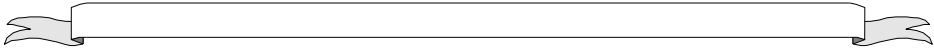




**BEHSHTI
HAIDH,
ISTIHAADHAH,
NIFAAS AND
BULOUGH
MASAAIL**

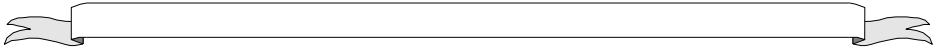


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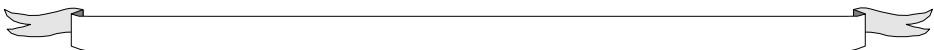
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Introduction

The Masaail appearing in this booklet have been extracted from *Behshti Zewar*. The endeavour has been to present the Masaail of Haidh, Istihaadhah, Nifaas and Buloogh in a very clear and simple manner; readily understood and easily remembered.

We have posted all these Masaail to our website, [Khairun Nisa](#) over the course of the past year and a half.

May Allah Ta'ala make it beneficial for all Mu'minahs and Muslimahs, Aameen.

Khairun Nisa

9 Jumaadal Ukhra 1447

30 November 2025



HAI DH AND ISTIHAADH AH

Definition

1. Haidh is the common blood which comes out of the front private path every month.

Duration

2. The minimum period of haidh is 3 days and 3 nights (72 hours).

3. The maximum duration of haidh is 10 days and 10 nights.

Less Than 72 hours of Bleeding and Istihaadhah

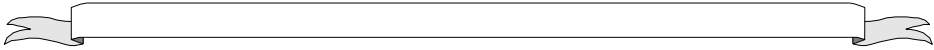
4. If blood flowed for less than 3 days and 3 nights (72 hours) then it is not haidh; it is istihaadhah.

5. Istihaadhah is on account of some physical disorder.

6. If the bleeding is more than 10 days and 10 nights, then the excess is also istihaadhah.

7. If the flow of blood was for 3 days, but not 3 nights, then too it is not haidh; it is istihaadhah. For example, the bleeding started on Friday morning, and it stopped on Sunday night after Maghrib.





8. If the bleeding was just a little less than 3 days and 3 nights (72 hours) , it is not haidh; it is istihaadhah. Example: Bleeding started at sunrise time on Friday morning and stopped on Monday morning just before the sunrise.

Colour of the Blood

9. During the period of haidh whatever the colour of the blood is, be it red, yellow, green, brown or black, it is haidh.

10. When the pad is white and clean as when one put the pad on, then one will be out of the state of haidh.

The Age Span of Haidh

11. Before the age of 9, haidh does not occur.


12. After the age of 55, there is generally no haidh.

13. The bleeding experienced by a girl younger than 9 years of age is not haidh, it is istihaadhah.

Bleeding After 55 years of Age

14. If after 55 years of age a woman experiences bleeding, the colour will be the determinant. If the blood is dark red or black, then it is haidh.

15. If the colour is yellow, green or brownish then it is not haidh, it is istihaadhah.



16. However, if before the age of 55 the colour of the haidh blood of a woman was yellow or green or brownish, then this colour after the age of 55 will also be considered to be haidh.

17. If the colour of the blood is not what one used to get then it is not haidh, it is istihaadhah.

Bleeding More Than One's Fixed Number of Days

18. A woman has a fixed number of days of haidh, such as 3 or 4. If in a particular month she experiences more than her fixed number of days, then as long as the bleeding does not exceed 10 days, all will be haidh.

19. If on the other hand the bleeding exceeded 10 days then her haidh is the set number of days she routinely gets haidh.

20. Example: A woman has routine periods of 3 days haidh. Then one month she bled for 9 days or 10 days. All this is haidh.

21. If in the above case (20) the bleeding exceeded 10 days and 10 nights, even a minute more, then her haidh is 3 days as usual, and the rest is istihaadhah.

22. Qadha of Salaahs missed during the istihaadhah period is waajib.



Irregular Bleeding

23. A woman does not have a fixed number of days for haidh. Sometimes it is 4 days, sometimes 7 days. In this manner it changes. Sometimes she experiences a full 10 days of haidh. All these days are haidh.

24. If a woman whose number of days of haidh changes experiences bleeding for more than 10 days, she should see how much days of haidh she had the previous month.

