

The `awrah should only be exposed when it is absolutely necessary to

do so, and, then too, only to the extent that needs to be exposed. Exposure of the `awrah beyond this is a sin.

Mas'alah

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 the mother or sister, as there is no need for it. It is wrong for a woman to disrobe completely during birth.

Mas'alah

Muslim women are regarded to be of the same nature; therefore, on such occasions believing women should be engaged if available to help deliver the child. If not available then non-Muslim women should be consulted. Men should only be engaged as a last resort.

Mas'alah

The whole body of a woman except the face, hands and face is considered `awrah before a male who is neither her husband or Maḥram (relative with whom marriage is not permissible). If the doctor is maḥram of the patient, then too the back and stomach cannot be exposed unnecessarily.

Mas'alah

A simple method of keeping the other parts covered is to don some old clothes and to cut off that portion which corresponds with the area, that has to be treated. The other parts will remain covered by adopting this method.

Mas'alah

The same laws apply to men too. His `awrah is between the navel and the knees (the knees are included in the `awrah). If the thighs, etc. have to be treated, then the same method as mentioned above should be adopted.

END NOTE

In this publication, laws pertaining to the different types of bleeding have been taken directly from the Aḥādīth and from the writings of classical scholars.

There are times herein when the opinions of some prominent scholars are not drawn upon or are given preference over in favour of the opinions of other scholars, due to the Aḥādīth and traditions being more wholly taken by the latter and also due to the fact that they are more precautionary. This is not because the former were wrong in their deductions, but due to individual scenarios not being encompassed in the traditions, there are many instances wherein classifications can blur and where difficulties can be faced in trying to put scenarios under specific rulings.

We have put in a great deal of effort in trying to present in this book the different scenarios of this complex issue in as easy-to-understand a language as possible. At the same time we acknowledge our own imperfections and the validity of different opinions in this topic. We, thus, unreservedly encourage all to consult their local scholars when issues are confusing.

We would like to remind our sisters that they should not be shy of asking genuine questions which affect their `Ibādāt, and if there are issues that prevent one from directly asking a scholar, then one should either present the question in written form to them or send someone else on their behalf.

We must point out to our readers that the guidelines of this book have been taken directly from the original sources in the books of Aḥādīth, and are thus universal in scope. Wherever there is no direct ruling in the Aḥādīth, the rulings given are based upon the research of the Ḥanafī school of thought.

Aim for Allah's Promise

*For Muslim men and Muslim women,
For believing men and believing women,
For devout men and devout women,
For truthful men and truthful women,
For patient men and patient women,
For humble men and humble women,
For charitable men and charitable women,
For fasting men and fasting women,
For guarding men and guarding women of their chastity,
And for praising men and praising women who praise Allah much,
For them has Allah prepared forgiveness and great reward.*

Qur'an, al-Ahزاب 33:35