1. **Overview**
2. **women After Islam:-**

A girl is very dear to her parents. Before her attaining the age of puberty, she is free from any religious obligation. She is supposed to enjoy her life at her father’s house with the single motto; eat, drink and be merry. She enjoys the love and affection of her parents, her sisters, brothers and other relatives. When she starts speaking, the parents should teach her the basics of the religion and faith. The childhood is an age of learning. A child attains considerable amount of knowledge till the age of five that she would never get throughout her life. This is the period when the first schooling of the child starts with her first teacher, The mother.

When the girl is five-year-old, she should be taught lessons of personal hygiene. She should also be given training in human behaviour with special emphasis on adopting good things and discarding bad habits. This is also the time to start her education. The education should start with the learning of the Holy Quraan. She should memorize at least the last few Suras of the 30th Part of the Holy Quraan especially Sura Fateha, Sura An-Naas, Sura Al-Falaq, Sura Ikhlaas, Sura Al-Kafiroon. She should know the Islamic way of purification, Wudu (ablution) and Ghusl (bath).

At the age of seven the girl should be taught the fundamentals of Islam such as Salaah. This is the age when the girl should cultivate the habit of Pardah. She should also be taught washing of utensils, minor stitching jobs and other domestic chores of common nature. She should be suitably admonished for her idling, laziness, carelessness and mischief. She should not be allowed to mingle with the girls and women of low character. She should be kept away from evils of reading romantic literature, seeing movies and listening to sexy music, etc. These evils adversely affect the morale of the child and encourage her to adopt bigger evils.

1. **Her Duties towards the Husband:-**

The Holy Quraan says: “So the righteous women are obedient (to Allah and submissive to their husbands), and guard in (the husband’s) absence what Allah would have them guard (i.e., their chastity and the prestige and property of the husband)” (4: 34)

As a wife, side by side with enjoying equal fundamental human rights, a woman has been placed one degree below the husband in the matter of administering the affairs of the family. The Quraan says: “but men have a degree (of advantage) over them” (2:228)

For those who can afford it, marriage is an obligation. The Quran says: “Marry those among you who are single, and the pious among your slaves, male or female: if they are in poverty, Allah will give them means out of His Grace: Allah is of ample means, and He is aware of all things.” (24: 32)

Compare this with the following verdicts of the exponents of modern scientific thought on this problem.

Says Nemilov: “Man, perhaps even down to the protein molecules of his tissue cells, is biologically different from woman. From the very moment of sex formation in the embryo, the biological ducting of the sexes develops along entirely divergent paths. We must recognize the unquestionable existence of the biological inequality of the sexes. It goes deeper and is of far greater import than it would appear to those not familiar with natural science.” (\*1).

The desires and conduct of the two sexes, says Mercier, “are not similar but are complementary and reciprocal. In courtship the male is active: his role is to court, to pursue, to possess, to control, to protect, to love. The role of a female is passive. Consequent on this fundamental difference are certain others. For pursuit, greater ardor is necessary than for mere reception; and the courting activity of the male is, throughout the whole animal kingdom, more ardent than that of the female; and this greater ardor is connected with certain other differences.” (\*2).

Julian Huxley observes: “I venture to prophesy not only that the inherent differences between the sexes will not tend to diminish in the course of evolution but that man will continue, as now and in the past, to emphasize them by custom and convention.”(\*3).

It should, however, be clearly kept in mind that, in the Quraanic teaching, the husband and the wife stand in complementary relation to each other, and never in the relation of the ruler and the ruled. The Quraan enjoins upon men: “They (women) are your garments and you are their garments.” (2:187)

In the presence of the husband, the Holy Quraan has not chosen her to function as the head of the family, because owing to his masculine constitution and appropriate mental make-up, the husband is better equipped to earn livelihood for the family, to bear the physical strains, and to avert dangers to the family in general. The Holy Quraan refers to these functions of the husband when, speaking of his role for the wife. It says: “Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they spend of their wealth (for supporting them and other members of the family).” (4: 34)

Of course, the husband has to administer the family jointly with the wife, according to the Quraanic Law: “(Believers are those) who conduct their affairs by mutual consultation (and not arbitrarily).” (42: 38)

As a follower of the Quraan, it is only in extreme cases that the husband may differ irreconcilably with the wife. But, then too, he cannot transgress the bounds of justice and mercy of the Holy Quraan, which commands him to be always just, merciful and considerate.

The second position of the wife as administrator is, thus, not a source of suffering for her but a source of strength and a blessing.

Every woman must obey the legitimate commands of her husband. Appeasement of husband is a great virtue while the displeasure of the husband carries heavy prosecution. The Holy Prophet of Islam (sallal laahu alaihi wasallam) has said: “If I were to command humans to prostrate before anyone other than Allah, I would have commanded the women to bow down before their husbands.”

