

Women's Issues Made Simple – 2nd Edition

Women's Issues Made Simple - 2nd Revised Edition



Batool S. Arastu

Al-Islam.org

[1] [1]

SHARES

Sub Title:

Author(s):

[Batool S. Arastu](#) [2]

This text offers clear guidance on Islamic rulings related to women's purity.

It covers menstruation, irregular bleeding, and postpartum discharge. It outlines what is required for prayer, fasting, and marital relations.

It explains rulings for both regular and irregular cycles. It also includes rules on menopause, ritual baths, and dress.

A structured layout and real-life examples make the content practical and easy to follow.

It fills a major gap in accessible, everyday guidance on this topic.

[Get PDF](#) [3] [Get EPUB](#) [4] [Get MOBI](#) [5]

Topic Tags:

[Rulings \(Ahkam\)](#) [6]

[Women in Islam](#) [7]

[Woman](#) [8]

[Women](#) [9]

[Menstruation \(Haidh\)](#) [10]

[Istihadha](#) [11]

[Nifas](#) [12]

[Hijab](#) [13]

[Taharah \(Purity\)](#) [14]

Miscellaneous information:

Women's Issues Made Simple – 2nd Revised Edition Author: Batool S. Arastu First Published in 2006

2nd Revised Edition: 2025 ©All Rights Recorded And Reserved For The Author

Author's Preface

Before I came to Qum, I had many questions regarding specific issues related to women, the Islamic rules women must follow. One of the main issues all women face is that of different blood cycles. There are a lot of Fiqh (Jurisprudence) books that cover these sensitive topics for women, but I often found them very confusing for myself.

Alhamdulillah, joining the Hawza (Seminary) in Qum helped me in understanding these confusing issues. Apart from wanting to share what I learnt, I wanted to make my life easy so I decided to write a very simple book that talks mainly about different issues women face. Keeping the simplicity in mind I have refrained from bringing the references for the masalas too. Those interested can access the book of laws.

In this book we will be mainly discussing different blood cycles and the different women who are special in their own way. When you read this book, you will be able to figure out what kind of a blood cycle you have and InshaAllah you will be able to perform your duties as per the laws of Islam, which is obligatory on all of us.

This book is written according to the rulings of Ayatullah Khomeini and Ayatullah Sistani. Rahbar/Ayatullah Khamenei's views are similar to Ayatullah Khomeini but where there is a difference of view it has been added in the footnotes while revising the book. Although most of the Maraji' have similar views on these issues, it is important that sisters who follow other Maraji' should check with their own Marja', because there may be minor differences in the rulings.

I would like to thank my teachers Khanum Ferozi and Khanum Salehi (from Jamiat al-Zahra), who are such great teachers. I used to dislike the subject of Fiqh, but they taught us so well, that I started loving this subject so much I decided to write about it!

I would also like to thank my children who encouraged and helped me a great deal.

My sincere thanks to Brother Shuja Ali Mirza, Sister Sumaira Ahmed and Sister Shaista Yusufali for all the help and input.

I would like to dedicate this book to my late mother, Sayyida Rabab Sultana Razavi and my late mother-in-law Tahera Begum Arastu and my late husband Ali Azhar Arastu.

Batool Arastu

Qum, Shawwal 15, 1426/ November 18, 2005.

Revised, Ramadan 15, 1446 / March 16, 2025.

Introduction

بسم الله الرحمن الرحيم

All things are from God and to Him they all return. God as the ultimate Creator and Sustainer of creation, presides over its origin, unfolding, and end result. All things essentially refer to Him, and all matters only gain any meaning in reference to Him. Man is not outside of creation and hence falls under this general principle. The realization of his essential nature prefigures the goal and final end of man's purpose and existence. God, in His infinite Mercy, provides and makes easy the way to this final end and destination of man.

This "way" is nothing other than religion. Religion takes man from where he presently stands, as a limited creature who in his earthly nature is very weak, and ushers him towards his infinite Creator who informs the essence of his spirit. Now, as the Creator is one and encompasses all aspects of existence – being the ultimate Totality, His way or religion encompasses all aspects of man's being.

So, no religion is a true religion unless it addresses all the needs of man in his journey to God. Religion must, by definition and on principle, shed light on all matters of man's earthly and spiritual life. Earthly, insofar as the material earth is where man has been placed, and insofar as he has been given a physical body made of earth. Spiritual, insofar as the metaphysical heavens are where man has to return, and insofar as he has been given a spirit that is of divine inspiration.

