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(Lochia)

Kinds of Blood Seen By Women

Undue Menses (Istihaza)

One of the bloods which are discharged from the bodies of women is called istihaza and the woman concerned is called mustahaza

398. Istihaza is usually yellowish and cold and discharges without gush or irritation and is also not thick. It is, however, possible that at times the color of the blood may be red or black and it may also be warm and thick and may be discharged with gush and irritation.

399. There are three kinds of istihaza viz. slight (Qalila) medium (Mutawassita) and excessive (Kathira). Explanation of these is given below:

I Slight Blood (Qalila) If the blood remains on the surface of the pad etc., (placed by the woman on her private part) out does not penetrate into it, the istihaza is called qalila.

II Medium Blood (Mutawassita) If the blood penetrates into the cotton (or pad etc.), even partially but does not soak the cloth tied, on the outer side the istihaza is called mutawassita.

III Excessive Blood (Kathira) If the blood penetrates through the cotton, soaking it and the cloth (etc.) around it, the istihaza is called kathira.

Orders Regarding Istihaza

400. In the case of slight istihaza the woman concerned should perform separate ablutions for every one of the prayers and should, as a precautionary measure, change the pad. And in case some blood is found on the outer part of her private parts she should purify it with water.

401. In the "medium" case the woman should take bath for the dawn prayers and should perform all the acts for her prayers till the next morning as has been mentioned in connection with the slight case. And

in case she does not take bath for the dawn prayers intentionally or inadvertently she should take bath for the midday (Zuhr) and afternoon (Asr) prayers. In case, however, she does not take bath even for midday and afternoon prayers she should take bath before dusk (Maghrib) and night (Isha) prayers. And it is immaterial whether she is still bleeding or blood has ceased to come out.

402. In the excessive case the woman should, besides performing the acts mentioned in connection with the medium case, change, as a precautionary measure, the pad tied to her private parts or purify it with water. It is also necessary that she should take one bath for dawn prayers one for midday and afternoon prayers and once again for dusk and night prayers. She should offer afternoon prayers immediately after midday prayers and in case she keeps any distance between them, she should take bath again for afternoon prayers. Similarly if she keeps any distance between dusk and night prayers, she should take bath again for night prayers. The evident position is that it is not necessary for her to perform ablutions after taking bath in these cases.

403. If istihaza blood is discharged before the time for prayers has set in, and the woman concerned has not performed ablutions or taken bath for that bleeding she should perform ablutions or take bath at the time of prayers, even though she may not be mustahaza at that time.

404. If a woman whose istihaza is medium should perform ablutions and also take bath, whichever act she performs first, it is in order. However, it is better that she should perform ablutions first. And if a woman with excessive blood wishes to perform ablutions she should perform ablutions before taking bath.

405. If the slight blood of a woman is converted into medium blood after dawn prayers the woman should take bath for midday and afternoon prayers and if the blood is changed into medium case after mid-day and afternoon prayers she should take bath for dusk and night prayers.

406. If the slight or medium blood of a woman changes into excessive after dawn prayers she should take bath for midday and afternoon prayers and then again for dusk and night prayers. And in case the blood becomes excessive after midday and afternoon prayers she should take bath for dusk and night prayers.

407. If a woman who is in excessive or medium case takes bath for prayers before the time for prayers set in, her bath is void. However, it is permissible for her to take bath for tahajjud (mid-night prayers) with the intention of rija' (desirable act near about the call for dawn prayers). However, she should take bath once again for offering dawn prayers.

408. A mustahaza woman should perform ablutions for every prayers, whether obligatory or recommended, excepting the daily prayers, regarding which orders have been narrated in the foregoing articles. But if she desires to offer once again, as a precautionary measure, the daily prayers which she has already offered or to offer, once again with congregation, the prayers which she has offered individually, she should perform all the acts which have been mentioned with regard to istihaza. In case,

however, she offers 'precautionary prayers' "forgotten sajdah"; "forgotten tashahhud " and "sajdah-al-sahu " immediately after the prayers it is not necessary for her to perform acts relating to istihaza

409. After the blood of the mustahaza woman has stopped, she should perform acts relating to istihaza only for the first prayers which she is going to offer and performance of those acts is not necessary for the subsequent prayers.

410. If a woman does not know what kind of istihaza she has she should, when she intends offering prayers, place some cotton in her vulva and wait a little and then take it out. And when she comes to know of which kind her istihaza is she should perform the acts which have been prescribed for it. However, if she knows that her istihaza will not change till the time she wants to offer prayers she can make investigation about herself before the time for prayers sets in.

411. If a mustahaza woman engages herself in prayers before making investigation about herself and if she intends obeying the orders of (and acts according to her legal obligation e.g. if her blood is slight and she performs the acts prescribed for slight blood her prayers is in order. And if her intention in offering prayers is not to obey the orders of Allah or she does not act according to her legal obligation e.g. if her blood is medium, but she performs acts which are prescribed for the women having slight blood her prayers is void.

412. If a mustahaza woman cannot make investigation about her she should act according to her definite legal obligation. For example, if she does not know whether her blood is slight or medium she should perform the acts which are prescribed for slight blood. And if she does not know whether her blood is medium or excessive she should perform the acts prescribed for the medium blood. However, if she knows which of the three kinds her istihaza she had previously she should act according to the legal obligation for that kind of istihaza.

413. If at the time of its initial appearance the blood of istihaza remains within the interior of the body and does not come out, it does not nullify the ablutions and bath already performed by the woman. And if it comes out, it nullifies the ablutions and bath although its quantity may be very small.