The Messenger of Allah (sallal laahu alaihi wasallam) has also said: “If a woman dies in a state that her husband is happy with her, she would enter the Paradise”.

The Glorious Prophet (sallal laahu alaihi wasallam) has also said: “When the husband calls his wife for some work, she should immediately attend his call even if she may be sitting by the side of her hearth (for cooking)”. The Hadith means that the wife should give top priority to attend to her husband.

Another Hadith says: “If a husband says to his wife to transform a yellow mountain into a black one or turn a black mountain into a white one, she should obey his orders”. The Hadith means that the woman should try to perform the hardest of the hard job assigned by her husband.

The Holy Prophet (sallal laahu alaihi wasallam) said: “Allah’s Angels curse the woman throughout the night whose husband calls her to bed but she refuses and the husband goes to sleep in anger”.

Relations between husband and wife have been conceived as based on mutual cooperation, love and compassion. The Holy Quraan says: “And among His Signs is this that He created your mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect.” (30: 21)

It means that: –

marriage is essentially a spiritual bond of union, rather than a mere physical relationship;

marriage should be contracted with the firm resolve of maintaining the relation for life;

Monogamy should be ideal, because that is the ideal condition in which mutual cooperation, the common man can practice harmony and love normally and smoothly.

Polygamy

The Holy Quraan has permitted polygamy on humanitarian grounds, under exceptional circumstances, and with severe restrictive conditions. The only Quraanic verse which contains the permission for polygamous marriage, says: “And if you fear that you shall not be able to deal justly with the orphans, marry of the women who seem good to you, two and three and four; and if you fear that (in case of having more wives than one) you shall not be able to deal justly (with them) then (marry) only one (free woman) or (a captive) that your right hands possess. That will be more suitable to prevent you from doing injustice.” (4: 3)

‘Polygamy’, says Roberts, “was the rule among the Eastern peoples before Mohammad’s time.” (\*4).

Important points, worthy of being carefully noted are:

This verse doe not enjoin polygamy, but only permits it.

Unrestricted polygamy, which had been rampant among the pre-Quraanic Arabs and many other nations of the world, has been restricted to the maximum four. Fixing the maximum at four seems to be based on the natural law relating to monthly courses, whereby the husband can do justice in respect of conjugal relations even if he has the maximum of four wives.

The permission relates to situations of emergency, and not to normal conditions of life and society. This verse was revealed after the Battle of Uhud, which gave rise to a situation of emergency. Appreciable numbers of Muslim men were killed in the battle, leaving behind orphans and widows, and giving rise to many adult females. Also, there were some women captives of war. Polygamy was prescribed for those who were Allah-fearing and whose sole mission in life was spiritual refinement and pursuit of Divine Pleasure. Notice the conditional clause about orphans, introducing the rules about marriage. This reminds us of the immediate occasion of the promulgation of this verse. It was after the Battle of Uhud, when the Muslim community was left with many orphans and widows, and some captives of war. Their treatment was to be governed by principles of the greatest humanity and equality. The occasion is past, but the principles remain. Marry the orphan if you are quite sure that you will in that way protect their interests and their property, with perfect justice to them and to your own dependants, if you have any. If not, make other arrangements for the orphans.

The permission is based, not on considerations of lust, nor on any benefit accruing to the marrying male, but on the principle of sacrifice – of providing protection and support to orphans, while undergoing a severe tension of dealing with all the wives.

The permission is conditioned by one’s ability to deal equitably with his wives, which even at the formal level is an extremely difficult condition to fulfill except for those who are thoroughly disciplined, stick to spiritual and moral values above everything else, and enter into marriage for spiritual considerations – for the sake of obtaining Divine Pleasure.

Thus, this verse, instead of inducing the men to practice polygamy, recommends to them monogamy.

Finally, looking at the Quraanic permission for polygamy with an unbiased mind, every rational person is bound to be convinced that in situations of emergency, namely, whenever there is an abundance of females – as it happens after the wars – and whenever there is the problem of the uncared for and unsolicited widows and orphans, it becomes a moral duty of Allah-fearing people to practice polygamy, whereby alone the individuals can be saved from disaster and the community can escape the horrors of prostitution.

