

Learning

Fight

Specific to Women

Basic Level



Part 1 – Understanding the Terminology

Different Bloods Experienced by Women

There are three types of bloods women can experience.

1. حيض Haydh (Menstruation Blood)

- It is that blood which originates from the womb
- And exits from the vagina periodically each month.
- A Valid Haydh is a bleeding which lasts for at least 72 hours or more and does not exceed 240 hours

“Haaidhab” حائضه is a woman who is in experiencing Haydh. Many rules apply to a woman experiencing Haydh as she is regarded as ritually impure. In Islam a woman experiencing Haydh is not physically impure. It is a state she is in and it does not mean that she herself has become impure or that her body, saliva, sweat are impure or that anything she touches becomes impure. She is only ritually impure and therefore she cannot perform certain acts of worship during Haydh for which purity is necessary.

Jewish, Christian and other traditions went to extremes regarding women in Haydh. The Islamic practice is in stark contrast to the Jewish tradition of completely avoiding any type of contact with a menstruating woman and even avoiding passing things to her hand directly. According to the Jewish biblical laws a menstruating woman must separate from other people for seven days and anything she sat on or lay upon, becomes impure. Anyone who comes into contact with these things or herself also needs to take a bath and becomes impure until the evening. The husband who shares her bed becomes impure for seven days. Moreover, the period of non contact lasts until seven days after the menstruation has ended.

Christianity, Sikhism and Buddhism on the other hand have no restrictions. The Hindus prohibit her from participating in religious ceremonies and in some sects confine her to a shed only allowing her to eat dry foods, salt, and rice. As usual, our beautiful religion has the perfect balance.

2. نفاس Nifaas (Post Natal Blood)

- It is that blood which originates from the womb,
- And exits from the vagina
- And which comes immediately after most of the child emerges.

“Nufasaa” نفساء is a woman who is in the state of Nifaas (A woman who bleeding after she has given birth). Most of the rules which apply to a Haaidhab also applies to a Nufasaa as she is also in the state of ritual impurity.

3. استحاضه Istihaadhah (Bleeding of Illness)

- It is chronic or dysfunctional uterine bleeding outside of the normal habitual bleeding

“Mustabaadhah” مستحاضه is a woman who is experiencing the bleeding of Istihaadhah. This blood is not considered to be menstrual therefore the rules of Haydh will not apply. Things forbidden in Haydh and Nifaas are allowed during Istihaadhah as the woman is not ritually impure.

From a medical point of view, the causes of Istihaadhah are usually attributed to an imbalance of hormones, the onset of menopause, fibroid tumours, disorders of the uteral lining, burst veins etc. In other words it is bleeding due to illness.

طهر (Tuhr) - State of Purity

There are different types of Purities which the table below explains

طهر تام Tuhr Taam Complete Purity	is a purity which lasts for 15 days or more – a COMPLETE PURITY which separates two courses of bleeding
طهر ناقص Tuhr Naaqis Incomplete Purity	is purity of less than 15 days – INCOMPLETE PURITY which does not separate two courses of bleeding
طهر صحيح Tuhr Saheeh Valid Purity	is a Tuhr Taam which is NOT mixed with bleeding of Istihaadhah in the beginning, the middle or at the end of it – a VALID PURITY which can be used as a habit
طهر فاسد Tuhr Faasid Invalid Purity	1. A purity of less than 15 days (i.e. Tuhr Naaqis) or 2. A purity of 15 days or more but which is mixed with days of bleeding (i.e. a Tuhr Taam which has blood of Istihaadhah in its beginning, middle or at its end) – INVALID PURITY which cannot be used as a habit

2 Types of Haydh	
حقيقي Haqeeqi (Actual)	حکمي Hukmi (Not Actual/Real/Visible)
This refers to “Actual” Menstruation where bleeding is visible and also she is a حائضه i.e. the rules of Menstruation apply to her and this is the NORMAL state.	This refers to a time when a woman is not actually bleeding, HOWEVER she is a حائضه (a woman in Menstruation) and the rules of Menstruation applies to her. This means that during Haydh a woman could have a day or two when there is no actual bleeding however she is still in the state of Haydh and is therefore in the state of IMPURITY – this is Hukmi Impurity

2 Types of Tuhr	
حقيقي طهر Tuhr Haqeeqi	حکمي طهر Tuhr Hukmi
This is “Actual Purity” where there is no bleeding (there is no trace or visibility of blood) and even in the Shari’at it is regarded as a state of purity. So this is the NORMAL state where there is no bleeding AND she is in the state of Purity.	This refers to a time when a woman is bleeding HOWEVER according to the Shari’at she is regarded as pure i.e. the rules of menstruation will not apply to her. So even though she is bleeding she is in the state of Purity

Therefore it is a misconception that any and all bleeding causes the state of impurity. Sometimes bleeding occurs, but according to the laws of the Shari’at it is not classified as a state of impurity. The woman will be regarded pure and continue performing Salaat and fasting of Ramadhaan despite the bleeding.

Similarly, there are times when a woman is not bleeding yet according to the Shari’at she is in a state of impurity and she cannot perform Salaat or fast in Ramadhaan. Remember that when one does what is according to the Shari’at, one is actually worshipping Allah ﷻ

مُبْتَدَأَه “Mubtadi’ah” A girl who has just begun menstruating and has no previous habits

مُعْتَادَه “Mu’taadah” A woman with a previous habit

Part 2 – General Laws of Haydh

To differentiate between the bleeding of Haydh and Istihaadhah, it is necessary for a woman to have knowledge of the following basic principles / laws by which the rulings of Haydh are determined.

1. Haydh cannot be less than 3 days & 3 nights (72 hours)

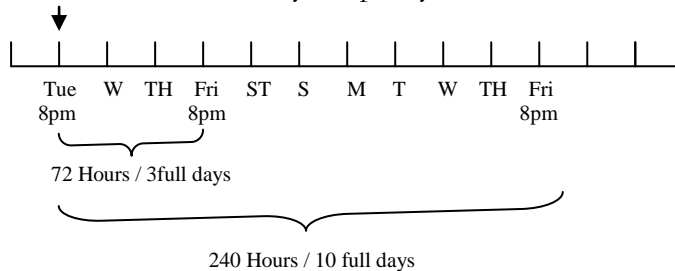
Therefore bleeding of less than 72 hours cannot be menstruation.

2. Haydh cannot exceed 10 days & 10 nights (240 hours)

Therefore the bleeding which exceeds 240 hours cannot be menstruation.

