

# **Women’s Religious Rules**

**In Simple Language**

(Menstruation – Istihāḍa - Nifās - Ghusl -  
Tayammum)

According to the Verdicts of the Esteemed  
Religious Authority

**Al-Sayyid Ali al-Husayni al-Sistani**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate the Merciful



بِسْمِ تَعَالَى

این جزوه (آموزش احکام بانوان به زبان ساده)  
مطابق با فتوای مرجع عالی قدر آقای سستانی (مد ظله) می باشد.



In the Name of Allah, the Most High

This treatise *Women's Religious Rules in Simple Language* is in accordance with the verdicts of the esteemed religious authority, al-Sayyid al-Sistani (may he live long).

(Seal of the Office of al-Sayyid Al-Sistani – Qom)

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## **Preface**

One of the physical characteristics of women is having a monthly period (menstruation). Typically, girls experience their first period during adolescence, encountering a new physical and emotional state that may be challenging and bothersome for some. In addition to menstruation, women also experience other types of bleeding, such as Istihāḍa (irregular blood discharge) and Nifās (postpartum bleeding), each of which has different religious rulings and conditions that women are obligated to observe.

Learning the rules of menstruation and Istihāḍa is crucial, especially for young girls who have just reached the age of religious obligation. This is because their bleeding often lacks regularity, and even if it is regular, they may suddenly experience spotting or a change in the timing of their bleeding. If they are not well-versed in the relevant rules, they may not be able to fulfill their religious duties, leading to potential difficulties in the future.

While consulting the "*Tawdih al-Masa'il*" (book of Islamic Laws) is beneficial for women inasmuch as it answers many of their questions, its content may not be suitable for young girls, making it difficult for them to understand their religious duties and how to go about their current condition.

This book has been compiled to address this issue, focusing on the essential and commonly encountered issues in simple language, while avoiding complex, lengthy, and non-practical topics. Since the primary audience of this book is teenage girls, we decided to present the rules of the three types of bleeding through a simple conversation between a mother and her daughter. We hope that Almighty Allah will assist us in achieving this goal.





## **Rules of Menstruation**

## **A Conversation about Menstruation Rules**

I was born into a religious family fourteen years ago. Thanks to the efforts of my father, and especially my mother, I was able to learn many of the rules of prayer and fasting after reaching the age of religious obligation. Whenever I had a question, I would ask my mother, and she would patiently answer each of my queries. My mother's pleasant demeanor increased my eagerness to learn new things day by day. Everything was going well until a few days ago when I suddenly felt severe pain in my side and back. After a few hours, some blood was discharged from my uterus. I was very worried, thinking I had some internal injury, but I was too embarrassed to share this with anyone. After the noon call to prayer, I performed ablution as usual, put on my prayer veil, and prepared to pray.

Noticing my condition, my mother smiled at me and said, "My dear, you've grown up now. It's time for us to talk about something important."

Surprised, I asked, "What is it?"

My mother calmly replied, "Your monthly period."

As soon as I realized what our conversation was about, I was overwhelmed with modesty and shyness. I recalled hearing this word before, usually at family gatherings; I had overheard women mention it quietly and with embarrassment as if it carried a negative meaning. I took a deep breath and asked myself, "Why should I be embarrassed? If it's something to be ashamed of, why does my mother want to talk to me about it?"

Lost in these thoughts, I suddenly heard my mother's voice saying, "Faṭimah:, please stop being shy and listen carefully to what I have to say. Usually, every girl experiences menstruation during her teenage years. This is a completely natural process and indicates good health, so there's no need to worry. The blood that usually exits a woman's uterus for a few days each month is called 'Ḥayḍ' (menstruation), and a woman during menstruation is referred to as 'Ḥā'id.' Nowadays, women



often use other terms such as 'period' or 'menstrual bleeding' instead of Hayd. This blood discharge may be accompanied by symptoms such as abdominal pain, fatigue, anxiety, and back pain. Out of kindness, Allah, the Gracious, has exempted women from the obligations of prayer and making up missed prayers during the days of menstruation, so take some rest and feel free to ask me any questions you have about this."

## **Signs of Menstruation**

**Faṭimah:** What are the signs of menstruation?

**Mother:** Most of the time, this blood is thick and warm, its color is black or dark red, and it exits with pressure and a slight burning sensation.

## **Signs of Istihāḍa**

**Faṭimah:** Besides menstrual blood, can other types of blood discharge occur in women?

**Mother:** Yes, women may experience other types of blood discharge, such as postpartum blood (Nifās) or Istihāḍa, which have different rulings and signs compared to menstrual blood. For instance, Istihāḍa blood is usually yellow or light red, cold, and it exits without pressure or burning sensation.

## **Ruling on Blood Seen Before 9 and After 60 of Age**

**Faṭimah:** Can a girl experience menstruation before reaching the age of religious obligation<sup>1</sup>?

**Mother:** No.

**Faṭimah:** Up to what age can women experience menstruation?

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<sup>1</sup> The age of religious obligation for girls is at the completion of nine lunar years, approximately equivalent to eight years, eight months, and twenty days in the solar calendar.



**Mother:** Women may experience menstrual blood up to the age of sixty lunar years (menopause),<sup>1</sup> and any blood that discharges after that is not menstrual blood but Istihāḍa.<sup>2</sup>

### Minimum and Maximum Duration of Menstrual Blood

**Faṭimah:** How many days should the blood continue to discharge in order for it to be considered menstrual (Ḥayḍ) blood?

