

## **NIFAS**

### **DEFINITION OF NIFAS:** (Pre-Natal Bleeding)

In the Islamic Terminology, Nifas is the blood, which is discharged from a woman's womb during and/or after the childbirth.

### **NOTE:**

**515:** The blood, which a mother sees before the appearance of the first limb of the child, **is not** Nifas.

The woman who has Nifas is known as **Nafsa**.

### **DURATION OF NIFAS:**

There is **no minimum** duration for Nifas, even if only a drop of blood is discharged during or after childbirth, it will be considered as Nifas. **The maximum** period of Nifas is **ten days** from the time of childbirth.

### **TYPES OF NAFSA**

#### **THERE ARE THREE TYPES OF NAFSA:**

- 1) A woman whose Nifas bleeding **does not** exceed 10 days. In such case, all the days of bleeding will be considered as Nifas.
- 2) A woman whose Nifas bleeding **exceeds** 10 days, and as far as her menstruation cycles are concerned, she is a **Zatu I Adah** with a **fixed number of days**. In this case, the days equal to the duration of her Haidh will be regarded as Nifas and the remaining days as Istihadhah. This is based on Recommended (523:96).
- 3) A woman whose Nifas bleeding **exceeds** 10 days and she is **not a Zatu I Adah**. In this case she should take ten days as those of Haidh as Nifas and treat the rest as Istihadhah. (523:96)

**518:** 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 Nifas**.

**General Rules (Mustahabaat, Muharamaat, and Makruhaat)**

**519:** Whatever is Wajib on a Haaidh is also Wajib on a Nafsa.

According to Obligatory precaution:

- Halting or pausing in a Masjidain (Masjidul Haraam and Masjid of the Holy Prophet (S.W.A))
- Recitation of the verses with Wajib Sajdah
- Touching verses of the holy Qur'an and names of Allah is Haraam on a Nafsa woman.

**520: Divorcing** a woman who is in the state of Nifas and **having sexual intercourse** with her is **Haraam**. But if her husband had sexual intercourse with her, then there is no Kafarah.

**521:** A woman who is not **Zatu I Adah** if her bleeding does not exceeds 10 days, all those days will be considered Nifas. Therefore, if she becomes clean before 10 days, she should perform Ghusl and all her Ibadah.

If then she sees blood for once or few times, and the total number of days on which blood is seen and the intervening days during which she remains Paak is 10 or less than 10, then all of it will be Nifas. In the intervening days as a precaution she will perform all that is Wajib for a paak woman and refrain from all acts, which are forbidden to a Nafsa. Therefore, if she had to fast, she will have to give Qadha.

If the blood she saw later exceeds 10 days then there can be two situations:

- (i) if the woman does not have a fixed habit of duration, then she will count the first ten days as Nifas, and the rest as Istihadhah.

- (ii) If she has fixed habit of duration, then, as a precaution (Ihtiat) the blood that she sees after the habitual days of duration will require her to act as a Mustahadhah and also avoid all the acts that is forbidden to a woman in Nifas.

**NOTE:**

It should be noted that it is possible for a woman to have menstruation.

If a pregnant woman sees blood and she is sure that it is the menstrual flow, then she should consider it as Haidh.

But if she does not know whether it is Haidh or Istihadhah, then there may be three possibilities: -

- (i) The discharge has the three signs of Haidh and it came during or around the fixed number of days, then she should consider it as Haidh.
- (ii) The discharge does not have the three signs nor did it come during or around the fixed number of days, then she should consider it as Istihadhah.
- (iii) The discharge has the three signs but it did not come during or around the fixed number of days or vice versa, then she should act on precaution.

If a pregnant woman sees blood just a few days before the childbirth, then there are four possibilities: -

- (i) The bleeding continues up to the childbirth and she knows that it is menstruation and it has the three signs, then it will be regarded as menstruation.
- (ii) The bleeding continues up to the childbirth but she does not know that it is menstruation – then if it has the three signs or it occurred during the fixed time of her menses, it is Haidh, otherwise it will be considered as Istihadhah.
- (iii) The bleeding stopped ten days before the childbirth – then if it has the three signs, it will be regarded as menstruation; otherwise it is Istihadhah.

- (iv) The bleeding stopped during the ten days prior to the childbirth – then if it has the three signs or it occurred during the fixed time, it will be regarded as menstruation; otherwise it will be considered as Istihadhah.

**Ghusl Nifas:** Ghusl of Nifas is done the same way as any other Ghusl with the intention of Ghusl-e-Nifas.