



# *Masail Al-Nisa*

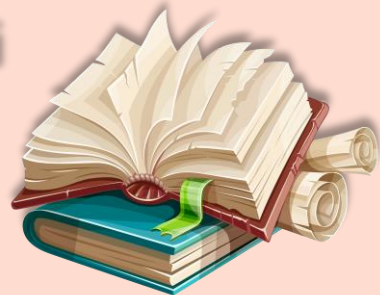
*(Hanafi)*

**Rules and Issues of purity for  
women & Answers to Questions**

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*Translated by*

**Prof. Fatima Batool**



Easy and comprehensive magazine on  
the rules and issues of purity for women



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## Attribution

Dedicated to beloved paternal aunt (deceased) whom I got the opportunity to serve for five years of my life, who despite being in the severe pain of paralysis, kept spreading flowers of patience and contentment.

And to my Shaykh-e-Tariqat Hazrat Attar (دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ) whose guidance and Faizan-e-Kamil provided opportunity to an ordinary man like me to serve the great religion and also dedicated to my kith and kin and to my teachers who always encouraged me in every way in acquiring knowledge of religion and in publishing this book.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Significance of Fard Knowledge

When Allah Almighty commanded mankind to worship, at the same time the method of performing these acts of worship was conveyed to us through the Holy Quran and Sunnah of the Holy Prophet ﷺ. Now it is necessary for the acceptance of these acts of worship in the court of the Almighty, these acts of worship should be purely for Allah Almighty and should be right and for their correctness, it is necessary to know that how to perform these acts of worship.

**Sorry today!** the intellectual and practical condition of the Muslims has become so weak that despite having a college or university degree, they are ignorant of the basic sciences of Islam. These sciences have been pointed out there. You have often read this hadith:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

“It is the duty of every Muslim (man & woman) to acquire knowledge”<sup>(1)</sup>

Now the question is! What kind of knowledge is obligatory (Fard) to acquire? Imam Ghazali رحمه الله عليه says in his book Minhaj-Ul-Abideen; That there are three types of knowledge that are required to be

1 (Sunan Ibn Majah)



acquired:

- (1) Knowledge of Tawheed (monotheism)
- (2) Knowledge of Esoteric sciences (ilam-e-batin)
- (3) Knowledge of Shari'ah (ilam-e-zahir)

### **(1) Essential knowledge of Tawheed:**

“It is important to know the knowledge of Tawheed so that the basic principles of religion can be known and one do not fall into disbelief on the basis of Ignorance. It also includes beliefs about Monotheism (Tawheed) and prophethood, knowledge about he'll and heaven, the resurrection day and so on.”

### **(2) Essential Esoteric Sciences:**

“It is one's duty to learn so much Esoteric sciences that one came to know that what purifies your heart. For-example (sincerity, gratitude, praise and trust etc) and what are the things that one's heart must avoid. For-example lying, backbiting, gossiping, jealousy, arrogance and hypocrisy etc.”

### **(3) Essential knowledge of Shari'ah:**

“It is obligatory to learn the knowledge of Shari'ah, so that one know everything that is one's duty to do so. For example ablution and ghusl, when one becomes adult, one should have knowledge about prayer and fasting, one should have knowledge about paying zakat if afford it and should have knowledge about sacrifice, knowledge of performing Hajj, when one affords it etc.”

Apart from the above three sciences other worldly sciences (Mathematics, physics, chemistry, computer etc.) are permissible, when there is nothing against Shari'ah and if acquired with good intentions and are Mustahab while not acquiring the obligatory knowledge is sin. It is necessary for parents and specially for women that they themselves acquire the obligatory knowledge and also made appropriate arrangements for their children to acquire this knowledge. Otherwise on the day of judgment there will embarrassment and regret in the court of Allah Almighty.



## REGERT ON THE DAY OF JUDGEMENT



The Holy Prophet ﷺ said:

“On the day of judgment, he, who got the opportunity to get knowledge in this world but didn't get it, will regret the most and also the one who acquired knowledge and others benefited by hearing from him but he himself didn't get benefits from his own knowledge.”

*(Tarikh Damishq li Ibn 'Asakir)*

### It is inappropriate to be ashamed in acquiring religious knowledge

Hazrat Mujahid رضى الله عنه said:

“Shy and arrogant can not acquire knowledge of religion.”

Hazrat Ayesha رضى الله عنه said:

“That the women of Ansar are so good that modesty(shame) doesn't prevent them from understanding the religion.”

*(Sahi bukhari)*

## Rulings of Ablution (Wudu)

The method of ablution is the same as is commonly prevalent in our society but remember there are some things (faraid) in ablution that if missed will invalidate ablution and their certain things that if left unchecked would be sinful.