Important Note: One day means a period of 24 hours. Look at the following example:

Bleeding occurs after more than 15 days of purity



After bleeding commences on Tuesday at 8pm, if it continues up to, and over 8pm on the first Friday, and stops at or before 8pm of the second Friday then it is a VALID BLEEDING (i.e. Haydh). Note that bleeding does not have to flow continuously throughout these days. It may stop and reoccur or it may be just spotting. The first and last show of blood is what will determine the ruling.

** From the above principles we understand that a HAYDHA (VALID BLEEDING) is one which continues for 3 DAYS OR OVER and DOES NOT EXCEED 10 DAYS*

*It is important to understand that a bleeding of less than 72 hours or more than 240 hours cannot be Haydh. It will be regarded as Istihaadhah.

3. Between two sets of bleedings there must be a separating Purity of at least 15 days or more.

Between two bleedings there has to be at least 15 days of purity. There is no maximum duration to the purity i.e. it can be 20 days or 25 days or even more.

Example:

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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First bleeding is of istihaadhah as it is less than 72 hours and the second bleeding is Haydh as it is more than 72 hours and less than 240 hours. Both bleedings are **completely separate** from each other and there is no connection between them as there are **more than 15 days of purity between them**. We will learn more about this later.

Rules:

*If a young girl over the age of 9 Lunar years experiences bleeding for the first time she will abstain from Salaat and fasts of Ramadhaan. If it continues over 72 hours then it will be Haydh.

*If a woman who has experienced Haydh before observes bleeding after 15 or more days of purity (in the days of her usual Haydh habit) she will STOP Salaat and fasting of Ramadhaan. However if bleeding stops WITHIN 72 hours, she will continue Salaat with Wudhu as Ghusl is not necessary and on realising in retrospect (afterwards) that it was not Haydh, she has to observe Qadha of the missed Salaat or fasts of Ramadhaan.

*When bleeding stops (after 3 days or more) it is compulsory to perform Ghusl and commence Salaat and fasts of Ramadhaan. However if bleeding reoccurs WITHIN 10 Days then Salaat and Fasts will again be stopped

Exercise 1

1.

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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bleeding

bleeding

First course of bleeding isbecause

Second course of bleeding isbecause

2.

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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bleeding

bleeding

First course of bleeding isbecause

Second course of bleeding isbecause

3.

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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bleeding

bleeding

First course of bleeding isbecause

Second course of bleeding isbecause

Both bleedings are separate to each other because.....

4.

A 10 year old girl observed blood at 6am on Monday and then it stopped. Then it **reoccurred** at 6.05 am on Thursday and stopped. Answer the following questions:

- A) Is it Haydh or Istihaadhah?
- B) What should she have done about Salaat and fasts on Monday?
- C) What should she do on Thursday?

4. IN THE DAYS WHEN HAYDTH IS DUE, BLEEDING OF ANY COLOUR WILL BE REGARDED AS HAYDTH

* Colours of fluid which is yellowish, brownish, greenish, red, black etc – and even if only a SPOT, will be regarded as Haydh in the usual days when a woman’s is expecting Haydh

BEGINNING OF HAYDTH, (during the possible days of Haydh):

The beginning of a bleeding is the time when the blood flows out and reaches the edge of the inner vagina or if a tampon or cotton wool was placed inside the vagina in the state of purity, and on removal, traces of blood were seen on it.

ENDING OF HAYDTH:

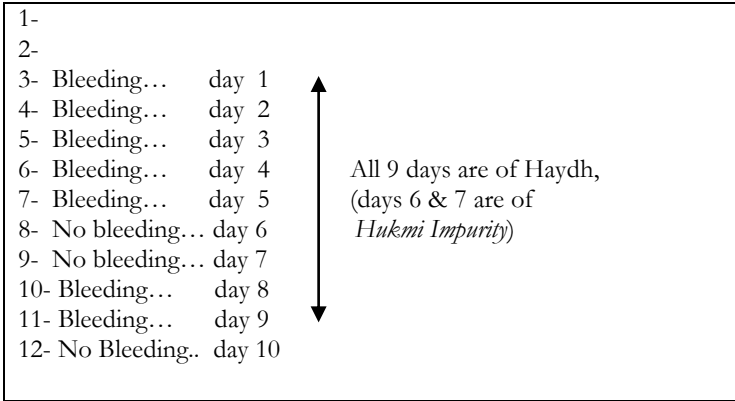
The ending of a bleeding is when the discharge is white or clear or if there is no discharge at all.

*If a woman in her Haydh places a Kursuf correctly at night and wakes up to find it clean, her Haydh is said to have ended at the time she placed it and not in the morning, while if a woman in Tuhr placed a Kursuf and later sees the blood, then Haydh is said to have begun when she sees the blood and not when she placed the Kursuf.

5. IN THE DAYS OF HAYDTH ALL BLEEDING WITHIN 10 DAYS WILL BE OF HAYDTH

*Continuous bleeding is not necessary. During this time bleeding does not have to be excessive or continuous.

If bleeding occurred for a while or a few days then stopped and then **reoccurred** WITHIN 10 DAYS and **it does not exceed 10 days**, then all those days will be regarded as Haydh. In the example below on the days when there was no bleeding it will be said that they were days of *Hukmi Impurity* i.e. even though there was no bleeding, the Shari’at regards it as a state of impurity.



*Therefore if a woman bleeds for more than her usual habit then she should observe caution and see if the bleeding stops within 10 days. If it does stop, then all those days were of Haydh and it will be said that the number of days of her Haydh habit have changed.

Exercise 2

1. Which of the following colours can be classed as Haydh?
 - Red
 - White
 - Brown
 - Yellow

2. Zaynab bled for two days. She then did not bleed for another months. Would this be classed as Haydh or Istihaadhha?

3. Hafsa saw bleeding for a day, then nothing for 2 days. Then she had bleeding for another 3 days. What is the ruling for her regarding Haydh/Istihadhah?

4. The 2 days in which there was no blood (in the above situation) are termed days as:
 - Hukmiimpurity
 - Haqæqee impurity

5. Zaynab saw a very light streak of colour on the tissue on her 6th day of Haydh. Should she or should she not perform Ghusl and offer Salaat? Explain the answer

6. What is a purity of 15 days or more in which there is no Istihadhah called?

7. What is a purity of less than 15 days called?

8. Define Haydh and Tuhr.

6. THE HABIT

When bleeding continues for 3 days or more and does not exceed 10 days then a **“Habit”** is formed in Haydh. A “Habit” is also formed in the number of the days of Tuhr (purity) in between two bleedings of Haydh. For example if a woman had bleeding for 7 days and this was followed by a complete purity of 18 days then her habit for Haydh will be 7 days and her habit for Tuhr will be 18 days.

