

تُحْفَةُ الْبَنَاتِ

Tuhfatul Banaat

An ideal gift for the young
daughters of the Ummah

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Title: Tuhfatul Banaat

A gift for the young daughters of the Ummah

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Permission is granted for reprinting this booklet without any alterations. A humble appeal is made to the readers to offer suggestions/corrections to improve the quality of this publication. May Allah Ta'ala reward you for this.

The author, translators, editors and typesetters humbly request your duas for them, their parents, families, asaataza and mashaaiikh.

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Foreword

Allah Ta'ala declared in the Qur-aan-al-Kareem:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Verily the only Deen (acceptable) by Allah Ta'ala is Islam.”

We can therefore, never express enough gratitude for the favour of Islam which Allah Ta'ala has blessed us with.

Islam is a complete way of life. It provides detail guidance to every aspect of one's existence from before the cradle to after the grave. A Jew once mockingly remarked to Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ that, “Your Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ teaches you everything including how to relieve yourself!” He intended to mock the teachings of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pertaining to istinja, (cleansing oneself after answering the call of nature) as he felt that this was an aspect that needed no discussion. Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ was no apologist. He turned around the Jew's intended insults into a statement of praise and responded: “Yes (indeed Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has taught us all these details). He taught us not to make istinja with our right hand, etc.” (Sahih Muslim).

Deen has taught us everything in life. Included in these teachings are the details pertaining to puberty and all related issues.

Upon reaching the age of puberty, one becomes mukallaf (answerable for the fulfillment of the laws of Deen). Salaah, fasting and other aspects of Deen become compulsory. Thus, the relevant masaa'il must be known in advance so that one can properly discharge one's obligations.

The book in your hands has been prepared for the very same purpose, to teach girls the masaa'il and practical aspects that will affect them upon becoming baaligha (age of puberty). This text book will, Insha Allah, greatly assist mothers and mu'allimahs in imparting this essential knowledge to the daughters of the Ummah.

The topic is fundamentally important and also very sensitive. Teaching of these aspects should therefore be handled appropriately, especially when teaching an entire class.

May Allah Ta'ala bless the compilers and all those who assisted or contributed in any and every way. May Allah Ta'ala grant them barakah in their lives and give them the best of both worlds. May the ummah also greatly benefit from this book. *Aameen.*

Moulana Muhammad Ilyas Patel Saahib

Isipingo Beach

Introduction

Allah Ta'ala has created the human being as 'ASHRAFUL MAKHLOOQAAT' (the best of His creation). Males and females have been created differently with their own unique physical and emotional characteristics and needs. All these are signs of His evident power and greatness.

A female's first haidh (period / menstruation) is actually a transition or crossing over for her from childhood to adulthood. It is an important time in her life, because along with this change comes huge responsibilities.

Apart from physical changes (which take place inside our bodies), we undergo emotional changes (the way we feel), as well as mental changes (the way we understand things). It is, therefore, very important for us to prepare ourselves for this transformation.

This body is an amaanah (trust) from Allah Ta'ala. We use it to make the ibaadah (worship) of Allah Ta'ala. Therefore, it is important that we take care of it as best we can in order to fulfill the rights of Allah Ta'ala. However, it is not only our physical strength and mental well-being that we ought to worry about, but also our personal hygiene.

Allah Ta'ala says in the Qur-aan:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

“Verily, Allah Ta'ala loves the repenters and those who purify themselves.” (Surah Baqarah, Aayat No. 222)

Many girls who have not yet experienced their periods or who have just started menstruating are either unprepared or uninformed about their period / menstruating, leaving them unaware as to what to do or expect once they begin.

This booklet has been compiled especially for our young sisters (9 –12 year olds) and may also be used as a guide for those mothers who find it difficult to speak to their daughters about these matters. The first part of the kitaab should be done in Grade 6 and the second part in Grade 7.

With the help of Allah Ta’ala and by means of the following information, we will have a better idea of how our bodies work and how to cope with the physical and emotional changes that our bodies undergo.

This kitaab is dedicated to all the young sisters of this ummah. We make dua that Allah Ta’ala makes this kitaab a means of Hidayat (guidance) for you, Insha Allah!

We humbly request your duas for those who were involved in compiling this kitaab. May Allah Ta’ala reward them and their families with His pleasure, grant them sincerity, forgiveness, true success in this world and the Aakhirah and use them for the efforts of His Deen. Aameen!

The readers are humbly requested to kindly notify the Ta’limi Board of any errors or inaccuracies. Constructive criticism and suggestions are also welcome. Your input will be greatly appreciated and will be considered in future editions.

Part 1

In this section.....

- ✿ What is haidh?
- ✿ Buloogh
- ✿ Symptoms of the first haidh
- ✿ Personal hygiene during haidh
- ✿ Ghusal
- ✿ Calculation of haidh
- ✿ Duration of haidh
- ✿ Haidh and Salaah

LESSON ONE

What is Haidh?

(Period / Menstruation / Menses)

Allah Ta'ala has created in the female body a very special and unique organ called 'The Womb or Uterus'.

The womb is about the size of your fist and is shaped like a pear turned upside down. Its walls are made of strong, stretchy muscle. Each month a lining builds up on the walls of the womb. The body then sheds this lining. This shedding is called 'Menstruation' (haidh / period).

This shedding occurs in the form of a discharge which flows out of the front private part. This discharge is known as menstrual blood and consists mostly of blood and mucus. This discharge occurs for a few days and may vary according to each individual, depending on the menstrual cycle. For most females, bleeding is heaviest during the first 2 days after which it becomes lighter.

The colour of this discharge will change during a period. It may be a brownish red at the beginning, then changing to dark red towards the middle and back to brownish red at the end. Sometimes, the discharge may consist of dark red clots of blood. This is quite normal and there is nothing to worry about as it is part of the uterine lining and is considered normal. However, if it continues for a long period, a doctor should be consulted. **We will now refer to the 'period' with the Arabic term 'haidh'.**

Worksheet One

1. Describe the womb? _____

2. How does menstruation (haidh) occur? _____

3. Describe the colour of the discharge at the beginning, middle and end of a haidh? _____

LESSON TWO

Buloogh

(Puberty)

A girl is said to be baaligha (mature) or an adult if she experiences any of the following:

- The monthly period (haidh) after the age of 9.
- If she experiences a wet dream (a whitish discharge accompanied by a pleasurable feeling in one's sleep).
- She falls pregnant without having haidh.
- She reaches the age of 14½ years without experiencing any of the above.

On reaching the age of puberty, all the laws of Islam such as salaah (prayers), saum (fasting), hijaab (covering the body), etc. become fardh (compulsory) on her. If she neglects or leaves out any of these laws, she becomes a sinner.

Ghusl (bath) becomes fardh (compulsory) after haidh stops. Neglecting and delaying making ghusl to the extent that a fardh salaah is missed becomes a major sin.

In order to keep the body and clothes clean from impurities during haidh, it is mustahab (preferable) for a girl to use a sanitary pad.

How to use a Sanitary Pad

Present day sanitary pads consist of several layers of cotton made to absorb liquid. It has an adhesive strip (sticky tape) on one side. When you need to use one, peel off the strip and stick the pad onto the inside of your underwear with the sticky side down.

It is advisable to use a thicker and longer pad for the first few days when the bleeding is heavy. Change the size of the pad according to the flow of blood.

Do not feel shy or ashamed to seek help from your mother, elder sister, aunt, etc. in using the pad correctly during your first ‘period’.

The Laws of Shariah

As soon as a girl notices blood, she is now in a state of impurity. She is prohibited from performing salaah, fasting, reciting and touching the Qur-aan Shareef, performing umrah and entering the Haram Shareef or any other masjid.

The laws of hijab (i.e. to cover the body using loose fitting clothing e.g. a cloak and covering the face with a purdah) are compulsory in the presence of ghair mahram males (those males whom it is permissible to marry). Therefore, be very particular as to how you dress. Even in the presence of Mahrams (those who you cannot marry) the entire body excluding the hands, face and feet should not be exposed as this is your “Satr” (private areas). This is recommended, especially in these times of evil and mischief.

If the satr (the entire body excluding the face, feet and hands) is exposed, it will lead to sin and the displeasure of Allah Ta’ala. Modesty

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is half of Imaan, therefore we should be careful as to how we behave around males, especially those who are ghair mahram (those males whom we are allowed to marry) whether they are our class boys, neighbours, cousins, etc.

Our dressing should be of such a style, that if the time of salaah approaches, we will be able to perform salaah in those very same clothes. Out of modesty, we should dress in this manner at all times even though we may be in the presence of our father, brother, son, etc.

Whilst the above laws are compulsory upon buloogh, a girl must observe all these laws from the time she is a muraahiqah (near puberty). This is from the age of nine.

Worksheet Two

1. When will a girl become baaligha (mature)? _____

2. What becomes fardh on such a girl? _____

3. Will she be called a sinner if she neglects any of the above? _____

4. What will happen if she delays making ghusl when the haidh stops? _____

5. What is a sanitary pad and why should one use it? _____

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6. When will she be regarded as being in a state of uncleanness?____

7. Which actions are impermissible in this unclean state?_____

8. What is the 'sahr' of a female?_____

9. Who are ghair mahrams? Give examples of them. _____

LESSON THREE

Symptoms of your First Haidh

You can experience your first haidh between the ages of nine and fifteen. Some changes may occur in your body before you actually get your haidh.

Example:

- You may notice a whitish discharge a few months before you actually start your haidh.
- You may get stomach cramps.
- Your tummy may look and feel bloated.
- You may suffer from back pain.
- You may get headaches.
- You may feel tired (fatigued).
- You may feel irritable (moody).
- Pimples may break out on your face.
- Your breasts start growing.
- You will notice hair growth under your armpits and around the private parts.

Discharges

Sometimes you may notice a clear or milky discharge before or after your haidh. This is normal. However, if you see that the colour and smell of the discharge has changed, then it is your body's way of telling you that there is something wrong. This is generally not a serious problem and can be easily cured.