There is, wrote Dr. Annie Besant, the renowned English leader of the Theosophical Movement, “pretended monogamy in the West, but there is really a polygamy without responsibility; the ‘mistress’ is cast out to be the woman of the street, for the first lover has no responsibility for her future and she is a hundred times worse off than the sheltered wife and mother in the polygamous home. When we see thousands of miserable women who crowd the streets of western towns during the night, we must surely feel that it does not lie in the Western mouth to reproach Islam for polygamy. It is better for woman, happier for woman, more respectable for woman, to live in polygamy, united to one man only, with the legitimate child in her arms, and surrounded with respect, than to be seduced, cast out into the street perhaps with an illegitimate child outside the pale of law unsheltered and uncared for, to become the victim of any passer-by, night after night, rendered incapable of motherhood, despised by all.” (\*5).

The Holy Quraan repudiates polyandry (or, plurality of husbands) and the Hindu custom of Niyoga (or, loaning the wife to another person for getting an issue), and the custom of exchanging wives practiced by certain savage tribes.(\*6).

Temporary conjugal relations are prompted purely by lust, and in no case for establishing that sublime spiritual relation between man and woman, which alone can form the basis of building up the family. Therefore, the Holy Quraan disallows temporary and compassionate marriages. It says: “Except for these (prohibited relations), all others (i.e., other women) are lawful, provided ye seek (them in marriage) with gifts from your property (as dower-money), desiring chastity (in permanent companionship), not lust (in any form of temporary marriage)” (4: 24)

The wife has several duties towards her husband. Following are some very important duties:

The wife should not go out of the house without the permission of her husband. She should seek prior permission of her husband to visit her relatives and friends.

It obligatory on her part to safeguard her husband’s house and other properties in his absence. She should not allow anybody to enter the house without her husband’s permission. She should not give her husband’s minor or major belongings to anybody without his permission.

She should not indulge in any activity that her husband may dislike.

She should look after his children carefully.

She should keep herself and her house clean. She should decorate herself with ornaments and suitable make-up to attract the attention of her husband and to win over his love and affection. A Hadith says: “Best is that woman who comforts her husband by her good looks and loving gestures and fulfils the pledge of her husband and plays the role of a guardian and a well-wisher in safeguarding her chastity and the belongings of her husband in his absence.”

How to live happily with the husband

Remember, the relationship between a husband and his wife is a very strong and life long association. The affinity and understanding between the two is the greatest grace of the Almighty Allah. Once this understanding gets disturbed, the life on both the sides gets spoiled.

The domestic quarrels between husband and wife have become very common these days. Several Muslim houses are burning in this fire. The difference of opinion between wife and husband reaches a stage when both of them pray for death. It is very easy to eliminate this difference of opinion and a state of civil war within the household.

Here are some ways to establish permanent peace on the home front:

Every wife should try to appease her husband day and night. This would satisfy his ego and he would feel that there is someone in the house that cares for him. A husband likes a wife who obeys his orders without arguments and without asking why and how. If the husband asks her to massage him throughout the night, she should bear that much pain and patiently obey his command. This little trouble would bring to her immense love from her husband.

Every wife should understand the temperament of her husband. She should know the likes and dislikes of her husband. By living with him for years together she may excel in knowing what makes him happy and what annoys him. She should master in her husband’s habits and tastes.

It is obligatory on the part of the wife never to fight with her husband. She should not pass sarcastic comments to him nor should she criticize him bitterly. She should not give him a sharp and rigid reply nor should she pass any left-handed comment. She should also not find out defects in things brought by him nor should she describe his house and other property as useless and base. She should not pass adverse comments about the parents of her husband as this may lead to unnecessary arguments and will ultimately end in hatred towards each other. This hatred gradually aggravates to the extent of separation. The wife will leave her husband’s house and go to her parent’s house where her brother’s wife and unmarried sisters may make her life miserable by taunting at her. This may lead to a bigger fight between the family of the woman and the family of man. The matter ultimately goes to the Court and drags for years together.

The wife should not ask her husband to give her money beyond his capacity. Whatever her husband gives her for running the house; she should accept it smilingly and run the household within the budget. Let the husband himself ask her what she would like him to bring for her. And when the husband brings something for her, she should appreciate it and express happiness in accepting the gift.

The wife should never pass comments on the looks and physique of her husband nor should she ever be ungrateful to him. She should not complain: “I have never been happy in your house. Oh Allah! My whole life spent out in sorrows and hardships. What I saw after coming to this ruined house. My parents have thrown me into this hell. They married me to a pauper and unlucky man like you.” This sort of groaning will make the husband disappointed and disgusted. This frustration gradually will lead to constant fights and face-to-face confrontation and finally to the divorce. The Glorious Prophet of Islam (sallal laahu alaihi wasallam) said: “I saw plenty of women in the Hell”. The Companions asked: “How come, O Allah’s Apostle (sallal laahu alaihi wasallam)” He said: “For two reasons: First, the women indulge much in taunting and criticizing others. Secondly, the husbands may be treating them well for years but once they experience something less than their expectations they would say: “We have never seen any good from you.”

