
The Haydh Handbook & Journal

*A simplified presentation of Hanafi menstruation laws
& a lifetime menstruation diary*



Bint 'Abd Al Hannan Al Britaaniyyah

Dedicated to the service of the Creator, His chosen religion and His believing slaves. May He accept this small work by virtue of His benevolence. Ameen.

May He accept by His mercy those whom He inspired to support this slave of His and bless them with blessings in this world and the next. May He forgive our errors and theirs. Ameen.



The Haydh Handbook & Journal

© 2021, Bint ‘Abd Al Hannan Al Britaaniyyah

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Introduction

BismiLlah Al Rahman, Al Raheem. All praise is to Allah, the Lord of the Worlds, The Sustainer of all creation and Bestower of divine gifts. May He send His blessings and peace on His final Messenger, our beloved guide, Nabi Muhammad, sallAllahu ‘alaihi wa sallam, his family and companions.

Motivation

As for what proceeds, this is a meagre effort to facilitate and make the basic laws of menstruation accessible to the women of our ummah. I had borne deep concern when I realised the level of ignorance within us in regards to this very important chapter of Islamic law. Hence, I was inspired to initiate this work, hoping that it would provide some assistance. Nonetheless, it was also a heavy task to materialise as the repercussions of error in this field would prove too great. Despite the hesitation, al hamdu liLlah, I was finally able to complete this small work.

References and Layout

This small book is based on the treatise of Imam Birgivi (rahimahuAllah) “Dhukhr Al Mut’ahhileen wa al Nisaa” and the accompanying commentary by Imam Ibn ‘Abideen’s (rahimahuAllah) “Manhal Al Waarideen” revolving around the

Hanafi fiqh on menstruation and postnatal bleeding. Those of scholarly nature may refer to these books for reference. No references are provided in this text, only because it seeks to serve the non-scholarly and laypeople, with great consideration for brevity. Please note that menstruation is a very nuanced chapter of *fiqh* and difference of opinion is inevitable, however, the source aforementioned is a sufficient starting point for a student of knowledge to research these matters. From there, one may access the classical books referenced by Imam Ibn ‘Abideen (rahimahuAllah), for greater perspective.

I have tried to concisely present the most important and relevant of chapters so that these points can be an easy point of return, inshaa Allah. On the same note, only the most relevant of *fiqhi* matters in the chapter of purification have been presented- this handbook does not replace a full study of obligatory Islamic law.

The Handbook and Journal

The book includes a comprehensive journal aimed at assisting sisters in the recording of their menstrual habits and helping them to tackle issues independently as far as possible, inshaa Allah. It is highly recommended that sisters study the contents of this book with a qualified scholar in this field before preceding to use it as a handbook. Only the most common and relevant of issues have been discussed, hence, if there are any major problems, one should

seek scholarly assistance. Mothers may use this journal to record their daughters' habits before they reach a stage of maturity, whereby they can take care of this task themselves. Note: this book seeks to be as explicit as possible, thus one will find clear words of explicit nature- so mothers and guardians should take care.

Should sisters require extra help or have an exceptional situation, they can look into the *Menstrual Matters* website prepared by Mufti AbdurRahman Ibn Yusuf Mangera and his students. More importantly, one should turn to Allah in supplication that He facilitates for them someone who will teach them the required knowledge. The women of this ummah should take this field of knowledge as a top priority in their lives as it relates to their obligations of praying and fasting.

The Structure

1. *Important Terms*- a small chapter to define the most important of terms in the chapter of menstruation. One will find many terms left in the English language; this is to facilitate for the reader.
2. *Basic Principles*- the most important of rules for a sister to know and memorise in order to successfully navigate through most situations.
3. *Basic Principles with Examples*- the aforementioned principles with one or two worked out examples to help

cross analysis. More examples maybe provided by a teacher as is relevant.

4. *The Menstrual Prohibitions*- a section discussing the various prohibitions that menstruation causes and providing the most of the points that need to be remembered.
5. *Action Flowcharts*- simplified charts to help visualise the different circumstances that can present and then lead the reader to the right course of action, inshaa Allah.
6. *How to Use the Journal*- a section explaining how to record one's menstruation and how to use each column.
7. *Calendar for Assistance in Calculation*- an empty calendar that can be useful in recording dates and working out habits etc.
8. *Haydh Journal*- a substantial set of rows in order to facilitate the recording of dates and habits, with ease inshaa Allah. The whole journal should be enough for a woman's lifetime. Inshaa Allah.

Writer Details

I call myself “Bint ‘Abd Al Hannan” and come from the West Midlands, United Kingdom, born in the year 1992. Al hamdu lillah, I am a student of knowledge who has completed an 8-year part time alimiyyah course, locally (in 2019), regardless ever in need of perpetual studying. May Allah facilitate it for myself and all. Ameen. I maybe contacted via sisterskhidmah@gmail.com for corrections and discussions. I do not consider myself an expert in

the field but try to convey the message of the elite ones above me. Forgive me for any errors and any lack of ease in understanding. Through fruitful feedback, this book can only be enhanced, inshaa Allah. Requesting your du'aas.

Du'aa

May Allah Ta'ala accept this work and make it beneficial for the ummah of His final Messenger, sallAllahu 'alaihi wa sallam. May He keep us on the straight path in life and passing, may He forgive us for that which is apparent and that which is not. May He, also, fulfill all our good requests through His benevolence and mercy. Ameen ya Rabb.

Important Terms

Haydh

Blood (of various colours) that emerges from the womb, manifesting on the outer vagina of a female human and legally restricts her from certain religious activities and intercourse whilst lasting for a legally considered length.

Nifaas

Blood (of various colours) that emerges from the womb after the delivery of most of her child, manifesting on the outer vagina of a female human and legally restricts her from certain religious activities and intercourse whilst finishing within a legally considered limit.

Istihadhah

Blood (of various colours) that emerges from other than the womb, manifesting on the outer vagina of a female human. It does not restrict religious activity or intercourse and is considered invalid bleeding.

**Valid
bleeding**

Bleeding that lasts more than 3 days and finishes before 10 days. If there is invalid bleeding before or after then only the habit days are valid bleeding. A valid bleeding forms a new habit.

**Invalid
bleeding**

This is whatever is legally considered as “istihadhah”. It cannot be used to establish a new habit. The previous valid habit will be used.

Valid purity	A state of non-bleeding for more than 15 days where there is <u>no</u> invalid bleeding before, in the middle or after the purity. A <u>new purity</u> habit is, thus, established.
Invalid purity	A state of non-bleeding which may be less than 15 days or 15 days and more but with an invalid bleeding before, in the middle or after the purity. The <u>previous valid purity</u> habit has to be used.
The Mubtadiyah	This is the lady who has her first ever period (the earliest she may start is at 9 lunar years).
The Mu'taadah	This is the lady who has a validly established purity habit and/or menstruation duration habit.
The Mudhillah	This is the lady who has forgotten or lost her established habit.
Duration Habit	This is the duration of the last valid period.
Purity Habit	This is the duration of the last valid purity.