414. If a mustahaza woman sees blood after performing ablutions, or taking bath, or while she is engaged in performing them and makes investigation about her after offering prayers and does not see blood, and if there is sufficient time at her disposal it is necessary for her as a precautionary measure to perform ablutions, or to take bath according to her legal obligation and offer the prayers once again, although she may be aware that blood will be coming again.

415. If a mustahaza woman knows that since the time she has been busy with her ablutions or bath blood has not come out of her body she can defer offering prayers till the time she knows that she will be pure.

416. If a mustahaza woman knows that before the time for prayers comes to an end, she will become

fully pure or her blood will stop before the time required for offering prayers she should wait and offer prayers when she is pure.

417. If blood apparently ceases to come out of the body of a mustahaza woman after ablutions and bath and she knows that if she delays the prayers she will become fully pure by the time she performs ablutions, takes bath and offers prayers, she should delay the prayers and offer the prayers after performing ablutions and taking bath de novo when she has become fully pure. And if time for prayers is short when blood stop a coming apparently, it is not necessary for her to perform ablutions and take bath again. On the other hand she should offer prayers with the ablutions and bath which she has performed already.

418. When a mustahaza woman whose blood has been medium or excessive becomes fully pure, she should take bath. However, if she knows that no blood has come after her having taken bath for the previous prayers it is not necessary for her to take bath again.

419. After a slight blood, mustahaza woman has performed ablutions and a medium blood mustahaza has performed ablutions and taken bath and an excessive mustahaza has taken bath, she should commence offering prayers immediately. However, there is no harm in calling Azan and Iqamah before prayers, and while offering prayers also she can accomplish recommended acts like Qunut etc.

420. If a mustahaza woman allows a gap between her legal obligation with regard to ablutions or bath and her prayers, she should perform ablutions or take bath again according to her legal obligation and then commence offering prayers immediately.

421. If the blood of a mustahaza woman continues to come and does not stop and if stoppage of blood is not harmful to her, she should prevent the blood from coming out after taking bath, and if she ignores doing so, and the blood comes out, she should take bath again, and if she has also offered prayers she should offer the same again.

422. If blood does not stop at the time of taking bath the bath is in order. However, if during the bath the medium blood becomes excessive it is necessary for the woman concerned to take bath de novo.

423. The recommended precaution is that if a mustahaza woman is fasting she should prevent the blood from coming out, as far as possible, throughout the day.

424. On the basis of precaution the fast of a woman whose blood is excessive will be in order subject to the condition that in the night, preceding the day on which she intends to fast she takes bath for the prayers of dusk and night, and also takes those baths during day-time which are obligatory for the prayers offered during the day. However, if her blood be medium it is not unlikely that the validity of her fast does not depend on her bath.

425. If a woman becomes mustahiza after afternoon prayers and does not take bath till sun-set her fast

will be in order.

426. If the slight blood of a woman becomes medium or excessive before prayers she should perform the acts prescribed for medium or excessive blood as mentioned above. And if the medium blood becomes excessive she should perform the acts prescribed for excessive blood. And in case she has taken bath for medium blood it does not suffice, and she should take a bath again for excessive blood.

427. If the medium blood of a woman becomes excessive while she is offering prayers, she should break the prayers and take bath for excessive blood and also perform other relevant acts and offer the same prayers. And on the basis of recommended precaution she should perform ablutions before taking bath. And in case she does not have time for bath it is necessary that she should perform ablutions and should perform tayammum instead of bath. And in case she does not have time even for tayammum she should, on the basis of precaution, not break the prayers and complete the same in that very condition. It is, however, necessary that she should offer its lapsed (Qaza) prayers after the time of the prayers has passed. And similar is the position if during, the time she is offering prayers her slight blood becomes medium or excessive, the difference being, as already stated above, that the bath for medium blood is not sufficient and she must perform ablutions also.

428. If the blood stops during prayers and the mustahiza woman does not know whether or not it has also stopped in the interior of her body and if after her having offered the prayers she understands that it had completely stopped and she has sufficient time at her disposal to offer prayers again in the state of purity it is necessary for her to perform ablutions or take bath according to her legal obligation and offer prayers once again.

429. If the excessive blood of a woman becomes medium she should perform the acts prescribed for medium blood for the later prayers. For example, if excessive blood becomes medium before noon prayers she should perform ablutions and take bath for noon prayers and for the afternoon, dusk and night prayers she should perform only ablutions. However, if she does not take bath for noon prayers and has time for afternoon prayers only she should take bath for afternoon prayers. And if she does not take bath for even afternoon prayers she should take bath for dusk prayers. And if she does not take bath for that prayers as well and has enough time for night prayers only she should take bath for night prayers.

430. If the medium blood of a mustahaza woman stops before every prayers and starts coming again she should, on the basis of precaution, take one bath before each prayers.

431. If the excessive blood becomes slight the mustahaza woman should perform for the first prayers the acts prescribed for excessive blood and for the later prayers the acts prescribed for slight blood. Furthermore, if the medium blood becomes slight she should perform acts prescribed for medium blood for the first prayers and those prescribed for slight blood for the later prayers.

432. If a mustahaza woman abandons one of the acts which are obligatory for her e.g. changing the cotton,

her prayers is void.

433. On the basis of precaution a slight mustahaza woman who performs ablutions or takes bath for prayers cannot touch the writing of the Qur'an voluntarily. Doing so is allowable when she is helpless in the matter, but on the basis of precaution she should perform ablutions before that.

434. When a mustahaza woman has taken her obligatory baths it is lawful for her to go into a Masjid and to stay there and to recite the verses of the Qur'an which contain obligatory prostrations and it is also lawful for her husband to have sexual inter-course with her, although she may not have performed the acts which are obligatory for prayers (e.g. changing the cotton and the pad). And it is not unlikely that these acts may also be permissible even without bath although precaution lies in abandoning them.