25. The previous month's number of days will be her number of days of haidh for the month in which the bleeding exceeded 10 days, and the rest will be istihadhah.

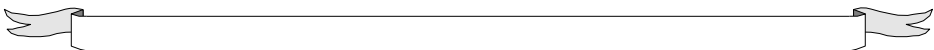
A Change in the Routine Number of Days of Haidh


26. A woman has a regular period of 4 days haidh. Then one month she had 5 days of haidh. The next month bleeding was for 15 days. 5 days of these 15 days are haidh and the rest istihadhah.

27. The first routine cycle of 4 days are of no consequence. The cycle changed to 5 days.

28. In the above case (26) when the bleeding continues for more than her set number of days (that is 5), then she should wait till the tenth day for the bleeding to stop.

29. Now since the bleeding did not stop, it continued for more than 10 days, she should therefore take a bath and





make Qadha of 5 days Salaat and start performing her Ada (current) Salaat.

Forgetting One's Previous Cycle

30. A woman's bleeding continued for more than 10 days, and she does not remember at all her previous cycle of haidh. She does not remember the number of days of haidh of the previous month. The Masaail pertaining to this scenario are very complicated. If need be, consult with an expert Aalim on this issue. Never ask just any Aalim.

First Time Haidh

31. A girl experiences her first bleeding. If it is 10 days or less, then all the days are of haidh.

32. If the bleeding continues for more than 10 days, then 10 days are of haidh and the rest istihaadhah.

33. If the bleeding did not stop upon 10 days and continued for some weeks or months then her haidh is 10 days from the beginning of the bleeding, and 20 days istihaadhah.

34. In this manner she should determine her haidh (that is 10 days haidh and 20 days istihaadhah), as long as the bleeding continues.



Tuhr (The State of Purity Between Two Cycles of Haidh)

35. The minimum period of purity (tuhr) between two periods of haidh is 15 days.

36. There is no maximum number of days of tuhr.

37. Thus, if for some reason haidh stopped for a lengthy period then she will remain in the state of tuhr as long as there is no bleeding, even if it be for months.


An Example of Tuhr and Haidh and of Tuhr and Istihaadhah

38. A woman experienced 3 days and 3 nights of bleeding followed by 15 clean days. Then she had 3 days and nights of bleeding. Her haidh is the former 3 days and latter 3 days. The 15 clean days in between were of tuhr.

39. If a day or two of bleeding occurred followed by 15 clean days, then another day or two of bleeding, the 15 days are of tuhr and the day or two of bleeding at the beginning and end (of this tuhr) are not haidh, rather these are istihaadhah.

Less Than 15 Clean Days

40. If there was bleeding for a day, or for a few days, then she was clean for less than 15 days, this (clean state of less than 15 days) is of no consideration.



41. From the time the bleeding started including the clean state, all these days will be taken to be days of bleeding.

42. In the above case, her haidh will be the number of days her haidh usually is, and the rest will be istihaadhah.

Example of Haidh Cycle Remaining Unchanged Due to Less Than 15 Clean Days

43. A woman has a regular cycle of haidh on the first three days of every month.

44. Then one month she had bleeding on the first of the month followed by 14 days of no bleeding.

45. Then she had one day of bleeding.


46. In this example it is as if for 16 days there was non-stop bleeding.

47. Now the first 3 days are her haidh days, and 13 days are istihaadhah.

What To Do in the Above Case

48. In the above example, prior to the 16th day it cannot be said how many days are her haidh and how many are istihaadhah.

49. When the bleeding commenced then she would have stopped performing Namaaz, as outwardly, this bleeding seems to be of haidh in view of it coinciding with her cycle.



50. After one day when the bleeding stopped, there were two possibilities: One is that she was in haidh, and the other possibility is that the single day of bleeding was istihaadhah.

51. Since she is not certain of her being in the state of haidh or istihaadhah, she has to make the Qadha of that day (the day she bled) and read all her Namaaz as normal.