**Mother:** It must discharge for at least three consecutive days.<sup>3</sup>

**Faṭimah:** For example, if a woman sees blood for two and a half days, then it completely stops for three or four hours, and then she sees blood again for two more days, what is the ruling?

**Mother:** Even though this woman saw blood for a total of five days, because she did not experience continuous bleeding for three consecutive days, all the blood is considered Istihāḍah (irregular non-menstrual bleeding).

**Faṭimah:** What if the duration of menstrual blood extends?

**Mother:** The maximum duration of menstruation is ten days. If the bleeding extends beyond ten days, it is no longer considered menstruation but Istihāḍah.

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<sup>1</sup> This is approximately equivalent to fifty-eight years and eighty days in the solar calendar. It is important to note that the age of menopause, which nullifies the waiting period observed after divorce, is different from the menopause related to menstruation. For further details, you can refer to *Islamic Laws* (Tawḍīḥ al-Masā'il).

<sup>2</sup> Istihāḍa means irregular and abnormal vaginal bleeding outside the time of the monthly period.

<sup>3</sup> At the start of menstruation, the blood must flow out, but it is not necessary for blood to be present all three days. If the blood remains internally, it is sufficient. If there is a brief pause in bleeding during the three days, which is considered normal among women (for example, if the bleeding stops for 15 minutes or half an hour and then resumes), it is still considered menstruation.

**Faṭimah:** So, I come to understand that the duration of menstruation is a minimum of three days and a maximum of ten days.

**Mother:** Yes, that's correct.

### **Menstruation During Pregnancy and Breastfeeding**

**Faṭimah:** Can a pregnant or breastfeeding woman experience menstruation?

**Mother:** Yes, if she sees blood for three consecutive days or more, it is considered menstruation.

### **Calculating the Days of Menstruation**

**Faṭimah:** What is meant by three days or ten days in the rulings of menstruation in terms of hours?

**Mother:** It depends on the time of day or night when the menstruation starts. If menstruation begins during the day (i.e., between the Adhān for Fajr prayer and sunset), three days means 72 hours, and ten days means 240 hours.

However, if menstruation begins at night (i.e., after sunset and before the Fajr prayer), the three days will be completed at sunset on the third day, and the ten days will be completed at sunset on the tenth day.

**Faṭimah:** Can you give an example?

**Mother:** For example, if a woman sees blood at 11 p.m. on Saturday, her three days will be completed at sunset on Tuesday of that week, and her ten days will be completed at sunset on the following Tuesday.

**Faṭimah:** So, if bleeding starts at night, the three days may be less than 72 hours and the ten days less than 240 hours!

**Mother:** Yes, that's correct.



## Minimum Interval Between Two Menstrual Periods

**Faṭimah:** What is the usual interval between two menstrual periods?

**Mother:** The interval between one menstrual period and the next should not be less than ten days.

**Faṭimah:** For example, if a woman experiences menstruation for seven days and then becomes clean, but after five or six days sees blood again, what is the ruling?

**Mother:** Since the interval between two menstrual periods cannot be less than ten days, the second blood cannot be considered menstruation but is instead ruled as Istihāḍa.

## Types of Menstrual Cycles

**Faṭimah:** Do all women have a regular menstrual cycle?

**Mother:** No, some women have regular bleeding, which is referred to as a "habit," but some women have irregular bleeding.

**Faṭimah:** Do all women with a regular cycle experience the same amount of bleeding at a specific time?

**Mother:** No, women with a regular cycle (meaning regular bleeding) fall into three categories:

1. Women who have both a "fixed time and fixed duration" when they get their period, meaning, their bleeding is regular both in terms of the time it starts and the number of days it lasts.
2. Women who have a "fixed time," meaning the time their bleeding starts is regular, but the number of days it lasts is irregular.
3. Women who have a "fixed duration," meaning the number of days they bleed is regular, but the time their menstruation starts is irregular.

## Examples of the Types of Menstrual Cycles

**Faṭimah:** Can you give an example for each type?

**Mother:** Yes, why not!

1. If a woman sees blood on the 15th day of each month for the past two months and becomes clean on the 20th day, she has a fixed habit in terms of the time and duration of menses which is for five days.
2. If a woman sees blood on the 1st day of each month for the past two months, but the days she becomes clean are irregular—for example, she becomes clean on the 8th day in the first month and the 6th day in the second month—she only has a "fixed-time" habit.
3. If a woman has seen blood for seven days in the past two months, but the time it starts and ends is not the same—for example, in the first month, she bleeds from the 1st to the 7th day, and in the second month, she bleeds from the 10th to the 17th day—she only has a fixed habit in terms of the duration of menstruation which is seven days.

### **Types of Women Without a Regular Menstrual Cycle**

**Faṭimah:** Do women without a regular cycle (meaning irregular bleeding) have similar conditions?

**Mother:** No, women without a regular cycle are also divided into three categories: Muḩtadi'a, Muḩṩariba, and Nāsiya.

1. Muḩtadi'a: A woman who sees blood for the first time.
2. Muḩṩariba: A woman who has seen blood twice in consecutive months, but those two times were not the same in terms of either time or number of days.
3. Nāsiya: A woman who previously had a regular menstrual cycle but has forgotten either the amount or the time of her cycle, or both.