435. If a woman who is in the state of excessive or medium blood wishes to read, before the tune for prayers, a verse of the Qur'an which contains an obligatory prostration or to go in a Masjid, she should, on the basis of recommended precaution, take bath. And the same rule applies if her husband wants to have sexual intercourse with her.

436. "Sign prayers" Salatul Ayat (solar or lunar eclipse etc.) is obligatory for a mustahaza woman and she should perform ablutions for "Sign Prayers". And if her blood is medium or excessive she should, on the basis of precaution, also take bath fore ablutions.

437. As and when "Sign Prayers" becomes obligatory for a mustahaza woman at the time of daily prayers and she wishes to offer these two prayers one after the other she cannot offer both of them with one ablutions and one bath.

438. If a mustahaza woman wishes to offer prayers whose time is about to lapse she should perform for every one of the prayers the acts which are obligatory for her for prayers which is offered in time.

439. If a woman knows that the blood which is coming out of her body is not the blood of a wound and cannot also be treated legally to be the blood of hayz (menstrual discharge) or nifas (lochia) she should act according to the orders in respect of istihaza Rather if she doubts whether it is istihaza blood or some other blood and it does not also possess signs of other bloods she should, on the basis of obligatory precaution, perform the acts relating to istihaza and she cannot decide whether that blood is of menses or not she should not take herself as menopause.

446. The period of menses is not less than 3 days and more than 10 days and if the period during which blood is discharged falls short of 3 days even to a small extent that blood is not considered as menses.

447. The blood of menses comes out continuously for the first 3 days. In case, therefore, blood comes out for 2 days and then stops coming for 1 day and then comes out again for 1 day, it is not menses.

448. In the case of menses it is necessary that the blood comes out of the private part at the initial stage but it does not essential continue coming out for 3 day. It is sufficient, however, that blood is present

within the private part of the woman. Furthermore, if a woman is purified of blood for a very short time during the first 3 days (as is common among all or some women) even then the blood discharged will be menses.

449. It is not necessary that a woman should have bleeding on the 1st and the 4th night, but it is essential that bleeding should not discontinue on the 2nd and the 3rd night. For example, if bleeding commences on the morning of the 1st day and continues till sunset on the 3rd day, it would be considered as menses. And if blood starts coming from the middle of the 1st day and stops at the same time on the 4th day also the condition is the same (i.e. the blood too is menses).

450. If blood is discharged from the body of a woman with the signs of menses or it comes during the days of her habit, continuously or 3 days and then stops and thereafter blood is discharged from her body once again, and it has signs of menses or it comes during the days of habit and if the total number of days during which the blood came and stopped is not more than ten, the middle days during which she remained pure will also be treated to be the days of menses.

451. If blood is discharged from the body of a woman for more than three days and less than ten days and she does not know whether the blood is of a sore or a wound or of menses she should not treat that blood to be the blood of Menses.

452. If blood is discharged from the body of a woman about which she does not know as to whether it is the blood of wound or of menses she should continue to perform her acts of worship except that this condition is like her previous condition was that of menses (i.e. in that case she should treat this blood to be menses).

453. If blood is discharged from the body of a woman and she doubts whether the blood is of menses or istihaza she should treat it to be menses if it fulfills the conditions of menses.

454. If blood is discharged from the body of a woman and she does not know whether it is the blood of menses or of virginity she should examine herself i.e. she should place some cotton in her private parts and wait for some time. Then she should take the cotton out. If only its sides have been colored with blood, it is virginal blood, and if the blood has covered the entire piece of cotton it is menses.

455. If blood discharges from the womb of a woman for less than 3 days and then stops and starts coming again after 3 days during the days of her habit or with the signs of menses the second blood will be menses but the first blood will not be considered as menses even though it may have come during the days of her habit.

Orders for Menses

456. Acts which are unlawful for a woman who is haiz: (i) Prayers and other similar acts of worship for which ablutions or tayammum or bath is necessary. However, there is no harm in her performing those

acts of worship for which ablutions, tayammum or bath are not obligatory (for example offering prayers for a dead body). (ii) All those act which are unlawful for a junub (See, Article No. 361). (iii) Having sexual intercourse with a woman; it is unlawful for man as well as for woman even though the penis may enter the vagina up to the point of circumcision only and semen may also not be discharged. In fact the obligatory precaution is that the male organ should not be inserted into even to an extent lesser than the point of circumcision. Further more, sexual intercourse in the anal of a woman is also unlawful on the basis of obligatory precaution whether the woman is haiz or not.

457. Sexual intercourse is also unlawful during the period when discharge of blood of the woman is not certain, but it is necessary for her legally to treat herself to be in menses. Hence if blood has come out for more than 10 days it is necessary for her (in accordance with orders which will be explained later) to treat herself as haiz for as many days as is the habit of her kinswomen, and her husband is not permitted to have sexual intercourse with her during those days.

458. If a man has vaginal or anal sexual intercourse with his wife when she is a haiz, he should ask Divine forgiveness and the recommended precaution is that he should make atonement for it. Orders regarding atonement will be mentioned later.

459. Except sexual intercourse with a haiz woman there is no harm in enjoying her otherwise e.g. in playing with her or kissing her.

460. Atonement for sexual intercourse with a haiz is coined gold weighing **3.457** grams for the first part, **1.729** grams for the second part and **0.865** grams for the third part of the period of menses. For example if blood is discharged from the body of a woman for 6 days and her husband has sexual intercourse with her during the 1st and 2nd days or nights, he should pay gold weighing **3.457** grams. For such intercourse during the 3rd and 4th days and nights he should pay gold weighing **1.729** grams and for the 5th and 6th days and nights he should pay gold weighing **0.365** grams.