### Faraid of Ablution (Wudu):

Four things are obligatory in ablution:

- (1) Washing the whole face once
- (2) washing hand once, including elbows
- (3) Wiping a quarter of the head
- (4) Wash both feet once, including the ankles. <sup>(1)</sup>

### Sunnah of Ablution (Wudu):

- (1) Making the intention
- (2) Reciting Bismillah
- (3) washing both hands three times
- (4) sing miswak three time
- (5) Rinsing the mouth three times with the right hand
- (6) sniffing water three times with the right hand
- (7) cleaning the nose with the left hand
- (8) Doing khilal of the fingers and toes
- (9) washing each organ thrice
- (10) wiping the entire head once
- (11) wiping the ears
- (12) washing the next body part before previously washed one dries
- (13) Maintaining the order in the Faraid. <sup>(2)</sup>

**Important Note:** In the Faraid and Sunnah of ablution, wiping and washing are mentioned. Read their definition here.

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1 (Fatawa Alamgiri)

2 (Fatawa Alamgiri)

**Definition of washing:**

“Washing a part of the body means flowing at least two drops of water on each part of that body part. If you have wet a body part by rubbing a wet hand over it or have flowed only one drop of water over it, it will not be considered to have been washed, nor will Wudu or Ghusl be valid in this case.”<sup>(1)</sup>

**Definition of wiping:**

“Wiping means passing wet hands over the head. Some people's method of wiping the head is to take water in hand and kiss it, that should not be the case. Only wet hands should be wiped over the head.”<sup>(2)</sup>

**Things that invalidate ablution:**

(1) Urinating or defecating (2) Release of anything or eructation from the front or rear (3) Flowing of fluid from a wound onto that part of the body which is obligatory to wash while performing ablution (4) Vomiting food, water or blood that is mouthful (5) Sleeping in such a manner that the joints of the body become loose (6) Becoming unconscious (7) Fainting (8) Intoxication of something to such an extent that one stagger while walking (9) The fluid discharge from infectious eye, breast or ear is impure and would therefore invalidate ablution (10) Laughing loudly during a prayer containing Ruku and Sujud.<sup>(3)</sup>

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1 (Durr-e-Mukhtar)

2 (Durr-e-Mukhtar)

3 (Bahar-e-Shari'at)

**Important Note:** Remember it is haram to touch the Holy Quran or any verse of the Holy Quran without ablution. A person without ablution (if taking bath is not obligatory) can recite the Holy Quran orally or without touching it).<sup>(1)</sup>

## Rulings related to Bathing (Ghusl)

### Method of Ghusl:

The method of Ghusl is that after making intention first wash both the hands up to the wrist three times. Then wash the excretory organs whether or not impurity is there. Then if ,there is any impurity on any part of the body, remove it Perform ablution as performed for prayer, rinse the mouth and sniff water into the nose .Then take water by hand and turn the water all over the body and rub the whole body with hands especially in winter, so that no part of the body should be left out of the flow of water and then pour water on the right shoulder three times, then pour water on the left shoulder three times and then pour water on the whole body three times and be careful that even the smallest article of the body and not even a single hair be left out of the flow of water <sup>(2)</sup>

### Faraid of Ghusl:

Three things are obligatory in ghusl. If one of them is left or one of them is reduced, then ghusl will

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1 (Bahar-e-Shari'at)

2 (Fatawa Razawiyah)

not be performed.

(1) Rinsing the mouth

(2) Sniffing water into the nose

(3) Pouring water onto the whole apparent body

### **(1) Rinsing the mouth:**

In Rinsing the mouth it is essential that water should reach every part and every cavity of the mouth, from lips to the end of the throat. In the same way, water must reach the cavities behind the molars, including the gaps and roots of the teeth, all sides of the tongue and the end of the throat. Most people know this that Sniffing is taking a little water into the mouth and spitting it out. Remember that if one rinses the mouth like that in ghusl, then ghusl would not be valid. Rather it is obligatory in ghusl that by taking water into your mouth and move your mouth well, so that water reach every part of the mouth. If you ate not fasting gargle as well. Yes, one should not gargle while fasting that there is a fear of running out of water inside the throat.

### **(2) Sniffing water into the nose:**

In bath it is obligatory to sniff water into the nose in such a way that by pulling the breath up, pour water into the nostrils up to the soft part of the nose and not a single hair should be left dry, otherwise ghusl would be invalid.

### **(3) Pouring water on the whole external body:**

It is obligatory to pour water onto the whole body ,that is from the hair of the head to the soles of the feet ,back and forth of the body, upside and downwards, on every particle and every hair and on every part of the

hair .Some people pour water on the head and then turn the water around on the body and think that ghusl is done .However ,there are some body parts ,which may remain unwashed, if special care is not taken during bath ,water does not reach there and it stays dry .Remember that bathing in this way will not lead to ghusl and one will not be able to offer the prayers .Therefore ,it is important to be careful, that water must reach to these few parts while bathing. Similarly, the part of ear that is visible, inside and the hole: the same goes for the chin and throat joint, folds of belly, the armpits, the navel, the thighs and the part where both buttocks join, the lower parts of the breasts and every part of the woman's vagina. Wash all these parts carefully by pouring water over them, so that the water may reach every part of the body.

(If nail polish is applied on the nails, it is obligatory to remove it. Otherwise ablution would be invalid; yes, there is no harm in the color of the henna).<sup>(1)</sup>

**Important Note:** Flowing water through the hole of the nose ring as well in ear rings is necessary in ghusl.<sup>(2)</sup>

### **Five causes of Ghusl being obligatory (Fard):**

- (1) Discharge of semen
- (2) Nocturnal emission(Wet dream)
- (3) After the menses have stopped
- (4) After the Post-natal bleeding has stopped
- (5) Intercourse <sup>(3)</sup>

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1 (Durr-e-Mukhtar)

2 (Fatawa Razawiyyah)

3 (Bahar-e-Shari'at)



### **Ghusl in the following cases is not obligatory:**

If Semen moves from its Origin without lust, either discharged as result of falling from a higher place ,lifting weight or due to stress during defecation (urination), ghusl in such cases is not obligatory but ablution become invalid.<sup>(1)</sup>