Different colour discharges and what they mean

Yellow or green: It may be that you have an infection, especially if it is thick and has a bad odour.

Brown: This is your body's way of getting rid of old blood. This usually happens when you are about to start your haidh or towards the ending of your haidh. This type of discharge will fall under haidh or it could be istihaadha (bleeding due to illness.)

All discharges are napaak (impure), it will be advisable to wear a panty liner or a thin pad and make a fresh wudhu for every salaah.

Dua for Pain

Place your hand on the painful area and Recite بِسْمِ اللَّهِ three times and then recite the following dua 7 times

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا آجِدُ وَأُحَاذِرُ

I seek protection in Allah Ta'ala and His might against the evil of what I feel and fear

Worksheet Three

1. From what age can a girl experience her first haidh?_____
2. List three changes that may occur in a girl before she gets her haidh? _____
3. When she notices a yellowish discharge, what does this mean?____
4. When does the brownish discharge usually occur?_____
5. What should a girl do if she experiences a discharge?_____

LESSON FOUR

What should you do if your Haidh starts whilst you are at school or Madrasah?

To avoid embarrassing situations at school or madrasah, always carry a sanitary pad in your bag. If your haidh begins, you will be prepared.

If you experience any symptoms indicating that your haidh may begin, wear a sanitary pad beforehand.

If you forget to carry a pad or if your haidh starts unexpectedly for the first time, DO NOT PANIC. Get some toilet paper or tissue, fold it up into a few layers and place it in your underwear. However, do not make it a habit to continuously use tissue for long periods of time as this could cause infections.

What you should remember if your haidh starts at Madrasah?

- DO NOT touch the Qur-aan-e-Kareem with bare hands.
- If you need to carry a Qur-aan, then always do so by using a juzdaan or a separate piece of cloth which is not attached to your body, e.g. a scarf or purdah, which you are not wearing.
- If you are reading a kitaab which has Qur-aanic aayaat in it, make sure you do not touch the Arabic writing.
- You cannot perform salaah or enter any masjid. If you are in Masjid-e-Haraam in Makkah, Masjidun Nabawi in Madinah, or any

Lesson Four

other Masjid for that matter, you should leave the Masjid immediately.

- Do not feel shy to ask your Mu'allimah for any guidance, help, or a sanitary pad when you need one.
- Inform your Mu'allimah that your haidh has begun so that she will not call you for Qur-aan lessons.
- It is absolutely important to come to madrasah during your haidh. Do not remain absent from madrasah as you will miss out on your lessons.
- You may continue with all other subjects such as Duas, Hadith, Fiqh, Aqaaid, Akhlaaq and practicals.

Worksheet Four

1. What can you do to prevent embarrassing situations when your haidh starts? _____

2. If your haidh starts unexpectedly, what should you do? _____

3. During haidh, how should you carry a Qur-aan? _____

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4. During your haidh, when you are reading a kitaab with Qur-aanic aayaat in it, what should you be careful of? _____

5. If you are in a Masjid and your haidh begins, what should you do?

6. Why is it important to inform your mu'allimah that your haidh has begun? _____

7. Why is it necessary to come to madrasah even during your haidh?

LESSON FIVE

Personal Hygiene during your Haidh

Below are some questions which you may have asked yourself but never found answers to or which you may have been too shy to ask others.

How often do I change my pad?

Change your pad according to your blood flow. It would be best though to change it every 2 or 3 hours during the first half of your haidh (day 1 to 3) and every 4 to 5 hours during the second half of your haidh (day 4 to 7).

Pads have a plastic lining between layers of soft cotton to keep blood from leaking through. If you wear a pad for too long, blood can leak from the sides. An odour develops when menstrual blood comes into contact with air.

Why do I find an odour when I change my pad?

This odour is caused by 2 things:

- The germs in your menstrual blood mixing with air.
- It is caused by oestrogen (a substance in the body which produces mucus so that the blood can flow.)

We should be very particular about keeping ourselves clean, especially during our haidh, otherwise an unpleasant odour will emit from us.

How can I prevent this odour from emanating?

- Change your pad often.
- Take a bath daily.
- Change your underwear daily.
- Change blood stained underwear immediately. Remember to wash your underwear yourself.
- You may use some kind of fragrance after taking your ghusl (bath), but keep in mind the following points:
- The fragrance should be halaal (Non-Alcoholic).
- Fragrance should only be used within your home, because Nabi ﷺ has forbidden females from using perfume outside the home.

How do I dispose of the sanitary pad?

- Roll up the pad as small as possible and wrap it in a newspaper and throw it into the bin. It would be better if you place it in a plastic bag and then dispose of it.
- DO NOT flush your pad down the toilet as this could clog the toilet.

How do I know when my haidh has stopped?

- Your pad has to be absolutely white, even if you wipe yourself after 1 or 2 hours with a tissue there should be no coloured discharge on it.

Worksheet Five

1. How often should you change your pad during haidh? _____

2. What causes an odour during haidh? _____

3. List 3 things that you can do to prevent this 'odour'? _____

4. How should you dispose of your pad? _____

5. How would you know when your haidh has stopped? _____

LESSON SIX

Ghusl after Haidh

How soon should I make Ghusl after my haidh has stopped?

It is FARD (compulsory) to make ghusl after haidh. Ghusl has to be made as soon as possible. Difficulty in washing long hair, especially when it is cold, cannot be used as an excuse for delaying ghusl.

One should make it a point of noting down one's habit (monthly cycle) and learn the correct times of salaah so that one's salaah may not be delayed unnecessarily.

The Sunnah method of making Ghusl

- Make niyyah: “I am making ghusl to purify myself from hadath-e-akbar (major impurity)”.
- Wash both hands up to the wrists thrice.
- Wash off any impurities that may be on your body.
- Make istinja (wash the private parts). Those who are using a shower should be extra careful. Not being particular about this will result in the ghusl being invalid. Nabi ﷺ advised the females during his time to use a piece of cloth for washing themselves so that no trace of impurity is left.
- Make a complete Sunnah wudhu.
- Pour water over the entire head, thereafter over the right side of the body and then over the left side. This should be done three

Lesson Six

times. Ensure that you rub the entire body thoroughly. This would include inside and behind the ears, nose-ring and ear-ring holes, navel, armpits, behind the knees and under the feet.

Faraaidh (Compulsory acts) of Ghusl

- Gargling the entire mouth.
- Rinsing the nostrils until the bone.
- Washing the entire body without leaving a hair's breadth dry.

Important points to remember:

- The roots of the hair must be wet and water should penetrate it. If the root of even one strand of hair is left dry, then the ghusl will not be complete.
- Any food particles stuck in-between the teeth should be removed, otherwise the ghusl will remain incomplete.
- Take extra care to remove substances that stick to your skin and do not allow water to penetrate, e.g. tippex, glue, dough, makeup, etc.

N.B - It is not permissible for females to use cutex on their nails as water cannot penetrate it. To use mehndi (henna) is permissible.

Removal of unwanted hair at the time of Ghusl

- It is mustahab to remove unwanted hair (hair from under the arms and pubic area) once a week. If one does not remove this hair weekly, one should at least remove them every two weeks. If a person leaves this hair for more than 40 days, she will be guilty of sinning.
- During the state of hadath-e-akbar, one should not remove unwanted hair or clip the nails as it is makrooh. The unwanted hair should be removed only after the ghusl is made.
- If the hair or nails are overgrown due to nifaas (bleeding after childbirth) which may be for 40 days then the hair and nails may be removed and clipped before the completion of nifaas.
- Hair removing creams as well as razors may be used to remove the unwanted hair. However, be very careful not to hurt yourself.

Worksheet Six

1. How soon after haidh should you make ghusl? _____

2. What is Hadath-e-Akbar? _____

3. What is istinja? _____

4. What did Nabi ﷺ advise females to do during ghusl? _____

5. Which parts of the body should we be extremely particular about washing during ghusl? _____

6. How often should you remove unwanted hair? _____

7. What will happen if you neglect removing unwanted hair for more than 40 days? _____

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8. When are we not allowed to remove unwanted hair and clip the nails? _____

9. What can we use to remove unwanted hair? _____

10. Why should we not use any hair gel or cutex? _____

11. Is ghusl valid if food particles are stuck between the teeth? _____

12. What must one do if there is tippex on the fingernails? _____

13. Is it permissible for a female to go to a beautician to remove the hair below the navel or above the knees? _____

LESSON SEVEN

Calculation of Haidh

Every female has a different menstrual cycle (the time your haidh starts and ends each month). You will calculate the first day of your cycle from the moment you notice a bloody discharge.

Example: Swaaliha's haidh started at Zuhr time on Monday, 5th Ramadhan 5th July. She continued bleeding for 7 days (till the 12th Ramadhan 12th July). This is how she will calculate her cycle:

| LUNAR CALENDER – RAMADHAAN- JULY | | | |
|----------------------------------|-------------------------------|----------------------|-----------------------------|
| DAY / DATE | HAI DH BEGAN (salaah time) | HAI DH DAY NUMBER | QADHA (MISSED) FASTS |
| Monday, 5 | Zuhr 1pm | Day 1 | Fast 1 |
| Tuesday, 6 | Zuhr 1pm | | Fast 2 |
| Wednesday, 7 | Zuhr 1pm | Day 2 | Fast 3 |
| Thursday, 8 | Zuhr 1pm | Day 3 | Fast 4 |
| Friday, 9 | Zuhr 1pm | Day 4 | Fast 5 |
| Saturday, 10 | Zuhr 1pm | Day 5 | Fast 6 |
| Sunday, 11 | Zuhr 1pm | Day 6 | Fast 7 |
| Monday, 12 | *Zuhr haidh ends | Day 7 | **Fast 8 /keep qadha |

IMPORTANT!!!

As soon as you stop bleeding, you should IMMEDIATELY take a ghusl and perform the salaah of that time (in this case Zuhr), if there is still enough time left for you to perform it.

Qadhaa fasts will have to be kept for the missed fasts before the next Ramadhaan.