461. If it is not possible to pay gold in the shape of coins the person concerned should pay its price. And if the price of gold has undergone a change at the time he wishes to pay to the indigent person, as compared with the time when he had sexual intercourse with the woman, he should pay it at the rate prevalent at the time when he makes payment to the indigent person.

462. If a man has sexual intercourse with his wife in the first, second and the third part of menses he should make atonement for all the three parts which comes to **6.051** grams.

463. If a man has sexual intercourse with a haiz woman a number of times it is better that he should make atonement for each intercourse.

464. If a man realizes during the course of sexual intercourse that the woman has become haiz he should separate himself from her immediately and if he does not do so the recommended precaution is that he should make atonement for his sin.

465. If a man commits adultery with a haiz woman or has sexual intercourse with a haiz woman who is not his mehram (lawful wife) under the impression that she is his wife the recommended precaution in this case, too, is that he should make atonement.

466. If a man has sexual intercourse with a haiz woman on account of ignorance or because of his having forgotten about it, he need not make any atonement.

467. If a man has sexual intercourse with a woman with the belief that she is haiz, but it transpires later that she was not haiz, he need not make any atonement.

468. As will be explained in the orders relating to divorce, if a woman is divorced while she is in the state of menses, the divorce is void.

469. If a woman says that she is haiz or says that she has been purified of menses, her statement should be accepted.

470. If a woman becomes haiz while she is offering prayers, her prayers becomes void.

471. If a woman has doubt while offering prayers whether or not she has become haiz, her prayers is in order. However, if she realizes after offering prayers that she became haiz during the time of prayers her prayers is void.

472. After a woman becomes pure of the blood of menses it is obligatory for her to take bath for the prayers and other acts of worship which should be performed with ablutions or bath or tayammum. The order for this bath are the same as for the bath for ceremonial uncleanness. And it is better that before taking bath she should also perform ablutions.

473. After a woman has been purified of the blood of menses, the divorce given to her is in order and her husband can also have sexual intercourse with her although she may not have taken bath. And it is better to have sexual intercourse after the vulva has been washed. However, the recommended precaution is that the man should refrain from having sexual intercourse with her before she has taken bath. However, until she takes bath other acts like staying in a Masjid and touching the writing of the Qur'an which were unlawful for her at the time of menses do not become lawful for her.

474. If the woman has not sufficient water for ablutions and oath, and its quantity is so much that she can take bath only with it, she should take bath, and it is better that she should perform tayammum in place of ablutions. And if the water is sufficient for performing ablutions only and is not so much that bath may be taken with it, she should perform ablutions and should perform tayammum instead of taking bath. And if she does not have water for any one of them (i.e. for bath or ablutions) she should perform tayammum twice – one in place of bath and the other in place of ablutions.

475. It is not necessary for a woman to offer the prayers lapsed during the period of menses, but she should however, observe the obligatory fasts missed by her during that period.

476. If the time for prayers sets in and the woman concerned knows, or considers it probable, that if she delays offering prayers she will become haiz, she should offer prayers immediately.

477. If a woman delays offering prayers and out of the early part of time prescribed for the prayers so much time passes as she would have taken in purifying herself of impurity and offering prayers, and then she becomes haiz, the lapsed (Qaza) of that prayers is obligatory for her. As regards offering prayers quickly or slowly and other matters, however, she should take her own circumstances into account. For example, if a woman who is not a traveler does not offer prayers in the early part of time prescribed for noon prayers its lapsed prayers becomes obligatory for her if time equal to performing four rakaats (units) of prayers along with acquisition of purity passes away from the early part of time prescribed for noon prayers and she becomes haiz. And for one who is a traveler the passage of time equal to performing two rakats along with acquisition of purity is sufficient.

478. If a woman is purified of blood when the time for prayers is nearing its end, and has at her disposal time which suffices for taking bath and performing one rakat or more than one rakat of prayers, she should offer prayers and if she fails to do so she should offer its qaza.

479. If after stopping of blood a haiz woman does not have sufficient time to take bath, but she can offer prayers within the prescribed time after performing tayammum the obligatory precaution is that she should offer that prayers with tayammum, but even if she does not offer that prayers it is not obligatory for her to offer its qaza, However, if besides shortage of time her legal obligation is tayammum on some other account e.g. if water is harmful for her she should perform tayammum and offer that prayers and if she does not offer it, it is necessary for her to offer its qaza.

480. If after become pure of menses a woman doubts whether or not she has time for prayers she should offer prayers.

481. If (after becoming pure of menses) a woman does not offer prayers under the impression that she does not have time to make necessary preparations for prayers and to offer one rakat, but understands later that she did have time for this purpose, she should offer qaza of that prayers.

482. It is recommended for a haiz that when it is time to offer prayers she should purify herself of blood and change the pad and perform ablutions (or tayammum, if she cannot perform ablutions), sit at the place meant for prayers facing Qibla and busy herself in recital, supplication and salutations (Salawat).

483. It is abominable for a haiz to read the holy Qur'an or keep it with herself or touch any part of her body with the space between its lines. It is also abominable for her to dye her hair with "henna" (myrtle) or any other thing similar to it.

Kinds of Ha'iz

484. There are six kinds of haiz:

(i) Woman having the habit of time and number: It is a woman whose blood is discharged in each of the two consecutive months at a particular time and the number of days for which the blood is discharged is also the same in each month. For example, in each month blood may be discharged from the 1st up to the 7th of the month.