52. After 14 days when the bleeding resumed, it became clear that the first day of bleeding was in fact haidh.

53. In this scenario, the Namaaz of the first 3 days fall away.

54. Now, if she had a ghusl after 3 days, then the subsequent Salaats she performed are all valid.

55. And if she did not have a ghusl after the initial 3 days, then she has to make Qadha of the 13 days.

56. Thereafter she should not leave out any Salaat due to the bleeding on 16th day.

57. She should have a ghusl, if she did not as yet have one, and perform her Salaat.

58. All the days (16) will be taken to be istihaadhah.



Another Example of a Haidh Cycle Remaining Unchanged Due to Less Than 15 Clean Days

59. A woman has a cycle of haidh on the 4th, 5th, and 6th of every month. It so happened that one particular month she bled on the 1st and then remained clean for 14 days. Then 1 day of bleeding occurred. Her haidh remains unchanged, that is the 4th, 5th and 6th are her haidh days.

60. The first 3 days are istihaadhah.

62. The 10 days after that, that is from the 7th till the 16th, are also istihaadhah.

63. If she has no cycle, it is the first time she is bleeding, then the first 10 days are haidh and the remaining 6 days are istihaadhah.

Bleeding in Pregnancy


64. The blood which comes out during pregnancy is not haidh, it is istihaadhah, regardless of the number of days of bleeding.

65. Similarly, the blood which comes out at the time of labour, before the child exits is istihaadhah.

66. The blood which appears before half of the child comes out is also istihaadhah.

Salaat and Saum During Haidh

67. During haidh it is not permissible to perform Salaat.



68. During haidh it is not permissible to fast.

69. Namaaz is completely waived during haidh. Even after attaining purity (that is after the days of haidh) there is no Qadha for the Salaats of the days of haidh.

70. Fasting (of Ramadhaan) is not waived. After the days of haidh, Qadha of the missed fasts will have to be kept.

Haidh Starting While Offering Salaat or Fasting

71. If while reading Fardh Namaaz haidh started then that Namaaz is also waived.

72. After becoming Paak (clean from haidh) then do not read the Qadha of that Salaat.

73. If haidh started whilst reading Nafl or Sunnat Salaat then its Qadha will have to be read.

74. If haidh commenced whilst fasting (in Ramadhaan), the fast breaks.

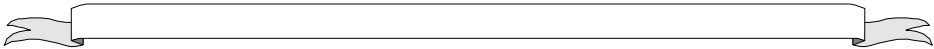
75. Upon attaining purity keep the Qadha.

76. If haidh starts while keeping a Nafl fast, its Qadha will also have to be kept.

77. If haidh starts at the end of a Namaaz time and you have not yet performed that Namaaz then its Qadha is also excused.

Intimate Relations With the Husband During Haidh

78. Coition with the husband in haidh is not permissible.



79. Besides coition everything else is permissible provided that the body from the navel till the knees do not touch the body of the husband.

80. To eat together is permissible.

81. To sleep together is permissible.


Instances When Intercourse is Permissible and When Not Permissible

82. A woman has a cycle of 5 days haidh, or 9 days. According to the cycle the bleeding occurred and then ceased. Now she has to compulsorily have a ghusl to have coition with her husband.

83. If she does not have a ghusl and one Namaaz time passed by, that is the Namaaz became Qadha, then too coition will be permissible, not before that. (She is, however, sinful if she did have the time to have a ghusl and perform her Salaat, yet she made it Qadha.)

84. If her cycle was 5 days and the bleeding stopped on the 4th day, then it is waajib to have a ghusl and perform Salaat.

85. Coition in the above case (84), however, is not permissible, as long as 5 days are not over, for it is possible that the bleeding resumes.



86. If haidh lasted for 10 complete days then upon the bleeding terminating copulation will be permissible, whether she had a bath or not.

Bleeding Just One or Two Days

87. It is not waajib to have a bath if you bled for a day or two and then the bleeding stopped.

88. You can make wudhu and perform your Salaat.

89. However, intercourse with the husband is still not permissible.

90. If the bleeding resumes before 15 days have passed then this confirms that it was your period.

91. Thus, consider your haidh according to your cycle and number of days.

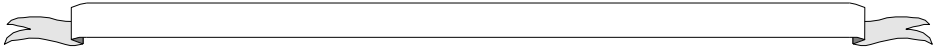
92. Thereafter take a ghusl and start reading your Namaaz.

93. If 15 days complete passed by then it was not your haidh period, rather the bleeding for a day or two was istihaadhah.

94. Qadha of the Salaats which were not performed on those two days will have to be performed.

Bleeding More Than One's Cycle

95. A woman has a cycle of 3 days haidh. Then in a certain month 3 days passed by, but the bleeding did not stop. In this case, she should wait and not have a ghusl.