* *Keeping a record is absolutely essential* because many rulings depend on these habits. It is extremely important to keep a record of the exact time and date when bleeding begins and stops. There will follow at the end example charts for keeping a record.

Changes in Habits

Habits in both Haydh and Tuhr can change. This is quite normal **as long as the changes occur within the legal boundaries**, i.e. the bleeding is within the maximum 10 days and the Tuhr is of 15 days or more (and there is no blood of Istihaadhah mixed in the Tuhr i.e. it is a Tuhr Saheeh).

For example if a woman saw 7 days of Haydh followed by 20 days of Tuhr in one month and then in the next month she saw 8 days followed by 18 days of Tuhr then this is called CHANGE IN HABIT in both Haydh and Tuhr. Now her new habit in Haydh is 8 days and in Tuhr it is 18 days. Some women’s habits changes every month so the **previous month’s Haydh and Tuhr will be her Habit for the next month.**

The changes in a woman’s habit can either be in the number of days or place of the month.

1. **Changes in the Number of days of Haydh:** the number of days of Haydh are more or less than her usual habit. If this change is WITHIN the maximum 10 days followed by a VALID PURITY, then this is not a problem as all of it is Haydh i.e. a woman usually bleeds for 6 days however this month bleeding continued for 2 more days followed by a Valid Purity. Her habit is said to have changed to 8 days
2. **Changes in the place of the month:** the days of Haydh occur at a different time of the month then it usually does. In this case the habit of Tuhr is said to have changed as well. A woman has a habit of 8 days Haydh followed by 20 days of Tuhr, then one month an eight day Haydh occurs after 25 days. So now the place where Haydh usually occurred is said to have changed and the Tuhr habit has changed from 20 days to 25 days.

Sometimes the habit can change in both respects (in number and place), i.e. a woman’s usual habit is from the 1st to the 5th (4 days), then she bleeds from the 6th to the 11th (5 days), so now her habit has changed in regard to number and place.

April:

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May:

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In April her habit in the **number of days of Haydh** was 5 days but in May it has changed to 6 days and her **place of Haydh** was 1st to the 5th in April while in May it has changed to the 6th to the 11th. This is normal as the bleedings are over 3 days and under 10 days and there are more than 15 days of purity in between (with no blood of Istihaadhah within the purity).

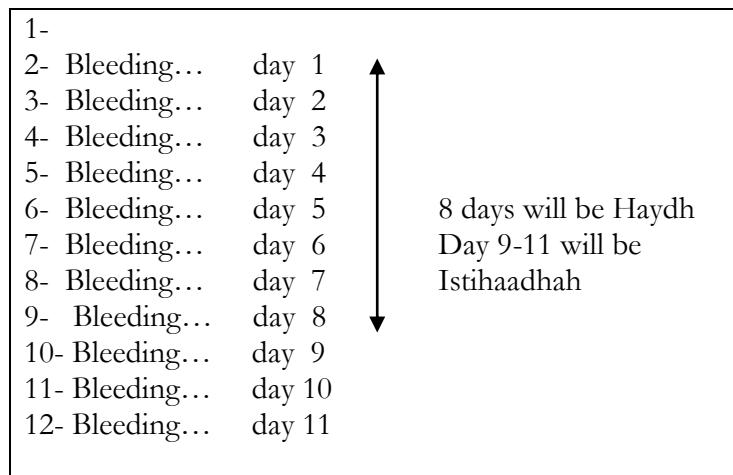
So far we have learnt Rules 1-6 which dealt with normal situations. Rules 7 & 8 deal s with situations where the bleeding or purity is abnormal.

7. WHEN BLEEDING CONTINUES BEYOND 240 HOURS

We have learnt that the maximum number of days for Haydh is 10 days & 10 nights (240 hours). If bleeding exceeds this, then it cannot be Haydh but it will be Istihaadhah. The rules differ for a Mu'tadi'ah (A girl who has just begun menstruating and has no previous habits) and a Mu'tadah (A woman with a previous habit)

(a) In the case of a woman with a previous habit (Mu'tadah):

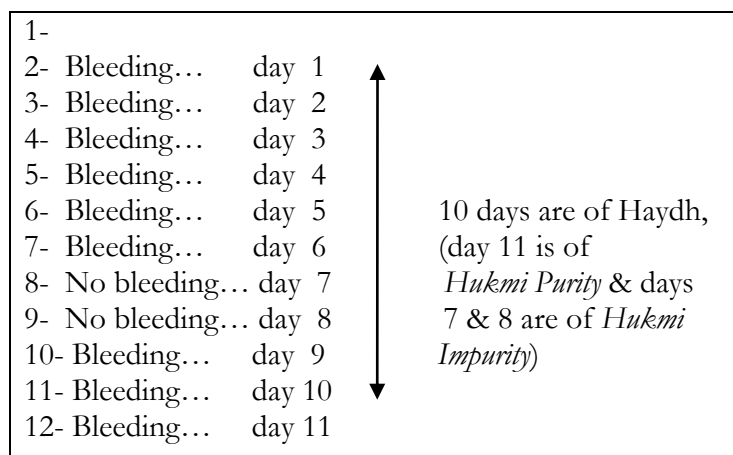
If bleeding continues beyond her usual habit she should wait until the maximum duration of 10 days and 10 nights (240 hours) and if bleeding continues after that then it is established that the bleeding in excess of her habit was Istihaadhah. She will perform Ghushl after reaching the maximum limit (240 hours) and commence Salaat and fasts of Ramadhaan. Now her previous habit will be considered i.e. if her previous habit was 8 days then 8 days will be Haydh and the rest of the days after that will be Istihaadhah.



Rule: She will make up Qadhaa of the Salaat of Day 9 & 10 after performing Ghushl at the end of 10 days

(b) In the case of a girl bleeding for the first time (Mu'tadi'ah):

If a girl who experiences bleeding for the first time sees that bleeding has continued beyond 10 days then she will perform Ghushl at the end of 10 days and commence Salaat and fasts of Ramadhaan because bleeding beyond 10 days will be Istihaadhah.



8. WHEN THE TUHR (PURITY) IN BETWEEN BLOODS IS OF LESS THAN 15 FULL DAYS (360 HOURS)

If the duration of purity between two bleedings is 15 days or more, then it will be said that the two bleedings are separate from each other, i.e. there is no connection between the two bleedings and each bleeding has its own ruling.

Example 1

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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First bleeding is of istihaadhah as less than 72 hours then as more than 15 days of purity have passed, the second bleeding is NOT JOINED to the first one. Both bleedings are SEPARATE to each other with no connection between them and both are Istihaadhah as both are less than 72 hours.