Worksheet Seven

1. Explain the term ‘menstrual cycle?’ _____

2. From when will you start calculating your haidh? _____

Lesson Seven

3. Swaaliha’s haidh began on Friday, 18th Ramadhaan at around 2pm. Her haidh stopped on the sixth day at 4pm. Use the table below to calculate how many days her haidh lasted and how many qadhaa fasts she will have to keep.

| LUNAR CALENDER - RAMADHAAN | | | |
|----------------------------|-----------------------------------|---------------------|-------------------------|
| DAY / DATE | HAIDH BEGAN (approximate time) | HAIDH DAY NUMBER | QADHA (MISSED) FASTS |
| | | | |
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LESSON EIGHT

Duration of Haidh

Minimum period of haidh: (3 days and 3 nights)

Maximum period of haidh: (10 days and 10 nights)

Any bleeding that is less than 3 days and 3 nights or more than 10 days and 10 nights will not be regarded as haidh, it will be regarded as ISTIHAADHA. (Refer to lesson 13)

- Ghusl is not necessary if you bleed for less than 3 days. Therefore, qadhah will have to be made for any salaah missed during this time.
- If bleeding continues after 10 days and 10 nights, one should make ghusl and begin reading salaah or keeping fardh fasts, even though one may still be bleeding.
- An important point to remember is that before every salaah, a fresh wudhu will have to be made, and a clean pad will have to be used.
- The minimum period of cleanliness between two haidh is 15 days.
- There is no maximum period of cleanliness. One can stay clean for months before another haidh starts.

NOTE: If you are experiencing a problem it will be better to consult your Muallimah to clarify your position regarding your haidh.

Lesson Eight

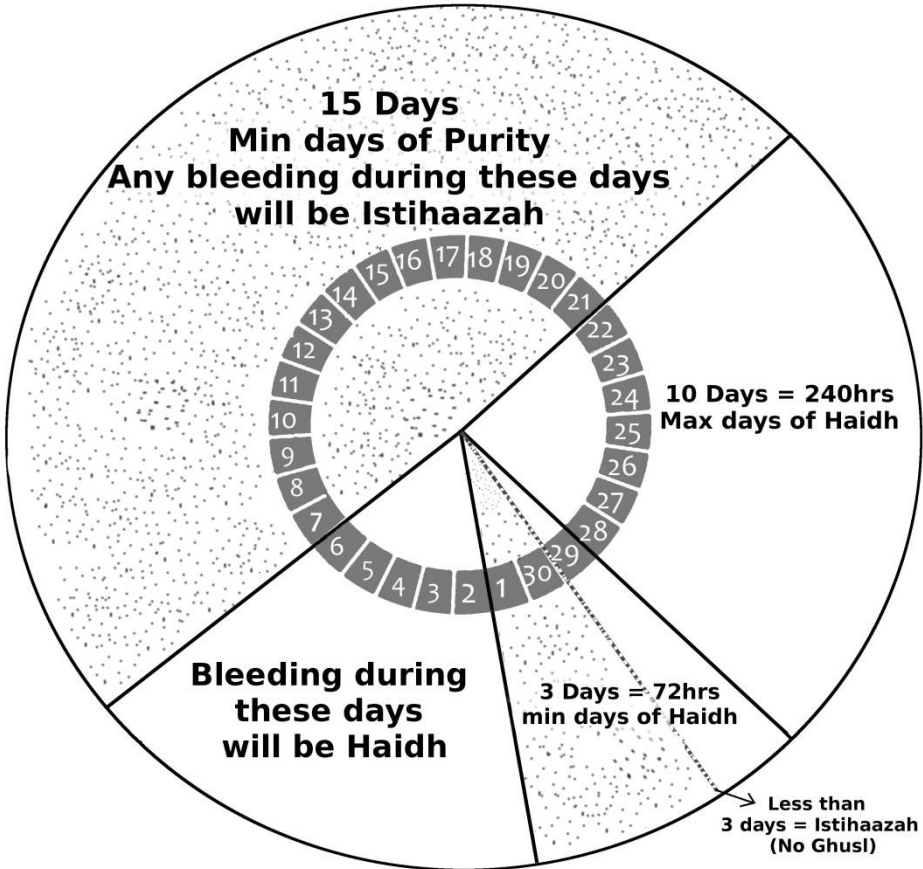
Examples:

Minimum period of haidh: Swaaliha started bleeding on Monday 12 Muharram – 12 January at Zuhr time (1 pm), and stopped bleeding on Wednesday 14 Muharram- 14 January at Asr time (5 pm).

| | Date / Day | Time | Days |
|---------------|---------------|-------------|----------------|
| Haidh began | Monday, 12 | Zuhr – 1 pm | 1 day |
| | Tuesday, 13 | Zuhr – 1 pm | |
| Haidh stopped | Wednesday, 14 | Asr – 5 pm | 2 days 4 hours |

Swaaliha's bleeding time adds up to 2 days 4 hours. This will not be haidh because it does not fall under the minimum duration of haidh (3 days). This will be regarded as istihadha.

Duration of Haidh at a Glance



Lesson Eight

Maximum period of haidh: Maryam started bleeding on Monday, 1 Safar- 1 May, Zuhr time and continued bleeding until Friday, 11 Safar- 11 May, Asr time.

| | Date / Day | Time | Day |
|---------------|-----------------|------------|--------------|
| Haidh began | Monday, Safar 1 | Zuhr, 1 pm | 1 |
| | Tuesday 2 | Zuhr | |
| | Wednesday 3 | Zuhr | 2 |
| | Thursday 4 | Zuhr | 3 |
| | Friday 5 | Zuhr | 4 |
| | Saturday 6 | Zuhr | 5 |
| | Sunday 7 | Zuhr | 6 |
| | Monday 8 | Zuhr | 7 |
| | Tuesday 9 | Zuhr | 8 |
| | Wednesday 10 | Zuhr | 9 |
| Haidh stopped | Thursday 11 | Asr, 5 pm | 10 + 4 hours |

Thursday, Safar 11, Zuhr time, will be 10 days for Maryam (i.e. she has completed her maximum duration of haidh). The bleeding after this (4 hours), will not be regarded as haidh, but istihaadha.

N.B - If Maryam has experienced haidh before, her previous haidh is her 'habit'. Therefore if she bled for seven days last month and for eleven days this month, seven days will be haidh and the remaining four days will be istihaadha. She will perform ghusl on the tenth day and perform qadhaa for the salaah missed from the seventh day.

NOTE: If you are confused consult your Mu'allimah

Worksheet Eight

1. What is the maximum period of haidh? _____

2. What is the minimum period of haidh? _____

3. What is the minimum amount of purity between two haidh? _____

4. What is the maximum amount of purity between two haidh? _____

5. If one bleeds for more than 10 days, what should she do regarding Salaah? _____

LESSON NINE

Haidh and Salaah

During our haidh, we are prohibited from performing salaah or fasting. We do not have to make qadhaa for our salaah missed during haidh. Qadhaa means to perform a salaah after the time of the salaah has elapsed or after having missed it. However, we will have to keep qadhaa for the fasts we missed. The reason for being excused from salaah and fasting is that during haidh we are in a state of impurity.

**** We should remember to be punctual in making ghusl as soon as the haidh is over and perform the salaah of that prescribed time. Delaying the salaah unnecessarily is a major sin.***

Mas'ala One:

If haidh stopped just before the expiry time of a salaah e.g. 15 minutes before the time of Zuhr expires, then you should immediately take ghusl and perform the Zuhr Salaah.

In the case of Fajr Salaah, be very careful not to delay your salaah too close to the expiry time, because you could be reading your salaah at a forbidden time (i.e. sunrise).

Mas'ala Two:

A woman put on a pad at Zuhr time on the last day of her haidh. At Asr time, she noticed that the pad was clean (totally white, no discharges). In such an instance we will say that her haidh finished at the time she put on her pad (which was at Zuhr time). She will now have to make ghusl immediately and perform qadha for the Zuhr Salaah.

Lesson Nine

Similarly, if she noticed some colour discharge at the time of Esha on the last day of her haidh and after wiping herself she put on a clean pad but didn't check the pad at Fajar time. Rather, she checked it only after sunrise and noticed that the pad is clean. In such an instance she will have to make qadha for Fajar and Esha Salaah.

Mas-ala Three:

If haidh starts during a salaah time, and the salaah was not performed as yet, qadhaa is not necessary.

Mas-ala Four

If a woman, who has haidh, has travelled a long journey (more than 77km) and her haidh stops during the journey, it is necessary for her to take a bath and commence performing her salaah. However, she should keep in mind that if she is performing salaah at the place where her haidh stopped she will perform her full salaah and not qasar as a musaafir normally does. Only when she leaves that place with the intention of travelling more than 77km will she now perform qasar (half).

Worksheet Nine

1. What is the difference between salaah and fasts, missed during haidh? _____

Tuhfatul Banaat

2. Why are we prohibited from reading salaah and fasting during our haidh? _____

3. Why is it important to make ghusl immediately after haidh?

4. What should you do if your haidh stopped 15 minutes before the time of Zuhr expires?_____

5. In mas'ala No. 2 above, when will we say that this woman has become clean? (Mention both instances)_____

LESSON TEN

Times of Salaah

Fajr: (morning) Salaah

Begins - The time of Fajr begins after subah saadiq (true dawn or when a whitish light appears in the sky) or when sehri ends.

Ends - It ends when the tip of the sun rises on the horizon (the area where the earth and sky seem to meet)

* It is haraam to perform any salaah whilst the sun is rising. The time for Fajr lasts for approximately 1 hour and 20 minutes.

Zuhr: (midday) Salaah

Begins - The time of Zuhr begins immediately after zawaal. Zawaal is when the sun reaches its highest point in the sky. It is haraam to perform any salaah during this time.

Ends - It lasts until the length of the shadow of an object becomes twice the size of the object, plus the size of the shadow which was cast at zawaal.

Example: The shadow of a 1 metre stick at the time of zawaal was 10cm. The time of Zuhr will end when the shadow of the stick is 2 metres and 10cms long.