### **Rulings for Junb (Non-Ghusl Person):**

Man and woman who are obliged to perform obligatory ghusl are called "Junb" and that state of impurity is called "Janabat". Junb either man or a woman, until he/she takes she ghusl, can't enter the mosque, cannot recite the Qur'an, nor can recite by looking at the Qur'an, nor can recite it orally, nor can touch the Qur'an. Cannot enter the Holy kaaba, Cannot perform tawaaf (circumambulate) the Holy kaaba.<sup>(2)</sup>

**Important Note:** Junb should take Ghusl as soon as possible because the Holy prophet has said; "Angels do not enter the house in which there is a picture or a dog or a person to whom Ghusl is obligatory (Fard)."<sup>(3)</sup>

**Important Note:** It is permissible for Junb to recite durood sharif, kalma sharif and duas.<sup>(4)</sup>

**Important Note:** It is no longer necessary to perform ablution on a person who has performed ghusl.

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1 (Bahar-e-Shari'at)

2 (Durr-e-Mukhtar)

3 (Sunan Abi Daud / Kanz-ul-'Ummal)

4 (Bahar-e-Shari'at)

### **Rulings on Musta'mal (used) water:**

Remember a few things about used (Musta'mal) water:

(1) If hand or finger nails or any organ of the body of a person without ablution or ghusl, which is to be washed in ghusl or ablution, intentionally or carelessly Comes into contact with the water of bucket or tub without washing it, then that water becomes unusable (Musta'mal) for wudu and ghusl.

(2) The ruling on water being Musta'mal is that this water is pure if you wash Impure clothes etc with it, the clothes will become pure (Pak). But ablution or bathing cannot be performed with Musta'mal (used) water. Drinking Musta'mal water is Makkruh Tanzihi.

(3) There is no harm in putting a pre-washed hand or part of the body into a bucket or tub.

(4) As long as menstrual period and Post-Natal Bleeding continues, putting unwashed hand or part of the body into the stagnant water cannot make it Musta'mal.

(5) But if a women has been cleansed from Menstruation and Post-Natal Bleeding but not yet bathed, then if any part of his body or any of his body organ soils into stagnant water before taking bath, then that water will become Musta'mal.

(6) An unwashed hand soils water or the water becomes Musta'mal in some way and now that you want water to be pure or usable again worthy for bathing and ablution; Mix more pure water then the amount of impure water, All that water would be pure to perform ghusl and ablution.

(7) There is another way too, put water in this bucket or tub on one side so that it flows to the other side. Now you can perform ablution and bath with that water.<sup>(1)</sup>

## Istihadah, Menstruation and Post-Natal Bleeding

Normal discharge of blood from the vagina of an adult woman, which is neither because of any ailment or due to childbirth is called “Menstruation” and the blood discharged due to some ailment (or menstrual disorder) is called “**Istihadah**” and the vaginal bleeding after the birth of a child is called “**Post-Natal Bleeding**” .<sup>(2)</sup>

### What is Menstruation ?

“Normal discharge of blood from the vagina of an adult woman which is neither because of any ailment nor due to childbirth is called Menstruation. Some euphemism like "periods", "menses", "menstrual cycle", "monthly" and "monthly course" etc are commonly used to describe Menstruation.”

### What is "Istihadah":

“The blood discharged due to some ailment or menstrual disorders is called Istihadah”

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*1 (Salah for Islamic sisters)*

*2 (Noor ul aizah)*

### Colors of menstrual discharge:

- (1) Black
- (2) Red
- (3) Green
- (4) yellow
- (5) Turbid
- (6) Muddy

**Important Note:** White colored liquid is not menstrual blood. <sup>(1)</sup>

**Important Note:** The fluid discharged from the vagina that is not mixed with any blood, it doesn't invalidate ablution, or doesn't make the clothes impure, if it soils with them. <sup>(2)</sup>

**Important Note:** The blood discharged from the vagina of a pregnant woman is "Istihadah". <sup>(3)</sup>

### Wisdom behind Menstruation:

An adult woman's body naturally produces excessive blood which turns into nutrition for the baby during her pregnancy and the same converts into milk during her breastfeeding period. If this natural process does not take place, her life would be endangered during pregnancy and breastfeeding months. This is why there is no menstrual discharge during pregnancy and breastfeeding months. If this [excessive] blood is not discharged from the body of the woman who is neither pregnant nor breastfeeding the baby, then it would

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1 (Bahar-e-Shari'at)

2 (Bahar-e-Shari'at)

3 (Durr-e-Mukhtar)

result in various diseases. <sup>(1)</sup>

### **Duration of menstrual period:**

The minimum number of menstrual period is three days and three nights i.e at least 72 hours .If it is even one minute lesser then 72 hours, then it is not Menstruation but Istihadah (bleeding due to some disorder). The maximum duration for menstrual period is 10 days and 10 nights or 240 hours. <sup>(2)</sup>

### **How to ascertain whether the bleeding is Istihadah or Menstruation:**

If the bleeding continues for more than ten days and ten nights, and this is her first experience of menses, then the bleeding during ten days will be considered menses, whereas the bleeding after ten days will be considered Istihadah. If she has already experienced menses and her usual duration of menses is less than ten days, then the bleeding after her usual duration will be considered Istihadah. For example, if her usual duration is five days but the bleeding has lasted for ten days any month, then all these ten days will be considered menses. On the contrary, if the bleeding has lasted for 12 days any month, then her usual duration of menses, which is 5 days, will be considered menses and other seven days will be counted as Istihadah. If she has no fixed usual duration but rather experiences menses for four days in a month, for example, and for seven days in another month, then the number of the days of her last month's menstrual period will be counted as her

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1 (Bahar-e-Shari'at)

2 (Bahar-e-Shari'at)

menses and the rest will be counted as Istihadah.