(ii) Woman having the habit of time: It is a woman whose blood is discharged in each of the two consecutive months at a particular time but the number of days for which it is discharged is not the same. For example, in two consecutive months her blood starts coming on the 1st of the month but she is purified of it on the 7th day in the first month and on the 8th day in the second month.

(iii) Woman having the habit of number: It is a woman whose blood is discharged in each of the two consecutive months for a particular number of days but the time for which it is discharged is not identical. For example, in the first month the blood comes from the 5th to the 10th of the month and in the second month from the 12th to the 17th of that month.

(iv) Muztariba: It is a woman whose blood has been discharged for a few months but who has not formed a habit or whose former habit has been disturbed and who has not developed a new one.

(v) Muftadiya: It is a woman whose blood has discharged for the first time.

(vi) Nasiya: It is a woman who has forgotten her habit.

Some further details are given below about ha'iz women:

485. (i) The woman having the habit of time and number regarding the menses are of two kinds: Firstly a woman whose blood is discharged in two consecutive months at a particular time and who is also purified at a particular time. For example, if her blood commences on the 1st of each month and she is purified on the 7th of each month her habit of menses will be from the 1st to the 7th of a month.

Secondly a woman whose blood is discharged in each of the two consecutive months at a particular time and when it has been discharged for 3 or more days she may be purified of it for one or more days and the blood may start coming again and the total number of days during which the blood comes as well as those during which she remains purified does not exceed 10 and in each month the days during which blood comes and the intervening days during which she is purified are identical. In such a case the habit of the woman will be according to the days during which blood comes as well as the intervening days during which she remained purified. It is not, however, necessary that the intervening days during which she remains purified should be identical in each month. For example, if in the 1st month blood is discharged for 3 days from the 1st to the 3rd of the month and then she remains pure for 3 days and

there– after the blood is discharged for another 3 days whereas in the 2nd month the blood comes for 3 days and then it stops coming for 3 days or for more than 3 days or for less than 3 days and starts coming again and the total number of days during which the blood is discharged and those during which it terminates is 9, then all these days will be menses days and her habit will be 9 days.

486. If the blood of a woman who has the habit of time is discharged a day or two earlier than–the time of her habit and although that blood does not have the signs of menses she should act according to the orders narrated for ha'iz women. And if she comes to know later that it was not menses e.g. if she is purified of blood before three day's she should offer qaza of those acts of worship which she has not performed.

487. If the blood of a woman having the habit of time and number is discharged during all days of her habit and a few days before and after her habit with the signs of menses and the total number of days does not exceed 10 all of it is menses. And if it exceeds 10 days only the blood which has been discharged during the days of habit is menses and the blood which has been discharged before and after her habit is istihaza and she should perform the qaza of the acts of worship which she has not performed during the days before and after her habit.

And if her blood comes on all the days of her habit as well as a few days earlier than her habit with signs of menses and the total number of the days does not exceed 10 all of it is menses. And if it exceeds 10 days it is menses only for the days of her habit and the blood which has come earlier than that is istihaza. And in case she has not offered her prayers during those days she should offer the lapsed prayers and if blood is discharged from her body on all days of her habit as well as on a few days after her habit and the total number of days does not exceed 10 all of it is menses and if it exceeds 10 only the blood which comes on the days of her habit is menses and the rest is istihaza.

488. If a woman has the habit of time and number and her blood is discharged on some days of her habit and on a few days earlier than that with the signs of menses and the total number of days does not exceed 10 all of it is menses.

And if the number of days exceeds 10 and if the days on which her blood has been discharged according to her habit is less than 8 and by adding to it a few days earlier than that the number of days equals her habit she should treat the blood discharged during those days to be menses and that discharged during the days earlier than that to be istihaza. And if the number of days on which blood has been discharged according to her habit reaches 8 she should observe precaution. And if along with the days of habit blood comes with signs of menses on some days following her habit and the total number of these days does not exceed 10 all of it is menses.

In case, however, the number of days exceeds 10 if the days on which blood has been discharge according to habit is less than 8, she should add to it some later days so that the number of days should accord with her habit and she should treat the blood discharged during those days to be menses and the

rest to be istihaza. And in case the number of days on which blood has been discharged according to her habit is 8 or more she should observe precaution during the days in excess up to the extent of her habit.

489. If a woman has a habit of menstrual discharge and if her blood is discharged for 3 days or more and then stops and is thereafter discharged again and the gap between the two discharges is less than 10 days, and the total number of days in which blood has been discharged and the intermediary period in which it remained stopped exceeds 10 days e.g. when blood is discharged for 5 days and then stops for 5 days and is again discharged on the next 5 days the matter has several aspects:

(i) That the entire blood which has been discharged for the first time comes during the days of the woman's habit and the blood which has come for the second time after her purification of the first blood comes during the days of her habit. In that event the woman should treat her entire first blood to be menses and the second blood to be istihaza. And the same orders apply when some quantity of the first blood comes according to her habit and some quantity comes a day or two earlier than her habit, or if there are signs of menses in that blood whether it comes before her habit or after it (i.e. she should treat her first blood to be menses and the second blood to be istihaza).

(ii) 'That the first blood does not come during the days of her habit and as has been said in the first case the entire second blood or some quantity of it comes in the days of her habit. In that event she should treat the entire second blood to be menses and the first blood to be istihaza.

(iii) That some quantity of the first and second blood may come during the days of habit and the first blood in the days of habit is not for less than 3 days. In that case that quantity along with the middle period when she was purified of blood and– that quantity of second blood which too came in the days of habit and the total period covered by them does not exceed 10 days is all menses and the quantity of the first blood which comes earlier than the days of habit and that quantity of the second blood which comes after the days of habit is istihaza.