**Faṭimah:** So, there are six categories in total!

**Mother:** Yes, that's correct; and it's important to note that each of these six categories has its own specific rules, and every woman should identify her condition to fulfill her religious duties.





## How to Determine Your Condition

**Faṭimah:** How can women determine which of the six categories they belong to?

**Mother:** The best way is to keep a notebook to record the days of their menstrual cycle. After becoming clean from menstrual blood, they should compare the number of days and the timing of their current period with the previous month's period. If both the time and the number of days are the same, then their cycle is both fixed in time and duration. If only the start time is the same, their cycle is fixed in time. If only the number of days is the same, their cycle is fixed in duration. If both are different, it is considered irregular (Muḍṭariba).

**Faṭimah:** Which of these six categories do I belong to?

**Mother:** For now, this month, you are in the Mubtadi'a category (first-time menstruation). But in the next month, after your second period ends, you will know which category you belong to by following the method you learned.

## Rules for Fixed Time and Duration Cycles

**Faṭimah:** If a woman has a fixed time and duration cycle, and she sees blood at the expected time, what should she do?

**Mother:** As soon as she sees blood, she should consider it the start of her menstruation and stop performing prayers.

**Faṭimah:** If a woman has a fixed time and duration cycle, and her period usually lasts seven days, but one month she bleeds for eight or nine days, what should she do?

**Mother:** She should consider all eight or nine days as menstruation, even if the blood doesn't have the typical signs of menstruation at certain times.

**Faṭimah:** If a woman has a fixed time and duration cycle of seven days, but one month she bleeds for more than ten days, what should she do?

**Mother:** She should consider only the blood that appears during her usual cycle days as menstruation, and any bleeding beyond that is classified as Istihāda.

### **Rules for Fixed Time Cycles**

**Faṭimah:** For example, if a woman has a fixed time cycle and sees blood on the 10th day of every month, if she sees blood on the expected day (i.e., on the 10th day), should she consider it the start of her menstruation as soon as she sees it?

**Mother:** Yes, as soon as she sees the blood, she should consider it menstruation and stop performing prayers.

**Faṭimah:** If a woman has a fixed time cycle, how many days might her period last?

**Mother:** If her bleeding continues for more than three days and stops before ten days, all of that blood is considered menstruation.

**Faṭimah:** If a woman has a fixed time cycle and sees blood at the expected time, but the bleeding lasts more than ten days, what should she do?

**Mother:** If the blood remains the same throughout the entire period, she should consider the number of days in the cycle of some close relatives (such as her mother, sister, cousin, etc.) as her menstruation period, and the rest is classified as Istihāda. For example, if most of the female relatives have a seven-day cycle, she can consider the first seven days as menstruation and the rest as Istihāda.

### **Rules for Fixed Duration Cycles**

**Faṭimah:** If a woman has a fixed duration cycle, should she consider it menstruation as soon as she sees blood?

**Mother:** If the blood she sees has the signs of menstruation (for example, it is dark red, and it exits with pressure, and causes slight burning sensation), she should immediately consider it menstruation.



However, if it doesn't have these signs, she should wait until she is sure the bleeding will last for three days, then consider it menstruation.

**Faṭimah:** If a woman has a fixed duration cycle of seven days but one month she bleeds for five days or nine days, what should she do?

**Mother:** Since her bleeding stops before the full ten days in both cases, all five or nine days should be considered menstruation.

**Faṭimah:** If a woman has a fixed duration cycle of seven days, but one month she bleeds continuously for more than ten days, what should she do?

**Mother:** She should consider the first seven days as menstruation. If on the eighth day she notices that the bleeding hasn't stopped, she shouldn't perform the ritual bath (Ghusl) for menstruation and should wait until the tenth day. If the bleeding continues after the tenth day, it will be clear that the first seven days were menstruation and the remaining three days were Istihāḍa. She should then perform Ghusl for menstruation and make up for the prayers she missed during those three days.

### **Rules for Mubtadi'a (First-Time Menstruation)**

**Faṭimah:** If a girl is Mubtadi'a, meaning she sees blood for the first time, should she consider it menstruation as soon as she sees it?

**Mother:** If the blood she sees has the signs of menstruation, she should immediately consider it menstruation. But if it doesn't have these signs, she should wait until she is sure the bleeding will last for three days, then consider it menstruation.

**Faṭimah:** If a girl is Mubtadi'a and bleeds for seven or eight days, what should she do?

**Mother:** She should consider all seven or eight days as menstruation.

**Faṭimah:** If a girl is Mubtadi'a but bleeds for more than ten days, what should she do?

**Mother:** If the blood remains the same throughout the entire period, she should consider the number of days in the cycle of some close relatives (such as her mother, sister, cousin, etc.) as her menstruation period, and the rest is classified as Istihāḍa. For example, if most of the female relatives have a seven-day cycle, she can consider the first seven days as menstruation and the rest as Istihāḍa.

### **Ruling on Mistaking Blood for Menstruation**

**Faṭimah:** If the bleeding was heavy at first, and a woman considered herself menstruating and stopped praying or fasting during Ramadan, but the blood suddenly stopped completely before the third day, what should she do?

**Mother:** She should make up for the prayers and fasts she missed during that time, and she bears no sin for this mistake.

### **Spotting at the End of Menstruation**

**Faṭimah:** If the intensity of bleeding decreases on the sixth or seventh day and turns into spotting, such that every time a woman checks herself, the cotton is stained with pink or yellow spots, what is the ruling on this?

