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# Chapter 10: Important Figh Rules 2, For Mothers

## **Nif** s

### What is Nifs?

From the time when the child birth takes place, the blood seen by the mother is Nifs, provided that it stops before or on completion of the tenth day. While in the condition of Nifs, a woman is called Nafsa.

- 1. The blood which a mother sees before the appearance of the first limb of the child is not Nifes. 1
- 2. It is possible that Nifes blood may be discharged for an instant only, but it never exceeds 10 days.2
- 3. It is not necessary that the baby is fully grown. Even if a deficient baby is born, the blood seen by the mother for ten days will be Nifs. The term 'child birth' must be applicable to it.3
- 4. If a woman doubts whether she has aborted something or not, or whether the thing aborted is a child or not, it is not necessary for her to investigate, and the blood which is discharged in this situation is not Nifes.4

Things which are obligatory and forbidden for someone in the state of Nifs

On the basis of precaution, halting or pausing in a Masjid and other acts which are forbidden for a sidh (a woman in the condition of saydh) are also forbidden for a Nafsa and those acts which are obligatory for a sidh are also obligatory for a Nafsa.5

### **How long does Nifs last?**

It is possible that Nifes blood may be discharged for an instant only, but it never exceeds 10 days. Depending on the normal habit of the woman's <code>gaydh</code>, the rules of the length of Nifes differ as follows6:

1. For a woman who has a fixed habit of @aydh:

- a. Her Nifes will be equal to then normal duration of eaydh.
- b. If her habit is less than ten days, after this time she has a choice to leave out her lalt until ten days, or act as a mustahadha (a woman in the condition of istihadha); however, it is better to leave out lalt for one day (in addition to the regular number of days she had a period for before pregnancy).
- c. If, however, the blood continues to be seen even after ten days, then all they days after the normal duration of saydh, until the 10th day, will be istihadha, and she should give Qadha of the acts of worship not performed during this time upto the 10th day (as she will have followed the rulings of istihadha after the 10th day anyway).
- d. When acting as a mustahadha, she must refrain from acts forbidden to a Nafsa as well until the 18th day.

Example: If the <code>laydh</code> duration of a woman has always been six days and her blood comes for more than six days, she should treat six days as Nifls and on the 7th, 8th, 9th and 10th day, (if the bleeding does not exceed ten days) it will be her choice either to abstain from all acts of worship or adopt the rules of istihadha. If, however, she sees blood for more than ten days, all the days in excess of her habitual duration of <code>laydh</code> will be treated as the days of istihadha and <code>qall</code> will have to be offered for <code>lall</code> missed if she chose to abstain from all acts of worship on the 7th, 8th, 9th and 10th day.

#### 2. For a woman who does not have a fixed habit of saydh

- a. Her Nifts will be ten days, and the rest will be istittdha.
- b. It is a recommended precaution that while acting as a mustahadha, to refrain from acts forbidden to a nafsa from the 10th to the 18th day.

When the period of Nifs is over7

When a woman becomes ritually clean from Nifs, she should do Ghusl and perform acts of worship. If she sees blood again, once or often, there are two possibilities:

1. The total number of days on which blood is seen immediately after childbirth and the intervening days during which she remains ritually clean is 10 days or less than 10 days, then all of it will be Nifs.

In the intervening days, as a precaution, she will perform all that is obligatory for a ritually clean woman and also refrain from all acts which are forbidden to a woman in Nifs. So, if she had kept fasts, she will give their qass.

2. If the blood which she saw later exceeds ten days then again, the rules differ depending on the normal habit of the woman's \( \mathbb{I} \) aydh:

#### a. For a woman who has a fixed habit of gaydh

As a precaution, she should consider the blood seen after the normal <code>laydh</code> duration to be isti<code>ldha</code>; therefore she should act as a mustahadha, and also avoid all that is forbidden to a nafsa.

#### b. For a woman who does not have a fixed habit of saydh

She should count the first ten days as Nifts, and the rest as istittdha.

Determining saydh8

The rules of determining a woman's first <a href="mailto:\text{ } \text{ }

#### 1. For a woman who has a fixed habit of @aydh:

- a. If blood is seen continuously for a month or more after giving birth to a child, the blood seen for the days equal to her raydh habit will be Nifrs, and the blood seen after that for ten days will be istiredha, even if it coincides with the dates of her monthly raydh.
- b. After the lapse of ten days of istited ha, if bleeding continues, then it is easyth if it falls in the days of habit, irrespective of whether it has the signs of easyth or not. If bleeding does not occur in the days of aydh habit, she should wait until the days of her habit, even if it means waiting for a month or more and even if blood has the signs of eayth.

Example: A woman has a fixed <code>Saydh</code> habit is from 20th to 27th of every month. She gives birth on the 10th of a given month, and she continues to see blood for a month or more; her Nifs will be seven days, equal to her <code>Saydh</code> days, and will be from 10th to 17th of that month; now, the blood which she continues to see from the 17th to the 27th, i.e. for ten days, will be ististed a even though it falls in her days of <code>Saydh</code> habit.

c. If she has no fixed habit of commencement time of <code>laydh</code>, she should make an effort to recognise her <code>laydh</code> by its signs, and if that is not possible (because the blood seen after Nifls often remains of one type for a month or more), then she should adopt the habit prevailing among her blood relatives (mother, sisters, etc.) to determine the days of <code>laydh</code>. If that also is not possible, then she has an option of fixing her days of <code>laydh</code>. 10

#### 2. For a woman who does not have a fixed habit of saydh

a. As explained earlier, the blood seen for the first ten days will be treated as Nifes, and as for the next ten days it will be istited. The blood seen thereafter can be either taydh or istitedha, and in order to ascertain whether it is taydh, she should follow the rule as above, i.e. recognise taydh by its signs, by the prevailing habit among relatives, or fixing her own days of taydh.

# **Baby's Urine**

Making things ritually clean from the urine of a suckling child

If anything becomes najis with the urine of a suckling child, who has not yet started taking solid food,

and, as a precaution, is less than two years old, the thing will be ritually clean if water is poured over it once, reaching all parts which had been najis. As a recommended precaution, water should be poured over it once again. If it is a carpet or dress, etc. it will not be necessary to squeeze it.11

- 1. Islamic Laws, Rule 515
- 2. Islamic Laws, Rule 517
- 3. Islamic Laws, Rule 516
- 4. Islamic Laws, Rule 518
- 5. Islamic Laws, Rule 519
- 6. Islamic Laws, Rule 523, 524, 525, 526
- 7. Islamic Laws, Rule 520
- 8. Islamic Laws, Rule 525
- 9. Signs of saydh: Usually thick and warm and its colour is either black or red. It is discharged with a pressure and a little irritation.
- 10. Please refer to the **gaydh** section of the Risglah for more information.
- 11. Islamic Laws, Rule 162

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