Now, if the duration of purity between two bleedings is of less than 15 days (even by an hour), then the two bleedings will JOINED and it will be regarded as **one continuous bleeding from the first bleeding to the second one**.

Example 2

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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The woman saw bleeding for 3 days after which it stopped and then reoccurred after 14 days.

The second bleeding occurs on the 15th day itself without 15 FULL days (360 hours) of purity passing, and therefore the second bleeding WILL BE JOINED TO THE FIRST ONE and from the 2nd to the 22nd will be regarded as **continuous bleeding**. In this case the following rules will apply.

In the case of a Mu'taadah:

From the 2nd – 22nd is 21 days in total so it has exceeded the maximum 10 days. Nowher previous month's habit will be considered which was from the 2nd to the 8th (6 days). Therefore these days will be regarded as her Haydh and the rest of the days will be Istihaadhah.

Rule: It has now been established that Haydh was from Day 2 till Day 8. Since Ghusl was not made on Day 9 (due to the fact that she would have regarded the first bleeding as Istihaadhah), Qadhaa Salaat will have to be performed for the days now established as days of Istihaadhah, (Day 9 till day 22), and if fasts of Ramadhaan were observed on the days which are now established as Haydh, they will have to be repeated as Qadhaa. Note: For safety such a woman should perform Ghusl after 10 days so that she would not have to repeat Salaat after the 10 days.

If after Day 22 there is a Tuhr of 15 days or more then there will be no connection between this bleeding and the new one after the Tuhr.

In the case of a Mu'tadi'ah:

For a girl who has no previous habit, the first 10 days will be regarded as Haydh and the rest will be Istihaadhah.

9. HAYDH DOES NOT OCCUR BEFORE THE AGE OF 9 OR AFTER THE AGE OF 55.

If a girl under the age of 9 lunar years (which is 8 solar years and 8 months and 3 weeks), experiences bleeding, it will be regarded as istihaadhah. Note: if a girl does not get menstruation, she will automatically reach puberty at the age of 15 lunar years (14 solar years, 6 months and 2 weeks)

Once she attains puberty the Shar'ee rulings change for her. Salaah, Sawm etc.become Fardh upon her.

A woman beyond the age of 55 lunar years (53 solar years and 4 months) may still experience Haydh i.e. if bleeding is over 72 hours and under 240 hours with a complete Tuhr before and after it and the colour of the blood is bright red or black, then it will be regarded as Haydh. If the colour is yellow, green or brown, it will be regarded as Istihaadhah unless her bleeding used to be this colour before the age of 55 – then it will be regarded as Haydh.

Please note that only the very basic information has been included in these notes to make it easy to understand and apply practically. Therefore note the following points:

- *In the case of numbers 7 & 8, a competent Mufti should be consulted with details of previous habits for clarification and advice*
- *It is very important for a woman who experiences continuous bleeding and has forgotten her habits to consult a competent Mufti*

Further reading & study recommended:

Al-Hadiyatu lin Nisa

Bahishti Zewar, chapter on Haydh

Tasbeelul Fiqh, number 9

Exercise 3

1. If a woman with a habit of 6 days in Haydh saw one day of bleeding after which it stopped for 14 days and then she saw 1 more day of blood how would you work out the ruling for her?
2. A girl age 10 saw bleeding for the first time and it continued for 12 days. What is the ruling for her?
3. A woman aged 57 had a discharge of blood which lasted 1 day. The colour of it was deep red. What will this be classed as?
 - Haydh
 - Istihaadhah
 - Nifaas
4. What is the minimum age for Haydh?
 - 9 years
 - 7 years
 - 10 years
5. If a girl has a flow of blood before the age of nine, What will this be classed as?
 - Haydh
 - Istihaadhah
 - Nifaas
6. If your Haydh habit was 8 days and then one month it continued on Day 9 and Day 10 and then went on to Day 11 before it stopped what would you do on Day 9 regarding Salaah?
7. In the above situation what would you do on Day 11 regarding Salaah?
8. In the above situation what will the bleeding of Day 11 be called?
9. If in one month, after your usual 8 days Haydh you only had 12 days of purity and then started bleeding on Day 13 what rulings would apply to you?
10. In the same situation as above, would the same rule apply or a different one if you had 14 days and 23 hours of purity?

Part 3 – Prohibitions & Various Rules Pertaining to Haydh

Miscellaneous

- In order to protect the body and clothes from impurity, it is Mustahab for a woman to use cotton wool, a piece of old cloth or sanitary towels to cover the private part.
- It is obligatory to perform Ghusl as soon as bleeding ends and if a woman is unable to use water due to unavailability or being harmful then Tayammum should be performed
- It is a misconception that any and all bleeding creates the state of impurity and a woman should stop Salaah. Due to ignorance many women stop performing Salaat during Istihaadhah which the Sharee'at terms as Hukmi Purity.
- The time of Haydh commences when blood comes out onto the outer skin of the vagina or if any material was inserted inside and on removal it is noticed to be bloodstained i.e. if a woman who in purity went to sleep with a pad on and in the morning it is blood stained then Haydh commences at the time when she notices the bloodstains.
- A menstruating woman does not have to make up Qadha of her missed Salaat but she does have to make up for the missed fasts of Ramadhaan. This is because fasts are but a few once a year and easy to make up while Salaat are many and would be burdensome to make up
- It is Makrooh for a menstruating woman to bath a deceased person and she should excuse herself from the place where the deceased is laid (this also applies to a woman in Nifaas and in Janaabah)
- It is permissible to trim nails and remove unwanted hair while in the state of Haydh or Nifaas.

Salaat

- * It is forbidden to perform **any** Salaat in the state of Haydh and it is not necessary to perform Qadhaa as Salaat missed in the days of Haydh is forgiven.
- * If a woman begins Haydh during Salaat, it should not be completed but stopped immediately. If it was a Fardh Salaat, then it need not be repeated on attaining purity as it is forgiven. However if it was a Sunnat or Nafl Salaat, then on attaining purity it will have to be repeated as Qadhaa.
- * If Haydh begins during a particular Salaat time and that Salaat had not yet been performed, it is forgiven and it need not be repeated as Qadhaa on attaining purity.
- * If after the end of Haydh a woman performs Ghusl and begins Salaat by saying Takbire Tahrima and the time for Salaat expires, then she must continue and complete the Salaat and it need not be repeated as Qadhaa. However, if it was a Fajr salaat then she must wait till after sunrise and offer it as Qadhaa.
- * If a woman's Haydh habit keeps changing then towards the end of Haydh (on the last day when bleeding is ending) it is necessary for her to keep checking during each Salaat time to find out if bleeding has stopped or not. This is to ensure no Salaat is made Qadhaa.
- * If bleeding stops before her usual habit (i.e. she has a 7 day habit but Haydh ends after 5 days) she should not perform Ghusl immediately but adopt caution as there is possibility that bleeding could reoccur. She should wait until towards the end of the Mustahab time but before the Makrooh time of the Salaat time then perform Ghusl and offer Salaah. However, if bleeding reoccurs within 10 days then Salaat should be stopped as these are still days of Haydh.
- * If a woman bleeds for a day or two after which bleeding stops, she should commence Salaat with Wudhu as Ghusl is not necessary if bleeding ends within 3 days. Then if bleeding reoccurs thereafter within 10 days then Salaat should be stopped.