**Mother:** Spotting at the end of the menstrual period is still considered part of menstruation, even if the blood is very little and has turned yellow or pink. If the bleeding completely stops before the tenth day, all of this blood is considered menstruation. However, if the spotting continues beyond the tenth day, where every time she checks herself, the cotton is stained with light yellow or pink spots, there are two scenarios:

1. If she has a fixed time and duration cycle, or only a fixed duration cycle, she should consider the number of days of her usual cycle as menstruation, and the rest as Istihāḍa. For example, if her usual cycle is six days, she should consider the first six days as menstruation and the remaining four days as



Istiḥāḍa. Therefore, she must make up the prayers missed during these four days.

2. If she is a Muḥtadi'a (first-time menstruation) or has a fixed time cycle, she should follow the cycle of one of her close female relatives.

### Spotting on Other Days

**Faṭimah:** What if a woman has spotting less than three days after ten days of becoming pure from menstrual blood (in the middle of the month)? What is the ruling on this?

**Mother:** Since the minimum duration of menstruation is three days, this spotting is certainly not considered menstruation but rather Istiḥāḍa.

**Faṭimah:** What if a woman has spotting for more than three days after ten days of cleanliness (in the middle of the month)? What is the ruling on this?

**Mother:** If the spots are just regular yellowish discharges that are not considered blood, then the discharges are pure, and the woman is under no religious obligation. However, if the spots are light blood or yellowish blood, they are considered menstruation.

**Faṭimah:** What if a woman has spotting after ten days of cleanliness (in the middle of the month) and is unsure whether the spots are blood or regular discharges? What is the ruling in this case?

**Mother:** In case of doubt, there is no ruling, and it is considered pure.

### Checking for the End of Menstruation

**Faṭimah:** If a woman suspects that her bleeding has stopped, what should she do?

**Mother:** If the bleeding has stopped outwardly but she suspects there may still be blood internally, she should check herself. It is not permissible to stop prayers without checking.

**Faṭimah:** How should she check herself?

**Mother:** She should insert a small piece of cotton into the place of bleeding and wait for a while before taking it out. If the cotton is white and clean, she is considered pure. If the cotton is stained with blood, it shows that she is still not pure.

**Faṭimah:** Many girls may find it difficult to check themselves in this way before marriage. In this case, how can they know if the bleeding has stopped or not?

**Mother:** If they are sure that the bleeding has stopped internally or that it is still continuing, they should act according to their certainty. In case of doubt, they should assume they are still menstruating until they are sure they have become pure.

## **Prohibited Actions for Menstruating Women**

**Faṭimah:** What actions are prohibited for a menstruating woman?

**Mother:** Some of the actions prohibited for a menstruating woman include:

1. Performing prayers, whether obligatory or recommended, and there is no obligation to make up for prayers missed during menstruation.
2. Fasting, whether obligatory or recommended, but it is obligatory to make up the fasts of Ramadan that were missed due to menstruation.

3. Touching the verses of the Quran, and also (as an obligatory precaution<sup>1</sup>) the name of Allah in any language.
4. Reciting any verse of the Quran that requires a prostration (Sajdah)<sup>2</sup>. However, reciting other verses of the Quran, supplications, and Ziyārāt<sup>3</sup> are allowed, and listening to the verses that require prostration is also allowed.
5. Entering the Sacred Mosque (Masjid al-Haram) or the Prophet's Mosque (Masjid al-Nabī, peace be upon him and his family).
6. Entering and staying in any mosque and (as an obligatory precaution) the porticos where the holy graves of the Imams are located. However, a menstruating woman can enter from one door and exit from another without staying.

Note: For further information on other prohibited actions during menstruation, refer to *Islamic Laws* (book of religious rulings).

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<sup>1</sup> Obligatory precaution means that the person can follow another jurist's ruling, making sure he is the next most learned person in the field of Islamic jurisprudence.

<sup>2</sup> The verses which require obligatory prostration are in Sūrah al-Sajdah (Chapter 32, Verse 15), Sūrah Fussilat (Chapter 41, Verse 37), Sūrah al-Najm (Chapter 53, Verse 62), and Sūrah 'Alaq (Chapter 96, Verse 19).

<sup>3</sup> Special supplications recited upon visiting the shrines of the Infallibles – peace be upon them.

## **Rules of Istihāḍa**





## Discussion on the Rules of Istihāḍa

**Mother:** One type of bleeding that a woman may experience is Istihāḍa, and a woman who sees this blood is called Mustahāḍa. As I explained earlier, this blood is often yellow or light red, cold, and exits without pressure or burning.

## Minimum and Maximum Duration of Istihāḍa

**Faṭimah:** What is the minimum and maximum duration of Istihāḍa?

**Mother:** Istihāḍa has no minimum or maximum duration.

## Types of Istihāḍa

**Faṭimah:** Is the blood of Istihāḍa always the same?

**Mother:** No, there are three types of Istihāḍa: Light (Qalīla), Medium (Mutawassīṭa), and Excessive (Kathīra).

1. **Light Istihāḍa (Qalīla):** This is when, upon checking, the blood stains the surface of the cotton only.
2. **Medium Istihāḍa (Mutawassīṭa):** This is when the blood penetrates into the cotton, even if only in one corner, but does not pass through to the other side and does not reach the sanitary pad.
3. **Excessive Istihāḍa (Kathīra):** This is when the blood soaks the cotton or penetrates through the cotton and reaches the sanitary pad.