96. She should not read Salaat either.

97. If the bleeding stopped upon 10 complete days, or less than 10 days, then the Namaaz of all these days are maaf (waived).

98. There will be no Qadha for these days.

99. It will be said that her cycle has changed (from 3 days to 8 or 9 or 10 days depending on the number of days she bled).

100. Hence, all these days will be haidh.

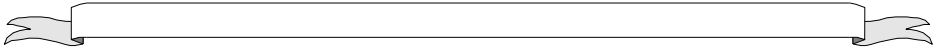
101. If, however, bleeding continued into the 11th day, then this reveals that her haidh was only 3 days, and the rest was istihaadhah.

102. She should, therefore, have a ghusl on the 11th day (despite blood emerging) and discharge the Qadha of the Salaats missed from the 4th day till the 11th.

103. From the 11th onwards, she should not leave out any Salaat.

What to Do When Haidh Stops and There is Very Little Time to Perform Salaat

104. A woman's haidh was less than 10 days and when the bleeding stopped there was very little time for Salaat. If she takes a quick ghusl, sufficing on only the Faraaidh of ghusl, then there will remain only time to say "*Allahu Akbar*" and start Namaaz. There will be no time to read



more than that. In this case too the Namaaz becomes waajib.

105. After ghusl if there is time to say “*Allahu Akbar*” and start the Namaaz then she should start the Salaat even if the time for the Salaat ends.

106. She should then complete the Salaat.

107. However, this does not apply to Fajr Salaat.

108. In Fajr Salaat if the sun rises after starting the Salaat, the Salaat breaks and its Qadha will have to be performed.

109. If there isn’t even time to have a quick ghusl and say “*Allah Akbar*”, then the Namaaz is waived and there is no Qadha for it.


Namaaz When Haidh is a Complete Ten Days

110. If the haidh was for a complete 10 days and 10 nights, and it stopped with so little time that only Takbeer can be recited once, there is no chance to even bath, then too that Namaaz becomes waajib.

111. Its Qadha is waajib.

Becoming Paak During the Day in Ramadhaan Shareef

112. A woman became Paak (clean from menstruation) during the day in Ramadhaan Shareef. It is not permissible for her to eat and drink now.



113. It is waajib upon her to remain like a fasting person till the evening (that is till Maghrib).

114. However, this day will not be taken as a fast.

115. She will have to keep the Qadha of this day.

Becoming Paak During the Night of Ramadhaan

116. In the month of Ramadhaan a woman became clean (Paak) from her haidh. The haidh was a complete 10 days. Now even if there is so little time of the night left that she cannot even say “*Allahu Akbar*” once, the day’s fast is still waajib upon her.

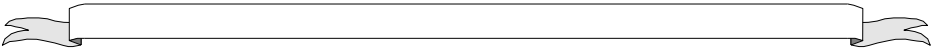
117. If the haidh lasted less than 10 days, and there is so little time left of the night that after having a quick ghusl she is unable to even say “*Allahu Akbar*”, this day’s fast also remains waajib upon her. (In other words, she will have to fast the day.)

118. If she did not have a ghusl with just that amount of time remaining, she still has to fast.

119. She should make the niyyat of fasting and have her ghusl Fajr time.

120. If there was even less time than the above, that is, not even time to have a quick ghusl, in this case it is not permissible for her to fast the day.

121. However, she cannot eat or drink for that day.



122. She must stay like a fasting person for the day.

123. The Qadha of this day will have to be kept (after Ramadhaan).

This is When Haidh Commences

124. When blood comes onto the skin of the outer private part then only haidh commences.

125. It does not matter whether it flows or not from the skin.

126. If a woman puts a piece of cotton in the vagina so that blood does not come out, then as long as the blood remains inside and no spot of blood is visible on the outer part of the cotton, haidh does not come into effect.


127. When the blood is visible on the outer private part, or the blood-stained cotton is removed then only haidh commences.

128. A woman in a clean state placed a pad at night. When she woke up, she noticed a spot of blood. Her haidh commences from the time she saw the stain.

Istihadhah

129. The mas-alah pertaining to istihadhah is the same as with a person's nose bleeding continuously.

130. Such a person is called a *ma'zoor* in the Shariah.



131. A woman in istihaadhah should continue with her Salaats.

132. She should also fast in Ramadhaan.

133. She should not forego the Ramadhaan fast.

134. It is permissible for her husband to have intimate relations with her.

The One in Haidh, Nifaas or Janaabat Reading the Qur'aan


135. It is permissible for a woman in the state of haidh, nifaas or janaabat to read a portion of an Aayat, that is one or two words, or half an Aayat provided that the half does not equal a very short Aayat. More than this is not permissible.