Sajdah-e-Tilaawat

- * If a woman in Haydh hears a Qur'anic verse of Sajdah-e-Tilaawat, it is not compulsory on her to Perform the Sajdah.

Sawm (Fasting)

- * It is not permissible to fast in the state of Haydh but she will have to make up Qadhaa of the missed fasts.
- * During the month of Ramadhaan if a woman commences her fast in the state of purity and Haydh begins during the day then the fast becomes null and void (even if Haydh begins just before fast ends). Since the fast is not valid Qadhaa becomes necessary (even in the case of a Nafl fast). She may eat and drink though she should not do so in front of other people.

It is a misconception that in the month of Ramadhaan if a woman's Haydh commences after mid-morning, she cannot eat or drink for the rest of the day. Once Haydh begins the fast is nullified and she may eat and drink but not in front of other people

- * During the month of Ramadhaan if Haydh ends during the day, it is preferable for the woman to refrain from eating and drinking for the rest of the day and Qadhaa will be necessary. Even if bleeding stops just after Subh- Saadiq and she doesn't eat or drink the fast is not valid as she was unclean for a certain portion of the day and Qadhaa will be necessary.

Relations with Husband

- * It is forbidden for a menstruating woman to have intimate relations with her husband. However sleeping together is allowed but she must keep her body covered from the naval to the knee

Qur'an and Dhikr

- * It is not permissible to touch or read the Qur'an during the state of Haydh, nor is it permissible to touch any utensil, cloth etc on which only a verse of the Qur'an is written. It is however permissible to hold the Qur'an with a cloth that is not sewn on to the Qur'an or with a cloth which is not worn.
- * It is allowed to touch those books in which the verses of the Qur'an are less than the actual subject matter of the book.
- * During Haydh though one is not allowed to touch the Qur'an it is allowed to recite Qur'anic duas, Suratul Faatihah, 4 Quls, Ayatul Kursi etc. with the intention of Du'a.
- * Durud and all forms of Dhikr is allowed during menstruation
- * It is Mustahab for woman in Haydh to perform Wudhu during each Salaat time and to sit at the place where she usually performs Salaat and engage in Thikr. At Salaat times one should, with Wudhu, sit on the prayer mat and do Dhikr

It is a misconception that a menstruating woman cannot sit on a prayer mat or recite any form of Dhikr

It is related in a Hadith that if a woman in Haydh reads "*Subhaanaka, astaghfirullaahullathee laa-i-laa-ba ilaa huwal Hayyul Qayyoom*" 70 times during every Salaat time then she will get the reward of reading 1,000 Rakats of Salaat, 70,000 of her sins will be forgiven, her status is raised in the eyes of Allah ta'ala, for every letter of Istighfaar she gets Noor (light) and for every vein of the body, one Hajj and Umrah is written for her (Masjalisul Abraar – urdu- number 98, page 698) – Tasheelul Fiqh, number 9

Masjid/Tawaaf/Hajj

- * A menstruating woman cannot enter a Masjid and it is therefore obvious she cannot perform Tawaaf of the Ka'bah.
- * A menstruating woman can perform all rites of Hajj i.e. stay in Mina, Arafat, Muzdalifah, stoning of the Jamaraat, Qurbaani and finally cutting the hair to leave the state of ihram. The only rite she cannot perform is Tawaaf-e-Ziyaarat, which is compulsory and which will have to be completed after she becomes clean and no penalty applies for the delay.
- * Tawaaf-e-Widaa, which is Waajib before returning from Mecca, is waived for a menstruating woman.

- * In the case of Sa'ee, if the Tawaaf is completed (or the major part of it i.e. four rounds or more) are completed and Haydh commences, then the Sa'ee can still be performed in the state of Haydh because purity is not a condition for Sa'ee and Safaa and Marwah are not part of the Masjid-e-Haram.

Note: There are many rulings relating to Haydh and Ihram, Tawaaf etc. Refer to: "Al Hadiyato Linnisa" and "Guide to Hajj for Women, by Mufti Muhammad Faruq"

It is a misconception that a menstruating woman cannot attend Islamic gatherings. This only applies if the gatherings are inside the Masjid

Travel

- * If a woman commences a journey in the state of menstruation and travels 48 miles or more in this state, **she is not considered a Shar'ee traveller**. She will perform **full** Salaat upon gaining purity at her destination and **not Qasr**, even if her stay at the destination is less than 15 days.

'Iddat

The 'Iddat of the woman who experiences Haydh is the passing of three Haydh cycles after the Talaq

- * It is a sin for a man to issue Talaq whilst the woman is in the state of Haydh, however the Talaq will be effective if given. When calculating the 'Iddat, the Haydh wherein Talaq was given will not be counted. The three cycles of Haydh which follow thereafter will be counted.
- * If a woman was issued Talaq during pregnancy, then the end of the pregnancy when the child is born will be the end of her 'Iddat, regardless of whether that period was a few months or only a few weeks.
- * 'Iddat after a husband's death is 4 months and 10 days or at childbirth if the woman is pregnant

A competent Mufti should be consulted for clarification for the laws regarding Talaq and 'Iddat for women who have stopped menstruating and for a girl who does not experience Haydh.

CHART OF RULES APPLICABLE AT THE END OF HAYDH

End of bleeding is the time when there are no traces of blood and the discharge is white or clear or if there is no discharge at all. The following are rules applicable at the cession of bleeding.