Basic Principles

This section will provide some basic principles for a lady to learn and understand in relation to the laws of menstruation and postpartum bleeding. The following section will provide visual examples to some of these principles and another later section will provide flowcharts to use for quick reference.

Initial points:

1

The **least** menstruation (haydh) is **3 days** (72 hours) and the **maximum** is **10 days** (240 hours).

2

There is no minimum to postpartum bleeding (nifaas) though the **maximum** is **40 days** (960 hours).

3

Any pure days within the 10-day period are legally considered bleeding.

4

There **must** be 15 days (+) in between two bloods in order to separate the two bleedings.

5

If bleeding returns **within 15 days** then it is linked to the **previous bleeding** and considered continuous bleeding.

Invalid purity:

6

If the purity is **preceded, interrupted or proceeded** by an **invalid bleeding** then it is **invalid**.

7

An invalid purity cannot establish a habit. In this case, the **mu'tadah** will use **her last established purity habit**.

8

An invalid purity cannot establish a habit. In this case, the **mubtadiyah** (beginner) will use a 10 (haydh) and 20 (purity) habit until she has a valid habit established.

Note: if the **beginner's bleeding** was **valid** (it did not pass 10 days) then she will take her bleeding habit as what she saw (for example, 4 days) and the purity days will be the rest of the month (in our example, 26 days). This is until a valid habit is established.

The habit zone:

9

The habit zone is the time of the month where the haydh is expected according to a valid duration and purity habit. A woman must keep this in mind every month.

10

The habit zone may change from month to month as long as valid habits are established. She **must** record the starting and ending times and dates of each bleeding- even if it be spotting.

- 11 If a lady's bleeding is invalid (by exceeding 10 days) then if 3(+) days are available in her habit zone then those days will be her valid haydh. **Note:** It would be superior to have a precautionary bath at the end of the habit zone should she be returned to it due to invalid bleeding- this way her subsequent prayers will be valid.
- 12 If she has gone past her habit zone (or there are 2(-) days within it) then she will refer to her **duration** habit.
- 13 If she starts **prior** to her **habit zone** such that the days early plus her duration habit **equals 10 or less**, she will **stop** praying and fasting.
- 14 If she starts **prior** to her **habit zone** such that the days early plus her duration habit **equals 11-17** then she must **continue** to pray and fast out of precaution until the habit zone begins (even if it be for the full duration of her bleeding). She must continue to abstain from all other prohibitions.
- 15 If she starts **prior** to her **habit zone** such that the days early plus her duration habit **equals 18 or more** then she will **stop** praying and fasting.

Beginning and ending of menstruation:

- 16 Her bleeding begins when she actually sees a blood of any colour (yellow to black-except her normal habitual discharge colour) emerge on her outer vagina.

17

Her bleeding ends when she sees **fresh, wet** discharge of **white, clear** or her normal discharge colour. She may insert a piece of cotton inside her vagina to ascertain this.

18

Every time she sees **clarity** within her period, she will do **wudhu** (if bleeding has not reached 3 days) or she will do **ghusl** (if bleeding has surpassed 3 days) and then she will pray. She will stop praying if she sees blood again within the 10-day period.

19

If she finishes before her duration habit end then she **must** pray at the end of the recommended times of prayer until she reaches the habit end. She is, also, **not allowed** to have intercourse with her husband until the habit end has surpassed.

20

Towards the end of her habit, she will check at the end of the recommended times of prayer, such that she has enough time to do a basic ghusl (about 10-15 minutes), dress and pray. If she is pure then she will bathe and pray.

If she has enough time to say "Allahu Akbar" before the end of the salah time then that prayer is binding on her, if she misses it then she has to do qadhaa of it.

21

Any prayers missed during istihaadhah (invalid and abnormal bleeding) must be made up as do the fasts need to be made up (if missed).

Points about nifaas (postpartum bleeding):

22

There is no minimum for nifaas. The **maximum** is **40 days** (960 hours).

23

If she stops bleeding **within 40 days** and the bleeding returns only to stop before 40 days then **all of it** is considered nifaas (the bleeding days and pure days in between). She should, however, do ghusl and pray whenever she seems to be pure.

24

If she **stops** bleeding, has a purity of **more than 15 days**, leading her **out** of the 40 days and **thus** she bleeds then the first bleeding is nifaas and the second is haydh (if it reaches the minimum of 3 days).

25

If she stops bleeding, has a purity of **less than 15 days**, leading her **out** of the 40 days and **thus** she bleeds or she **continues** to bleed beyond 40 days, she will consider her nifaas **40 days** and the rest istihaadhah (if it is her first baby). For subsequent pregnancies she will consider her nifaas by the last valid habit of nifaas.

26

The **earliest** nifaas can begin is when half or more of the child has come out. She will have to continue praying until that point. Bleeding in pregnancy is istihaadhah.

27

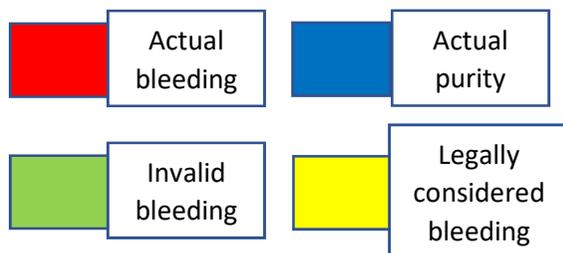
A **miscarriage** is considered by the state of the foetus. If some of the limbs are discernible then the bleeding thereafter will be nifaas. If the limbs are not discernible then the bleeding will be haydh (as long as the bleeding is valid) and it will be as if she never was pregnant.

Menopause:

28

A lady doesn't usually see haydh after **55 lunar years**, if she does whilst it is black or red and it reaches the minimum for haydh then it is haydh.

Basic Principles with Examples



This section will provide examples using the colours above. If adjustment is needed for the dates in the actual occurrence then you will see a second row to show the calculation.

1

The least menstruation (haydh) is 3 days (72 hours) and the maximum is 10 days (240 hours).

Actual	1	2	3	4	5	6	7	8	9	10
Actual	1	2	3	4	5	6	7	8	9	10

This is valid as the minimum and maximum thresholds have not been passed.

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

The blood before 3 days and after 10 days is considered invalid.

This is assuming the lady is experiencing menstruation for the first time. If she has a habit, we will refer to her habit- to be explained in a later example.

2

There is no minimum to postpartum bleeding (nifaas) though the maximum is 40 days (960 hours).