**Important Note:** (The minimum age of menses is 9 years. Any blood discharged before the age of 9 is considered Istihadah.)<sup>(1)</sup>

### **Least number of days between two menstrual periods:**

There must be a gap of at least 15 days between two menstrual periods. Women should remember or write down the duration of their menstrual period so that they may act on the rulings of Shari'ah properly. If the duration of the menstrual period is not remembered, it may lead to several complications.<sup>(2)</sup>

**Important Note:** Unceasing bleeding throughout the period of menses is not a condition; but rather if bleeding occurs from time to time, it will still be considered menses.

### **Post-natal bleeding (Nifas):**

“The vaginal bleeding after the birth of a child is called Post-Natal Bleeding.”

#### **Important clarification about Post-Natal Bleeding:**

There is a common misconception amongst Islamic sisters regarding Post-Natal Bleeding. They assume that Post-Natal Bleeding period is (always) forty days, whereas this is quite wrong. Please read the essential details of this ruling: The maximum period of Post-Natal Bleeding is 40 days. If the bleeding continues even after

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1 (Bahar-e-Shari'at)

2 (Durr-e-Mukhtar)

40 days, it indicates an illness. Therefore, the Islamic sister should perform Ghusl as soon as the 40th day passes. If the bleeding stops within a single day, or even if it stops immediately after the delivery, Post-Natal Bleeding will be considered to have ended in this case and thus the Islamic sister should perform Ghusl and start offering Salah and observing fast. If the bleeding (that had stopped) recurs within 40 days of the delivery, then all days from delivery to the end of bleeding will be considered Post-Natal Bleeding.

For example: if bleeding continues for only two minutes after the delivery and then stops and, as a result, the Islamic sister starts Salah and fasts having made Ghusl, but then bleeding recurs only two minutes before the 40th day is finished, then all the 40 days will be considered the days of Post-Natal Bleeding. Now take the Ghusl again when bleeding stops. <sup>(1)</sup>

**Now that you came to know the difference between Menstruation, Post-Natal Bleeding and Istihadah, read their shariah rules.**

### **Rulings on Istihada:**

(1) During Istihadah the woman is not exempted from offering prayers and observing fast nor is intercourse haraam with her. <sup>(2)</sup>

(2) It is permissible for a woman suffering Istihadah to enter the Holy kaaba, perform tawaf, to touch and recite

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1 (Fatawa Razawiyah)

2 (Rad-dul-MuAtar)

the Holy Quran after making wudu. <sup>(1)</sup>

(3) If her Istihadah has intensified such an extent that she does not have a chance to make Wudu and after fard salah from beginning to end has passed in the same state, then she will be considered Ma'zur by Shari'ah. In such a case, she can offer as many prayers as she wants with one wudu because bleeding will not invalidate her ablution. <sup>(2)</sup>

(4) If she is able to prevent bleeding by using a piece of cloth etc. for as long as she can make ablution and offer Fard Salah, then she will be considered as Ma'zur. <sup>(3)</sup>

### Rulings on Menstruation and Post-Natal Bleeding:

(1) It is haram to offer prayer and observe fast in the state of menses and Post-Natal Bleeding. <sup>(4)</sup>

(2) During these days, she is exempted from offering prayers and is not even required to offer their Qada. However, it is obligatory (Fard) for her to observe the Qada of the missed fasts after she has attained purity. <sup>(5)</sup>

This seems to be a trial for some women because they do not observe the Qada of these fasts. please do offer the Qada of the missed fasts. Otherwise, no one can bear the torment of the Hell.

(3) It is haram for a woman experiencing menses or

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1 (Rad-dul-MuAtar)

2 (Bahar-e-Shari'at)

3 (Bahar-e-Shari'at)

4 (Bahar-e-Shari'at)

5 (Bahar-e-Shari'at)



Post-Natal Bleeding to recite the Holy Quran, whether from memory or by reading it from a printed copy. Likewise, it is also haram, for her to touch it. However, if the Holy Quran is placed in a box, there is no harm in touching the box. (Likewise, there is another way to hold the Holy Quran that it be hold with such a piece of cloth that is not considered to be belonging to one's dress or to the Quran. It is Haram to hold the Quran covering with Gulaf, or with a corner of the scarf or shawl whose one end is over the shoulder because they are all considered to be belonging to one's clothing - like Gulaf used to be considered to be belonging to the Quran. Use a separate cloth to touch it).<sup>(1)</sup>

(4) Except for the Holy Quran, she is absolutely allowed to recite wazaif, kalimah, Durood sharif, Zaikr, Naat, Dua etc, whether from memory or by reading it from a printed copy and can recite wazaif at prayer timing for as long as it usually takes her to offer prayer so that she may maintain her habit of offering prayer.<sup>(2)</sup>