For example, if the habit of a woman is to bleed from the 3rd to the 10th of a month and in a particular month her blood comes from the 1st to the 6th and then stops for two days and thereafter comes again up to the 15th the blood which comes from the 3rd to the 10th is menses and that which comes on the 1st and 2nd similarly from the 11th to the 15th is istihaza.

(iv) That some quantity of the 1st and 2nd blood comes during the days of her habit but the 1st blood which comes during the days of habit is for less than 3 days. In that case it is not unlikely that the woman concerned may add the period during which her blood has come in the days of habit with a part of the period during which her blood has come before the days of her habit so as to make a total of 3 days, and treat them as days of menses.

In case, therefore, she treats that quantity of her 2nd blood which has come during days of her habit to be menses and the period of that quantity and the quantity of the 1st blood which has been treated to be

menses and the intervening period during which blood has not come, when added together, do not exceed 10 days all these days are days of menses. Otherwise she should treat her 1st blood to be menses and the rest to be istihaza.

490. If the blood of a woman who has the habit of time and number does not come at the time of her habit but comes on other days equal to the days of her habit with signs of menses she should treat that very blood to be menses – whether it comes before the time of her habit or after it.

491. If the blood of a woman who has the habit of time and number comes at the time of her habit but the number of the days on which the blood comes is more or less than the days of her habit and then her blood stops and thereafter comes again with the signs of menses for days equal to the number of days of her habit, and if the total of these two bloods as well as the intervening period of purification does not exceed 10 days she should treat all of them as days of menses. And if the number of the days exceeds 10, the blood which has come during the time of her habit is menses and the rest is istihaza. And if the number of days exceeds and a large quantity of it has the signs of menses, all that first blood is menses.

492. If the blood of a woman who has the habit of time and number comes for more than 10 days the blood which comes during the days of her habit is menses, even though it does not have the signs of menses, and the blood which comes after the days of her habit is Istihaza even though it may have the signs of menses. For example, if the blood of a woman whose habit is from the 1st to the 7th of the month comes from the 1st to the 12th of a particular month the blood which comes during the first 7 days will be menses and that which comes during the remaining 5 days will be istihaza

Woman Having the Habit of Time

(ii) The women having the habit of time are to two Kinds:

493. Firstly the woman whose blood is discharged in each of the two consecutive months at a particular time and then stops for a few days but the number of days during which the blood is discharged is different in each month. For example, if the blood starts coming on the 1st of each month but stops on the 7th of the first month and on the 8th of the second month the woman should treat the 1st of the month to be her habit.

Secondly a woman whose blood is discharged in two consecutive months at a particular time for 8 or more days and then stops and the coming and the total number of days during which it terminated does not exceed 10 but the number of days during the 2nd month is more or less as compared with the 1st month. For example, if the blood starts coming on the 1st day of each of the two consecutive months but the total number of days is 8 during the 1st month 9 during the 2nd month the woman concerned should treat the last of the month to be her habit.

494. If a woman has the habit of time but the number of her days is not the same and if blood is discharged from her body some quantity of which has the signs of menses and the rest has no such signs and if the blood with signs of menses does not come for a period which is less than 3 days and more than 10 days it is necessary for her to treat this blood as menses and to treat the blood which does not possess the signs of menses to be istihaza. But if her blood comes during the time of her habit, presence of signs of menses is not essential for its being menses.

Hence if it is possible that the blood which comes at the time of her habit may be menses it is necessary for her to treat it to be menses. For example, if blood of a woman comes for 3 days during the time of her habit it is menses although it may not have the signs of menses. And the same rule applies if, for example, her blood comes for 1 day at the time of her habit and for 2 days before her habit, or if, for example, her blood comes for 1 day at the time of her habit and for 2 days with the signs of menses after her habit.

In these two cases also it is necessary that she should treat the 5 days to be the days of menses. Hence if the blood which contains the signs of menses stops before the expiry of 10 days from the time of its commencement, all of it is menses. And if blood comes afterwards also and if that blood possesses the signs of menses and the gap between it and the stoppage of the first blood is 10 days or more that blood, too, is menses. Otherwise it is istihaza.

495. If a woman has the habit of time and her blood comes at a time other than her habit with the signs of menses for more than 10 days and she cannot discern menses by means of its signs she should treat the blood that comes for 6 or 7 days to be menses and that which comes during the remaining days to be istihaza.

496. If, for example, the discharge of the blood of a woman commences every month on the 1st of the month and at times it stops coming on the 5th day and at times on the 7th day and if in a particular month her blood comes for 12 days and she cannot know the duration of menses by means of its signs she should treat the blood which comes from the 1st to the 6th or 7th day of the month to be menses and the rest to be istihaza.

497. If a woman with a habit knows the time of the middle or end of her habit and if the discharge of her blood exceeds 10 days she should treat the 6 or 7 days of her menses in such a way that the end or middle of it should accord with her habit.

Woman Having the Habit of Number

(iii) Women having the habit of number are of two kinds:

498. Firstly the woman the number of whose menses days in two consecutive months is identical but the timings are different. In such circumstances her habit will be the number of days for which blood is

discharged. For example, if blood is discharged from the 1st to the 5th of the 1st month and from the 11th to the 15th of the 2nd month her habit will be 5 days. Secondly the woman whose blood is discharged in two consecutive months for 9 or more days and then stops and thereafter restarts and the time of the discharge of blood is different in the 2nd month from that of the 1st month.

In these circumstances if the total number of days during which the blood is discharged and of those during which it terminates does not exceed 10 and the number of such days during each of the 2 months is also identical the habit of the woman will be the days during which the blood is discharge as well as the intervening days during which it terminates. Moreover, it is not necessary that the number of the intervening days during which blood was not discharged is identical in each month.