Asr: (afternoon) Salaah

Begins - The time of Asr begins immediately after Zuhr time ends (when the shadow of an object becomes twice its size plus the shadow of zawaal)

Ends - It lasts until sunset.

* It is makrooh to read Asr when the sun becomes pale yellow (approximately 20 mins before Maghrib).

Maghrib: (evening) Salaah

Begins - It begins after sunset.

Ends - It lasts until a white glow on the western horizon disappears. This white glow appears after the red glow of twilight has disappeared.

* The time of Maghrib lasts for approximately 1 hour 20 minutes. It is makrooh to read Maghrib salaah when the stars appear.

Esha: (night) Salaah

Begins - The time of Esha begins when the white glow of twilight disappears.

Ends - It lasts until subah saadiq. (True dawn)

* It is makrooh to delay the Esha Salaah till after midnight.

NOTE: Salaah times change according to the seasons. Hence it is important that you find out the correct times for every salaah so that it

Lesson Ten

does not become qadha. This can be done either by using a salaah calendar or you can find out from the local IMAAM via your mahram.

Worksheet Ten

1. When is it haraam to perform Fajr Salaah? _____

2. When does Zuhr Salaah end? _____

3. How many minutes before Maghrib Salaah does Asr Salaah become makrooh? _____
4. How long does the time for Maghrib Salaah last? _____

5. When does the time of Esha Salaah begin and end? _____

6. Why is it important to know the correct times of salaah and how can we achieve this? _____

LESSON ELEVEN

Salaah

Hafiz Ibn Qayyim رَحْمَةُ اللَّهِ عَلَيْهِ writes: “Salaah ensures daily bread, promotes health, drives out diseases, strengthens the heart, brings light and beauty on the face, pleases the soul, refreshes the body, gets rid of laziness, relaxes the mind, feeds the soul, illuminates the heart and guarantees Allah Ta’ala’s favour. It grants protection against Allah Ta’ala’s punishment. It keeps shaytaan away and brings us closer to Allah Ta’ala. In short, salaah is the guarantee for all that is good and a protection against all that is evil for both body and soul, equally in this world and the hereafter.” (Fazaail-e-A’maal - Virtues of Salaah. Pg. 32)

Nabi-e-Kareem صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said: “If some major sins of a Muslim lands him in Jahannam, the fire would not burn those parts of his body which have touched the ground while he was in sajdah during his salaah.” (Fazaail-e-A’maal –Virtues of Salaah, pg 28)

Nabi-e-Kareem صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said: “When a person stands in salaah, the gates of Jannah are let open and all the veils between him and Allah Ta’ala are lifted.” (Provided that he does not spoil his salaah by coughing, etc.) (Fazaail-e-A’maal – Virtues of Salaah, pg 28)

Warning for neglecting Salaah

It is stated in a Hadith: Allah Ta’ala gives five favours to a person who protects his salaah, viz: His daily bread is made easy for him, he is saved from the punishments in the grave, he shall receive his book of deeds in his right hand on the Day of Qiyaamah, he shall cross the ‘pul siraat’

Lesson Eleven

(bridge across Jahannam) with the speed of lightning and he will enter Jannah without reckoning.

As for him who neglects his salaah, he shall meet five types of punishments in this world, three at the time of death, three in the grave and three after resurrection.

Those in this world are: He is not blessed in this life, he is deprived of the light with which the faces of the righteous are blessed, he receives no reward for his good practices, his duas are not answered, and he has no share in the duas of the pious.

Those at the time of death are: He dies disgracefully, he dies hungry, he dies of such thirst that the water in the oceans of the world will not be able to quench.

Those in the grave are: He is squeezed so severely there that the ribs of one side interlace the ribs of the other side, fire is kindled inside his grave and he is rolled on cinders day and night, a serpent with fiery eyes and iron nails equal in length to a day's journey is let loose on him and shouts with a thundering voice, "My lord has made me in charge of punishing you till sunrise for neglecting Fajr, till Asr for neglecting Zuhr, till sunset for neglecting Asr, till Esha for neglecting Maghrib and till dawn for neglecting Esha."

The serpent will keep on punishing him in this way until the Day of Qiyaamah. Each blow pushes him to a depth of seventy arm's length.

Those after resurrection are: His reckoning will be extremely difficult, Allah Ta'ala will be angry with him and he will be thrown into the fire. According to one report, he will have the following three lines written on his forehead:

“O you who neglected Allah Ta’ala’s duty”

“O you who has deserved Allah Ta’ala’s wrath”

“Now despair of Allah Ta’ala’s mercy as you neglected your duty to Allah Ta’ala”

May Allah Ta’ala give us all the ability to perform every salaah on time, and may Allah Ta’ala forgive us and have mercy on us and grant us His pleasure and success in this world and the Aakhirah. *Aameen!!!*

Saahib-e-Tarteeb

(A person who has no Qadhaa Salaah)

Insha-Allah, after having made the intention of being punctual with your salaah, you should now try your very best to remain firm on this intention. If, however, after making every effort not to miss a single salaah, for some reason, you happen to miss less than five (5) Salaah, from the time you became baaligha (mature), then you will be known as a Saahib-e-tarteeb.

Below are some rulings regarding a Saahib-e-Tarteeb:

A person will only be regarded as a Saahib-e-Tarteeb if she has missed five (5) salaah or less. The reason a person is given this title is because she will have to make up for these missed salaah by performing them in the ‘order’ that she missed them. That is why the word ‘tarteeb’ (which means, to do something in order) is used. E.g: if a person misses the salaah of an entire day, then she should perform them in the order that she missed them. The salaah she missed first should be read first.

Lesson Eleven

If a person missed 6 salaah or more, she will not be regarded as a Saahib-e-tarteeb. (The salaah she missed will not have to be performed in order)

Qadhaa is only made for fardh and witr salaah. There is no qadhaa for sunnah or nafl salaah. However, if a person misses Fajr salaah and makes qadhaa of it before midday, then she should also make qadhaa of the sunnah of Fajr. If she makes qadhaa after midday, she should only make qadhaa of the fardh. If she missed Esha salaah, then qadhaa of the fardh and witr will have to be performed.

If you get your haidh whilst performing a sunnah or nafl salaah, you will have to make qadhaa for that salaah.

Part 2

In this section

- ✿ Haidh And Fasting
- ✿ Haidh And Haj
- ✿ Haidh And Zikr
- ✿ Istihaadha
- ✿ Nifaas
- ✿ Modesty
- ✿ Challenges faced by young girls
- ✿ 'Iddah
- ✿ Haidh record chart

LESSON TWELVE

Haidh and Fasting

Fasting during haidh is not allowed, however one will have to keep the qadhaa of the missed fasts after Ramadhan. Make a note of the number of days you have not fasted, and keep qadhaa of it after the month of Ramadhan. (Use the table on page 20 as an example to calculate how many fasts you missed)

During Ramadhan, Maryam's haidh started at 10 am, on the 6th fast. She became pure on the 12th fast, at 9 am.

- She should now take ghusl and perform her salaah and appear as those who are fasting (i.e. she should not eat or drink anything). In total, she will have to keep 7 qadhaa fasts after Ramadhan.
- If haidh commences 5 minutes before Iftaar (fast ends), her fast will be broken and qadhaa will have to be kept.

During haidh, one should not eat in public. To do so is a sin. However, one can eat in private.

If you become pure before Sehri (fast begins) time ends, but you do not have enough time to make ghusl, then make niyyah for fasting and have a ghusl after sehri ends. This fast will be valid.

It is important to remember that even though we may not be able to fast during Ramadhan due to haidh, we should still wake up for sehri. This is so that it does not become obvious to everybody in the house, especially our men folk (fathers, brothers, etc.) that we have our haidh. As a young woman, we must adopt Adab (respect) and modesty. Other advantages of this are that you get the sawaab of fulfilling a sunnah and

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after the completion of your haidh, when you have to start fasting again, your routine will not change and you will continue to get the opportunity to make Dua and Zikr at that mubaarak time. Waking up for sehri also won't be difficult.

Sehri – A meal which a Muslim eats before early dawn.

Iftaar – To break one's fast at the time of sunset.

Worksheet Twelve

1. Explain the laws of fasting during haidh? _____

2. If your haidh starts 5 minutes before iftaar, is the fast valid?

3. Can we eat in public while we are not fasting during Ramadhaan?

4. If you become pure before sehri, what should you do? _____

Lesson Twelve

5. What should our behaviour be like at home when we are not fasting?_____

6. Using the example of Maryam given in the above lesson, draw up a table explaining how Maryam will calculate her missed fast?

LESSON THIRTEEN

Haidh and Haj

If a woman has enough wealth to go for Haj, which is over and above her basic necessities, then hajj becomes fardh upon her. It is not permissible to delay in performing the haj without a valid reason. The following are some masaa'il (laws) pertaining to women in Haj.

Mas-alah One:

If a woman is going for haj, it is necessary for her to be accompanied by her husband or a mahram. It is not permissible for her to go for haj without a mahram. (If she does not manage to find a mahram to accompany her in her entire life then she should make a bequest that haj be performed on her behalf after her demise.)

Mas-alah Two:

Before crossing the *meeqaat* (boundaries), a woman will wear her ihraam whether she is in haidh or not. The ihraam for women is her normal clothes. However, in the state of ihraam, a woman cannot cover her face with a niqaab like she normally does. She will have to wear her niqaab in such a way that the cloth does not touch her face.

Mas-alah Three:

Normally before crossing the *meeqaat*, a woman will perform two rakaats of salaatul Ihraam. But if a woman is in the state of haidh, she will perform ghusl, put on her clothing, make niyyah, say the labbaik and go towards Makkah Mukarramah without performing salaatul Ihraam. (Note: Women must say the labbaik softly.)

Lesson Thirteen

Mas-alah Four:

In the state of haidh she will not enter the Haram Shareef. She will remain in her room until she is pure. When her haidh ends, she will take a bath (without using any scented soap, shampoo or perfume), put on her clothing and perform her Umrah. Note: Whilst making Tawaaf, women should be careful not to go close to the men. Stay far away from strange men and make your tawaaf (to go around the Kabah 7 time) with dignity.