Haydh ends BEFORE the maximum 10 days	Haydh ends AT the maximum 10 days
GHUSL will be made at the end of bleeding (approx 15 minutes should be added to the menstrual period, Birgivi Interpreted page 55)	GHUSL will be made at the end of bleeding (time for Ghusl is not considered part of the menstrual period if it ends at the maximum)
<p>SALAAT:</p> <ol style="list-style-type: none"> If bleeding ends toward the end of a Salaat time and there is just enough time to perform Ghusl, start the Salaat and say the Takbire Tahrima, then that particular Salaat has to be made up. Note that if after Ghusl a woman actually begins her Salaat and says the Takbire Tahrima and the Salaat time expires, she must continue the Salaat and Qadha will not have to be made up afterwards (unless its during Fajr Salaat, in which case it will have to be made up as Qadha after sunrise). However if there is NOT enough time left to perform Ghusl and say Takbire Tahrima then that Salaat is forgiven. If Haydh ends before Fajr but there is not enough time to perform Ghusl, then it is not compulsory to perform the Isha Salaat <p>NOTE: If bleeding ends within 10 days but BEFORE THE USUAL HABIT, then the woman should not perform Ghusl immediately. She should observe caution in case bleeding reoccurs. Ghusl should be performed and Salaat offered toward the end of the Salaat time. (End of salaat time means there should be enough time to perform minimal Ghusl and perform the Salaat in the Mustahab time and before the Makrooh time)</p>	<p>SALAAT:</p> <p>If bleeding ends toward the end time of a Salaat time, and there is only enough time left to say Takbire Tahrima and not even enough time to perform Ghusl, then that Salaat still has to be compulsorily made up after Ghusl</p>
<p>FASTS OF RAMADHAAN:</p> <p>If bleeding ends just before Subh Saadiq and there is enough time to perform Ghusl then that day's fast becomes compulsory. However if there is NOT enough time to perform Ghusl and say Takbire Tahrima before Fajr, then that day's fast will have to be made up as Qadha even though the woman cannot eat and drink for the rest of the day</p>	<p>FASTS OF RAMADHAAN:</p> <p>If bleeding ends just before Subh Saadiq, whether there was enough time for Ghusl or not and whether Ghusl is made or not, that day's fast has to be compulsorily kept. Intention should be made and the fast commenced and the Ghusl can be performed later</p>

SALAAT TIMES

It is necessary for a woman to have knowledge of the beginning, ending, Mustahab and Makrooh times of each Salaat, since this knowledge is necessary when bleeding ends within 10 days but **BEFORE THE USUAL HABIT**. In this case the woman should not perform Ghusl immediately. She should observe caution in case bleeding reoccurs. Ghusl should be performed and Salaat offered toward the end of the Salaat time. (End of Salaat time means there should be enough time to perform minimal Ghusl and perform the Salaat **in** the Mustahab time and **before** the Makrooh time)

Using a Salaat timetable for the beginning times is advised. Below is a chart showing how to work out the ending, Mustahab and Makrooh times of each Salaah.

	<i>Beginning & Ending times of Salaat</i>	<i>Mustahab / Preferable Time</i>	<i>Makrooh / Disliked Time</i>
<i>FAJR</i>	time begins after Subh Saadiq and ends a little before sunrise (i.e. just as the edge of the sun appears above the horizon)	This entire time is valid	there is no Makrooh time
<i>DHUHR</i>	time begins at Zawwaal (5 minutes after Istiwaa i.e. when the sun is at its peak) and ends when the shadow of an object is double its actual size plus the length of the shadow when the sun is at its peak	This entire time is valid	there is no Makrooh time
<i>'ASR</i>	time begins when the time of Dhuhr ends (as explained above) and lasts till a little before sunset	From the beginning time of 'Asr until the sun goes pale which is about 20 minutes before sunset (Birgivi page 34)	Makrooh time for Asr is from the time the sunlight turns pale till the sun sets i.e. 20 minutes before sunset
<i>MAGHRIB</i>	time begins after the sun sets and lasts right up to the time the white glow of twilight remains.		Maghrib time becomes makrooh when the stars appear and it ends when the whiteness in the horizon disappears
<i>'ISHAA</i>	time begins after the expiry of Maghrib time i.e. immediately after the white glow of twilight disappears. (about an hour & a half after sunset) and lasts through the night till Subh Saadiq	The preferable time for 'Ishaa is before one third of the night has passed (total hours from beginning time of 'Ishaa up till Subh Saadiq divided by 3)	'Ishaa time becomes makrooh after half the night (total hours from beginning time of 'Ishaa up till Subh Saadiq divided by 2)

Recording Chart 1

It is very important to keep a detailed record of your Haydh & Tuhr habits. Record your details diligently in the chart below because when things go wrong, many laws will depend upon this information.

In case of doubts or confusion if the pattern of your bleeding changes, consult a competent ‘Aalim or Mufti.

<p><i>DATE</i> <i>bleeding begins</i> <i>(note Islamic dates as well)</i></p>	<p><i>TIME</i> <i>bleeding begins</i></p>	<p><i>NUMBER</i> <i>of clean days</i> <i>passed since</i> <i>last bleeding</i></p>	<p><i>DATE</i> <i>bleeding ends</i> <i>(note Islamic dates as well)</i></p>	<p><i>TIME</i> <i>bleeding ends</i></p>	<p><i>HABIT:</i> <i>Total number</i> <i>of days of</i> <i>bleeding this</i> <i>month</i></p>

Recording Chart 2

Menstruation Recording Chart : YEAR.....

Tick appropriate box on days of bleeding and record the times of beginning and ending of bleedings.

	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	TIME	
Jan																																	
Feb																																	
Mar																																	
Apr																																	
May																																	
Jun																																	
Jul																																	
Aug																																	
Sep																																	
Oct																																	
Nov																																	
Dec																																	

Ghusl

“Time it takes to make GHUSL” – toward the end of Salaat time- means to have a quick compulsory bath (to discharge only the Faraaidh of Ghusl) and get dressed, and not spending an hour or so in the bathroom.

Faraaidh (compulsory) acts of Ghusl:

- to gargle up to the throat,
- to wash the nose up to the soft bone
- and to pour water over the entire body

Sunnat method of performing Ghusl:

Firstly, with the intention of purifying oneself from Najaasat, wash both hands up to the wrists three times and then wash the private parts irrespective of whether there’s any impurity on them or not and even if one has not been to the toilet. Thereafter wash off any impurity found on the body, followed by Wudhu in accordance with the Sunnat. The feet may be left till last if bathing in a place where water accumulates. Water should then be poured over the head three times followed by pouring water over the right and left shoulder three times each ensuring that water reaches every part of the body by rubbing the skin with the hands. Care should be taken that water reaches into the naval.

The Prophet s instructed women to take a small cloth or use cotton wool dabbed in perfume (musk or other fragrance) and rub thoroughly all traces of blood.