Actual	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

This is valid as the maximum of 40 days has not been surpassed

Actual	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
Adj	11	12	13	14	15	16	17	18	19	20

The 3 days over 40 are invalid. Her nifaas is 40 if it is her first.

3

Any pure days within the 10-day period are legally considered bleeding.

Actual	1	2	3	4	5	6	7	8	9	10
Adjusted	1	2	3	4	5	6	7	8	9	10

The 3 pure days are considered part of the bleeding. She has bled for 9 days.

Actual	1	2	3	4	5	6	7	8	9	10
Adjusted	1	2	3	4	5	6	7	8	9	10

The 7 pure days are considered part of the bleeding. She has bled for 10 days.

4

There must be 15 days (+) in between two periods in order to separate the two bleedings.

Actual	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

- There are 18 days of purity after 5 days of bleeding.
- This is followed by 6 days of bleeding.
- The initial purity has separated the two bleedings, whereas the second purity has not done so yet (it must reach 15 days at least).
- The validity of this bleeding will be looked at later.

5

If bleeding returns within 15 days then it is linked to the previous bleeding and considered continuous bleeding.

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

- She initially bled for 5 days, but was pure for only 9 days after which there was 6 days of actual bleeding.
 - Hence, the bleedings have not separated and it is considered continuous bleeding, so it is as if she has been bleeding for 20 days.
 - If this is her first period then her haydh will be 5 days and 25 days will be purity- please read *principle 8*.
 - As for the habitual lady, she will look at her habit.
-
- For the habitual lady:
 - She has bled 20 days continuously (9 of which seemed to be pure).

- We will look at the habit zone later to deduce her haydh.

<i>Adj 1</i>	1	2	3	4	5	6	7	8	9	10
	11	12	13	14	15	16	17	18	19	20

6

If the purity is preceded, interrupted or proceeded by an invalid bleeding then it is invalid.

<i>Actual</i>	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
<i>Adjusted</i>	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

- Even though there is a **purity of 15 days**, it will still be invalid because it has been preceded by **an invalid bleeding** on **day 11**. Her bleeding plus purity is 26 days.
- If it is her ***first*** period then she will complete her purity up to the **20th day (11-30)** (please read *principle 8*). **Note:** in this case, if her bleeding plus purity amounted to 30 or

more, she will start the 10/20 from the start of the second bleeding not the first.

- If she has a *habit* of purity then she will look at her habit zone in all cases (further explanation to come).

7

An invalid purity cannot establish a habit. In this case, the **mu'tadah** will use her last established habit.

8

An invalid purity cannot establish a habit. In this case, the **mubtadiyah** (beginner) will use a 10 (haydh) and 20 (purity) habit until she has a valid habit established.

Note: if the **beginner's bleeding** was **valid** (it did not pass 10 days) then she will take her bleeding habit as what she saw (for example, 4 days) and the purity days will be the rest of the month (in our example, 26 days). This is until a valid habit is established.

Actual	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
Adjusted	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

-
- This example has been presented previously, however, it is being repeated for suitability and further consolidation.
 - The example above is the *mubtadiyah's* perspective.
 - As she has no habit and both her bleeding and purity are not valid, she will have to use a *10/20 habit* (review the previous principle).
 - This is until she has a valid habit established, in which case she becomes a *mu'taadah* (lady with a habit).
 - Remember, if her first purity is valid then she will become *mu'taadah* straight away. She will be explained below- please note that this is the most *difficult* example presented and one should ask Allah for assistance:
-

Actual	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

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

- In this example, the lady has the *first 5 days of bleeding* (assumably after a valid purity from the *previous month of the same habit- 5/16*) followed by *16 days of purity*.
- This purity (day 6-21) is preceded by the *second 5 days of valid bleeding (day 22-26)*. As the purity has valid bleeding on either end, it is considered a valid purity habit.
- Her habit is, thus, *5 haydh duration habit* and *16 purity habit* (the same as last month that is not shown).
- The *third* bleeding, however, is problematic. The bleeding has come after the 15th day (day 12) and *exceeded over day 10 days*.
- As a result, there is *invalid bleeding on both ends (day 12 and 18-24)* and *the purity (day 27-11)* has been invalidated as there is invalid bleeding at the end of it (day 12).
- She has to look at her habit.

- According to her habit, she should have started after the 16th day for 5 days.
 - So, she will be returned to her habit- the 1 day early (day 12) is *istihadhah*, as are the 7 days after her habit end (day 18-24).
 - Days 13-17 are menstruation according to her 5/16 habit. Looking forward, she expects days 18- 3 (of the next month) to be her purity but it will be invalid due to the invalid bleeding at the beginning (day 18-24).
 - *Simplified:*
 - Bleeding 1- 5 days (valid) followed by 16 days purity. Habit established (5/16)- same as previous month not shown.
 - Bleeding 2- 5 days (valid) followed by 15 days purity (invalidated due to bleeding 3).
 - Bleeding 3- 13 days (invalid on both ends). Back to the habit, thus day 12 is invalid and the 7 days (18-24) after the 5 habitual days are also invalid. Days 13-17 are menstruation.
-

9

The habit zone is the time of the month where the haydh is expected according to a valid duration and purity habit. A woman must keep this in mind every month.

10

The habit zone may change from month to month as long as valid habits are established.

Actual	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

- In this example, we can see where the habit zone is.

- The first bleeding sets the habit zone. It is expected to be the 1st of the month to the 5th.
- In the second instance, the bleeding comes exactly on time.
- However, the third and fourth instances show how the habit zone has shifted due to changing habits
- There is nothing to invalidate the bleedings, so they are established and thus change the habit every time.

11

If a lady's bleeding is invalid (by exceeding 10 days) then if 3(+) days are available in her habit zone then those days will be her valid haydh.

Actual	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

<i>Adjusted</i>	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

- Note the habit zone highlighted around the third bleeding.
- The habit here is 5/16 and we were expecting the third bleeding on the 13th – 17th in line with the habit.
- However, bleeding arrived 2 days late and it continued for over 10 days.
- First, we look to see how many bleeding days (actual or considered) are in the habit zone.
- As there are 3 days available (the minimum of menstruation), those 3 days are haydh and the rest are istihaadhah.
- The habit has changed to 3/18.
- Consider another example, on the next page, before proceeding.

<i>Adjusted</i>	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

- In this example, she has started bleeding after 15 days (this is a complete purity so the two bleedings have been separated). Bleeding has exceeded 10 days.
- We look at the habit zone and find the full habit zone encompassed by bleeding, so days 13-17 will be haydh.
- The bleeding on day 12 and days 18-26 are thus invalid.
- The habit remains as 5/16.

12

If she has gone past her habit zone (or there are 2(-) days within it) then she will refer to her duration habit.

<i>Actual</i>	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
<i>Adjusted</i>	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

- Note the habit zone highlighted around the third bleeding.

