

Haidh

DEFINITION OF HAIDH (حيض):

According to Islamic laws, menstruation is the process of discarding the endometrium, which normally takes place once a month in women from the day they attain puberty until they reach the age of menopause.

AKHA SASTANI'S DEFINITION:

Issue 129: Haydh is a blood that throbs from a woman's womb with pain when she has become mature and not yet reached the age of "ya-s" (يأس) (menopause).

Imam Jaffer Sadiq (A.S) says, "The age when a woman ceases to have menstruation is fifty years". (Wasa ilu 'sh-Shia, Kitabu Taharat, vol.2, p.580)

NOTE:

- 1) It should be noted that, if a girl sees blood before she becomes **nine years** old by lunar calendar, that blood is not considered menstruation (even if it may be regarded menstruation from the biological point of view).
- 2) If a woman sees blood after the age of **fifty** that blood will not be considered menstruation.
- 3) If a girl who does not know whether she has become nine years old sees blood on herself, then that blood cannot be considered menstruation even if it has all its three signs.

SIGNS:

A woman came to Imam Jaffer Sadiq (A.S) and asked "What should a woman do who sees blood on herself but does not know whether it is menstruation or other type of blood? The Imam (A.S) said, "The blood of menstruation is **warm, dark** (or dark-coloured), and it has **pressure and burning sensation.**" The woman said, "By Allah! If he had been a woman, he could not have added anything further in this (description)!" (p.537)

Duration of Haidh:

In another hadith, Imam As-Sadiq (A.S) said, "The minimum duration of menstruation is three days, and the maximum is ten days."

By "three days" we mean three days and the two nights between the first and the third day. For example, if blood starts on Monday morning and stops on Wednesday evening, then it is menstruation. And by "ten days" we mean ten days and the nine nights between the first and the tenth day.

Based on this explanation, if a woman then sees blood for less than three days, it is not considered Haydh. If the blood is seen for more than ten days, the ten days will be counted as menstruation and the blood seen after that will be regarded as Istihadhah (استحاضة).

Duration between Haidh – Tohr (طهر)_period

Issue 133- The period of cleanliness of a woman after finishing Haydh is **not less than 10 days**, and this is called “**Tohr**” (طهر), and the interval between two periods of Haydh is not less than one “**Tohr**”. So, if a woman bleeds **before the ninth and tenth day after Haydh**, then that blood is **not Haydh**. If she bleeds **after ten days**, then that blood is ruled as **Haydh**, provided that the **signs** of Haydh are present.

CATAGORIES OF HAIDH:

1) Mubtadi’ah (مبتدأة): literally, a beginner

A girl who sees menstruation for the first time.

2) Zatu l-adah (ذات العادة): a woman who has menstruation regularly at a fixed time or for a fixed number of days or both. If a woman has two consequent periods with regularity in time of their occurrence and duration, then she is Zatu l-adah = a woman who has formed a fixed pattern for her monthly periods.

On the other hand, if a Zatu l-adah woman discovers that her fixed pattern for menstruation has changed and this happens for two consequent months, then she should follow the new pattern.

The Zatu l-adah women can be of three types:

- (a) A woman whose periods occur at a **fixed time** and for a **fixed number of days**. For **example:** on **1st of every month** and lasts for **7 days** continuously or with a pause on the fourth day.
- (b) A woman whose periods occur at a **fixed time** but **not for a fixed number of days**. For **example:** on **1st of every month** but **sometimes** for **4days** and at **other times** for **5 days**.
- (c) A woman whose periods occur for a **fixed number** of days but **not at a fixed time**. For **example:** she has her periods for **4 days** but **not at a fixed time**, **sometimes** on **1st** and **sometimes** on **4th** of every month.

3) Muztaribah (مضتربية): Irregular pattern for monthly period.

A woman who **does not** have her periods with regularity. For **example:** a woman has her **one period** on the **1st** of the month for **5 days** and her **2nd period** on the **5th** of the month for **three days** and her **3rd period** on the **10th** of the month for **4 days**.

4) **Nasiyah** (ناسية): A woman who has forgotten her habit.