## Light Istihāḍa

**Faṭimah:** What should a woman with light Istihāḍa do?

**Mother:** She must perform ablution (wuḍū) before each prayer, even if she plans to perform two prayers consecutively.

**Faṭimah:** Does a woman with light Istihāḍa need to perform ablution for every Mustahab (recommended) prayer as well?

**Mother:** Yes.

### **Modium Istihāḍa**

**Faṭimah:** What should a woman with medium Istihāḍa do?

**Mother:** Similar to light Istihāḍa, she must perform ablution before each prayer, and as a measure of obligatory precaution,<sup>1</sup> she should also perform ghusl<sup>2</sup> once each day before the Fajr (dawn) prayer.

**Faṭimah:** Should ghusl for medium Istihāḍa be done before or after wuḍū?

**Mother:** She should perform ghusl first, then perform wuḍū. (Note: The areas for wiping should be dry before wuḍū.)

**Faṭimah:** What if a woman forgets to perform ghusl before the Fajr prayer during medium Istihāḍa?

**Mother:** As an obligatory precaution, her prayer is invalid, and she must repeat it. She must also perform the ghusl before the Zuhr (noon) prayer that day.

**Faṭimah:** If a woman sees medium Istihāḍa blood after the Fajr prayer, when should she perform ghusl?

**Mother:** As a measure of obligatory precaution, she should perform ghusl before the Zuhr and ‘Aṣr (afternoon) prayers, and if the blood starts after these prayers, she should perform ghusl before the Maghrib

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<sup>1</sup> Obligatory precaution means that the person can follow another jurist's ruling, making sure he is the next most learned person in the field of Islamic jurisprudence.

<sup>2</sup> Ghusl is a term in Islamic jurisprudence that refers to the Islamic ritual bath of the whole body from the head to the feet. It is mandatory before the performance of various Islamic activities and prayers.



(sunset) and 'Ishā (night) prayers. If the Istihāda continues until the next day, she should perform ghusl before the next day's Fajr prayer.

### Shared Rules Between Light and Moderate Istihāda

**Faṭimah:** For praying during light or medium Istihāda, is it necessary to change the cotton or wash the body?

**Mother:** Changing the cotton is not necessary, and if the blood has not spread to the outer skin of the body, washing is not required either.

**Faṭimah:** Can a woman with light or medium Istihāda delay her prayer after performing wuḍū?

**Mother:** No, she must perform her prayer immediately. However, doing necessary actions like preparing the prayer mat and wearing the prayer garment, as well as performing recommended acts like the call to prayer (Adhān) and Iqāma, is acceptable.

**Faṭimah:** If a woman with light or medium Istihāda is sure that no blood will exit her body while performing wuḍū and the two prayers, does she still need to perform wuḍū for the second prayer?

**Mother:** If the blood has stopped both externally and internally, it is not necessary to perform wuḍū for the second prayer. However, external cleanliness alone is not sufficient.

**Faṭimah:** What if a woman with light or medium Istihāda, due to ignorance of the ruling, performs both prayers with one wuḍū? What is the ruling?

**Mother:** If the blood has reached the cotton in the meantime, she must repeat the second prayer with a new wuḍū. If the time for the prayer has passed, she must perform it as a missed prayer (qaḍā).

### Excessive Istihāda

**Faṭimah:** What duties does a woman with excessive Istihāda have?

**Mother:** In excessive Istihāda, wuḍū is not required, but she must perform three ghusls during the day and pray immediately after each ghusl:

1. The first ghusl is for the Fajr prayer.
2. The second ghusl is for the Ṣuḥr and ‘Aṣr prayers if they are performed consecutively.
3. The third ghusl is for the Maghrib and Isha prayers if they are performed consecutively.

As an obligatory precaution, she should also change or wash the cotton and sanitary pad before each prayer.

**Faṭimah:** What if a woman with excessive Istihāda delays between the two prayers? What is the ruling?

**Mother:** In that case, she must perform another ghusl before the second prayer.

**Faṭimah:** What if a woman with excessive Istihāda is ill and unable to perform ghusl? What is the ruling?

**Mother:** If performing ghusl is harmful or causes extreme hardship, she may perform tayammum (dry ablution) instead, and this will suffice in place of ghusl.

### **Change in the Type of Istihāda**

**Faṭimah:** If the type of Istihāda changes during the day, what should a woman do?

**Mother:** Her duties will change according to the type of blood. For example, if a woman has medium Istihāda and after performing ghusl and praying Fajr, she notices that her Istihāda has turned into light Istihāda, then it is sufficient for her to perform wuḍū for each prayer, and she does not need to perform ghusl the next day.



### **Stopping Istihāḍa**

**Faṭimah:** What should a woman do if her Istihāḍa stops?

**Mother:** If her Istihāḍa was light or medium, she only needs to perform wuḍū for the first prayer, and no further wuḍū is required for the second prayer. If her Istihāḍa was excessive, she must perform ghusl before the first prayer.

### **Fasting for a Woman with Istihāḍa**

**Faṭimah:** Can a woman with Istihāḍa fast?

**Mother:** Yes, a woman with Istihāḍa is considered ritually pure (like a woman who is not menstruating) and can fast, whether her Istihāḍa is light, medium, or excessive.