Mas-alah Five:

After completing the Umrah, a woman will trim her hair. The amount equal to one joint of the finger (about an inch) should be trimmed. She should be careful not to trim her hair in the open. Rather she should have this done in the privacy of her room. Note: A ghair mahram cannot trim her hair. Only a female or a Mahram (who is not in the state of ihram) should trim her hair.

Mas-alah Six:

All the other rites of haj may be completed in the state of haidh. A woman is allowed to make wuqoof in Arafat, spend the night in Muzdalifah, pelt the Jamarat, make Qurbaani, etc. in the state of haidh. She is only not permitted to enter Masjidul Haraam (or any other Masjid for that matter.)

Mas-alah Seven:

Tawaafuz Ziyaarah is a fardh action of Haj. If a woman is in the state of haidh or nifaas and cannot perform the Tawaafuz Ziyaarah, she should delay her flight until she is pure and leave only after having performed this Tawaaf. If she does not perform this tawaaf her Haj is regarded as incomplete until she performs the Tawaafuz Ziyaarah.

Mas-alah Eight:

If a woman who is in the state of haidh or nifaas needs to leave Makkah Mukarramah due to a flight or any other reason and she cannot make Tawaaful Widaa, it will fall away off from her and she will not have to make it.

Mas-alah Nine:

If haidh starts during a **NAFL TAWAAF**, she should immediately leave the Masjid. If she completed four rounds or more of her tawaaf before her haidh started, then she should regard her tawaaf as complete. She should give the sadaqatul fitr amount in charity for each of the incomplete rounds. However it is best for her to re-do the tawaaf once she is clean.

Mas-alah Ten:

If she completed the major part of her Tawaafuz Ziyaarah or Tawaaf of Umrah (i.e. 4 rounds or more) and then experienced haidh, her tawaaf will be complete and she can proceed to make Sae'e. Sae'e is allowed in the state of haidh as the Safa Marwa area is not part of the Masjid and tahaarah is not a required condition for sae'e. When her haidh ends, she must redo her entire tawaaf. If she is unable to delay her departure and cannot complete the missed rounds of tawaaf then in such a case she should give damm (slaughter an animal in the Haram area).

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا once asked **Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** for permission to participate in Jihaad. He said, **“Your Jihaad is Haj.”**

Worksheet Thirteen

1. Is it necessary for a woman to be accompanied by a Mahram if she needs to perform her fardh Haj? _____

2. Whilst in the state of haidh, is it still necessary for a woman to say the Labbaik? _____
3. Can she enter the Haram Shareef to make her Tawaaf-e-Qudoom?

4. How should a woman trim her hair after she has completed her Umrah? _____

5. What should a woman do if she is in the state of haidh and she needs to catch a flight out of Jeddah but she has not yet made her Tawaaful Widaa which is waajib? _____

6. What should a woman do if she has made a few rounds of her Tawaafuz Ziyaarah and then experience haidh? _____

LESSON FOURTEEN

Haidh and Zikr

(Remembrance of Allah Ta'ala)

Nabi ﷺ has mentioned in a Hadith, that when the people will enter Jannah to enjoy the ever-lasting bounties, they will have only one regret, and that will be concerning those moments in their lives which they allowed to pass by without making the zikr of Allah Ta'ala.

We have already read earlier in the book that, during haidh, we cannot make certain ibaadaat (acts of worship) like fasting, salaah, tilaawat (reciting the Qur-aan), etc. We are, however, allowed to make the zikr of Allah Ta'ala. In fact, when we are experiencing haidh, we should use this opportunity to increase our zikr. In this way, even though we are in a napaak (impure) state, we will be earning great reward for ourselves and also the pleasure of Allah Ta'ala.

Below is a list of some recommended azkaar (forms of making Zikr):

- In a Hadith, it is mentioned, that there is a pillar in front of the Arsh of Allah Ta'ala, which begins to shake when a person recites لا اله الا الله (Laa Ilaaha Illallah). Allah Ta'ala commands the pillar: "Stop! Be at ease!" The pillar replies: "How can I be at ease when the reciter of لا اله الا الله has not yet been forgiven?" Allah Ta'ala then says to it: 'Stop! I have forgiven the reciter of لا اله الا الله.' It is suggested that this zikr be read 100 times daily. It is said in a Hadith: "The person who reads this kalimah 100 times daily, his/her face will shine as brightly as the full moon on the Day of

Lesson Fourteen

Qiyaamah.” During our haidh, we should read this zikr in abundance.

- The kitaab ‘MY COMPANION’ is a must to have and should be read on a daily basis. Other forms of zikr are also included in this kitaab. Care should be taken not to touch any Qur-aanic Ayah.
- Women are more easily affected by shaytaan during their haidh as they are now in an impure state. We should therefore take extra precautions during this time of the month by seeking the protection of Allah Ta’ala.
- The following method of seeking protection was practiced by Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If we practice on this we will get a two-fold reward, one for practicing on a sunnah and secondly, we will attain the protection of Allah Ta’ala. Before going to bed recite the following:
Ayatul kursi and the 3 Quls (Surah Ikhlāas, Falaq and Naas), blow onto the palms of both the hands and pass them over the whole body. Start from the head, continuing over the front part of the body, as much as one is able to reach and then do the same with the back portion of the body. This should be done 3 times.

Recitation of the Qur-aan

Masa-lah One:

It is not permissible to touch the Qur-aan or to recite the Qur-aan in the state of haidh. At Madrasah, during the Qur-aan period, inform your Mu’allimah that you are not reading and engage in learning your Duas, Hadith and other subjects.

Mas-alah Two:

One may not recite Qur-aan from memory in the condition of Haidh. It is permissible to look into the Qur-aan without touching it and also to listen to the recitation of the Qur-aan.

Masa-lah Three:

It is permissible to recite certain verses of the Qur-aan with the intention of dua. E.g. Surah Faatiha can be read and blown upon a sick person by a woman who is in the state of haidh or if she is making dua she may read the following verses and other such verses in Arabic;

- رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
- رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا.
- رَبَّنَا تَقَبَّلْ مِنَّا، إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Mas-alah Four:

She is not allowed to touch any object on which aayaat are written during haidh, eg. books, frames, etc. She is however allowed to touch books where the verses of the Qur-aan are less than the actual content of the book but she cannot touch the actual text of the aayaat.

Mas-alah Five:

If a woman hears an aayat of sajdah during haidh, sajdah is not incumbent on her.

The following are some beneficial duas to recite in the state of Haidh

Every Muslim should learn and recite these duas every day. Rasulullah ﷺ has promised great protection for the one who recites these duas. A girl in the state of haidh should be punctual on the recitation of these duas

- اللَّهُمَّ اجْرِنِي مِنَ النَّارِ Recite 7 times
- أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ Recite 3 times
- بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ Recite 3 times
- سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَى نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ Recite 3 times
- ٦. اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ... (Aayat ul Kursi)
- فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٠٠﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٠١﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ

• اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوؤُ لَكَ بِنِعْمَتِكَ
عَلَيَّ وَأَبُوءُ بِدُنْيِي فَأَغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

• بِسْمِ اللَّهِ عَلَى دِينِي وَنَفْسِي وَوَلَدِي وَأَهْلِي وَمَالِي Recite 3 times

• حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Recite 7 times

• أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ Recite 3 times

• هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ﴿٥﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ

الرَّحِيمُ ﴿٦﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ﴿٧﴾ الْمَلِكُ الْقُدُّوسُ السَّلَامُ

الْمُؤْمِنُ الْمُهَيَّمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ﴿٨﴾ سُبْحَانَ اللَّهِ عَمَّا

يُشْرَكُونَ ﴿٩﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ

لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

• رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا وَنَبِيًّا

• لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ Recite 3 times

Worksheet Fourteen

1. What will be the regret of the Jannatis? _____

2. Which form of Ibaadah is allowed in all conditions (pure/impure)?

3. What benefit does the recitation of the kalimah have? _____

4. How can a woman protect herself from shaytaan? _____

5. What is the ruling with regards to touching the Qur-aan in the state of Haidh? _____

6. Can a woman in haidh recite the Qur-aan from memory? _____

Tuhfatul Banaat

7. Is it permissible for her to recite certain aayaat with the intention of dua, please explain. _____

8. Please explain the ruling of touching a book that has some verses of the Qur-aan, for a woman in haidh. _____

LESSON FIFTEEN

Istihaadha

- Istihaadha means bleeding due to an illness.
- If a woman bleeds for less than 3 days and 3 nights (72 hours) or more than 10 days and 10 nights (240 hours), then this type of bleeding is known as Istihaadha.

Mas-alah One:

A woman in the state of Istihaadha must perform her Fardh salaah and fast in the month of Ramadhaan.

Mas-alah Two:

She is allowed to touch and recite the Qur-aan-e-Kareem, make tawaaf, enter the Haram Shareef and perform all kinds of Ibaadah as a pure clean woman would do.

Mas-alah Three:

If her bleeding is so heavy that she becomes a ma'zoor then she will have to make a fresh wudhu for every salaah and wear a clean pad. In such a case if she bleeds in salaah her wudhu will not break.

Mas-alah Four:

Her wudhu will break when the time for the salaah ends if she is a ma'zoor.

Nifaas

- Nifaas is the blood that flows after child-birth.
- The maximum period for nifaas is 40 days.
- There is no minimum period for nifaas.

Mas-alah One:

If a woman becomes pure before the completion of 40 days, she should immediately make ghusl and commence performing her salaah and fasting in Ramadhān. NB. She should not wait for forty days.

Mas-alah Two:

If she bleeds for more than 40 days, this bleeding will be istihaadha. She should immediately make ghusl and commence performing her salaah.

Mas-alah Three:

During the period of Nifaas, salaah is not compulsory on her. However if she gave birth in Ramadhān or before Ramadhān and she is in the state of Nifaas she will have to keep the Qadhaa for her missed fasts after the month of Ramadhān.