PRAYERS BEFORE & AFTER THE MENSES:

Whenever a Muftadi'ah, a Muftaribah or a forgetful Zatu I-Adah woman sees blood, she should stop her salaah. If she discovers later on that it was not Haidh, (e.g., the blood stopped on the second day), then she should perform qaza of the salaah which she had missed.

If the time for a particular salaah has already begun and a woman fears that by delaying the salaah her period may start, then it is Wajib on her to perform that salaah immediately.

If the time for a particular salaah has already begun and the woman did not pray until her period started, then she has to perform that salaah as qaza after the menstruation stops and she becomes clean.

Sex during Haidh:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ {222}

And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and **do not go near them** until they have **become clean**; then when they have cleansed themselves, go to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves. (2:222)

472. After a woman becomes Pak from Hayz it is obligatory for her to take bath for the prayers and other acts of worship, which require Wudhu or Ghushl or *tayammum*. The rules for this Ghushl are the same as for the Ghushl of Janabat. And it is better that before Ghushl she should perform Wudhu.

473. After a woman has become Pak from Hayz, and before having done Ghushl the divorce given to her will be in order, and her husband can also have sexual intercourse with her. Though it is better to have sexual intercourse after the woman has washed herself. However, the recommended precaution is that the man should avoid having sexual intercourse with her before she has done Ghushl. However, until she has had Ghushl, other acts like staying in a Masjid and touching the writing of the Qur'an which were Haraam for her at the time of Hayz do not become Halal for her.

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

457. Sexual intercourse is Haraam also when a woman may not be very certain of being in the state of Hayz, but Shariah guides her to treat herself as such. So, when a woman sees blood for more than ten days, and, as will be explained later, she has to resort to the habit of her relatives for determining the period of Hayz, her husband will not be permitted to have sexual relations with her during those days.

Kaffara (كفاره):

458. If a man has sexual intercourse with his wife when she is a Haaez, he should seek Divine forgiveness and the recommended precaution is that he should expiate by giving **Kaffara**. Rules regarding Kaffara will be mentioned later.

459. With the exception of actual sexual intercourse with a Haaez woman, there is no harm in all other forms of courting, wooing and kissing etc.

460. Kaffara for sexual intercourse with a Haaez is gold coins weighing 3.457 grams if carried out in the early days, 1.729 grams for the middle days and 0.865 grams for the final days of the period of Hayz. For example, if Hayz lasts 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, and 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 0.865 grams.

461. If it is not possible to pay in gold coins, he should pay its equivalent value. And if the price of gold has undergone a change at the time he wishes to pay the Kaffara to the poor, as compared with the time when he had sexual intercourse, he should pay at the prevailing rate.

Rules for the Haaez (حائض)

456. Acts that are Haraam for a woman who is in the state of Hayz: -

- Prayers and other similar acts of worship for which Wudhu or *tayammum* or Ghusl is necessary. However, there is no harm in her performing those acts of worship for which Wudhu, *tayammum* or Ghusl are not obligatory (e.g. Namaz-e-Mayyit).
- All those act which are forbidden to a junub (see rule no. 361).
- Having sexual intercourse; it is Haraam for man as well as for woman even if only the penis glans may penetrate, and even if semen may not be discharged. In fact, the obligatory precaution is that the male should refrain from insertion even to an extent

lesser than the point of circumcision. Anal intercourse with the wife is forbidden regardless of whether she is in Hayz or not.

462. If a man has sexual intercourse with his wife in the first, second and third stage of Hayz he should give Kaffara for all the three, totalling 6.051 grams.

463. If a man has had repeated sexual intercourse with a Haaez woman he should pay Kaffara for each time.

464. If a man realises during the course of sexual intercourse that the woman has become Haaez, he should withdraw from her immediately, and if he does not do so the recommended precaution is that he should pay Kaffara.

465. If a man commits fornication with a Haaez woman or has sexual intercourse with a Haaez woman who is not his 'mahram' under the impression that she is his wife, the recommended precaution in this case, too, is that he should pay Kaffara.

466. If a man has sexual intercourse with a Haaez woman on account of ignorance or because of having forgotten the rule, he need not pay Kaffara.

467. If a man has sexual intercourse with a woman with the belief that she is Haaez, but it transpires later that she was not Haaez, he need not pay Kaffara.