The wife should show utmost restraint and respect in front of her husband. Whenever the husband returns home, she should welcome him leaving all the work aside. She should arrange for his comforts. She should not talk to him in a way that may annoy or confuse him. If the husband gets annoyed with the wife over some issue, she should keep silence and should not utter anything that may aggravate his anger.

If the husband gets annoyed over some of her mistake and rebukes her, she should not feel it bad. She should unconditionally beg his pardon and bring him back to his good mood by persuasive methods. If the husband rebukes her without any fault, she should not repay him in the same coin. This would be her greatness to make her husband happy.

The wife should not ask her husband the account of his debit and credit. The husband gets irritated over this accountability and this irritation leads to conflicts. Similarly, the wife should not investigate her husband’s whereabouts and engagements nor should she express any doubt on the character of her husband, as it would disturb the mutual trust.

As long as her husband’s parents are alive, she should obey them and attend their requirements. The husband is their son and if they incite him against the wife, he will be annoyed at her that will ultimately result in deterioration of relations. Similarly, she should treat her husband’s brothers and sisters nicely. She should never try to divide the family. She should never insist on her separate household. However, if the parents of her husband themselves decide to live separately; she should welcome their idea happily. But after this separation she should always visit her in-laws and find out their difficulties and help them promptly.

If the wife faces any hardship in her husband’s house, she should never narrate it to her parents and relatives. This creates tension between the two families.

The wife should concentrate more on her looks – her clothes and personal hygiene. She should take into account her husband’s likes and dislikes. She should occasionally apply Mehndi (Henna) in her hands and feet. She should not keep her hair shattered and disturbed. A little carelessness with regard to the physical fitness may compel the husband to go to other women who make special arrangements to look good to the husbands of careless women.

The wife should take food last of all in her husband’s house. She should arrange food for her husband, his parents, his brothers and sisters. She should always play a hostess at the dining table.

The wife should not develop a habit of admiring her parents and other relatives in her husband’s house. This would create an impression in the minds of her in-laws that she is lowering their status.

The wife should not spy upon her in-laws. She should not try to listen secretly to the conversation of other women in her husband’s house. It is very foolish of her to presume that they might be talking bad about her.

The wife should share housework with the mother-in-law and the sisters-in-law/s. This would create a feeling of helpfulness in the hearts of the women in her husband’s house. The women folk will start liking her and cooperate with her in all matters. She should attend to her ailing mother-in-law or other sick members in her husband’s house, as this would give her a dignified status in that house.

If the husband is poor and has no capacity to employ a maid-servant, the wife should not make any complaint of doing the work herself. Many tradition of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) reported in Bukhari indicate that the beloved daughter of the Holy Prophet (sallal laahu alaihi wasallam), Sayyidah Faatima az-Zahra (radi Allahu anha) personally attend to the domestic affairs of her home. She went to the community well herself, filled up the container with water and carried it on her back to her home. She used to grind the flour at home and due to this rugged exercise, her palms got wounded. Similarly, Sayyidah Asma (radi Allahu anha), the daughter of Sayyiduna Abu Bakr Siddique (radi Allahu anhu) did the entire domestic work alone in the house of her husband Sayyiduna Zubair (radi Allahu anhu). She brought date seeds from distant orchards to feed the camels and massage the horses.

The wife should keep a balance between the income of her husband and the expenditure of the house. If the husband is very poor, she should not insist upon him to bring items of luxury. She should be content with whatever is available within the limited resources.

The wife should not demonstrate any obstinacy and stubbornness in her husband’s house. This is a general habit of women that they get furious very soon. Their parents may bear this fury but the in-laws will not bear this. The stubbornness of a woman in her husband’s house becomes an issue of great criticism. Her obstinacy earns her a very bad name.

The house of the husband is a new place for every woman. She comes across with so many strange faces with different habits and behaviors. There is a possibility of difference of opinion and a clash of interests between the two parties. But the wife should keep patience and be kind to the mother-in-law and other members of her husband’s house. One day or the other, the family of her husband itself will feel ashamed of their rude behavior and extend a hand of friendship and cooperation towards the new comer.

The wife should live in her husband’s house with discipline. She should neither talk too much nor too less. She should talk sense. Her diction and intonation should be soft, clear and sublime. Her speech should not hurt any body.

1. **Question Answer:**
2. **Impurities:-**

Q1. Besides blood, urine, alcohol, etc. what other major impurities are there which you should be aware of?

A1. Menstrual flow (Haiz), blood from childbirth (Nifas) and blood discharge (Istihaza).

Q2. What happens if these impurities are discharged from your body?

A2. The Wudu and Ghusl will break.