(5) Intercourse is haram during menses and Post-Natal Bleeding. If the wife is in this state, it is not permissible for the husband to touch any of her body parts to the body area of his wife from navel to knees, regardless of whether or not lust exists. As for touching and kissing the body area above the navel and below the knees, it is permissible for the husband. when in this state, it is permissible for the wife to touch any part of her

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1 (Bahar-e-Shari'at)

2 (Bahar-e-Shari'at)

husband's body. <sup>(1)</sup>

(6) It is haram for a women to enter mosque, entering the Holy kaaba or to perform tawaf in the state of Menstruation and Post-Natal Bleeding. <sup>(2)</sup>

(7) If menses or Post-Natal Bleeding starts in the state of fast then the fast will become invalid, making it obligatory to observe the Qada of the invalidated fast later on.(If the fast is fard then observing its Qada is fard and if it is Nafal then observing its Qada is wajib) <sup>(3)</sup>

(8) If a woman goes to bed at night in the state of purity but finds the signs of menses after she wakes up in the morning. Then menses will be considered to have started since morning. The night will not be counted in her menstrual period. <sup>(4)</sup>

(9) During her menses, if a woman wakes up in the morning and finds no traces of menses on her sanitary pad then she will be considered pure since night. <sup>(5)</sup>

(10) Woman must not offer salah as long as bleeding continues; However, if bleeding continues beyond complete ten days and nights, she is required to perform ghusl and resume offering salah. If the last menstrual period was less than ten days, for example, the last menstrual period lasted for six days, then she is required to start offering prayers of the previous four days as Qada. For example if the last menstrual period lasted for four days, then she will have to offer the missed prayers

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1 (Bahar-e-Shari'at)

2 (Bahar-e-Shari'at)

3 (Bahar-e-Shari'at)

4 (Bahar-e-Shari'at)

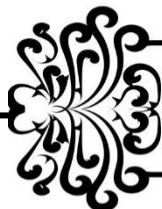
5 (Bahar-e-Shari'at)

of the past six days as Qada. <sup>(1)</sup> (for more detail read again page number 20).

(11) It is not necessary for a woman to do ghusl if there is nocturnal emission (Wet Dream) during Menstruation and Post-Natal Bleeding. A woman will be cleansed only after she is cleansed from Menstruation or Post-Natal Bleeding.

### **Clarification of some misunderstandings:**

Having meal with, eating the leftover of, or eating the food cooked by and shaking hand with a menstruating woman and Junb is permissible. There is no harm in doing so. Some women do not like to eat with them and consider it a bad practice. It is important to avoid such false rituals.



## **There Is No Harm In Doing So**



Women usually do not disclose their menstrual and Post-Natal Bleeding disorders in front of their families due to modesty. Therefore, if the fast of Ramadan comes in these days, when it is haram for a woman to fast because of menstruation and Post-Natal Bleeding, so they can sit with the family only with the intention of eating without the intention of fasting or breaking the fast during the time of sehri and iftar and do not show it to the family that she is not fasting.

1 (Fatawa Razawiyah)

## Table on the rulings of women

For the convenience of women, the permissible and unlawful acts in the state of ablution, non-ghusl (wet dream), Menstruation, Post-Natal Bleeding, and menstrual disorder are explained in the form of a table.

Condition / Doings	Without Ablution	Non - Gusal (Junb)	Istihda	Menstruation	Post-Natal Bleeding
Salah	✗	✗	✓	✗	✗
Fast	✓	✓	✓	✗	✗
Reciting Quran or translation of Quran	✓	✗	✓	✗	✗
Touching Quran or translation of Quran	✗	✗	✓	✗	✗
Perform Tawaaf	✗	✗	✓	✗	✗
Intercourse	✓	✓	✓	✗	✗
Kalma, Darood, Dua, Naat, Zikar, Answer to azan, Teaching, Touching Islamic Books	✓	✓	✓	✓	✓



## **Answers to Questions**

**Question no 1:** when is it a sin to delay Ghusl-e-Janabat ? Is it sin for a woman to walk on the ground during Menstruation and Post-Natal Bleeding?

**Answer:** It is not a sin to delay bath after Menstruation, Post-Natal Bleeding, intercourse and nocturnal emissions. However, it is haram to delay it to such an extent that the time Fard prayer is over.

Therefore, it is written in Bahaar e shariat: “If bath is obligatory for a person that one delayed it to such an extent that the end time of prayer has come, so now it is obligatory to take bath immediately. If one delays it, it will be a sin.”<sup>(1)</sup>

There is no sin for a woman walking on the ground in the state of Menstruation and Post-Natal Bleeding.

**Question no 2:** Is it sinful for a woman to break her fast during Menstruation and Post-Natal Bleeding?

**Answer:** It is not a sin for a woman to omit prayers and fasting in case of Menstruation and Post-Natal Bleeding. This is the rule of Shari'ah. Prayers are waived during these days and there is no Qada for them.<sup>(2)</sup>

However, it is obligatory to make up for the missed fasts of Ramadan on others days after purification. But don't be that late that the next month for Ramadan come.

**Question no 3:** What is ruling on a woman for breastfeeding a baby in the state of impurity (Menstrual period / Post-Natal Bleeding / Junb) ?

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1 (Bahar-e-Shari'at)

2 (Bahar-e-Shari'at)

**Answer:** Purity is not a condition for breastfeeding the baby, like for cooking and for other household chores, purification is not necessary.