136. It is permissible for the women mentioned to read Surah Faatihah with the intention of Du'aa.

137. It is permissible for them to read the Du'aas which appear in the Qur'aan as a supplication. This is not sinful.

138. Example of reading a Du'aa of the Qur'aan is: **“Rabbana aatina fid dunya hasanah, wa fil Aakhirati hasanah, wa qina athaaban naar.”**

139. Another example: **“Rabbana laa tu-aakhithna in naseena aw akhta-na...”** till the end of Surah Baqarah.



140. To read any Du'aa which appears in the Qur'aan Shareef with the intention of Du'aa is permissible for a woman in haidh or nifaas or janaabat.

141. It is also permissible for such a woman to read Du'aa-e-Qunoot (as it is a Du'aa, and obviously this recital will be out of Salaat and as a supplication).

A Woman in Haidh Teaching Kids the Qur'aan Shareef

142. It is permissible for a woman in haidh teaching kids Qur'aan Shareef to read with broken words.

143. If she reads whole words then she should not read an entire Aayat.


144. She should read a word or two and break her breath.

145. In this manner she should dictate the Aayats to the children.

Permissible Things to Recite During Haidh

146. The following are permissible for a woman in haidh to recite:

- ✓ To recite the Kalimah
- ✓ To recite Durood Shareef
- ✓ To take the Name of Allah (or make the Zikr of the Word Allah)
- ✓ To recite Istighfaar

- 
- ✓ To recite any wazeefah (devotional Du'aa or Zikr), such as *Laa Houla Wala Quwwata Illa Billaah*

All these are permitted.

How the Haaizah Can Retain Her Habit of Performing Salaat

147. It is mustahabb (meritorious) for the woman in the state of haidh when Namaaz time comes to make wudhu, sit in a clean place and make Zikr of Allah Ta'ala for a while.

148. This is so that the habit of performing Salaat is not lost.

149. One will not find it difficult to perform Salaat then after becoming paak (attaining purity).

One Ghusl for Janaabat and Haidh

150. A woman needed a ghusl (due to janaabat, for example). Before she could have the ghusl her haidh started. It is not waajib for her to have a ghusl now.

151. She should have her (fardh) ghusl after she becomes clean from the haidh.

152. One ghusl suffices for both (the janaabat and the haidh).

(Behshti Zewar)



NIFAAS

Definition

1. Nifaas is the blood which comes out of the front private path upon giving birth.

Duration

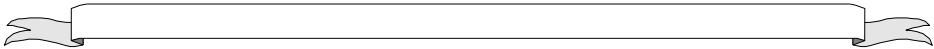
2. The maximum duration of nifaas is 40 days.
3. There is no minimum duration.

Nifaas Starts

4. A minute or two of bleeding after childbirth is also nifaas.
5. If someone does not experience any bleeding upon giving birth, then too it is waajib to have a ghusl (bath).
6. If half or more of the baby came out, then the blood that comes with it is also nifaas, even though the whole baby did not come out.

Salaat During Childbirth

7. The blood which comes out when less than half the baby has emerged, is istihaadhah.
8. Salaat remains Fardh as long as nifaas has not commenced.
9. If one is unable to stand and read then sit and read.



10. If one is unable to make Ruku' and Sajdah then make them with *ishaarah*, that is bend slightly for Ruku' and a little more for Sajdah.

Bleeding in a Miscarriage

11. In a miscarriage if a limb or two is formed of the foetus then the blood emerging after the miscarriage is also nifaas.

12. If no limb/human part was formed of the embryo, then there is no nifaas.


13. In the above case (12), if the bleeding fits in with one's haidh pattern and cycle then it will be haidh, otherwise istihaadhah.

14. If the bleeding in case (12) above does not fit into one's haidh pattern, such as the bleeding being less than 3 days, then it will be istihaadhah.

15. Similarly, if the period of tuhr prior to this bleeding after miscarriage in which no human part of the embryo was formed, was less than 15 days, then the bleeding will also be istihaadhah.

Nifaas Bleeding More Than 40 Days

16. If this was one's first child and the bleeding was more than 40 days, then 40 days are nifaas and over and above that is istihaadhah.