1. **Haiz:-**

Q1. What is (Haiz) or menstruation?

A1. When a female becomes a teenager, the blood that comes out from her private part (vagina) on a fixed time basis is known as menstruation or period (Haiz). A menstruating woman is not considered dirty or sinful, as is the case in some other religions and cultures. It is natural and normal for every girl from about nine to sixteen years of age to start menstruating. Another word for menstruation is “period”. A female usually has a period every 28 days (once a month), but this cycle often varies from about 25 to 35 days, women have different patterns. A menstrual period usually lasts between three and six days, but may be a day or two longer. When one starts having periods they are often rather irregular. One may have one and then not have another for a few months. After a while they will probably settle down. Use a diary to mark down the days when one has one’s period over the next six months and one may begin to see a pattern. A female should be able to work out the average length of time between periods, which will help her to know when to expect them. Once a female starts menstruating she is physically capable of having a baby. The cycle is repeated over and over again until about 54 years of age.

Q2. At what age does menstruation begin?

A2. Menstruation or period begins when you are at least nine years old. It ends when a woman is about fifty-five years old.

Q3. What happens just before a period?

A3. You may feel tense and irritable just before a period. Some girls feel tired and are unable to concentrate. Some feel weepy and depressed. Some girls get angry. It is normal to feel tired or even dizzy when your period is just starting or is at its heaviest. This is known as “PMS” or “Pre-menstrual syndrome”.

Q4. Are you sick when you have a period?

A4. Definitely not. It is normal for all females to have them. Some girls get abdominal cramps, or a headache, or feel a little bloated at the beginning of a period, but this is perfectly normal and will disappear in a day or two. Period pains can be worse if you are worried and tense. Some girls try to hold on to the blood flow because they are worried about soiling their clothes.

Q5. How can you prevent your clothes from getting soiled when you have your periods?

A5. There are special soft, absorbent pads (sanitary towels), which fit on the inside of your panties, called sanitary pads. They absorb the blood. You can also use tampons, which are inserted into the vagina. If your blood flow is very heavy, you may find that a little blood leaks around the edges, so it can help to wear darker colored pants, which won’t show the blood. Sometimes you will need to change your pads two or three times a day, but if it is heavy you will have to change every couple of hours.

Q6. What can you do if you have period pains?

A6. The best thing to do is relax, preferably in a warm place. If you are at home, curling up under the duvet with a hot water bottle and relaxing for a while can help. Some schools have a sick room to sit in or you can take a painkiller to help you relax.

Q7. What are the colors of menstruation?

A7. A period generally begins and ends with a slight, brownish discharge. In between, the blood becomes redder and the flow heavier. There are six colors of menstruation: black, red, green, yellow, brown and clayey. The white discharge is not menstruation.

Q8. How long does menstruation last?

A8. The time period for menstruation is at least three days and three nights, meaning a full seventy-two hours. The maximum is ten days and ten nights. Periods generally start light and are heavier for just a couple of days.

Q9. What is (Istihaza)?

A9. (Istihaza) is the blood that is discharged due to some illness.

Q10. If the blood is discharged before the age of nine years, is it regarded as Haiz or not?

A10. No. It is called Istihaza.

Q11. What happens if the blood stops just less than seventy-two hours?

A11. Then, it is not a period but Istihaza.

Q12. What happens if the blood flows for more than ten days?

A12. If this is the first instance that blood is discharged, then for the ten days it is regarded as menstruation and the rest it is Istihaza.

Q13. What happens in a case if the usual time for menstruation is five days, but the blood is discharged for ten days? Would all these days be regarded as menstruation or not?

A13. All the days are recognized as menstruation.

Q14. What happens in a case if the usual time for menstruation is five days, but the blood is discharged for twelve days? Would all these days be regarded as menstruation or not?

A14. The first five days is menstruation and the other seven is Istihaza.

Q15. What happens if there is no regular pattern in the menstrual cycle, for example, sometimes the blood is discharged for four days and sometimes for five days?

A15. Whatever amount of days was the last period, this will be counted on this occasion. It is not necessary that blood continue to be discharged all the time. If it starts and stops it is still recognized as menstruation.

Q16. Can you miss your period?

A16. Yes. You can also miss your period if you lose a lot of weight, are very stressed (for example, before exams), when traveling or during a family crisis, or if you are regularly involved in strenuous physical activity (for example, if you are an athlete) or hardworking.

Q17. What must you do with the pads that you used?

A17. You must dispose of it immediately and not store it under the bed or in the cupboard. Wrap them up well in paper and put them in the nearest bin. Only flush pads in the toilet as a last resort. Try to avoid this as it can clog the system.

Q18. What other changes take place in a girl’s body?