Mas-alah Four

All the rules of haidh apply to a woman in the state of Nifaas, i.e. she is not allowed to touch or recite the Qur-aan, enter the Haram Shareef, etc.

Lesson Fifteen

Mas-alah Five

If she became pure after 35 days on the birth of her first child then that becomes her nifaas habit for the second child. If she bleeds for more than 40 days for the second child then she must make on the 40th day and make qadha for the Salaah missed after the 35th day.

Note: She should have a record of her nifaas for each child.

Worksheet Fifteen

1. Explain istihadha? _____

2. When will bleeding be considered as istihadha? _____

3. What is the ruling of Ibaadah during istihadha? _____

Tuhfatul Banaat

4. Explain Nifaas? _____

5. What is the maximum number of days for Nifaas? _____

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ

A Letter to my Beloved Sister!!!

Dearest sister in Islam.....

السلام عليكم ورحمة الله وبركاته

You do not know me and I do not know you, but we are bound together as sisters in Islam because we are the readers of the Kalimah 'Laa ilaaha illallahu Muhammadur Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ It is because of this Kalimah that today I wish to share with you a small part of my life and to give you the most valuable piece of advice you will ever receive. Let me begin.....

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ

I am a born Muslim, Alhamdulillah. However, I did not grow up in a Deeni (Islamic) environment. I watched movies, listened to music, intermingled with ghair mahram males and was not particular about many aspects of Deen, especially SALAAH! Today, this has become a means of great sorrow, regret and fear for me. (As you read on, you will understand).

I lived my life as a very carefree person. My Deen and its commandments had no place in my life. I knew nothing about Deen and I did not care to find out. It made no difference to me and I was not bothered about it. I was not concerned about performing my salaah. At that time, it was not important to me. If I felt like reading Salaah, I would, if I did not feel like reading, I did not care about it.

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I watched movies for hours on end. If the Azaan was called out while I watched, I would pause it, wait for the Azaan to finish and continue watching. Salaah after salaah would pass by. It made no difference to me when I used to go out for the entire day and missed all my salaah.

The thought of where and how I would perform salaah never crossed my mind. I would be too busy enjoying myself to worry about performing salaah. It was no big deal to me whether I read it or not.

My granny was a very pious lady (May Allah Ta'ala bless her with Jannatul Firdaus and fill her grave with Noor. Aameen). She fasted most days and woke up for Tahajjud Salaah almost every night. You would always find her reading the Quran-e-Kareem or making zikr. She used to constantly 'nag' me to read salaah. Her 'nagging' used to irritate me to such an extent that I would become angry. When she passed away, the nagging stopped.

Now there was no one to 'nag' me about performing salaah. It suited me fine. Year after year passed and my interest in salaah did not improve. Many years later, Alhamdulillah, Allah Ta'ala has given me the ability to perform my 5 daily salaah. With this, came the understanding of what a treasure I had lost with the passing away of my beloved granny. It is only recently that I have come to realise that my granny 'nagged' me because she loved me, she wanted what was best for me and she was only trying to protect me from the punishment of neglecting salaah. She knew the importance of salaah and wanted me to know that too, but I was too blind to see it. Not taking her advice is a means of regret and great sorrow for me today.

I am trying to make up for all my qadhaa salaahs, and I hope to complete them before my dying day. My beloved little sister, I love you for the sake of Allah Ta'ala. I plead with you to make salaah your priority and save yourself from the punishment and anger of Allah Ta'ala.

A Letter to my Beloved Sister

Do you know how blessed you are? Have you realised how much Allah Ta'ala loves you? The fact that you are reading this letter is a sign from Allah Ta'ala for you to be informed of the consequences of not performing your salaah, and so that you can begin your life correctly and save yourself from making the mistake of allowing years and years of salaah to be made qadhaa. Make shukr to Allah Ta'ala for this great bounty.

You have read my letter and have understood the uncertain future that I face. Take a lesson from it, think carefully over it and choose the kind of future you want to make for yourself. Choose carefully!! Because the choice you make will decide which will be your home in the Aakhirah.... The comforts and bounties of Jannah or the ever-lasting punishment of Jahannam!!!

I have written this letter to you, my little sister, from the deepest corner of my heart. I make dua to our Creator that the realisation of these words travel directly into the depths of your heart and affects your heart in such a way, that as of today, you will make a firm intention to start performing every salaah, regularly and punctually and that you make a firm promise to NEVER miss ONE salaah.

I am advising you as an elder sister, please take my advice. Although my granny advised me, I did not listen to her and today I regret it from the bottom of my heart. Do not make the same mistake as I did. Do not earn for yourself the same punishment that I have. Save yourself from this grave sin.

Make dua for this unfortunate person please. Make dua that Allah Ta'ala, through HIS kindness and mercy, forgives this sinner. You are beloved to Allah Ta'ala, it may be that your precious duas will be a means of salvation for me, Insha-Allah!!!!

Love..... An unfortunate sister!!!

LESSON SIXTEEN

Modesty in Islam

“A diamond is a girl’s Best Friend”

Allah Ta’ala has blessed each and every female with THE MOST BEAUTIFUL, MOST PERFECT AND MOST VALUABLE DIAMOND....

“Our Body”

Unfortunately, very few of us realise what value this body has. We are not referring to the functions this body can perform, rather we are referring to how great an amaanah (trust) we have been given.

We have compared this body to a diamond; let us explain that comparison.....

Most women have this dream about owning the most perfect, sparkling, flawless diamond. Now, let us pretend that we are one of those women who actually received one. What will our reaction be?

Will we not be possessive of it? Will we not want it to be kept safe and free from flaws at all times? Will we not want it to remain perfect always? Of course we do! How do we accomplish this? We protect it! How do we go about protecting it? Do we not ensure that we place it in a soft, velvet pouch and lock it up in a safe place where no eyes can see it and no hands can touch it? We wouldn’t want any marks or smudges on it, would we? Similarly, our bodies are even more precious than this diamond. Therefore, we should protect it even more carefully.

Hijaab

The question that arises is how do we go about accomplishing this? Allah Ta'ala Himself gives the answer to this question in the Quran-e-Kareem;

Allah Ta'ala says: "Oh Prophet! Tell your wives and your daughters and the women of the believers that they should draw over themselves their jalaabeeb (loose fitting cloaks). That will make it easier for them to be recognised and they will not be harmed, and surely, Allah Ta'ala is most forgiving, most merciful." (Surah Ahzaab, Aayat 62)

My beloved sisters, if we look closely at this Aayah, we will find the love and kindness that Allah Ta'ala has for us. Allah Ta'ala is telling us to dress ourselves in a jalaabeeb (a loose fitting garment that does not show off the shape of our body) so that we may be 'PROTECTED'.

To us it may seem cruel that Allah Ta'ala is being harsh by commanding us to dress like 'old ladies', but Wallaah! My sisters, it is not so.

We, as women, have great value in the eyes of Allah Ta'ala and it is because of this love which Allah Ta'ala has for us that He has given us such a command. Allah Ta'ala does not want us to be harmed. Allah Ta'ala does not want us to lose our value and purity. Allah Ta'ala wants us to be valued and treated with respect and dignity and not to be a means of entertainment and amusement.

My sisters, when we dress like the women of the west, we are exposing ourselves to harm and inviting the wrath and anger of Allah Ta'ala upon ourselves. Not only that, but the moment we step out of our homes, the eyes of every man falls upon us, and trust me that the thoughts that go through their minds are definitely not good thoughts. The reason I am

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saying this is because when you leave your home, shaytaan whispers to men to look at you and have evil thoughts about you.

Shaytaan beautifies you in the eyes of these men and this is where zina (adultery) stems from. My sisters, this is one sin that we should stay far, far away from. Apart from the sin itself, stay away from everything that leads to this sin, (including dressing in a shameless way). Just as a matter of information, the punishment for zina is 100 lashes for an unmarried person, and stoning to death for a married person. (May Allah Ta'ala save us all and forgive our sins. Aameen!!!)

When Allah Ta'ala has such great value for a woman, then why can't you value yourselves? Why do you lower your dignity and respect by dressing in transparent, figure-hugging clothing? My sisters, why are you degrading and lowering your status in this shameful way? Wake up before it is too late!!! You are worth more than you give yourself credit for. Allah Ta'ala, YOUR CREATOR knows this. When are you going to realise it? Your body is YOURS and YOURS alone, why advertise it to the whole world by exposing it? **YOU ARE WORTH MORE THAN THIS!!!!**

Nabi-e-Kareem ﷺ has said: "Women who wear flimsy clothing will be regarded as naked on the Day of Qiyaamah."

This means that a woman who wears clothing that does not cover her satr (those parts of the body that are fardh to cover at all times), or which are tight-fitting and transparent, then such a woman will be regarded as though she remained naked in this world and she will be punished accordingly. (May Allah Ta'ala save us all! Aameen!)

Another fashion nowadays has gripped many of our Muslim sisters and that is the fancy tight abayas that have become very common. Shaytaan tricks us into thinking that we are dressed Islamically because we are wearing cloaks and scarves but to wear thin, tight, attractive

Lesson Sixteen

clothing with lots of colour and beadwork that attracts attention is not permissible in Islam.

Now.....let us look into our mirrors. Is the reflection that is staring back at you dressed in a way that will displease Allah Ta'ala? If so... then the wrath and anger of Allah Ta'ala can come upon us at any moment. Save yourself my sister, save yourself from the anger of Allah Ta'ala, because when Allah Ta'ala sends punishment, no force on this earth can stop it...But you can, before it comes, you can make taubah and make a firm intention to change yourself and the way you dress. May Allah Ta'ala give us all the ability, courage and strength to fulfill all HIS commandments. Aameen!

On reaching maturity, the laws of hijaab, salaah, fasting, etc. become fardh upon you. If any of these are neglected, then you will now be committing a major sin and you will be liable for punishment. (Allah Ta'ala save us all. Aameen!!!)