- The habit here is 5/16 and we were expecting the third bleeding on the 13th – 17th in line with the habit.
 - However, bleeding arrived 4 days late and it continued for over 10 days.
 - First, we look to see how many bleeding days (actual or considered) are in the habit zone.
 - Here, there is only 1 day in the habit zone. This has not met the minimum of menstruation.
 - So, in this case, the duration habit will have to be used.
 - As her duration habit is 5 days, the first 5 days of the bleeding will be haydh and the rest will be istihadhah.
 - The new habit is 5/20.
 - There are other examples one should study with a teacher. Due to the length of these habits, they cannot be visually demonstrated in this small book.
 - *Consider* this example: her habit is 5/55. She then bleeds after 16 days (39 days early) and continues to bleed for 14 days. When does she consider her menstruation?
 - Have the two bleedings separated? Yes, as the purity was more than 15 days. Are there any days within the habit zone? No, the habit zone is too far away.
 - So, we use the duration habit- the first 5 days are haydh.
-

13

If she starts prior to her habit zone such that the days early plus her duration habit equals 10 or less, she will stop praying and fasting.

14

If she starts prior to her habit zone such that the days early plus her duration habit equals 11-17 then she must continue to pray and fast out of precaution until the habit zone begins (even if it be for the full duration of her bleeding). She must continue to abstain from all other prohibitions.

15

If she starts prior to her habit zone such that the days early plus her duration habit equals 18 or more then she will stop praying and fasting.

Actual	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

- The habit here is 5/16.

- The third bleeding came after **15 days**. 1 day early plus her duration habit of **5 days** is **6**. This is less than 10, so she will stop praying and fasting immediately.

Actual	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

- The habit here is 5/22. The third bleeding came after **15 days**. 7 day early plus her duration habit of **5 days** is 12.
- This is more than 10, so she will continue praying until her habit start and she will also continue fasting out of precaution because there is a stronger probability that she will bleed onto her habit zone.
- If after this bleeding she has a valid purity then it (the blood) will be validated.
- There will be no sin on her for praying out of precaution.
- By applying this rule, if she did bleed excessively then she would have already prayed on the early days and as such she wouldn't have missed any prayer that was due on her.

- Even if she seems to be pure on her habit zone **end day**, she should bathe out of precaution to ensure the upcoming prayers are valid should there be the onset of **invalid bleeding**.

Actual	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

- The habit here is 5/48. The third bleeding came after **15 days**. 33 day early plus her duration habit of 5 days is 38.
- This is more than 18, so she will stop praying and fasting immediately. This is considered too early- it is inconceivable that she will bleed onto her habit zone.

23

If she stops bleeding within 40 days and the bleeding returns only to stop before 40 days then all of it is considered nifaas (the bleeding days and pure days in between). She should, however, do ghusl and pray whenever she seems to be pure.

Actual	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

- Here, she bleeds for 20 days, then she experiences 15 days of purity (she would have assumed that she had become pure).
- Then she experiences bleeding again for 5 days. **All 40 days** are considered nifaas.
- This is because the purity (despite being 15 days) did not lead her out of the 40 days, rather the bleeding returned and ceased within 40 days.

24

If she **stops** bleeding, has a purity of **more than 15 days**, leading her **out** of the 40 days and **thus** she bleeds then the first bleeding is nifaas and the second is haydh (if it reaches the minimum of 3 days).

Actual	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

- In this case, she has bled for **30 days** and then she was pure for **16 days**.
- This purity led her out of the 40-day period, hence the two bleedings have been separated.
- The first is nifaas (**30 days**) and the second is haydh (**4 days**). Note: If her second bleeding is invalidated due to excessive bleeding, she will have to refer to her last habit before pregnancy.

25

If she stops bleeding, has a purity of **less than 15 days**, leading her **out** of the 40 days and **thus** she bleeds or she **continues** to bleed beyond 40 days, she will consider her nifaas **40 days** and the rest istihadhah (if it is her first baby). For subsequent pregnancies she will consider her nifaas by the last valid habit of nifaas.

Actual	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
Adj	11	12	13	14	15	16	17	18	19	20

- Here, she has bled for 30 days, then she was assumingly pure but this only lasted 11 days.
- It led her out of the 40-day period but, since it is less than 15 days, the second bleeding is still connected to the first.
- It is as if she bled for 50 days. Here, if it is her first nifaas then her habit is 40 days, or if she had a previous nifaas habit then she will refer to that and the rest will be *istihadhah*.
- A similar case is if she actually bled for 50 days- the nifaas will be 40 if it is her first or according to the habit if she has one. The extra days in both cases will be *istihadhah*.

The Menstrual Prohibitions

Within this brief section, a few notes will, succinctly, be presented on the various prohibitions a menstruating lady needs to keep in mind. She should not be despondent with the divine restrictions placed on her during this period, however, she should anticipate great reward for obeying her Lord's command despite the desires of her own self.

1. Salah- Prayer

- 1. It is haram for her to pray any salah or do any sajdah during haydh or nifaas.**
 - 2. She may have to pray out of precaution based on the aforementioned rules in the previous chapter.**
 - 3. If she finishes *before* her duration habit end then she will delay her prayer until the end of the recommended times of prayer- until she reaches the habit end. This is out of precaution and consideration that her bleeding may still return.**
-
-

2. Sawm- Fasting

- 1. It is haram for her to fast during haydh or nifaas.**
- 2. Even if she starts a minute before *iftaar* her fast will be invalid.**
- 3. When she breaks her fast by the start of menstruation, she may eat.**
- 4. She must make up her missed fasts, though she does not make up prayers missed due to menstruation or nifaas.**
- 5. If she has enough time to finish bathing and say "Allahu Akbar" before Fajr then the day's fast will be obligated on her; if she does not have the time then the fast will be invalid and must be made up.**
- 6. When she purifies during the day of Ramadhan (after Fajr), she will refrain from eating for the rest of the day- though her fast remains invalid and needs to be made up.**
- 7. If she starts menstruating during a nafl (voluntary) fast then she must make this fast up later on.**

3. Qur'an- Recitation and Touching

1. She must not read anything of the noble Qur'an.
2. She may read certain verses that are habitually used for du'aa (supplication) and/or as a means of dhikr (litany of remembrance for protection and the like). The portion, however, must be short. She must not intend recitation.
3. A teacher may cut word by word to dictate to her students.
4. Both one in major impurity and one in minor impurity must not touch the copy of the Qur'an except with something external to their own person. For example, they may use a separate piece of cloth to touch the Qur'an, if needed.
5. Likewise, she should not touch anything that has equal to or more than one ayah written on it.
6. If there is less Qur'an on the page (as is with commentary) then she may touch but not on the verses.
7. She may write the Qur'an.