## **Rules of Nifās (Postpartum Bleeding)**



### A Conversation about the Rules of Nifās

**Mother:** Another type of blood that a woman experiences is "Nifās" (childbirth bleeding). A woman who sees Nifās blood is called "nufasā'."

**Faṭimah:** When does this blood come out?

**Mother:** It occurs during childbirth or up to a maximum of ten days afterward.

### The Ruling on Blood after a Cesarean Section

**Faṭimah:** If a woman undergoes a cesarean section and the baby is delivered through her abdomen or side, does she still experience Nifās?

**Mother:** Yes, the blood that comes out from the natural passage after a cesarean section is considered Nifās.

### The Minimum and Maximum Duration of Nifās

**Faṭimah:** What is the minimum and maximum duration for Nifās blood?

**Mother:** There is no fixed minimum duration for Nifās; it could be as short as a minute, but the maximum duration is ten days.

**Faṭimah:** What is the ruling if Nifās blood stops before ten days?

**Mother:** All of it is considered Nifās, and after the blood stops, she must perform ghusl and resume her acts of worship.

**Faṭimah:** What if the Nifās blood continues beyond ten days?

**Mother:** If the woman has a fixed menstrual habit, in terms of duration or in terms of time and duration, then the Nifās lasts as long as her habit, and the rest is considered Istihāḍa (non-menstrual bleeding). If she is a beginner (i.e. menstruating for the first time), or Muḍṭariba, or has only

a fixed-time habit, then Nifās lasts for up to ten days, and the rest is considered Istihāda.

### **Nifās Blood Exceeds the Days of Menstrual Habit**

**Faṭimah:** For example, if a woman has a six-day menstrual cycle and the bleeding continues after the sixth day, what should she do if she doesn't know whether the bleeding will stop before or after ten days?

**Mother:** For the time being, she should refrain from worship and wait. If the blood stops before the end of the tenth day, she should consider the entire period as Nifās and perform ghusl for Nifās. If the bleeding continues beyond ten days, she should perform ghusl for Nifās and later make up for any prayers or fasts missed during the last four days.

### **Nifās Blood Temporarily Stops**

**Faṭimah:** What if a woman experiences bleeding for a total of nine days after childbirth, but there are intervals of purity within these nine days? What should she do?

**Mother:** As an obligatory precaution, during the days of purity between two periods of bleeding, she should both perform the obligatory acts of worship and refrain from the actions prohibited for a woman in Nifās. For example, if she only becomes pure on the fifth day, she should pray and fast (if it is Ramaḍān) as an obligatory precaution and at the same time avoid touching the verses of the Quran and staying in mosques.

### **Prolonged Bleeding After Childbirth**

**Faṭimah:** Many women believe that Nifās blood continues for forty days after childbirth and that during this period, they should refrain from worship. Is this true?





**Mother:** This belief is incorrect because the duration of Nifās depends on the type of menstrual cycle the woman had before pregnancy. In any case, Nifās does not last more than ten days.

### **Prohibited Actions for a Woman in Nifās**

**Faṭimah:** What actions are prohibited for a woman in Nifās?

**Mother:** The rules for a woman in Nifās are the same as those for a menstruating woman. Therefore, she should refrain from prayer and fasting, and after becoming pure, she only needs to make up the fasts of Ramaḍān. She cannot recite the verses of the Quran that require prostration, touch the text of the Quran, or the name of Allah and His special attributes, and she should not stay in mosques.

## **Rules of Ghusl**



## A Conversation about the Rules of Ghusl

**Mother:** Today I want to talk about "ghusl" (ritual purification). As I explained earlier, every woman must perform ghusl after becoming pure from menstruation, and she cannot perform her acts of worship without it. Therefore, it is necessary for teenage girls, after reaching the age of religious obligation, to learn the correct method of ghusl and its rules.

### Types of Ghusl

**Faṭimah:** How many ways and methods of performing ghusl are there?

**Mother:** Ghusl can be performed in two ways: Ghusl by way of immersion (ghusl irtimāsī) and sequential ghusl (ghusl tartībī).

### Immersion Ghusl

**Faṭimah:** How is ghusl by way of immersion performed?

**Mother:** The easiest way to perform ghusl by way of immersion is to submerge the entire body in water all at once with the intention of ghusl, making sure that the water reaches every part of the body.

### Sequential Ghusl

**Faṭimah:** How is sequential ghusl performed?

**Mother:** For sequential ghusl, it is sufficient to wash the head and neck first with the intention of ghusl, and then wash the rest of the body. It is better to wash the right side first and then the left side.

## **Intention in Ghusl**

**Faṭimah:** Is it necessary to verbally state the intention?

**Mother:** No, it is sufficient to perform the actions of ghusl for the sake of Allah, and it is not necessary to verbally state the intention or to recite any specific words during ghusl.

**Faṭimah:** If we enter the bathroom with the intention of performing ghusl and complete the actions of ghusl, but afterward we doubt whether we had the intention or not, what is the ruling?

**Mother:** The ghusl is valid, and such doubts should be ignored.

## **Performing Ghusl Under a Shower**

**Faṭimah:** Is performing ghusl under a shower valid?

**Mother:** Performing ghusl with a shower is valid, but as a measure of obligatory precaution, one should step out from under the shower for a moment before washing the head and neck, as well as before washing the rest of the body, to create a brief gap between washing the head and neck and washing the rest of the body.