For example, if during the 1st month blood comes from the 1st to the 3rd and then stops for 2 days and then comes again for 3 days and in the 2nd month it comes from the 11th to the 13th and then stops for 2 days or more or less than that and then comes again and the total number of all such days during the 2nd month is also 8 the habit of that woman will be 8 days. And also if, for example, the blood comes in the 1st month for 8 days and in the 2nd month it comes for 4 days and then stops and thereafter comes again and the total number of days during which blood comes and also terminates during the intervening period is 8, the habit of that woman will be 8 days.

499. If the blood of a woman with the habit of number is discharged with the signs of menses for less or more days than those of her habit but the number of those days does not exceed 10 she should treat them as days of menses although the blood may not stop and may exceed 10 days without signs of menses. And if it exceeds 10 days with signs of menses she should treat the blood from the time of its commencement up to the number of the days of her habit to be menses and the rest to be istihaza.

Muztariba (The Disturbed One)

500. If blood is discharged for more than 10 days from a muztariba (i.e. a woman whose blood has been discharged for a few months but whose habit has not yet been formed) and all the blood discharged contains signs of me- she should treat 6 or 7 of those days to be the period of menses and consider the remaining days to be istihaza.

501. If the blood of a muztariba is discharge for more than ten days out of which the blood which comes for some days has the signs of menses and the blood which comes on other days has the signs of istihaza, and if the blood which has the signs of menses does not come for less than 3 days and more than 10 days all of it is menses.

And if she cannot treat the entire blood which contains the signs of menses to be menses: e.g. if the blood comes for 5 days with signs of menses and for another 5 days with signs of istihaza and for 5 days again with signs of menses she should observe precaution in respect of both the bloods which possess the signs of menses and which can be treated by her to be menses i.e. which have not come for less

than 3 days and more than 10 days. And she should treat the middle one which does not have the signs of menses to be istihaza. And if she can treat only one of the bloods to be menses she should treat that one to be menses and the rest to be istihaza.

Mubtadiya (The Beginner)

502. If the blood discharged from the body of a mubtadiya (i.e. a woman whose blood has come for the first time) for more than 10 days and all the blood that has come contains signs of menses she should consider the period corresponding to the habit of her kinswomen to be menses and the remaining number of days to be istihaza. However, if she has no kinswoman or the habits of her kinswomen are different she should consider the first 6 or 7 days of the month to be the days of menses and then observe precaution till 10 days are completed. As regards the following months she should treat the first 3 days to be the days of menses and then observe precaution for 6 or 7 days.

503. If blood is discharged from the body of a mubtadiya for more than ten days and the blood that comes for some days contains signs of menses and that which comes for some other days contains signs of istihaza and the blood which contains signs of menses does not come for less than 3 days and more than 10 the entire blood is menses. However, if blood comes again before the expiry of 10 days from the time of the blood which contains signs of menses and that too contains the signs of menses e.g. if black blood comes for 5 days and yellow blood comes for 9 days and black blood comes again for 5 days she should treat the middle blood to be istihaza and observe precaution on both sides of it as stated in the case of muztariba.

504. If blood is discharged from the body of a mubtadiya for more than 10 days and the blood that comes for some days contains signs of menses and that which comes on some other days contains the signs of istihaza but the blood which contains signs of menses comes for less than 3 days all the bloods that have been discharged from her body are istihaza.

Nasiya (One Who has Forgotten Her Habit)

505. If blood is discharged from a nasiya (i.e. a woman who has forgotten her habit) with signs of menses and the period involved is not less than 3 days or more than 10 days she should consider it to be menses. In case, however, blood is discharged for more than 7 days she should consider the period for which her habit is likely to remain stable to be menses and consider the remaining period to be istihaza. However, if her habit is likely to remain stable for more than 7 days and up to 10 days she should observe precaution after the 7th day.

Miscellaneous Problems Relating to Menses

506. If blood with the signs of menses is discharged from the body of mubtadiya, muztariba and nasiya

women, or women with the habit of number, they should abandon obligatory worship, and if they come to know later that it was not menses they should perform qaza of the acts of worship which they did not perform.

507. If a woman has the habit of menses, whether this habit be in the matter or time or number, or time as well as number. And if her blood is discharged for two consecutive months contrary to her habit, and its time or the number of days, or its time as well as the number of days is unlike, her habit gets changed according as blood has been discharged from her body during the two months. For example if previously her blood used to come from the 1st to the 7th of a month and then stopped but during the two months the blood has come from the 10th to the 17th and has stopped, then the period from the 10th to the 17th of the month will become her new habit.

508. 'One month' means the expiry of 30 days from the date of commencement of a menstrual discharge and not the period from the first to the last date of a month.

509. If the blood of a woman is usually discharged once in a month but in a particular month her blood is discharged twice and that blood has the signs of menses and if the number of intervening days during which she remained pure of blood is not less than 10 she should treat both the bloods to be menses.

510. If the blood of a woman which has the signs of menses is discharged for 5 or more days and thereafter blood comes for 10 or more days which has the signs of istihaza and then blood with signs of menses comes once again for 3 days, she should treat the first and last bloods which have the signs of menses to be menses.

511. If a woman is purified of blood before the expiry of 10 days and knows that there is no blood in her interior part she should take bath for the acts of worship although she may be thinking that her blood will be discharged once again before the completion of 10 days. However, she should not take bath if she is sure that her blood will be discharged once again before the completion of 10 days.