17. After 40 days one should have a bath (ghusl) and commence performing Salaat. One should not wait for the bleeding to stop.

18. If this is not the first birth, one has given birth before and knows of one's fixed number of days for nifaas, then in the case of the bleeding exceeding 40 days one's nifaas will be the fixed number of days of the previous births. More than that will be istihaadhah. This will be determined when the bleeding exceeds 40 days.

Nifaas Bleeding More Than One's Regular Cycle

19. A woman has a cycle of 30 days nifaas. She gave birth and after 30 days the bleeding hasn't yet stopped. She should not bath as yet.

20. If the bleeding stops on the 40th day (or before) then all these days are nifaas.

21. And if the bleeding carried on for more than 40 days, then 30 days are nifaas and the rest is istihaadhah.

22. Now (when the bleeding continues for more than 40 days) one should immediately have a bath and discharge one's Qadha Salaats.

Nifaas Bleeding Stopping Before the 40th Day

23. If the nifaas bleeding stopped before the 40th day then one should immediately take a bath and start performing Salaat.



24. If having a bath is detrimental to one's health then make Tayammum and commence performing Salaat.

25. Don't ever allow any Salaat to become Qadha.

Giving Birth to Two Babies Within Six Months

26. If within six months another child is given birth to, then the nifaas will be taken from the birth of the first child.

27. For example, the second child is born ten days, or twenty days, or one or two months after the first.

28. The nifaas in the examples given will not commence from the birth of the second child, rather from the first child's birth.


Namaaz and Fasting During Nifaas

29. Namaaz is completely waived during nifaas.

30. Fasting is not waived.

31. Qadha of missed fasts should be kept.

32. The laws of Namaaz, fasting and intimate relations with the husband in nifaas are the same as the laws of these three whilst in the state of haidh.



A Women in Haidh and Nifaas Cannot Do the Following

33. It is not permissible for a woman who is in the state of haidh or nifaas or requiring a ghusl (that is, in the state of janaabat) to enter a Masjid.

34. It is not permissible for such women (as mentioned in the above mas-alah) to make Tawaaf of the Ka'bah Shareef.

35. It is not permissible for such women in the three states described above to recite the Qur'aan Majeed.

36. It is not permissible for them to touch the Qur'aan Majeed.

The Haaizah Touching the Qur'aan Shareef When it is Wrapped in a Cloth

37. If the Qur'aan Majeed is in a juzdaan (a cloth sewn for keeping the Qur'aan in it) then it is permissible for the haaizah or woman in nifaas to hold the juzdaan which contains the Qur'aan.

38. If the Qur'aan Majeed is wrapped in a scarf it is permissible for them to touch and hold the scarf containing the Qur'aan.

39. If the Qur'aan Majeed is covered by a cloth, etc., however the cloth, etc. is not sewn onto the cover of the

Qur'aan and can be pulled out then in this case as well it is permissible to touch and carry the Qur'aan Shareef.

Bleeding at the Time of Childbirth

40. At the time of childbirth, the blood which emerges before the baby comes out is *istihadhah*.

41. Similarly, the bleeding will be *istihadhah* if less than half the baby comes out.

42. When half the baby or more than half appears then the bleeding that follows is *nifaas*.

(Behshti Zewar)

BULOUGH/PUBERTY

The Age of Puberty

1. Reaching the age of puberty is called *bulooah* in the Shariah.
2. Such a girl is called *baalighah*.
3. A girl cannot become *baalighah* before the age of nine.
4. Even if she experiences bleeding or spotting, it will not be *haidh*, it will be *istihadhah*.



Becoming Baalighah With Haidh, Pregnancy, and Discharge of Semen

5. If a girl experiences haidh then she becomes *baalighah* – she reaches the age of puberty.
6. If she falls pregnant then too, she has become *baalighah*.
7. She also becomes *baalighah* if she sees herself having sexual relations in a dream and semen is discharged.

Some Other Factors Making a Girl Baalighah

8. A girl also becomes *baalighah* when semen is discharged with excitement, even if it be without sexual relations.
9. If any sign of attaining puberty is not found, however she turns 15 Islamic years, then too she will be considered to be *baalighah*.
10. When she becomes *baalighah* then Salaat, fasting, etc., all Laws of the Shariah are applicable to her.

(Behshti Zewar)



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