4. Entering the Masjid

1. She must not enter the masjid area for any purpose except under duress.
2. The masjid area is what is designated as the masjid by the founders. Hence, if side rooms, corridors etc have been exempted from the masjid then she can enter those rooms.
3. Likewise, she may enter the grounds of the masjid (as long as it has not been designated as part of the masjid area).
4. Prayer rooms in different types of buildings (for example, in hospitals or universities) that are not classed as masajid maybe entered by her.

5. Tawaaf

- She must not do tawaaf of the Ka'bah whilst menstruating.

6. Sexual Intercourse

- 1. Sexual intercourse is impermissible during haydh and nifaas.**
- 2. Likewise, it is impermissible for the husband to display intimacy between her navel and knees. This area must be covered and the husband should not look directly at this region during menstruation.**
- 3. They may engage in foreplay in all other ways, whilst avoiding the navel to knee region (if the region is covered then there is no issue).**
- 4. If she finishes before her habit end then they should abstain from intercourse until she reaches her habit end.**
- 5. Should intercourse mistakenly occur, it is better for the husband to give some money into charity to expiate for his mistake. However, it is not obligatory.**

Important Rulings Related to Purity

In this chapter, some of the most important rulings related to purity will be presented in a very brief and summarised manner. This should suffice for day to day use; however, it is strongly advisable for the reader to study a basic primer/text in fiqh (Islamic jurisprudence) under a teacher to fully ensure their obligation of learning obligatory knowledge is fulfilled before they return to meet Allah.

Which water can be used for purification?

- **Natural water that has no impurity mixed with it, hasn't been changed in its nature and has not been used previously for ritual purification purposes (wudhu and ghusl).**

How must wudhu be performed?

- It is obligatory to wash the hands up to the elbows, the face from the hairline to under the chin and ear to ear. Then one should wash the whole two feet from the toes to just above the anklebone (the heels must be washed). It is also obligatory to wipe $\frac{1}{4}$ of the head. All of this must be whilst there is no solid, impermeable barrier that prevents the water reaching the surfaces.
 - The above cannot be left in any circumstance, however, the believer should not miss the wudhu according to the sunnah method unless there is a shortness of time, water or some other necessity.
The sunnah method:
 1. Start with the name of Allah and an intention.
 2. Wash both hands three times starting with the right hand. Wash between the fingers as well.
 3. Rinse the mouth thrice.
 4. Rinse the nose thrice- insert water with the right hand and expel using the left hand.
 5. Wash the face thrice.
 6. Wash the right arm with the elbow thrice.
 7. Wash the left arm with the elbow thrice.
 8. Wipe the head with the wet fingers of both hands.
 9. Wipe the inside of the ear with the index fingers and the outside with the thumbs. Wipe the nape.
 10. Wash the right foot thrice and likewise the left foot thrice.
-

What breaks the wudhu?

1. Whatever exits from the front and rear private parts.
2. Any impurity that exits from the body and flows naturally onto the skin- for example, blood that flows or pus that flows.
3. Vomiting a mouthful (vomit that one cannot control).
4. Sleeping whilst the rear is not firmly seated.
5. Fainting.
6. Insanity.
7. Laughing out loud in prayer (this also breaks the prayer and thus the prayer must, also, be repeated).

*It should thus be understood that any abnormal discharge or bleeding a woman suffers as istihaadhah, will break her wudhu.

What necessitates ghusl?

1. The actual or assumed ending of haydh or nifaas.
2. Sexual intercourse.
3. Ejaculation of semen from a man by any means.

How must ghusl be performed?

- It is obligatory to 1) Rinse the mouth 2) Rinse the nose 3) Wash the whole body ensuring no hair or crevice is left dry.
- Note: if one has finished haydh and there is very little time left for the salah then a lady should quickly hasten to bathe, only taking the above points in mind.
- The sunnah method:
 1. Start with the name of Allah and an intention.
 2. Wash both hands up to the wrists.
 3. Wash the private parts.
 4. Wash any other filth away from the body.
 5. Do the full sunnah wudhu.
 6. Pour water three times over the right side of the body, then the left similarly- washing the body thoroughly (this includes the washing of the hair likewise).

When can Tayammum be Done?

- Tayammum (dry ablution) can be done when there is no access to water (to replace wudhu or ghusl) because 1) water is more than a mile away 2) there is a genuine sickness that would worsen with water 3) the water is dangerously cold 4) there is a genuine fear or need- by which using the water would cause a significant risk or loss.

What can be used for Tayammum and when does it break?

- Certain natural elements from the genus/surface of the earth like 1) soil 2) stone/rock 3) sand can be used for tayammum.
- It will break upon seeing the water whilst being able to use that water (in this case wudhu or ghusl must be done accordingly).
- It will, also, break by all the nullifiers of wudhu (in this case, if one still has the excuse, they will repeat tayammum or if not then they will do wudhu).

How must it be done?

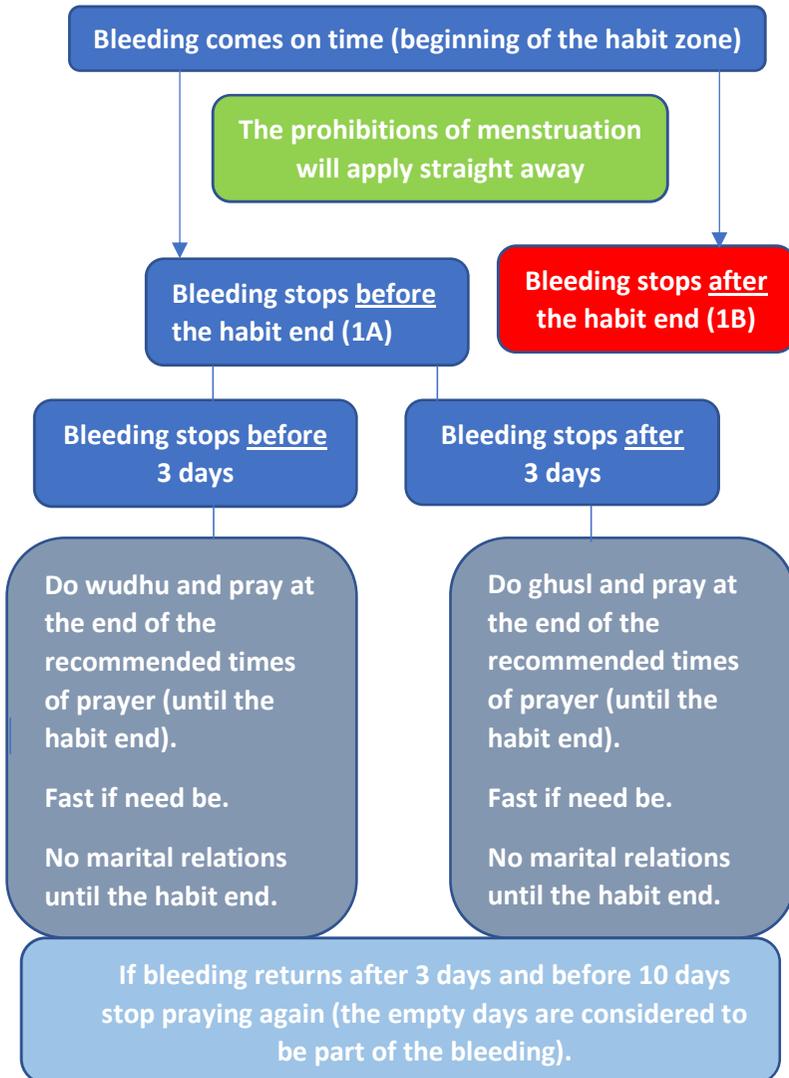
1. One must make an intention for tayammum.
2. Then strike the earth/stone etc with the palms of both hands (one can further strike both sides of the palms together to remove excess dust) then wipe the face completely, leaving no part untouched.
3. Then strike the earth/stone etc with the palms of both hands (one can further strike both sides of the palms together to remove excess dust) then wipe the hands to the elbows completely (right arm first, then the left), leaving no part untouched.