Islam, as the final religion for mankind and in its terminal and conclusive nature, has been given the most comprehensive of all "ways" or directives that direct and regulate man's activities towards his true destination. These directives cover man's three aspects of body, soul or mind, and spirit. Among them there are those that deal with doctrine, beliefs, and man's intellectual life. Others pertain to his heart and soul, and define the proper emotional etiquette that he is to follow as a moral being in the path of self-purification, and outline the correct ethical behaviour towards his fellow human beings. Others yet apply to his physical being and actions in the material world – whether acts of worship and their prerequisites, or the worldly dealings and interactions that he is involved in with other human beings.

In its comprehensive nature, Islam applies all of these directives or laws to all levels of humanity – personal, social, and political. But not everything can be done all at once, hence Islam advises a practical course to follow. It asks the individual human being to "first" locate himself in the universe by understanding his relationship with his Maker and apply his will according to this understanding in the

domain where it can be applied from the outset – that is on his own self. Hence, a personal routine of worship (which is the only appropriate action with respect to the Perfect Being who holds his very existence in His hands) is what is called for. But even worship is too much to be done all at once, and it too requires other smaller acts which prepare the worshiper and set the scene, so to speak; hence the idea of “ritual purity.”

Ritual purity is an idea that is found in all religions. It requires that the worshipper be in the right physical and mental state, so as to make the spiritual state that the particular act of worship aims for more probable. Now as the physical and mental characteristics of human beings differ according to their mental or physical health, their age, or their gender, it would not be worthy of an all-wise and all-knowing Creator to allow the state of ritual purity to be achieved by all these different types of human beings in the same way. Hence there exist different laws of ritual purity for the different classes and states that human beings hold.

Women, being the childbearing members of the human race who as a consequence of the fact undergo menstruation and postnatal bleeding, have special laws of ritual purity. These laws have been carefully derived by jurists from authoritative sources and are firmly based in the written and oral tradition of orthodox Islam. Developments in jurisprudential methods and the natural accretions that the outcome of such methods is given to, has meant that a vast and very accurate set of rules has been collected over the centuries. The vastness is such that there is felt the danger of the average woman not being able to navigate her way through the rules, or perhaps worse, of her losing sight of the forest for the trees.

To start with the second of the two, it can be said that the danger of actually getting lost in the details of the rules of ritual purity and forgetting the purpose of worship, religion, and existence itself is a very real danger. It is, in the example of navigation used above, akin to being fixated on the compass and totally unaware of both the beautiful and awe-inspiring scenery on the way and the final destination of the voyage. For on the one hand, the laws of religion are not self-serving and are meant for something beyond themselves, and on the other, these particular laws are just a small subset of the entire corpus of laws that incorporate God’s will for mankind as a whole. To take the part to be the whole is as great an error as one can make.

This is because there exist laws which tell us to look around and see the beauty and majesty of God in the horizons that our ship is slipping through, and in our own selves, as captains of the ship; not to mention the great number of precepts which delineate not only the method and manner of our coexistence with the other passengers on the ship, but order us to get to know them – as this leads to knowledge of ourselves and of God. In short, Islam is comprehensive and all of its laws taken together give us a beautiful and balanced picture. Taking any one part and making it bigger than it is gives us a distorted picture and a grotesque caricature of the beauty that God meant for us to experience in the journey to Himself.^{[1](#)}

Having mentioned the necessity of seeing the whole of Islam – laws and all – to appreciate Islam’s beauty and integrity, it is important to realize that we cannot do so immediately and we are, by the nature of things, obligated to start with an empty canvas and to build the final picture piece by piece; every piece being just as important to the whole as any other vis-à-vis the required completeness.

So, from this perspective which calls for wholeness, all parts of Islam and hence all parts of Islamic Law, *Fiqh*, gain relatively equal importance. As a result, in principle it is just as important to have knowledge of the section on prayer as it is to be fully aware about the rules of inheritance or to understand the laws relating to slaves. But we live in the real world of limitations and there are aspects of the Law that pertain to us not only in principle but also in a practical and experiential sense. This means that practically speaking those parts of the Law that are pertinent to us assume a greater importance and we are called to follow them first.

The book that you see before you, has as its goal the simple and uncomplicated exposition of that part of the Islamic Law that, at any given time, pertains to one half of humanity during most of their conscious adult life in a real and practical way. The text explains in a clear language the special rules and methodology that women must follow during their menstrual cycles and at other times to achieve ritual purity. It has as its strengths, a systematic layout that helps to chart the sometimes-complicated territory that these rules have come to form. The copious use of examples and scenarios greatly helps to make the laws and rules accessible and understandable.