## **The Ruling on Bathing Instead of Ghusl**

**Faṭimah:** If a woman was unaware that she needed to perform ghusl after menstruation and instead took a regular bath after becoming pure, does this count as ghusl?

**Mother:** If she bathed with the intention of obeying Allah's command, but out of inculpable ignorance<sup>1</sup> (innocence) did not intend to perform ghusl or follow the correct sequence, her ghusl is valid, even if she did not step out from under the shower after washing the head and neck.

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<sup>1</sup> A person who is innocent in his ignorance is someone who did not neglect his duty to learn the religious ruling.



### **Washing Inside the Ears and Nose**

**Faṭimah:** Is it necessary to get water inside the ears and nose during ghusl?

**Mother:** Washing the outer part of the ears and nose is sufficient, and it is not necessary for water to enter them.

### **Drying the Body Before Ghusl**

**Faṭimah:** Is it necessary to dry the body before performing ghusl?

**Mother:** No, ghusl is valid even if the body is wet.

### **Washing the Body from Top to Bottom**

**Faṭimah:** Is it necessary to wash the head and neck or the rest of the body from top to bottom, similar to wuḍū (ablution)?

**Mother:** No, washing in any manner is valid.

### **Water Flowing from the Head and Neck onto the Body**

**Faṭimah:** If water runs down the body while washing the head and neck or if water runs onto the head while washing the body, does this invalidate the ghusl?

**Mother:** No, the ghusl is not invalidated.

### **Continuity in Ghusl**

**Faṭimah:** What should be done if the water supply is interrupted during ghusl?

**Mother:** Unlike wuḍū, it is not necessary for the washing of body parts in ghusl to be continuous. Therefore, if the water supply is interrupted during ghusl, you can temporarily stop, leave the bathroom, and resume ghusl whenever the water is available again, even if there is a long gap.

### **Discovering an Obstruction on the Body After Ghusl**

**Faṭimah:** What if a woman performs the obligatory ghusl and later discovers that there was an obstruction like nail polish or a bandage on her hand? What should she do in this case?

**Mother:** If she is certain that the obstruction was present during ghusl, she should remove it and wash only that part with the intention of completing the ghusl. She should also repeat the prayers she performed during that time after doing wuḍū. However, if she is unsure whether the obstruction was there before or after ghusl, then her ghusl is valid, and there is no need to make up the prayers.

### **Ghusl Over a Tattoo**

**Faṭimah:** Does having a tattoo on the face or body affect ghusl or wuḍū?

**Mother:** Generally, a subdermal tattoo does not affect the validity of wuḍū, ghusl, or tayammum, and prayers with it are valid.

### **Washing Long Hair**

**Faṭimah:** Is it necessary to wash long hair during ghusl?

**Mother:** It is not necessary to wash long hair; what is necessary is that water reaches the scalp.

### **Types of Obligatory Ghusl**

**Faṭimah:** How many types of obligatory ghusl are there?



**Mother:** The obligatory ghusl includes ghusl for menstruation (Ḥayḍ), ghusl for Istihāḍa (irregular non-menstrual bleeding), ghusl for Nifās (postpartum bleeding), ghusl for janābah (major ritual impurity), and ghusl for touching a dead body.

### Ghusls That Have Been Proved to Be Recommended

**Faṭimah:** Do all obligatory and recommended (mustahab) ghusl suffice for wuḍū?

**Mother:** All obligatory ghusls, except that which is performed for the medium Istihāḍa, and all ghusls which have been proved to be recommended, suffice for wuḍū.

Here are some of the confirmed recommended ghusls:

1. Friday Ghusl: This is one of the highly emphasized recommended acts, and its time is from the Adhān for Fajr prayer until sunset on Friday. If someone is unable to perform this ghusl by sunset on Friday, they can perform it as a make-up (*qaḍā*) ghusl between sunset on Friday and sunset on Saturday.<sup>1</sup>
2. Ghusl for Eid al-Fiṭr and Eid al-Aḍhā: Its time is from dawn until sunset.
3. Ghusl on the 8th and 9th days of Dhū al-Ḥijjah.
4. Ghusl on the first, 17th, 19th, 21st, 23rd, and 24th nights of Ramaḍān.
5. Ghusl before entering the city of Mecca, entering the Ka'ba, visiting the Ka'ba, entering the city of Medina, entering the mosque of the Prophet (peace be upon him and his family), and for bidding farewell to the Prophet's grave. Also, ghusl for iḥrām (a state of consecration), shaving the head, and slaughtering an animal.
6. Ghusl before seeking divine guidance (*istikhāra*).

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<sup>1</sup> Ghusl performed as *qaḍā* also suffices for wuḍū.

7. Ghusl for requesting rain (*istisqā'*)<sup>1</sup>.

### **Other Recommended Ghusls**

**Faṭimah:** What about ghusls which are not proved to be recommended?

**Mother:** These ghusls can be performed in the “hope that they are desirable” but they do not suffice for wuḍū.

### **Combining Two Obligatory Ghusls**

**Faṭimah:** If we are obligated to perform two ghusls, such as ghusl for menstruation and ghusl for janābah, can we perform just one ghusl?

**Mother:** Yes, it is sufficient to perform one ghusl with the intention of either menstruation or janābah, and that ghusl will cover both obligations.