A18. In the year or two before your periods start, you will have become aware of changes in your body. You will become more aware of your body. At the start of puberty, a girl often starts to grow very suddenly, both in height and weight. Her face becomes fuller, and her voice a little lower. Her breasts start to develop and pubic and underarm hair starts to grow. She will find that she perspires much more than she used to. If you are having any worries about periods or changes that are happening to your body, it helps if there is someone to talk to. Talk to your mother, an older sister, aunt or madressa teacher. You should not be ashamed or embarrassed to consult with them.

1. **Nifaz:-**

Q1. What is (Nifas)?

A1. Nifas is the blood that is discharged due to childbirth.

Q2. What is the time period for Nifas?

A2. The maximum time for Nifas is 40 days and nights.

Q3. What happens if the blood is discharged for more than 40 days?

A3. If this is the woman’s first child, the full 40 days and nights is regarded as Nifas. If she cannot remember how long the blood was discharged from a previous childbirth, then the full 40 days and nights is regarded as Nifas. If she bleeds for more than 40 days and nights, it will be Istihaza.

Q4. What happens if the woman can remember the length of the last Nifas?

A4. She must regard that number of days that she previously had bleeding as her Nifas and anything more than those days (as long as the total goes over forty days) as Istihaza. For example, if her habit for Nifas is 30 days and this time the bleeding was for 45 days, then the 30 days is Nifas and the rest is Istihaza.

Q5. What happens if the woman bleeds for a few days and then the bleeding stops and continues after a few days? Will this still be taken as Nifas?

A5. If at times the blood is discharged and sometimes it stops and continues again, it is still taken as Nifas as long as it is all within the 40 days.

Note: If a woman after childbirth stops bleeding before 40 days, she is to make Nifas Ghusal and start performing her Salaah and not wait until 40 days to perform Ghusal. This is a common mistake women make.

1. **RULES OF HAIZ AND NIFAS**

Q1. Can one perform Salaah or keep fast during Haiz and Nifas?

A1. It is Haraam to perform Salaah or keep fast whilst in Haiz or Nifas. When the Haiz or Nifas is completed, one must perform Ghusal without delay and offer your Salaah.

Q2. Must one make Qada for the missed Salaah during Haiz and Nifas?

A2. Salaah is forgiven in both these situations and there is no need to keep Qada for the missed Salaah.

Q3. Must one make Qada for the missed fasts during Haiz and Nifas?

A3. Yes. It is obligatory to keep the Qada of the fasts during both these situations.

Q4. What should you do during the times of Salaah?

A4. During the times of Salaah, you should perform Wudhu and recite the Durood Shareef or some other prayer for the duration of the Salaah. The reason for doing this is so that you will remain in the habit and not become lazy for Salaah or Ibaadah.

Q5. Are you allowed to read the Holy Quran in Haiz or Nifas?

A5. It is Haraam for you to recite the Holy Quran whether you look at it or recites it by heart. It is also Haraam for you to touch the Holy Quran, whether the whole of it or part of it. You are not even allowed to touch any verse with the tips of your fingers or any other part of the body. It is also Haraam for you to touch a piece of paper that has a verse of the Quran written on it.

Q6. During Haiz and Nifas, what are you allowed to recite and what are you not allowed to recite?

A6. It is Makrooh for you to recite the Du’a-e-Qunoot whilst in Haiz or Nifas. All other recitations, such as Tasbeehs, Du’as, Durood Shareefs, etc. are allowed without any problems except for the Holy Quran. It is also better for you to perform Wudu or wash the mouth before the recitation.

Q7. If a female, who is teaching the Holy Quran, has Haiz or Nifas, what should she do?

A7. She should teach each verse whilst breaking it into parts (breathing in between the words). There is no problem in spelling the verses for the student.

Q8. What should a fasting female do if her Haiz begins just before Maghrib or if a woman gives birth just before Maghrib?

A8. Her fast is nullified and she has to make up for that day (keep Qada) after Ramadaan.

Q9. What should you do if your menstrual flow has stopped anytime between sunrise and sunset in the month of Ramadaan?

A9. You should stop eating and drinking from that time until Maghrib (time of breaking fast). This, however, should not be considered as fasting as you have to make Qada for those days. This is only done in respect for the fasts and the sacred Month of Ramadaan.

Q10. Are females allowed to take contraceptive pills to prevent menstruation during Ramadaan?

A10. Yes, a female is allowed to take the pill to stop menstruation during Ramadaan as long as it does not endanger her health in any way. She should consult her parents or doctor for advice.

Q11. It is a belief by some people that a female in Haiz or Nifas is not allowed to cook, to serve the food, to sit anywhere in the house, to touch item, etc. Is this correct?