It is perhaps not the first book of its kind, but it can be said that it is one of the best. Moreover, given the fact that most scholars of Islam who teach in the Muslim world are men, for whom these issues – though formally studied – are not experienced realities, and hence are either easily forgotten or talked about with hesitation, a proverbial “blind spot” has come into existence. This book helps in eliminating this blind spot and in filling the large vacuum and need that exists for practical guidance with respect to this subject. As such, the author must be commended for both having realized the need in question and for having made the valiant efforts in responding to it in the way that she has.

We ask Allah to help us follow all the laws of His final religion in the best and most complete of manners.

Shuja Ali Mirza

Qum, Islamic Republic of Iran

1 Dhil Q’adah, 1426 / 4 December 2005

¹. It is a noteworthy fact that Imam Khomeini (r) in his historical lectures on Islamic Government that changed the destiny of mankind in our century, actually mentioned menstruation three times. He said:

“...the servants of imperialism declared that Islam is not a comprehensive religion providing for every aspect of human life and has no laws or ordinances pertaining to society. It has no particular form of government. Islam concerns itself only with

rules of ritual purity after menstruation and parturition. It may have a few ethical principles, but it certainly has nothing to say about human life in general and the ordering of society.

...In order to make the Muslims, especially the intellectuals, and the younger generation, deviate from the path of Islam, foreign agents have constantly insinuated that Islam has nothing to offer, that Islam consists of a few ordinances concerning menstruation and parturition, and that this is the proper field of study for the mullahs.

... [Hence, I ask you to] present Islam to the people in its true form, so that our youth do not picture the mullahs as sitting in some corner in Najaf or Qum, studying the questions of menstruation and parturition instead of concerning themselves with politics, and draw the conclusion that religion must be separate from politics...”

[1] [1]

SHARES

Preamble

Allah (SWT) has created all women, but each individual woman is different. For example, every woman has her own unique blood cycle. In Islamic law there are different rules for the kind of blood seen by a woman. There are specific rules for Haidh, Istihadha and Nifas. It can often be very confusing for a God wary woman to understand what state she is in and follow the necessary rulings according to Islamic Jurisprudence, so that she can seek closeness to Allah (SWT). First, let us talk about the different kinds of blood seen by a woman.

Different Kinds Of Blood Seen By A Woman

There are 3 types of blood that a woman may see:

- Istihadha (irregular blood discharge during the month) [1](#)
- Haidh (usually period or menstruation)
- Nifas (blood after childbirth)

In the rules of Haidh we will be referring to Istihadha frequently, that is why it is better to know Istihadha before we get into discussing Haidh.

[1.](#) Blood that doesn't meet the conditions of haidh and nifas and isn't from a wound.

1. Istihadha

Istihadha is a type of blood seen by women where the discharge is irregular. In order to better understand the rules of Istihadha and the different types of Istihadha let us follow the eight simple guidelines below:

1. Verification of what kind of blood it is

2. Signs of Istihadha

3. Types of Istihadha

4. Rules of Istihadha

5. Change in intensity of blood flow

6. Fasting during Istihadha

7. Sex during Istihadha

8. Hajj/Umrah in Istihadha

9. Miscellaneous points

1) Verification

If the blood seen has the following conditions, then it is Istihadha.

- If the blood seen is not part of the regular menstrual cycle¹
- If the blood seen is not Nifas (blood seen after childbirth)
- If the blood seen is not from a boil or from surgery or any wound—like a cut, a tear, etc

2) Signs Of Istihadha

Blood seen at the time of Istihadha usually has its own distinctive features. It:

- Is usually yellowish in colour²
- Is usually not thick
- Is usually cold
- Usually comes out without force and burning

However, there are always some exceptions. A woman may see Istihadha blood that is red or dark, thick; warm or that comes out with force and burning.

3) Types Of Istihadha

After following steps 1 and 2, that is after one verifies that the blood seen is Istihadha, the next step is to know what type of Istihadha it is, as the rules differ for each type. To determine what type of Istihadha it is, or if one isn't sure what type of Istihadha one has, then one must place a layer of cotton³ on the entrance of the vagina⁴ and see how much blood soaks the cotton. Below are the three different types of Istihadha one will determine after the test:

- **Qaleelah (Little flow):** when tested on a piece of cotton ball, blood is on the surface and does not show on the reverse side. It does not soak/permeate inside.
- **Mutawassitah (Medium flow):** when tested on a piece of cotton, blood seeps in and is seen on the reverse side. Blood does not stain the underwear.[5](#)
- **Katheera (Excessive flow):** when tested on a piece of cotton, blood flows out from the cotton and leaves a stain on the underwear.