Therefore, it is permissible for a woman to breastfeed before ghusl, whether it is ghusl for Janabat or ghusl for Menstruation and Post-Natal Bleeding. <sup>(1)</sup>

**Question no 4:** What is the ruling on recitation for a female teacher during Menstruation and Post-Natal Bleeding?

**Answer:** It is not permissible to recite the Holy Quran while having Menstruation and Post-Natal Bleeding; yes, it is permissible for a teacher to teach the Holy Quran in a specific way. The specific method is that; if a teacher has Menstruation and Post-Natal Bleeding, then she should recite one word at a time and there is no harm in teaching the spellings. <sup>(2)</sup>

Remember!!that the intention should be like that, I am not reciting the Holy Quran. For example, she intends to do so, that she is going to recite words in Arabic language.

**Question no 5:** What is it like for female students to recite the Holy Quran with the intention of memorizing their lesson during Menstruation and Post-Natal Bleeding?

**Answer:** One cannot read the Holy Quran with the intention of memorizing lessons during Menstruation

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1 (MuKhtasir Fatawa Ahlesunnat)

2 (Fatawa Alamgiri)

and Post-Natal Bleeding nor can one touches the Holy Quran, for it is haram to recite the Holy Quran during these days.

However, one can see and listen to the Holy Quran. Therefore, during Menstruation and Post-Natal Bleeding take a look at your lesson or listen to it from someone.<sup>(1)</sup>

It is permissible to touch and hold the Quranic verses that appear on mobile and computer screen in the state of Janabat and without ablution.

**Question no 6:** Is the method of ghusl same for a woman having Menstruation, Post-Natal Bleeding and for a Janabat ?

**Answer:** Ghusl is necessary after menstrual cycle, Post-Natal Bleeding bleeding and for the purification of the Junb and three things are obligatory in ghusl.

(1) Rinsing the mouth

(2) Sniffing water into the nose

(3) pouring water on the whole apparent body

Ghusl will be performed if the above three things which are obligatory, are performed in any way. However, by following the best method of ghusl which is written on page no 13, there will be a reward on performing the Sunnah.

**Question no 7:** One slept while fasting and have nocturnal emission (Wet Dream) Does that break the fast ?



**Answer:** Nocturnal emission in the state of fasting does not invalidate the fast. If semen comes out automatically even while awake, the fast will not become invalidate.

**Question no 8:** What is the ruling on women whose Menstruation starts in the state of fasting?

**Answer:** When Menstruation and Post-Natal Bleeding starts in the state of fasting, the fasting becomes invalidate and observing Qada for that fast is must (that is one should observe fast in other days after purification)

A woman who is Menstruating or having Post-Natal Bleeding, has the right to eat secretly or openly. It is not necessary for her to be like a fasting person. But eating secretly is better for a Menstruating woman. <sup>(1)</sup>

**Question no 9:** In Ramadan a woman is cleansed from Menstruation between Sahar and Iftar, how can she spend the rest of the day ?

**Answer:** If a woman is cleansed from Menstruation and Post-Natal Bleeding between Sahar and Iftar, then it is obligatory for her to spend the rest of the day like a fasting person. She is not allowed to eat and drink. <sup>(2)</sup>

**Question no 10:** what is the ruling if a woman's Menstruation starts during prayer?

**Answer:** If a woman's Menstruation starts during prayer

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1 (Durr-e-Mukhtar / aljohar-alnzira / Bahar-e-Shari'at)

2 (Bahar-e-Shari'at)

then that prayer is forgiven (prayers are also waived during Menstruation period). However, if she was offering nafal prayer and Menstruation occurs, then it is obligatory for her to offer Qada of that nafal prayer) After purification one should offer that nafal prayer. <sup>(1)</sup>

**Question no 11:** what is ruling on the use of pills that stop the occurrence of monthly cycle ?

**Answer:** It is permissible according to Shari'ah for a woman to use these pills for any reasons. However, it is not allowed if it causes any major or immediate physical damage. <sup>(2)</sup>

If a woman wants to sit in I'tikaaf or want to go for Hajj/Umrah if there are days of menstruation in her marriage days then she can use pills that stop monthly cycle. If Menstruation doesn't occur because of taking pills then that woman will not be considered as menstruating. The order of purity will remain. She can fast. She can sit in I'tikaaf and she can also do tawaaf and intercourse. Remember! that if Menstruation occurs during I'tikaaf, then I'tikaaf will become invalid and its Qada (sitting I'tikaaf again in the days of purity) is obligatory later.

**Question no 12:** What is the rulings on cleaning the hair under the armpits and under the navel? Is it haram to eat or drink without cleaning one's hair for forty days?

**Answer:** Islam commands purity and holiness. If the

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1 (Almarje-Alsabiq / *Fatawa Razawiyah*)

2 (MuKhtasir *Fatawa Ahlesunnat*)

armpits and hair under the navel are not cleansed then one feels disgust. Cleaning these hairs is Sunnah. If one want, one can clean it after a day yes, cleaning at least once a week is Mustahib. Cleaning them on Friday is a virtue. But one can do it on any day. Not cleaning the hair for more than 40 days is a sin. That is, it is not haram to eat or drink, even after a delay of 40 days nor is there any problem in performing the prayers.