**IF A SINGLE HAIR’S BREADTH OF SPACE IS LEFT DRY,
GHUSL WILL NOT BE COMPLETE.
ENSURE WATER REACHES INTO THE FORESKIN OF THE VAGINA & THE NAVAL
REMEMBER TO GARGLE THE MOUTH UPTO THE THROAT,
AND TO WASH THE NOSE UPTO THE SOFT BONE**

استحاضه - BLEEDING DUE TO ILLNESS

Istihaadhah is chronic or dysfunctional uterine bleeding outside of the normal habitual bleeding of menstruation. This is bleeding due to illness, i.e. blood which flows from burst veins or other parts of the body. Bleeding maybe constant (non-stop), intermittent or just spotting.

مستحاضه A **Mustahaadhah** is a woman who is experiencing Istihaadhah.

The bleeding of a Mustahaadhah is “excused” and she is considered ritually clean (paak), and therefore she must perform Salaat, keep fasts etc. and entering the Masjid is also allowed.

Types of Istihaadhah:

- Bleeding of less than 72 hours or beyond 240 hours
- Bleeding during pregnancy and before half of the child is delivered
- Bleeding beyond 40 days + 40 nights after childbirth
- Bleeding of a girl under the age of 9 lunar years
- Bleeding of a woman over the age of 55 years (53 solar years and 4 months). Note: it will be Haydh i.e. if bleeding is over 72 hours and under 240 hours with a complete Tuhr before and after it and the colour of the blood is bright red or black. If the colour is yellow, green or brown, it will be regarded as Istihaadhah unless her bleeding used to be this colour before the age of 55 – then it will be regarded as Haydh.

RULE: it is Waajib for a Mustahhadhah to visit the toilet, change pad/clothing which is soiled and perform fresh Wudhu at the time of every Salaah.

However it should be determined whether or not the Mustahaadhah falls under the category of a **Ma’dhoor** or not, as rules of purity will depend on this. It should be remembered that quite often a woman can be a Mustahaadhah and yet not be a Ma’dhoor.

There are three points which one needs to bear in mind to be able to determine for oneself if one is a Ma’dhoor or not, and if so, until when.

1. For a person to come under the category of a Ma’dhoor he/she must suffer from the problem (bleeding, discharge etc) incessantly for a whole prayer time (this means the whole prayer time of one particular Salaat i.e. the time for Dhuhur Salaat is from after Zawal time till the beginning time of ‘Asr Salaat). Even if the problem stops in this period for a brief time, but NOT enough to enable one to perform a minimum ablution and offer a brief Fard or Waajib Salaat, the person will still be considered a Ma’dhoor.
2. Once a person comes under the category of a Ma’dhoor it is not a condition that this state continues incessantly in the next prayer time also. In fact to remain a Ma’dhoor all that is required is that the problem by which he/she became counted as Ma’dhoor be found in the next prayer time even if it is not incessant. This may even mean one has enough time to perform ablution and pray the Fard Salaah.
3. The Ma’dhoor will cease to be counted as such if a single prayer time elapses without that specific problem being found at all. In this case one must pray the current prayer and the one that follows with the normal ablution.

A Mustahaadhah who becomes a Ma'dhoor:

If a Mustahaadhah **does** fall under the category of a Ma'dhoor, then the Wudhu she performs in one salaah time due to the Istihaadhah will remain intact till the end of that particular salaah time whether bleeding is continuous or not.

However, it should be noted that the Wudhu will become invalid in that particular prayer time by other factors which nullify Wudhu i.e. passing wind, nose bleed etc. In this case a new Wudhu will have to be performed.

It is important to understand that if Wudhu was made **due to the excuse** then it will **not** be nullified by the repeated occurrence of that excuse. It will only be nullified by other factors that nullify Wudhu. If Wudhu was **not made due to the excuse** but was made for other reasons besides the excuse, then if the excuse surfaces thereafter, Wudhu will be nullified.

Note: Wudhu performed for Fajr Salaah will remain valid until sunrise. If Wudhu was performed after sunrise then it will be permissible to perform Dhuhr Salaah with this Wudhu. When Asr time enters then fresh Wudhu will have to be performed for that particular prayer time because Wudhu of a Ma'dhoor is nullified with the expiry of a Salaah time and not with the entry of it.

A Mustahaadhah who does not fall under the category of a Ma'dhoor:

If a Mustahaadhah does **not** fall under the category of a Ma'dhoor, then when bleeding occurs, Wudhu will be nullified (though there will be no need for Ghusl).

For such a woman to overcome the problem of having to perform Wudhu so often, a cotton wool or tampon may be inserted to prevent the blood from leaving the vagina. As long as the wetness from it does not come on the outside, Wudhu will remain intact - even if the next Salaah time begins, Wudhu will remain intact. Wudhu will only be nullified when the material inserted is removed and it is stained, or if the blood seeps through and comes on the outside of the material inserted.

نِفاَس - POST-NATAL BLEEDING

Nifaas is post natal (after-birth) bleeding. It is blood which originates from the (womb) and exits from the inner vagina immediately after most of the child emerges.

1. BEGINNING OF NIFAAS is when bleeding occurs after at least half of the baby has emerged. The bleeding before this is of Istihaadhah and Salaat of that particular time remains compulsory. In the case of the birth of twins, Nifaas begins with the bleeding which takes place after the birth of the first child – as long as the period in between the births is not more than 6 lunar months. In the case of a caesarean birth, only the bleeding through the vagina is Nifaas. If no bleeding occurred through the vagina, then there will be no Nifaas

2. MAXIMUM PERIOD FOR NIFAAS IS 40 DAYS (960 hours).

*Beyond which is bleeding of Istihaadhah.

3. THERE IS NO MINIMUM PERIOD FOR NIFAAS.

*A woman may bleed for a day or a few days or sometimes not at all (in which case Ghush should be performed as soon as time of the next Salaat begins and if it is harmful for the woman to do so, then Tayammum must be performed and Salaat commenced).

4. ALL BLEEDING WITHIN 40 DAYS WILL BE REGARDED AS NIFAAS.

i.e. during the days of Nifaas, if bleeding occurs, then stops and then reoccurs **within** 40 days, then all that period will be regarded as Nifaas.

* However Salaat should be commenced after performing Ghush when bleeding stops and if it re-occurs, Salaat should be stopped to avoid Qadhaa. Fasts of Ramadhan kept on days of purity which are later established as Nifaas, (within 40 days) will have to be kept as Qadhaa.

This type of Tuhr, (days of purity within the possible days of Nifaaas), though it may last for 15 days or more, is called TUHR MUTAKHALLAL. This Tuhr is invalid.