A11. No. This has no basis in Islam. This is all based on superstition and should be stopped.

Q12. If there is impurity such as blood on the clothing, how can it be cleaned?

A12. If the impurity is thick, such as blood, fasces, etc. then wash thoroughly at least three times and squeeze dry to make sure that it is clean of all impurities. However, if it takes four or five times to clean, then this must be done. If the impurity is cleaned off the first time it is Mustahab to clean it three times.

1. **AGE OF ADULT**

Q1.What is the age of becoming an adult?

A1. A female’s age is at least nine and at the most fifteen years. A male?s age is at least twelve and fifteen years at the most. It is necessary to believe a fifteen year old as an adult according to Shari?ah whether or not they show signs of adulthood. Whether a person is a male or a female, once they reach the age of adolescence, all Salaah and fasts will become obligatory on them. Girls and boys should sleep apart from the age of ten.

1. **WADU**

Q1. What special care should you take when making Wudu?

A1. You must with great care wash the skin above and below the lips, nails, eyes, the hair on eyelashes, eyebrows, the skin underneath jewellery and even the hole pierced in the nose. If a pinpoint of it is left dry then the Wudu will not count. If you fear that water will not pass easily over these areas, then it is better to remove such items. You should also wash your hands and feet very quickly without leaving those parts exposed for a long time. This speed should not omit any part to be washed thoroughly. Make your Wudu in a private place. Do not make Wudu in the presence of ghair-mahram, those whom Islam allows you to marry.

1. **GHUSAL BATH**

Q1. When is it obligatory for a female to make Ghusal?

A1. She should make Ghusal:-

To become clean from menstrual period (Haiz).

To become clean from blood after childbirth (Nifas).

When a woman experiences a wet dream and has a discharge from her private parts.

If a male has sexual intercourse with a female, bathing would be obligatory on both.

Q2. How should the body be washed in Ghusal?

A2. Every single part of the body must be washed. Make sure that the water reaches all parts of the body up to and including the soles of the feet. Ensure that every strand of hair and every pore is washed, because even if only one strand of hair or it’s point equivalent remains dry, the Ghusal will not be valid.

Q3. What should you do if your hair is plaited?

A3. If your hair is plaited, you are excused from loosening your plaited hair but it is compulsory for you to wash the base of each and every strand of hair. If you fail to do this, then the Ghusl will not be valid. If a single strand of hair is left dry, Ghusl will not be valid. If you are unable to wet the very bottom of your plaited hair, then it is necessary for you to un-plait and wash your entire hair. It is recommended to open the plaited hair before Ghusal.

Q4. Are you allowed making Ghusal while wearing rings and ear-rings?

A4. No. All finger and ear-rings should be removed while bathing to allow water to pass onto the skin. There is fear that water will not pass easily over these areas if you do not remove them.

Q5. When making Ghusal, what is the rule if the nose is pierced?

A5. If the nose is pierced then the water must reach the hole in which the nose-ring was as this too is also necessary.

Q6. Is it permissible to make Ghusal with cutex on the nails?

A6. If any substances like cutex, flour, paint or gum is stuck on the skin or nails, it must be removed to allow water to pass on the skin and nails.

Q7. When should the hair from under the armpits be removed?

A7. One should remove all hair from under the armpits at least once a week. One should not delay the removal of hair for more than 40 days. The hair that is removed should be buried.

Q8. When should the hair (pubic hair) be removed from below the navel?

A8. One should remove unwanted hair at least once a week. This also should not be delayed for more than 40 days.

1. **Tayammum**

Q1. If you become clean from Haiz or Nifas (if bleeding stops) but have no access to water, can Tayammum be performed?

A1. Yes, in such circumstances one can make Tayammum and perform Salaah.

1. **Prayers Salah**

Q1. How should you cover your body for Salaah?

A1. The body must be completely covered except for the face, the hands including the wrists, and feet below including the ankles.

Q2. How should the head be covered for Salaah?

A2. It is compulsory for you to cover your head and hair, the neck and the collar (throat). If you are wearing a very thin veil over your head such that the hair’s shininess or color can be seen, then the Salaah will not be valid.

Q3. What happens if a small portion of a female’s body is uncovered during Salaah?

A3. In all the parts that are compulsory to cover, if one part was uncovered and was less than a quarter in proportion, then the Salaah is valid. If the opened part is a quarter in size and one is able to cover it immediately, then too the Salaah is valid. If the part was uncovered for one (Rukn), meaning the time you could say (Subhan-Allah) three times, or was uncovered deliberately and whether it was covered again immediately, the Salaah is nullified.

Q4. What are the Aurat parts for a female?