### **Sufficiency of a Recommended Ghusl for an Obligatory Ghusl**

**Faṭimah:** Does a recommended ghusl suffice for an obligatory ghusl?

**Mother:** Yes, for example, if a woman has several obligatory ghusls to perform, such as ghusl for janābah, menstruation, and Istihāḍa, and she performs only the Friday ghusl, she will receive the reward of the Friday ghusl, and all her obligatory ghusls will be fulfilled, even if she did not specifically intend them. Therefore, it is good to perform the Friday ghusl every week.

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<sup>1</sup> *Istisqā'* (request for rain) is a religious tradition of asking God for rain in certain manners.





### **Not Doing Ghusl on Purpose or Out of Embarrassment**

**Faṭimah:** If someone is obligated to perform ghusl but deliberately or out of embarrassment fails to do so, is this a sin?

**Mother:** Being embarrassed is not a valid excuse to skip an obligatory ghusl unless it entails unbearable difficulty. If someone delays ghusl without a valid reason until the time for prayer (including ghusl) becomes short, he has sinned. However, if the time is very short, the obligation shifts from ghusl to tayammum (dry ablution), meaning he must pray with tayammum and then perform ghusl for future prayers.

**Faṭimah:** Is this same ruling applicable to fasting in Ramaḍān?

**Mother:** Yes, if a woman becomes pure during the night, she must perform ghusl before the call to Dawn prayer (Fajr) and fast. If she deliberately does not perform ghusl and the time becomes tight, she has sinned and must perform tayammum before dawn, and her fast will be valid. However, she must perform ghusl to perform the Dawn prayer.

## **Rules of Tayammum**



## A Conversation About the Rules of Tayammum

**Mother:** Today, I want to talk about "Tayammum." Tayammum becomes obligatory when we are unable to perform wuḍū or ghusl. Therefore, tayammum can sometimes be a substitute for ghusl and sometimes a substitute for wuḍū.

## Situations Requiring Tayammum

**Faṭimah:** In what situations does our obligation shift from wuḍū or ghusl to tayammum?

**Mother:** There are many situations, but the most important ones are:

1. If there is not enough water to perform wuḍū or ghusl, and we are unable to obtain more.
2. If the time for prayer is so short that we cannot complete the prayer within its prescribed time after performing wuḍū or ghusl.
3. If there is a fear that using water for wuḍū or ghusl would cause harm, such as making us ill, prolonging an illness, or making it harder to recover.

## How to Perform Tayammum

**Faṭimah:** How do we perform Tayammum?

**Mother:** Whether Tayammum is a substitute for wuḍū or ghusl, it involves four steps:

1. First, strike both palms of your hands on the ground or on something upon which tayammum is permissible.
2. Then, wipe your entire forehead with both palms, starting from the hairline down to the eyebrows and the upper part of the nose.

3. Next, use the left palm to wipe the back of the right hand from the wrist to the fingertips.

4. Finally, use the right palm to wipe the back of the left hand from the wrist to the fingertips.

### **Intention in Tayammum**

**Faṭimah:** How should we make the intention for tayammum?

**Mother:** It is sufficient to perform the actions of tayammum with the intention of doing them for the sake of Allah. It is not obligatory to say any specific words during tayammum, and it is also not necessary to specify whether the tayammum is a substitute for ghusl or wuḍū.

### **Materials Suitable for Tayammum**

**Faṭimah:** On what materials is tayammum valid?

**Mother:** Tayammum should be performed on earth, clods of soil, stones, or anything similar that is considered part of the ground. However, if there is a thick layer of dust on a carpet or something similar, making it akin to soft soil, tayammum on it is also valid.<sup>1</sup>

### **Tayammum with Artificial Nails and Nail Polish**

**Faṭimah:** Do artificial nails and nail polish prevent Tayammum?

**Mother:** Yes, they must be removed from the nails before performing Tayammum.

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<sup>1</sup> As an obligatory precaution, the surface used for tayammum should have some dust that sticks to the hand.



### **Tayammum with a Ring**

**Faṭimah:** If there is a ring on the finger of the hand we want to wipe, is it necessary to remove it?

**Mother:** Yes, the ring must be removed.

### **Removal of the Excuse During Prayer Time**

**Faṭimah:** If a woman cannot perform ghusl at the beginning of the prayer time due to harm and prays with tayammum, but later her excuse is removed, does she need to repeat the prayer?

**Mother:** If she was certain at the beginning of the prayer time that her excuse would last until the end of the time, her prayer is valid, and she does not need to repeat it, even if her excuse is removed before the end of the prayer time. However, she must perform ghusl for the next prayer.

### **Tayammum as a Substitute for Ghusl**

**Faṭimah:** If a woman performs tayammum as a substitute for an obligatory ghusl, does she also need to perform wuḍū for prayer?

**Mother:** It is not necessary to perform wuḍū for prayer, except in the case of the medium form of Istihāḍa (non-menstrual bleeding), where she must perform wuḍū after tayammum.

### **Tayammum Due to Limited Time**

**Faṭimah:** If a person cannot perform an obligatory ghusl due to limited time and prays the morning prayer with tayammum, can he pray the noon prayer with the same tayammum?

**Mother:** No, he must perform ghusl for the noon prayer.

## **Delaying Prayer**

**Faṭimah:** What is the ruling if someone deliberately delays the prayer so much that there is no time left for wuḍū or ghusl?

**Mother:** He has committed a sin, but his prayer with tayammum is valid, and he does not need to make it up.