Example:

Day 1-15	Day 16-35	36-40
Bleeding after baby's birth	20 day Tuhr	bleeding

Analysis:

After birth of baby bleeding lasted for 15 days after which there is no bleeding. Ghush will be performed and Salaat and Fasts of Ramadhan will be commenced. At the reoccurrence of bleeding on day 36, Salaat will be stopped as this bleeding is within 40 days and therefore it is bleeding of Nifaas. Bleeding stopped on day 40 therefore all 40 days are of Nifaas and this will be the habit. If fasts of Ramadhan were kept on days 16-35, they will have to be made up as Qadhaa. Note that the 20 day Tuhr, though complete, is not valid and the bleeding of day 36 is not of Haydh as it is still within the maximum 40 days.

5. A “HABIT” OF NIFAAS WILL BE SET AT THE BIRTH OF THE FIRST CHILD, WHICH CAN CHANGE WITH THE SECOND BIRTH. THEREFORE FOR EACH BIRTH, NIFAAS WILL BE CONSIDERED BY THE HABIT OF THE PREVIOUS NIFAAS.

* If a woman experiences Nifaas for the first time and bleeding continues beyond 40 days, then the first 40 days will be of Nifaas and beyond that is Istihaadhah. Ghusl should be performed on the 41st day and Salaat and fasts of Ramadhaan commenced.

* In the case of a woman who has experienced Nifaas previously and bleeding continues beyond 40 days, then her previous habit will be considered and the bleeding beyond that habit will be of Istihaadhah

Example:

Birth of first baby

Day 1-15	Day 16-35	36-40
Bleeding after birth of first baby	20 day Tuhr	bleeding

Analysis:

Bleeding ends on day 40 followed by a Tuhr Saheeh. Nifaas habit is 40 days.

Birth of second baby

Day 1-35	Day 36-40
bleeding	Tuhr

Analysis:

After the birth of the second baby, bleeding continues for 35 days and then stops. The Habit for Nifaas has changed to 35 days and this will now be the habit for the future.

Birth of third baby

Day 1-10	Day 11-15	Day 20-42
bleeding	5 day Tuhr	bleeding

Analysis:

Bleeding stops after 10 days, followed by a 5 day Tuhr in which Ghusl will be performed and Salaat and fasts of Ramadhaan commenced. When bleeding reoccurs on day 20, Salaat and fasts will be stopped. When bleeding continues on day 41 and exceeds the maximum 40 days, it is regarded as Istihaadhah and Ghusl will be performed and Salaat and fasts of Ramadhaan commenced.

Now the previous Nifaas habit will be considered which is 35 days. Therefore 35 days will be regarded as Nifaas and all beyond that as Istihaadhah. Qadhaa of Salaat and fasts of Ramadhaan will have to be made up of days 36-40.

6. AFTER NIFAAS ENDS, FOR ANY SUBSEQUENT BLEEDING TO BE REGARDED AS HAYDH, THERE HAS TO BE A MINIMUM TUHR OF 15 DAYS.

Example:

PREVIOUS NIFAAS HABIT: 30 days

Day 1 -25	26-46	Day 47-52
bleeding	21 day Tuhr	bleeding

Analysis and review:

- Habit of Nifaas has changed from 30 to 25 days
- Tuhr of 21 days which follows is Tuhr Saheeh
- Bleeding of day 47-52 follows a Tuhr Taam (which is Saheeh) and it separates it from the bleeding of Nifaas.
- On sighting the blood on day 47, Salaat and fasts of Ramadhhaan will be stopped. As the bleeding continues over 3 days and stops before the maximum 10 days it will be Haydh

RULE

* If bleeding stops **at** the end of 40 days with so little time left for Salaat that only Takbir Tahreema could be said, then that particular Salaat will become compulsory and will have to be made up after Ghusl

* If bleeding stops **before** 40 days and there is time for Ghusl and say Takbir Tahrima, then that Salaat becomes compulsory. However if there is no time to do even this, then that Salaat is forgiven.

NOTE: The Rules regarding Salaat, Sawm, Sexual relations, entering the Masjid, Qur'an and Dhkr are the same as for the menstruating woman.

*** A competent Mufti must be contacted for advice in case of complications where bleeding is continuous or a Tuhr Taam does not occur for months after the birth & previous Haydh habits are forgotten**

DISCHARGE

Many women suffer from continual or substantial vaginal discharge. Knowing that ablution becomes invalid when such fluid comes out of the vagina, it causes much anxiety. This is because the Masaail (Rulings) pertaining to validity of ablution in this condition are not clearly understood. This anxiety can easily be alleviated if a woman determines for herself if she falls under the category of a **“Ma’dhoor”** or not (Ma’dhoor is one who is excused from the normal Masaail being applied due to excusable circumstances).

*The rules of how to establish if a woman falls under the category of a Ma’dhoor are mentioned on page 20.

Using the guideline on page 20 a woman can determine for herself if she falls under the category of a Ma’dhoor or not, and depending on the result, one of the following Mas’alah (Ruling) will apply:

- a. For a woman suffering from substantial discharge, if it is such that the discharge temporarily stops completely during one prayer time, for long enough to allow her to perform ablution and perform the Fardh Salaat, then it is established that she does NOT fall under the category of a Ma’dhoor.

In this case the following Mas’alah can be applied to alleviate distress and overcoming the need to perform ablution frequently – A cotton wool or Tampon may be inserted inside of the inner part of the private part to prevent the fluid from leaving it. As long as the wetness does not come on the surface of the material inserted, the ablution will remain valid. If the cotton wool or Tampon is only inserted in the outer part of the private part and it gets wet, then the ablution will become invalid.

- b. If a woman suffers from continual discharge or if it stops, but it does NOT allow enough time to perform ablution and pray the Fardh Salaat with cleanliness during the whole prayer time, then she falls under the category of a Ma’dhoor. For a Ma’dhoor it is sufficient to perform ablution once only in any particular prayer time. Therefore she need not worry as she will perform ablution in a particular prayer time, then even if some wetness comes out, the ablution will remain valid and she may pray and read the Qur’an freely for that particular prayer time.

However, it should be noted that the ablution will become invalid in that particular prayer time by other factors which nullify ablution i.e. passing wind, nose bleed etc. In this case a new ablution will have to be performed.

It is important to understand that if ablution was made **due to the excuse** then it will **not** be nullified by the repeated occurrence of that excuse. It will only be nullified by other factors that nullify ablution. If ablution was **not made due to the excuse** but was made for other reasons besides the excuse, then if the excuse surfaces thereafter, ablution will be nullified.

Note: ablution made for Fajr Salaat will remain valid until sunrise. If ablution was made after sunrise then it will be permissible to perform Dhuhr Salaat with this ablution. When ‘Asr time enters then fresh ablution will have to be made for that particular prayer time because ablution of a Ma’dhoor breaks with the expiry of a Salaat time and not with the entry of it.