How should the one with a chronic excuse maintain their wudhu?

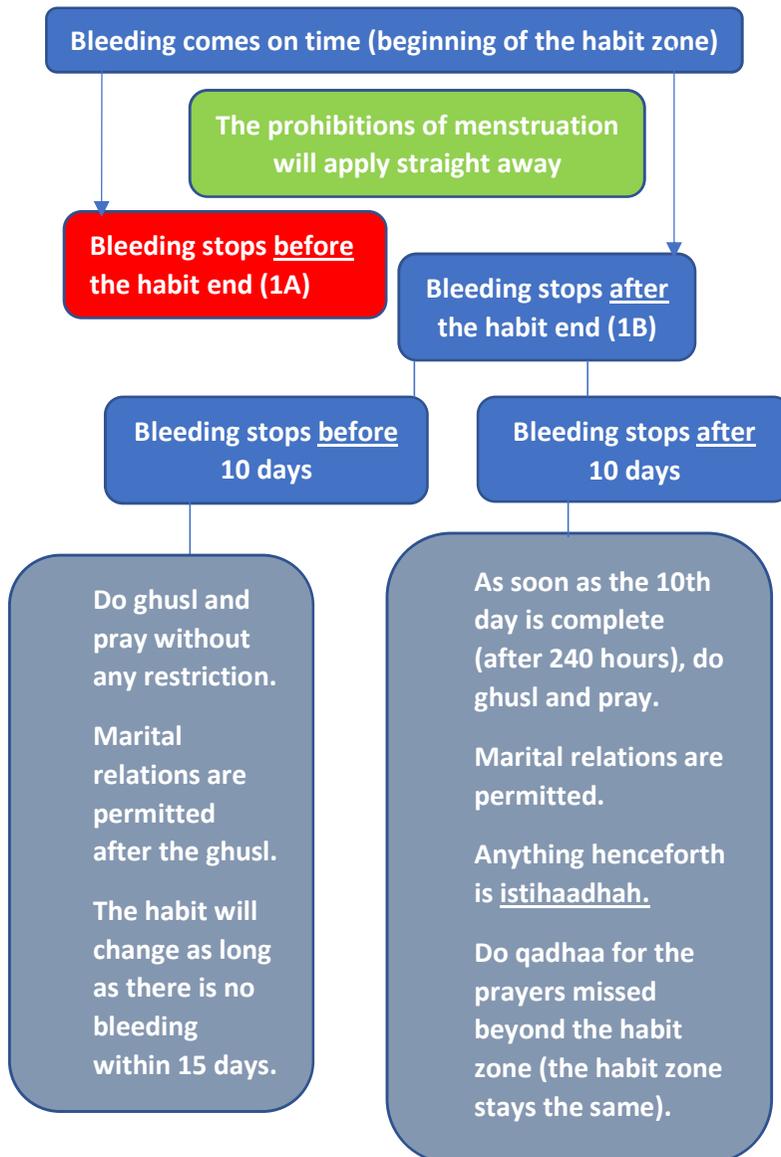
1. If a woman suffers from excessive bleeding (istihaadhah) or anyone suffers from a chronic issue (affecting their wudhu), they should observe some special rules.
2. They should wait until one full salah time passes by such that if they were to do wudhu and stand to pray then their wudhu would be nullified before the salah can finish.
3. Of course, in order to fulfill their obligation, they must, at the end of that salah time, do wudhu and pray even if their wudhu breaks in between.
4. After this salah time passes, it is established that they are someone with a chronic excuse.
5. They will do a wudhu for each salah. When the time of the salah exits, they need to renew their wudhu.
6. She must clean herself from filth before praying but if her sanitary towel soils as soon as she prays then, hopefully, it will be excused.
7. They will continue likewise until one full prayer time passes whilst they do not experience their issue at all. Then, the special ruling ceases and they must continue to renew wudhu as it breaks.

Action Flowcharts

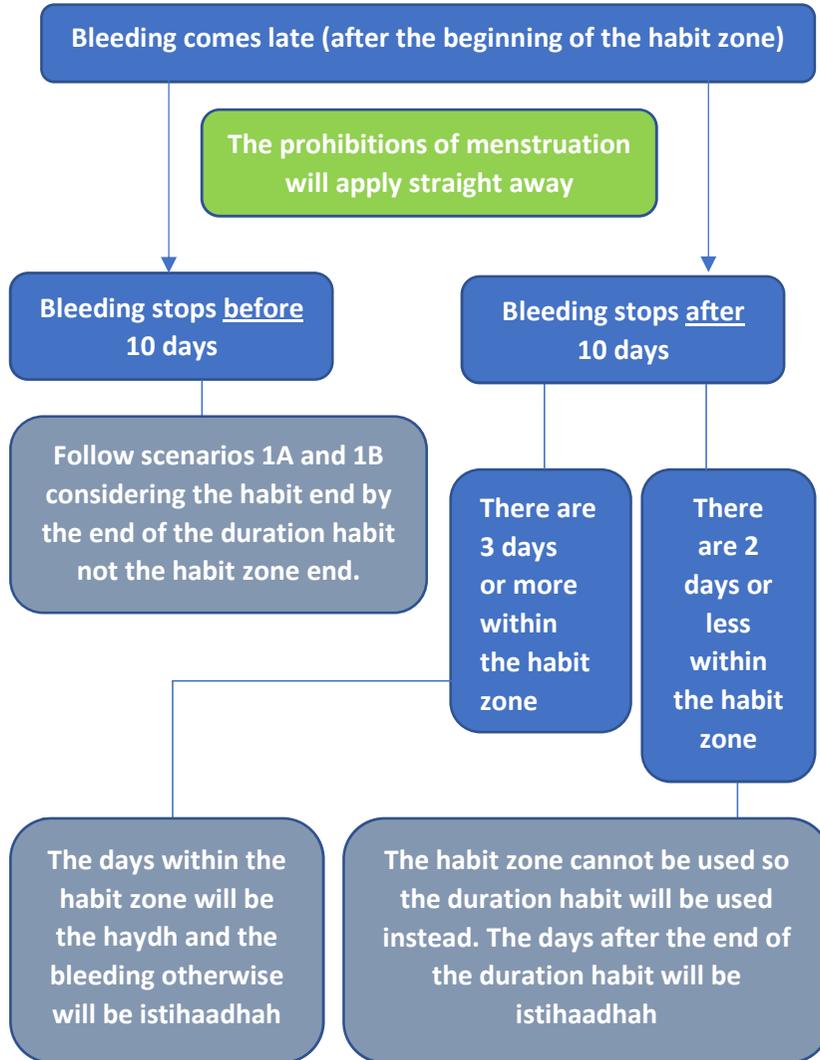
Scenario 1A: Bleeding comes on time (ends before habit end)