My dear sister, Allah Ta'ala loves you. Love, believe and value yourself. No man has the right to set eyes on you or your body. You are worth more than that, you are better than that and you deserve better than that. Do not let anybody tell you otherwise! Do not fall for their false flattery and admiration, because it is all temporary and worthless. You deserve much better and if you protect yourself, your body, your chastity and your modesty, then Allah Ta'ala will reward you in abundance.

Hadhrat Sahl bin Sa'd رضي الله عنه reported that Rasulullah صلى الله عليه وسلم has said:

“Whoever gives me a guarantee to protect that which is between his jaws (tongue) and that which is between his legs (the private parts), I will give him the guarantee of Jannah.” (Mishkaat ul Masaabih... Pg. 411, adapted

from Bukhaari)

Make shukr to Allah Ta'ala for what you have just read. It is guidance and advice that Allah Ta'ala chose for you to receive so that you may be able to save yourselves from the ever-lasting punishment. Without having to do research and just by looking around us, we will see that millions of people have fallen into this trap of shaytaan. DO NOT become one of them. Save yourself and make dua for those who are already trapped in this. Make dua that Allah Ta'ala guides them and gives them the strength and courage to do what is right. Aameen!

Nabi ﷺ has advised that every woman should recite and understand the message of Surah Nur. Please read this surah and understand its meaning as soon as possible.

May Allah Ta'ala protect, forgive, guide and have mercy on us all, *Insha-Allah! Aameen!*

Laws pertaining to a Females Hair

Whilst it is an accepted fact that the beauty of a woman lies in her hair, there are many laws in Islam that govern the cutting and styling of the hair of a female. Below are some of these laws that should be kept in mind.

1. The hair of a woman must always remain covered especially in the presence of strange men.
2. It is not permissible for a woman to shave the hair of her head.
3. It is not permissible for her to trim her hair except when she is coming out of ihraam.
4. Styling her hair and resembling the hair styles of the kuffaar is not permissible in the shariah.

Lesson Sixteen

5. Many women in the Middle Eastern countries tie a high bun on their heads and don their hijab over this. Rasulullah ﷺ has prohibited women from styling their hair in such a way that resembles the hump of a camel.

Don't feel Shy to ask.....

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا narrates that Asma bint Shakal رَضِيَ اللهُ عَنْهَا asked Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about taking a bath at the end of haidh. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to her: "A woman should take water with pounded leaves of the lotus tree and purify herself. She should cleanse herself thoroughly. She should then pour water onto her head and rub it vigorously so that water reaches the roots of her hair. She should then pour water over her entire body. She should then take a piece of cotton wool that has been fragrancd with musk and perfume her private part in order to remove the foul smell that is normally a result of the flowing blood."

Asma رَضِيَ اللهُ عَنْهَا asked: "How should she perfume herself?" Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied: "Glory be to Allah Ta'ala! She should perfume herself with (cotton wool)." So Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا said to her (by silently whispering to her): "You should follow the traces of blood." (In other words, wipe the place from which the blood flows with that perfumed cotton wool in order to remove the foul smell that is normally a result of the flowing blood.)

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا said: "How excellent the women of the Ansaar were! Modesty and shame did not prevent them from gaining an understanding of Islam." (Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - The Teacher pg. 149)

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Bukhaari and Muslim narrate from Hadhrat Abu Sa'eed al-Khudri رَضِيَ اللهُ عَنْهُ, who said: “The women said to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the men have surpassed us (in benefiting from you). So set aside a day for us so that we could learn from you something that Allah Ta'ala has taught you.”

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to them: “All of you should gather on such and such day.” The women gathered on that day and Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught them.

The reason these Ahaadith have been included is to point out the importance of asking about personal matters. Many of us, due to shyness and embarrassment do not ask about certain difficult issues.

It is our duty to ask. If we do not do so, we will continue to live our lives in total ignorance. After we pass away the same ignorance will pass on to our children.

NOTE: This aspect of our life plays a major role with regards to our ibaadah (salaah, fasting, etc.), so we should be extremely particular about making sure that we keep a record of our haidh and qadhaas, etc. and also that we make an effort to gain more knowledge on the rules and laws regarding female issues.

For more information and clarification of any doubts, please contact the Ulama in your area via your mahram or their women-folk.

Worksheet Sixteen

1. In the Qur-aan Allah Ta'ala addresses the blessed women and describes what kind of dressing they should wear. Explain this type of dressing. _____

2. Explain why we should not dress like the women of the west. _____

3. Mention three points on zina. _____

Tuhfatul Banaat

4. In the Hadith Rasullulah ﷺ has mentioned that on the Day of Qiyaamah some women will be regarded as naked, who will these women be? _____

5. Which Surah did Nabi ﷺ say we should recite and understand its message? _____

LESSON SEVENTEEN

Challenges Faced by Young Girls

Music

My dear sister, never get involved in listening to music. Rasulullah ﷺ has warned us in the Hadith: “Music generates hypocrisy in the heart.” A Muslim must never get into the habit of listening to music. It causes one to forget his/her rights towards Allah Ta’ala. Many of our youth are lost in this sin and get so soaked into it that they forget the very purpose of their lives. Some of the present-day Nasheeds are also in the category of music. Don’t be fooled into thinking that these are Islamic songs so it’s okay. Any musical instrument used in a nasheed or nazam will render it haraam. The punishment for listening to music is very severe. On the Day of Qiyaamah, molten lead will be poured into the ears of those who listen to songs and music. May Allah Ta’ala save us all. Allah Ta’ala has cursed the singer and the one for whom he/she sings.

NB. The one who acquires the pleasure of listening to the Qur-aan will never get enjoyment in listening to anything else.

Intoxicants

My dear sister, stay far away from all kinds of intoxicants. Rasulullah ﷺ has warned us in the Hadith that the curse of Allah Ta’ala is on those people who drink alcohol, serve it to others, buy it, sell it or transport it. Remember, anything that makes you drunk and takes you

out of your senses is evil and forbidden in Islam. This includes alcohol as well as drugs. Please, for the sake of Allah Ta'ala and your beloved parents, never ever keep the company of those involved in drugs for shortly you will also be influenced by this evil. Any person who takes any intoxicating substance, their salaah and ibaadah will not be accepted for 40 days.

Smoking

My Dear sister, unfortunately many females are now also taking up the evil habit of smoking. Allah Ta'ala states in the Qur-aan: "And do not throw yourself into destruction with your own hands." (S:2, V:195). Smoking is a hazard to one's life. Allah Ta'ala and Nabi ﷺ do not like it. Smoking destroys one's good health, wealth and time. A smoker always has bad breath and affects everyone around him/her. The Malaaikeh run far away from a person who smokes. Children exposed to smoke generally suffer from many ailments.

Television & Photography

Rasulullah ﷺ has said: "Indeed on the day of Qiyaamah, the worst punishment will be given to those who make (animated) pictures." The one who watches T.V. etc., is exposed to listening to music, watching dancing and nudity, looking at strange men, hearing bad language and witnessing violence, etc. All of the above are major sins combined in the T.V. The viewer of the T.V., etc. gets the combined sin and he/she is therefore cursed, grows in hypocrisy, will be severely punished on the day of Qiyaamah, is called the greatest oppressor by

Lesson Eighteen

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, commits zina of the eyes and promotes obscenity and violence.

1. The T.V, D.V.D, etc. are addictive. Even after giving them up, it will take years before one's mind and heart are cleansed of its evil influence.
2. Like drugs, the viewer of T.V., etc. thinks his sin to be trivial and feels that he has control. Only when he is determined to give it up does he realise how much of control the T.V. had over him.

Social Media

Social media has connected people from all over the world at the press of a button. Whilst using a cell phone be careful not to fall into any sins. A young girl may not realise that chatting to a boy on whatsapp or any other form of social media is totally haraam. The sin of speaking casually to a boy amounts to zina.

Adultery of the hands, eyes and heart takes place simultaneously at the touch of a button. Your cousins and brothers in law are not your mahaarim so it's not permissible to chat to them on the phone.

Photographing of animate objects such as human beings, animals or selfies is totally haraam. It is mentioned in the Hadith that on the day of Qiyamah, it will be said to those who used to take photographs "Instill life in what you have photographed." [which of course they will not be able do.]

Be very careful about taking pictures of yourself. Once a picture has been uploaded it becomes the property of the internet and everyone abuses it as they wish. The one who displayed this picture has

absolutely no control over it anymore. It is also impermissible to take pictures of a girl wearing niqaab [purdah].

Mixing Freely with Males

My dear sister, once you have reached the age of puberty, you cannot now mix freely with other males. Talking unnecessarily, smiling, joking, etc. or changing one's manner of speech when talking to boys are all regarded as flirting which is Haraam. Allah Ta'ala commands us to lower our gazes in the Qur-aan. If it becomes absolutely necessary to communicate with a male for some reason then the conversation must be short and not sweet. Thereafter one must engage in Istighfaar.

Marriage

My dear sister, a time will come in your life when you will get married. Insha Allah this will be the best day of your life. May Allah Ta'ala bless you and grant you lots of barakah in your life. In order to gain barakah and blessings in your nikah you must keep the following important points in mind and you will see how Allah Ta'ala will bless you.

1. Never communicate with the boy before your nikah.
2. Have a simple wedding, not extravagant like the kuffaar have.
3. Once you are proposed, don't delay in performing the nikah.

In this way you will see great amount of barakah (blessings) in your nikah. Some parents allow their children to communicate before marriage under the pretext of "getting to know each other." Allah

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Ta'ala has prohibited us to communicate with the boy before we marry him. This includes letters, sms, phone calls, whatsapp, etc. Allah Ta'ala says: "Do not come close to adultery." All the Ambiyaa عَلَيْهِمُ السَّلَامُ, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, the Auliyaa-e-Kiraam and the righteous never dated or communicated before marriage. All their marriages lasted and were very successful.

Suicide

My dear sister, our life in this world is a test. From time to time we all have to go through some difficulty and hardship. Allah Ta'ala will definitely test us. It is only in Jannah that you will experience happiness forever with no problems and difficulties.