A4. The entire body is the Aurat for a female, except for the face, both hands until the wrists and both feet until the ankles. This is split into thirty parts of the body. These parts are:

The head, from the top of the head until the start of the neck

The hair and its full length

The right ear

The left ear

The neck (and throat)

The right shoulder

The left shoulder

The top right arm including the elbow

The top left arm including the elbow

The bottom right arm (below the elbow including the wrist)

The bottom left arm (below the elbow including the wrist)

The chest, below the neck/throat up to the breasts

Back of the right hand

Back of the left hand

The right breast

The left breast

The stomach, from below the breasts including the navel

The upper back, meaning the other side of the chest

Both armpits until the lower back

The right hip

The left hip

The vagina

The posterior

The right thigh including the knees, the knee is not a separate part but is included

The left thigh including the knees, the knee is not a separate part but is included

Below the navel till the start of the pubic hair and the lower back, is all one Aurat.

The right shin, from below the knee including the ankle

The left shin, from below the knee including the ankle.

The right base of the foot

The left base of the foot.

Many Ulema have not included the back of the hands and the base of the feet as part of the Aurat.

Note: Although the woman’s face is not an Aurat, it is still forbidden to expose it to foreign males or ghair-mahram, those whom Islam allows you to marry. It is also forbidden for foreign males to look at a female’s face.

Q5. How should you stand on the Musallah (prayer mat) for Salaah?

A5.

The feet must be together.

The feet must be joined at the ankles.

The face and the body must be towards the direction of the Qiblah.

Q6. When saying the Takbeer-e-Tahreemah or (Allahu Akbar), how high should the hands be raised?

A6.

Lift your hands up to your shoulders in such a manner that they are in line with the shoulders, and say (Allahu Akbar) and begin the Salaah.

The palms must be facing the Qiblah.

Hands must be inside the Burqah (veil, robe) covering your head.

Q7. After saying the Takbeer-e-Tahreemah, where should you place your hands?

A7.

Females should place their hands on their chest above the breast.

The palm of the right hand should rest on the back of the left hand.

The fingers of each hand should be kept well pressed that they touch one another.

Q8. 4. How should the Ruku be done?

A8.

When going into Ruku, you should bend just sufficient enough to let the fingers reach the knee.

The arms should be pressed towards the body.

The feet at the ankles should be joined together.

The knees should be drawn close to each other so that they touch each other.

Q9. How should you perform the Sajdah?

A9.

Sajdah should be performed in such a manner that the knees are first placed on the ground.

Thereafter, the hands should be placed on the ground in a way that they will finally rest in line with the ears.

The fingers should be well pressed together.

Place your head between the two hands.

While in Sajdah, both the nose and the forehead should touch the ground.

The fingers and toes should all face the Qiblah.

The feet should be kept straight but pointing outwards towards the right.

The stomach and the armpits should be close to the body.

The elbows should lie flat to the ground.

The thigh should not be raised, but it should be in as flat as possible.

The hips should not be raised and should be as close to the ground as possible.

Q10. How must you sit in the Jalsa position?

A10.

You should sit on the buttocks – haunch.

Spread both the feet towards the right side in such a manner that the right leg is over the left.

Both hands should be placed on the thighs with the fingers joined to one another. The tips of the fingers should be close to the knees but not holding the knees or hanging over them.

Q11. Are women allowed to call out the Adhaan and Iqaamah for Salaah?

A11. It is Makrooh-e-Tahrimi (almost Haraam) for women to call the Adhaan or Iqamaah. If a woman calls the Adhaan, she will be sinful and the Adhaan will have to be repeated by a male.

Q12. When must a female not respond to the words of the Adhaan?

A12. It is not Waajib for a female who has Haiz or Nifas to reply to the Adhaan.

Q13. While the Adhaan is being called, what must one do?

A13. Whilst the Adhaan is being called, all talking, greeting and replying to the greeting should be stopped. All other work should be stopped. Cooking or cleaning of the house should be stopped. Even the recitation of the Quran should be stopped if the sound of Adhaan is heard. You should listen to it and reply to it. The same rule applies for Iqaamah. Those who remain busy in conversation will experience a bad death. If one is walking and if one hears the sound of Adhaan, then stop, listen to it and reply to it. The Hadith Shareef has reported great virtues for one who stops all work and listens to the Adhaan.

Q14. If a female who has Haiz or Nifas recited the verse of Sajdah, will it be binding on her to perform the Sajdah-e-Tilaawat?

A14. It would not be necessary for her to perform the Sajdah.

Q15. If a female who has Haiz or Nifas heard the verse of Sajdah, will it be necessary for her to perform the Sajdah-e-Tilaawat?

A15. It is not Waajib for her to perform the Sajdah-e-Tilaawat if she hears such verse.