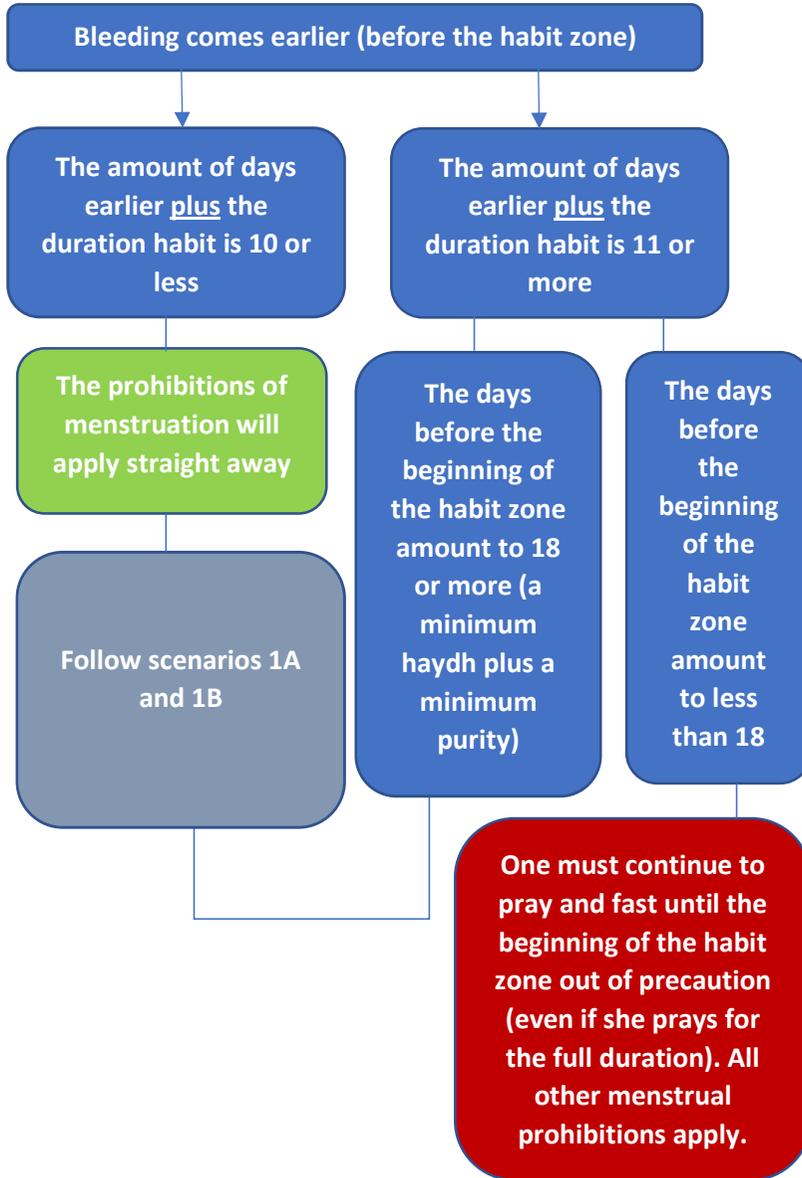
Scenario 1B: Bleeding comes on time (ends after habit end)



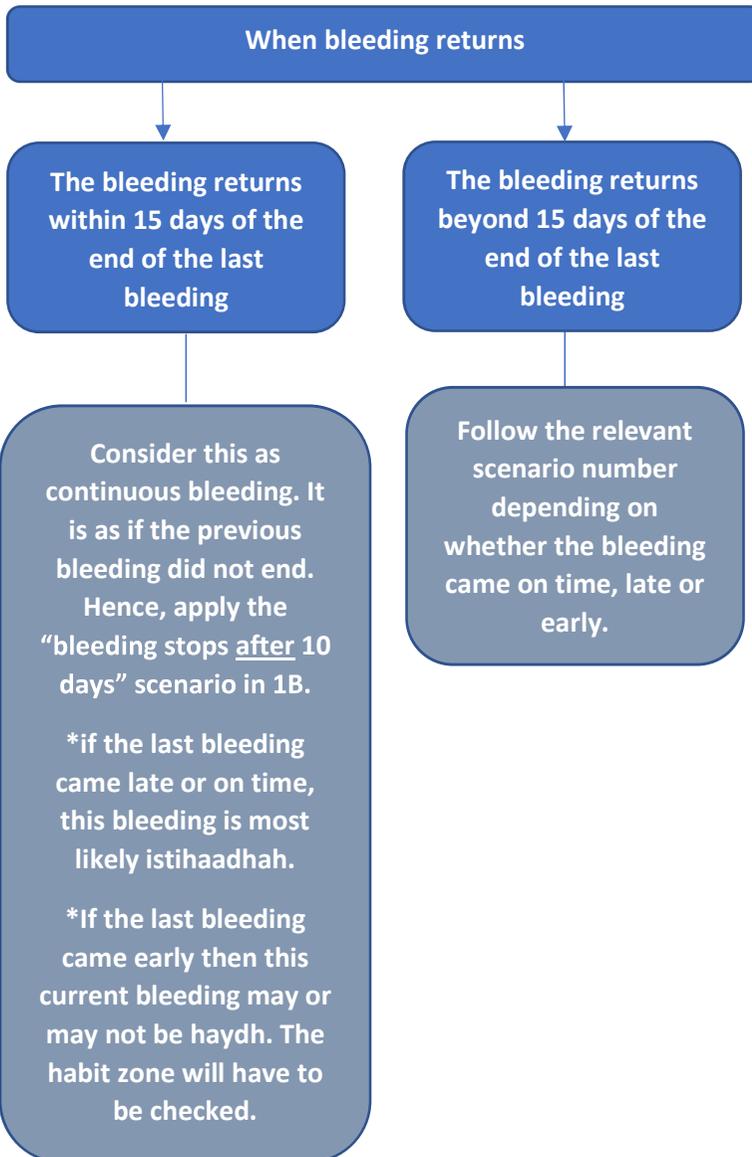
Scenario 2: Bleeding comes late (after the beginning of the habit zone)