Whenever you are faced with a problem, remember to turn to Allah Ta'ala for help and assistance. Sabr (patience) will bring you great amounts of rewards.

Nowadays, people think that the solutions to their problems lie in suicide (killing themselves). The warning in the Hadith for suicide is very severe. Rasullullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that any person who kills himself with a steel (weapon) would be the eternal dweller of Jahannam and he will have that weapon in his hand and will be thrusting it in his stomach for ever and ever. He who drank poison and killed himself will sip that poison in the Fire of Jahannam where he is doomed for ever and ever and he who killed himself by falling from (the top of) a mountain will constantly fall in the Fire of Hell and will live there for ever and ever.

From this Hadith we learn that suicide is not the answer to our problems but rather it is only the beginning of all our problems. Don't become worried and despaired. Allah Ta'ala is always there for us. There

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is no problem that is so huge for which Allah Ta'ala cannot find a solution. Turn to Allah Ta'ala and you will find that Allah Ta'ala has all the solutions. Be convinced that ONLY Allah Ta'ala is in complete control of our lives. No one can comfort us like Allah Ta'ala. There's definitely some good in every condition which we will realise only in years to come.

If ever you are in such a situation where you don't know what to do, then get help from some elder in your family or your beloved Aapa or some righteous Moulana. *Insha Allah* you will quickly overcome these problems. Don't ever resort to SUICIDE.

LESSON EIGHTEEN

‘IDDAH

When a woman’s husband passes away or if she has been issued with a Talaq (divorce) she has to sit in ‘iddah. ‘Iddah means that she must stay in her house for a certain period of time. During this time she cannot leave her home nor can she marry anyone.

During the ‘iddah period she must refrain totally from beautifying herself . It is impermissible for her to carry out the following acts:¹

- a) to apply perfume
- b) to wear jewelry and ornaments
- c) to wear or suspend flowers from her hair
- d) to apply surmah
- e) to apply make up
- f) to apply Mehndi
- g) to wear beautiful, smart clothes

‘Iddah of Talaq

1. When the husband divorces his wife she will have to live in that very house where she received the divorce until the end of three haidh periods. She must not leave that house during the day nor at night nor can she make nikaah with anyone else. Once she completes three haidh periods, her ‘iddah will be

¹ These laws differ slightly in the case of one or two talaqs.

complete and she can now go wherever she wishes. This rule will apply irrespective of whether the man issued one divorce, two or three divorces.

2. If a woman is pregnant and her husband divorces her, she will have to remain in iddah until she delivers her child. When she delivers her child, her 'iddah will expire. Even if she delivers her child a few days after being divorced, her 'iddah will expire.
3. If a woman is divorced while she is in her haidh, then that haidh will not be considered. Her 'iddah will only be complete on the expiry of three additional haidh periods.
4. Whilst in 'iddah, a woman will have to observe strict purdah from her husband if she is passing her 'iddah in his home.

'Iddah after Death

1. A woman's husband passed away. She must now observe the 'iddah for four months and ten days. She must live in the house in which she was staying at the time of her husband's death. It is not permissible for her to go out of that house. However, if a woman is very poor and does not have the resources to lead a normal life, and she takes up a job of cooking for someone or takes up some other similar job, it will be permissible for her to leave her home. However, she will have to return home before the time of Maghrib sets in.
2. If a woman was pregnant at the time of her husband's death, her 'iddah will be complete the moment she gives birth to the child. Even if she gives birth a few hours after her husband's death, her 'iddah will be complete.
3. If the husband passed away and her wife was not pregnant her 'iddah will be 4 months and 10 days. If he passed away on the

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first day of the lunar calendar she will spend 4 months and 10 days in 'iddah and if he did not pass away on the first day of the lunar calendar, she must calculate each month as 30 days. From the time her husband passes away she should calculate 130 days. The same rule applies to the 'iddah after divorce. That is, if the woman does not experience haidh nor is she pregnant, and her husband divorces her on the first day of the lunar calendar, she must calculate three months according to the lunar calendar. This is irrespective of whether the months are of 29 days or 30 days. If she was not divorced on the first day, she must calculate 30 days for each month until she completes 90 days from the time of her divorce.

4. A woman had left her house for some work or to visit her neighbour. While she was away, her husband passed away. She should immediately return from that place and remain in the house in which she had been living with her husband.

Worksheet Eighteen

1. What is the meaning of 'iddah? _____

2. What is the 'iddah period of a woman whose husband has passed away? _____
3. What is the 'iddah period of a woman whose husband has divorced her? _____

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4. How will a woman work out her 'iddah period if her husband passed away on the first day of the lunar calendar?_____

5. When will the 'iddah of a pregnant woman expire?_____

6. Mention some of the things that will be haraam for her to do during her 'iddah._____

7. What is the ruling if a woman is given a talaaq (divorce) whilst she is in her haidh?_____

Final worksheet- One month later....

Give yourself one month to completely implement the advice given in this book. At the end of that month, with utmost honesty, complete the assessment form below. In doing so, you will be able to determine if you have made any progress in becoming a better Muslimah....

| TICK THE APPROPRIATE BOX.... | YES | NO | SOMETIMES |
|--|-----|----|-----------|
| Have you become more particular about keeping yourself clean and in the state of wudhu at all times? | | | |
| Do you make your ghusl after completion of your haidh without any delay? | | | |
| Are your qadhaa salaah and fasts made up for? | | | |
| Are you constantly making the zikr of Allah Ta'ala, especially during your haidh? | | | |
| Are you dressing according to the command of Allah Ta'ala? | | | |
| Do you cover your satr in the presence of ghair mahrams? | | | |
| Are you more careful as to how you behave around ghair mahrams? | | | |
| Are you punctual in performing your five (5) daily salaah? | | | |
| Do you recite the Quran-e-Kareem daily? | | | |

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| | | | |
|--|--|--|--|
| Are you respectful towards your elders? | | | |
| Are you making an effort to find out more about your deen? | | | |

YES – Masha-Allah!!! You are proud to be a muslimah. Without doubt, you are earning for yourself the pleasure and love of Allah Ta’ala. May Allah Ta’ala keep you steadfast on your efforts and continue to guide you towards His pleasure. Make dua for all the sisters of this ummah!

NO – My sister, why ‘NO’? Look deep into your heart and ask yourself, “What is it that makes me want to make shaytaan happy and anger Allah Ta’ala?”

You are better than this my beloved sister. The strength is within you, pluck up the courage and bring it out. You can do it!!! Take one small step towards Allah Ta’ala (make some small effort in doing what is right) and see how Allah Ta’ala will run towards you. May Allah Ta’ala help and guide you and us, Insha-Allah! Aameen!

SOMETIMES – *Al-hamdulillah* my sister! You have taken the first step by making an effort. But now, let us try a little bit harder. I know you can do it! Insha-Allah! May Allah Ta’ala help you and us to achieve true success in this world and the Aakhirah, Insha-Allah! Aameen!

Haidh Record Chart

| Month | Date Haidh began | Date Haidh ended | Date Istihaadha Started | Date Istihaadha ended |
|-----------|------------------|------------------|-------------------------|-----------------------|
| January | | | | |
| February | | | | |
| March | | | | |
| April | | | | |
| May | | | | |
| June | | | | |
| July | | | | |
| August | | | | |
| September | | | | |
| October | | | | |
| November | | | | |
| December | | | | |

No. of Qadha Fasts: _____

My Haidh Diary

My First Haidh:

ISLAMIC DATE: _____

ENGLISH DATE: _____

DAY: _____

GENERAL REMARKS: _____

Haidh QUERIES: _____

I MUST REMEMBER TO ASK ABOUT: _____

Glossary of Terms

| | |
|---------------------|--|
| Fardh | An act which is compulsory, you have to do it, if you do not, you will be sinful. |
| Sunnat | An act that Nabi-e-Kareem ﷺ said, did or liked |
| Mustahab | An act which is optional. You have a choice to do it. If you choose to do it, you will be rewarded and if you leave it out, there is no sin. |
| Ghusl | To wash the entire body according to the way shown to us by Nabi-e-Kareem ﷺ. |
| Wudhu | To wash ourselves according to the way shown to us by Nabi-e-Kareem ﷺ. |
| Mahram | Those men whom a woman cannot marry. |
| Ghair Mahram | Those men whom a woman can marry. |
| Hijaab | Wearing loose fitting clothing that covers the body from head to toe. |
| Muraahiqah | A girl who is close to maturity. |
| Satr | Those parts of the body that are fardh to cover at all times within the confines of the home (The entire body excluding hands up to the wrist, face and feet.) |
| Qadhaa | To make up for salaah / fasts that was missed. |
| Paak /Paaki | Pure |

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| | |
|--------------------------|---|
| Napaak | Impure |
| Hadath-e-Akbar | A greater state of impurity that makes ghusl fardh. |
| haidh | Monthly Periods (menstruation) |
| Istihaadha | Bleeding less than 3 days or more than 10 days which is a result of sickness. |
| Istinjaa | To wash the private parts. |
| Zikr | To remember Allah Ta'ala. |
| Tilaawat | To recite the Qur-aan-e-Kareem. |
| Noor | Divine light. |
| Ibaadah | Acts of worship. |
| Meeqaat | Boundaries |
| Ihram | Special clothing Hajj and Umrah |
| Niqaab | Covering of the face |
| Labbaik | |
| Tawaaf | To go around the Kabah 7 times |
| Wuqoof in Arafaat | |
| Jamaraat | |

| | |
|--------------------------|--|
| Tawaafuz Ziyaarah | |
| Dham | |
| Tawaaful Wida | |
| Nifaas | Is blood that flows after child-birth |
| Istihaadah | Bleeding due to a illness |
| Ma'zoor | Some who is excused |
| Amaanah | Trust |
| Jalabeeb | Loose fitting cloaks |
| Zina | Adultery |
| Abaya | |
| Idda | Period of sitting in the house after being divorced or passing away of her husband from her. |
| Azkaar | Forms of making Zikr |
| Ibaadah | Acts of worship |