**Question no 13:** Can a woman clean her hair with a razor?

**Answer:** It is permissible for a woman to clean her with a razor or with other chemicals or creams. The purpose of Shariat -e-Mutahra is to cleanse the unnecessary hair that can be obtained from anything. <sup>(1)</sup>

**Question no 14:** Is it permissible for a woman to shave her arms, hands, feet and legs?

**Answer:** Yes, Women can shave the hair of her arms, hands, feet and legs. <sup>(2)</sup>

**Question no 15:** Is it necessary to perform ablution after Ghusl ?

**Answer:** Ghusl washes away all the parts of the body which are must to wash in ablution. Therefore, it is not necessary to perform wudhu after ghusl.

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1 (MuKhtasir Fatawa Ahlesunnat)

2 (MuKhtasir Fatawa Ahlesunnat)

**Question no 16/17:** Does sitting in a place or touching something during Menstruation and Post-Natal Bleeding make that place unclean? Should the utensils other things of use of a woman having Menstruation and Post-Natal Bleeding be separated?

**Answer:** It was the custom of the days of ignorance that women were considered as impure during menstruation and Post-Natal Bleeding and were forbidden from all kinds of activities but Islam abolished all these evil practices.

In the Islamic law, a woman can perform all the duties during Menstruation and Post-Natal Bleeding except prayers, Fasting, Tawaf-e-Kaaba, going to mosque, Intercourse and recitation of the Holy Quran. All kinds of activities are permissible for her, like Zikr, reciting Durood sharif and can recite other Duas also. Therefore, it is permissible for a woman either having Menstruation or Post-Natal Bleeding or Junb, eating together with her, eating her leftover food, eating the food cooked by her. She is also allowed to do the household chores. There is no harm in using her things and shaking hand with her. Her touching of something or sitting on somewhere does not defile that place or thing. Some woman mind in eating with them or eating their left-over. Such false rituals must be avoided.

**Hazrat Ayesha رضى الله عنه narrates:**

The Holy Prophet ﷺ asked me from the mosque; "pick up the prayer mat and give it to me. I said that I have Menstruation. The Holy Prophet ﷺ said;

"Your Menstruation is not in your hands".<sup>(1)</sup>

**Question no 18:** Can't a woman wear the clothes (even after washing) that she wears in the state of Menstruation and Post-Natal Bleeding after purification?

**Answer:** Clothes worn on these days are perfectly clean after washing if they become bloody. They also be used for prayers and there is no harm in keeping them with other clothes and if the clothes are clean, she can wear them without washing.

**Hazrat khoula Bint e Hakim** رضى الله عنه, narrates: I asked from the Holy Prophet ﷺ; O Messenger of Allah ﷺ I have only one pair of clothes which gets bloody during Menstruation. What is the ruling for me in this case? The Holy Prophet ﷺ said; “After the end of menstruation wash it and offer prayers”. I asked; Even after washing, the stain of blood remains. He ﷺ said; “There is no harm”<sup>(2)</sup>

**Question no 19/20:** What is the Shari'ah rulings on cleaning menstrual blood stained clothing or clothings that contains semen? and if the mark of blood etc. remains after cleaning, will the clothes be called clean (Pak)??

**Answer:** During monthly cycle, a woman's hands, feet, mouth and clothes are clean (Pak), provided they are dry. However, only the place where blood gets on the body

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1 (Sahih Muslim)

2 (Al-Mu'jam-ul-Kabir)

and clothes becomes unclean. This part must be washed and cleaned. It is not necessary to wash the whole clothes and just by washing that part, this garment is completely clean and can be used for prayers etc.

**Hazrat khoula Bint e Hakim** رضى الله عنه narrates: I asked from the Holy Prophet ﷺ ; O Messenger of Allah ﷺ I have only one pair of clothes which gets bloody during menstruation. What is the ruling for me in this case? The Holy Prophet ﷺ said; “After the end of Menstruation wash it and offer prayers”. I asked; Even after washing, the stain of blood remains. He ﷺ said; “There is no harm”<sup>(1)</sup>

Pads etc. can be used to protect clothing and bedding from menstrual blood when Menstruation is about to begin. This will protect the clothes and bedding from impurity. In the same way, not all the clothes become impure due to nocturnal emission but the part of the clothe on which the effects of semen is apparent becomes unclean, all other part are clean.

**Question no 21:** Does marriage take place in the state of menstruation?

**Answer:** Marriage is the acceptance of a man and a woman in the presence of two witnesses. There is no condition for a woman to be free from feminine disorders. Therefore, in the presence of other conditions, the marriage can take place even during menstruation. But remember! it is haram to have

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1 (Al-Mu'jam-ul-Kabir)

intercourse with a woman during Menstruation.

**Question no 22:** In the state of impurity if any part of the body soils water, does the water become impure?

**Answer:** If a person's hand who has not yet performed ghusl or wudu or a woman who has completed Menstruation cycle or Post-Natal Bleeding but has not yet performed ghusl soils the stagnant water without washing one's hands, that water does not become impure. However, it become Mustamal. The ruling for Mustamal water is that such water is not suitable for ablution and Ghusl and drinking such water is disgusting. However, it can be used to clean clothes.

If a person without ablution and ghusl washes his hands and puts his hands in some stagnant water, then the water does not become unusable for wudhu and ghusl. <sup>(1)</sup> (Read page no 17 for more information on how to use Mustamal water for ablution and ghusl)

**Question no 23:** what is the ruling on clothes if fine splashes of urine gets on the clothes?

**Answer:** If very fine splashes of urine equivalent to the tip of the needle falls on the body or clothes, the clothes and body remains clean. <sup>(2)</sup>

**Question no 24:** What is the rulings on fasting in Ramadan for breastfeeding mothers?

**Answer:** The breastfeeding mother should breastfeed

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1 (Salah for Islamic Sister)

2 (Bahar-e-Shari'at)

her baby and complete her fast. But if there is real danger of harm to one's life or the life of the child by breastfeeding, then she is not allowed to fast at that time. Then she should make up for the missed fasts after Ramadan has passed.