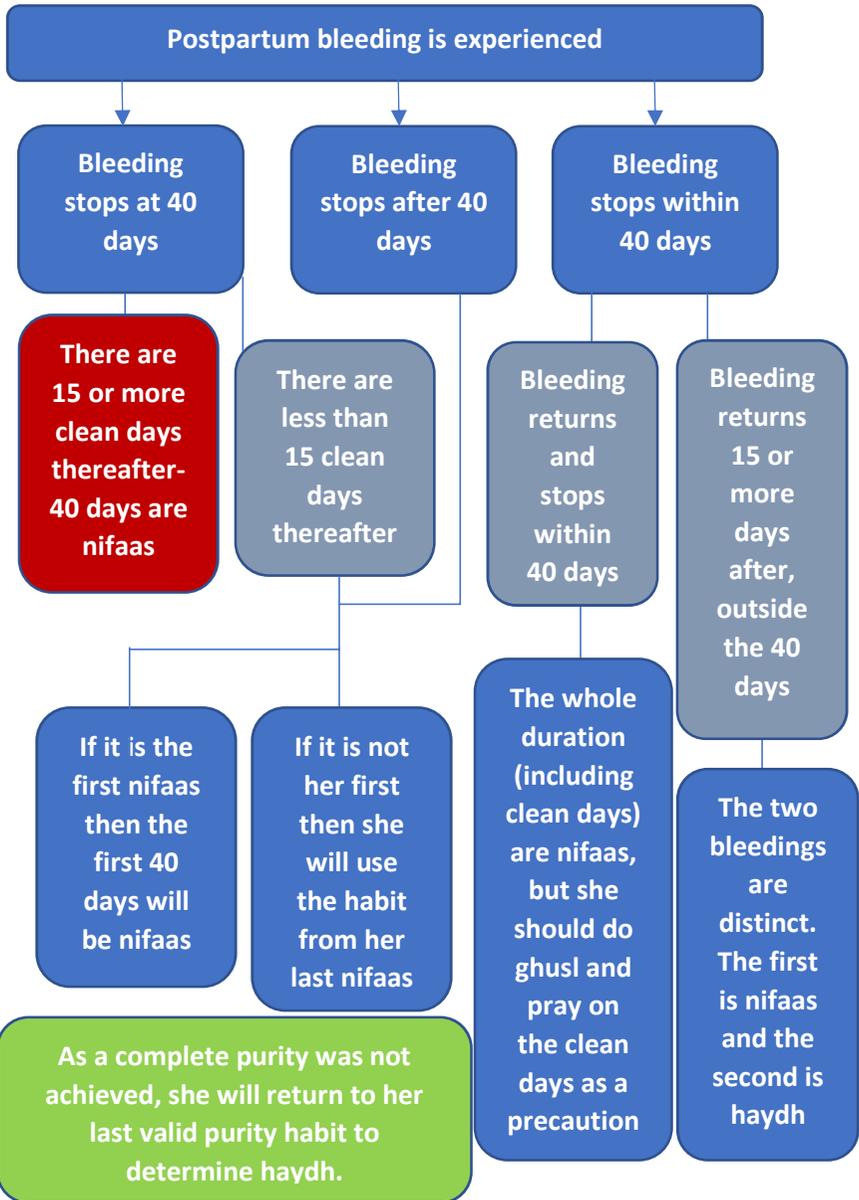
Scenario 3: Bleeding comes earlier (before the beginning of the habit zone)



Scenario 4: When bleeding returns



Scenario 5: Postpartum bleeding is experienced



How to Use the Journal

The following journal has been provided to help sisters record their menstruation and post-natal bleeding periods throughout their entire lives, inshaa Allah.

Due to space constraints, the journal has been spread over two pages for every year worth of menstruation (approximately). The first page (in orange) has the most important columns for a lady to fill in- it is necessary for her to note her start and end dates and times. Knowing the habit zone (makaan) may help in certain situations.

The second page (in green/blue) is very useful during times of abnormal bleeding/irregular bleeding- it is also important in recording any make-up prayers/fasts that are gained through miscalculation or abnormal bleeding.

Henceforth, each column will be explained in detail, inshaa Allah (please remember that the concepts would have been explained in more detail in previous sections):

Period / Nifaas Number- As *nifaas* is a special occurrence, so the ‘Arabic term has been retained. The word period is commonly used and thus is kept to entail the normal menstruation cycle.

In this column, place a number to code the period. You may distinguish between a period and Nifaas by “*P1/N1*” for example. Use the same code on the next page in the same row to keep consistency.

Start Date and Time- Place the date in any format, such as “*01/01/2021*” and then the exact time of start also, such as “*20:41*”.

End Date and Time- Place the date in any format, such as “*08/01/2021*” and then the exact time of end also, such as “*06:30*”.

Habit Zone (Makaan)- This is the expected date range of the next period considering the purity and length of the previous cycle (for example, if a valid bleeding came after 30 days of purity then you will be expecting your next period 30 days after the end of the last bleeding- this expected zone is your habit zone). You may need to know this if your bleeding becomes abnormal. An example is “*30/12/2020 13:20- 05/01/2021 05:25*”.

These sections are secondary and need not be filled in every month. However, should you experience some abnormal situation from time to time, filling this section in will greatly help inshaa Allah.

Duration in Days, Hours and Minutes- This is how long your bleeding lasts for. For example: “*6 days 23 hours 10 minutes*”

Days of Purity from Previous Period- This is how many pure days have passed from the end of the previous bleeding. For example:

“30 days 10 hours 20 minutes”

Purity Valid? (Revise Notes)- This should be clear after consulting the initial notes inshaa Allah. In summary, purity is only valid if it has a valid bleeding before and after. Any invalid bleeding before, in the middle or after will render the purity invalid.

Early or Late Blood? (Revise Notes)- This is important to note as this knowledge becomes very important should there be abnormal bleeding.

Any Qadhaa Prayers or Fasts Accrued? - Should there be any abnormal bleeding that leads to prayers/fasts being missed, the amount of qadhaa prayers/fasts should be listed here and fulfilled as soon as possible.

Calendar for Assistance in Calculation

Calendarpedia
Your friend for calendar

April						
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					

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

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

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

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

November						
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					

February						
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						

June						
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					

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

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

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

September						
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					

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*Blank page- you may attach laminate to this
page to take notes*