512. If a woman is purified of blood before 10 days and it is possible that there is blood in her interior part she should place some cotton in her private parts and wait for some time and then take it out. And if as a result of this action it transpires that she has been purified of blood she should take bath and perform her acts of worship. And if she has not been purified of blood and she does not have a habit of menses or her habit is 10 days she should wait so that if she is purified before 10 days or her blood extends beyond 10 days, she should take bath at the end of 10 days.

And if her habit is for less than 10 days and she knows that she will be purified of blood before the completion of 10 days, or at the end of 10 days, she should not take bath. And if it is probable that blood will come even after 10 days, she should abandon the acts of worship for one day and thereafter it is permissible for her to follow the orders relating to istihaza.

However precaution is that till the 10th day she should refrain from all those things which it is not

permissible for a ha'iz to perform, and should act according to the obligations of a mustahaza. And this rule is particularly for that woman whose blood was not discharged regularly before her habit was formed. Otherwise it is not permissible for her to abandon her acts of worship after the period of her habit has passed.

513. If a woman treats the blood discharged during a few days to be menses and does not perform her acts of worship but comes to know later that it was not menses she should perform qaza of the lapsed prayers, and fasts, which she did not observe during those days. And if she performs acts of worship under the impression that the blood is not menses but realizes later that it was menses and has also been observing obligatory fasts during those days, she should perform qaza of those fasts.

Nifas (Lochia)

514. The blood which is discharged from the body of a woman when the first limb of the child comes out and stops before the completion of 10 days or at the end of the 10th day is called the blood of nifas. While in the condition of nifas, the woman is called nafsa.

515. The blood which is discharged from the body of a woman before the appearance of the first limb of the child is not nifas.

516. It is not necessary that the creation of the child is complete. On the other hand even if its creation is incomplete but it may be said that "Child birth" has taken place the blood which is discharge from the body of the woman up to 10 days will be the blood of nifas.

517. It is possible that nifas blood may not be discharged for more than a moment, but it does not exceed 10 days.

518. If the woman doubts whether something has dropped down or not or whether the thing which has dropped down is a child or not it is not necessary for her to verify the position and the blood which is discharged from her body is not the blood of nifas according to "Shari'ah " (Islamic law).

519. On the basis of precaution staying in a masjid and other acts which are unlawful for a ha'iz are also unlawful for a nafsa and those acts which are obligatory for a ha'iz are also obligatory for a nafsa.

520. Divorcing a woman who is in the state of nifas and having sexual intercourse with her is unlawful. However, if her husband has sexual intercourse with her it does not undoubtedly entail an atonement on him.

521. When a woman is purified to nifas blood she should take bath and perform acts of worship. And in case her blood is discharged again and the total number of days on which blood comes and the intervening days during which she remains pure of blood is 10 or less than 10, all of it is nifas. And if she also observed obligatory fasts on the days on which she remained pure of blood it is necessary for her to

observe their qaza.

522. If a woman is purified of nifas blood and it is probable that she has blood in the interior part of her body, she should place some cotton in her private parts and then wait for some time. In case it transpires after this that she is pure of blood she should take bath for her acts of worship.

523. If nifas blood is discharged from the body of a woman for more than 10 days and she has a habit in the matter of menses she should consider the days equal to her habit to be nifas, and the rest would be istihaza . In case, however, she does not have a habit she should treat the period equal to the habit of her kins- women to be nifas and then observe precaution up to 10 days. And the recommended precaution is that the woman concerned should perform acts pertaining to istihaza and abstain from acts which are unlawful for a nafsa up to the 18th day of the birth of the child. This responsibility of hers commences from the day following the period of her habit, in case she has formed a habit, and after the 10th day if she has not formed a habit.

524. If the habit of menses of a woman is less than 10 days and her blood comes on more days than the days of her habit, she should treat the days equal to the days of her habit to be nifas. After that it is obligatory for her to abandon the acts of worship for one day and thereafter it is permissible for her to act on the order to be followed by a mustahaza or to abandon the acts of worship for 10 days. And if the blood continues to come even after 10 days, she should also treat the days after her habit up to the 10th day to be istihaza, and should perform qaza of the acts of worship which she did not perform during those days. For example if the habit of a woman has been 6 days and her blood comes for more than 6 days she should treat 6 days to be nifas and also abandon the acts of worship on the 7th day and on the 8th, 9th and 10th day it is optional for her to abandon worship or to perform the acts of istihaza . And if her blood comes for more than 10 days, the days which exceed her habit will be istihaza.

525. If the blood of a woman, who has a habit of menses, is discharged continuously for a month or for more than a month after her giving birth to a child the blood equal to the days of her habit is nifas and the blood which comes up to a period of 10 days after nifas is istihaza although it may have come during the days of her monthly habit. For example, if a woman whose habit of menses is from the 20th to the 27th of a month gives birth to a child on the 10th of a month and from then onwards her blood comes continuously for a month or for more than a month it is nifas up to the 17th and for 10 days from 17th even the blood which comes during the days of her habit which is from 20th to 21st is istihaza.

And if the blood which is discharged after the expiry of 10 days is during the days of her habit it is menses, whether it has the signs of menses or not. And the position is the same if that blood does not come during the days of her habit but has the signs of menses. However, if the blood which is discharged from her body after the expiry of 10 days from nifas, does not come during the days of her habit of menses, and does not also possess the signs of menses, it is istihaza.

526. If a woman does not have the habit of number and if after giving birth to a child blood is discharged

from her body continuously for a month, or for more than a month, orders contained in Article 528 apply to the first 10 days and as the next 10 days it is istihaza. And as regards the blood which comes thereafter if it has the signs of menses or comes during the time of her habit, it is menses, but otherwise that, too, is istihaza.

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