It is written in Bahar e Shari'at; "Pregnant and breastfeeding women are not allowed to fast if they have a real fear of their own life or that of their child"<sup>(1)</sup>

**Question no 25:** Is it permissible for a pregnant woman to skip her fast ?

**Answer:** A pregnant woman can skip her fast, if there is a real fear of losing her life or that of her baby. Even in this case, the only thing that is permissible for her is that she should not fast at that time but will have to make up for the skipped fast later. However, there will be no Kufaara for this, nor will she pay the Fidyaa, she will only have to make up for the skipped fast.<sup>(2)</sup>

**Question no 26:** What is the ruling on having intercourse after becoming Pregnant ? Is it illegal ?

**Answer:** It is not permissible to have sexual intercourse with a woman during Menstruation and Post-Natal bleeding and from the back of the woman. Besides it, it is permissible for the husband to have intercourse with his wife whenever he wants. It is permissible to have sexual intercourse during the entire 9 months of pregnancy. But if there is a fear of harm to the wife and

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1 (Bahar-e-Shari'at)

2 (Fatawa Alamgiri)



child from intercourse, then better not to do so. Consult a doctor about this first, who knows the condition of pregnancy, that some pregnancies are weak.

**Question no 27:** What is the Shari'ah rulings on marital relationships in Ramadan and fasting?

**Answer:** It is not permissible for a husband and wife to have sexual intercourse and touch each other with lust during the fast dawn to dusk. However, after breaking the fast in Ramadan, the couple can have intercourse before the end of Sehr time in the morning. Allah Almighty says;

"Approaching (lustfully) your wives during the nights of fasting has been made lawful for you: they are your garment and you are their garment; Allah knew that you were dishonest to yourselves (by Approaching your wives lustfully during those nights), so He accepted your repentance and forgave you .so ,now copulate with them(if you want),and seek what Allah has destined for you" <sup>(1)</sup>

**Question no 28:** What is the rulings on cleanliness if the remaining semen of a man comes out of the body of a woman after having ghusl.

**Answer:** If the remaining semen of a man comes out of a woman's body after ghusl then ghusl will not be obligatory for her again but her ablution will become invalid. <sup>(2)</sup>

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1 (Surah Albaqara/187)

2 (Bahar-e-Shari'at)

**Question no 29:** What is the rulings of Shari'ah on Fardh, Sunnah, Nawafil and Witr?

**Answer:**

**Fard:** Fard is the one which is must to offer, Who-ever leaves it will deserve the torment of Hell. If the Fardh prayer is missed then its Qada is obligatory. (The missed prayer must needed to be offered)

**Sunan Muakada:** It is the one which the Holy Prophet ﷺ has always performed and he Whoever left it continuously for two to three times will become sinful.

**Sunan Ghayr Muakada:** Sunan Ghayr Muakada is the one that has been performed by the Holy Prophet ﷺ and sometimes have been left by Him ﷺ without any excuse. The one who offers it will be rewarded but there is no sin in giving it up.

**Nawafil:** There is a great reward in Hadiths for offering Nawafil which are offered along with the prayers. There is no sin in leaving the Nawafil.

**Witr:** It is obligatory to offer Witr. Offering Witr is Wajib and missing Witr is a sin. Qada is obligatory if it is offered by mistake or intentionally (That is remaining Witr will have to be offered).

**Question no 30:** What is number of Faraidh, Sunnahs and Nawafils in the five daily prayers?

### Rak'ats of Daily Prayers

Salah	Sunan Muakada	Sunan Ghayr Muakada	Fard	Sunan Muakada	Nafal	Wajib / Witr	Nafal
Fajar	2		2				
Zuhar	4		4	2			2
Asr		4	4				
Maghrib			3	2			2
Isha		4	4	2	2	3	2
Juma	4		2	4,2			2

## Be patient on sufferings

Here are 3 Hadiths related to the reward of pain and sufferings.

**Hazrat Abu Huraira** رضى الله عنه narrates that: the Holy Prophet ﷺ said: “If a Muslim is afflicted with pain, sorrow, anguish and sadness, even if a thorn stings into his foot, then Allah Almighty erases his sins because of the sufferings.”<sup>(1)</sup>

**Hazrat Jabir** رضى الله عنه narrates that: The Holy Prophet ﷺ said; “On the day of resurrection, when the afflicted will be rewarded, so the one who had been stayed at ease in the world will wish. Alas! Had there skins been cut off with scissors in the world.”<sup>(2)</sup>

**Hazrat Ans** رضى الله عنه narrates that: The Holy Prophet ﷺ said; “The greatest reward is with great difficulty, when Allah Almighty loves a Nation, He puts them to test. So for him whoever is pleased with it, is the pleasure of Allah and for the one who is displeased with it, is the displeasure of Allah.”<sup>(3)</sup>

***May Allah Almighty help us to endure trials  
and be content with his will. (Ameen)***

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1 (Sahi bukhari)

2 (Sunan-ut-Tirmizi)

3 (Sunan-ut-Tirmizi)