Note: *The best way to examine the type of Istihadha is on a piece of cotton ball, because on a sanitary pad the blood is absorbed and usually a sanitary pad has a plastic base to avoid leakage. Hence to determine the type of Istihadha cotton should be used.*

4) Rules Of Istihadha

Having determined the type of Istihadha, there are now different rules for the different types of blood. We have already talked about how to determine the type of Istihadha blood above.

A. Rules for Qaleelah (Little flow)

- Wash the surface of the vagina
- Change the cotton
- For each prayer perform one wudhu (ablution)
- All other kinds of worship where wudhu is necessary require a new wudhu as per Ihtiyat al-Wajib (Imam Khomeini). What this means is if a woman has made wudhu for salat and if she decides to touch the script of the Qur'an, she needs to do wudhu after salat again.

But, *as per Ayatullah Sistani it is wajib (not just Ihtiyat al-Wajib[6](#)) to do wudhu again for the other acts of worship that require wudhu.*

Note: To prevent the blood from gushing out, insert cotton about the size of a walnut in the vagina and let the cotton stay in vagina. If the blood comes out in the midst of the **prayers** it will be **deemed void**.[7](#)

Further explanation: If a woman sees a little discharge of blood and as per the verification, she is sure its Istihadha then, **for performing each prayer** she should wash the surface of her vagina, change the cotton and perform Wudhu.

Helping Note: *Let the cotton stay in vagina. Between 2 prayers examine it; if no blood is seen, refreshing the Wudhu is not necessary.*

Note: Ghusl is not wajib after Istihadha Qaleelah

B. Rules for Mutawassitah (Medium flow)

- Do the 3 steps of Qaleelah
- For the first prayer (recited after the woman sees blood) perform ghusl
- From the next day, perform ghusl for the morning prayers every day.

Further explanation: If a woman performs ghusl for the afternoon prayers, she should perform ghusl the next day in the morning before Fajr prayer. That is, if she performs first ghusl in the afternoon then she needs to perform the next ghusl in the morning before Fajr, next day.

Note: All other kinds of worship where wudhu is necessary should be done with a new wudhu as per Ihtiyat al-Wajib (**Imam Khomeini**). What this means is if a woman has made wudhu for salat and if she decides to touch the script of the Qur'an, she needs to do wudhu again after salat.

*As per **Ayatullah Sistani** its wajib to do wudhu again for the other acts of worship that require wudhu.*

Another important point: Ayatullah Sistani says that a woman should perform the ghusl first and then do wudhu as per Ihtiyat al-Wajib. **Whereas**, Imam Khomeini says it does not matter if one performs ghusl first or wudhu.

Further explanation: If a woman sees medium discharge of blood and as per the and verification, she is sure it is Istihadha then, for performing each prayer she should wash the surface of her vagina, change the cotton and perform Wudhu **and in addition** perform ghusl if it is the first salat of the day.

From the **next day** in addition to doing the 3 steps of Qaleelah, she should perform ghusl for the

morning prayers only, **but** for the other prayers she should wash the surface of the vagina, change the cotton and do wudhu for each prayer and pray right away without taking a break.

C. Rules for Katheera (Excessive flow)

- For each prayer perform one ghusl
- Do the 3 steps of Qaleelah
- If praying Asr right after Dhuhr or Isha right after Maghrib, only 3 ghusls are enough for the day.

Further explanation: If a woman sees excessive discharge of blood and as per the verification if she is sure, it is Istihadha then, for performing each prayer she should perform ghusl and then wash the surface of the vagina and then change the cotton and do wudhu and pray right away without taking a break.

But if a woman is going to pray Asr prayers right after Dhuhr prayers and Isha prayers right after Maghrib Prayers only one ghusl for each set of prayers will suffice. However, between Dhuhr and Asr, Maghrib and Isha she must wash, change the cotton and do wudhu.[8](#)

Important Note: *As per Ayatullah Sistani wudhu is not needed after the ghusl but if a woman wishes she should do it before ghusl for Katheera. Whereas, Imam Khomeini says it does not matter if wudhu is made before ghusl or after, but wudhu is required.*

5) Change Of Intensity Of Blood Flow

When one sees the intensity of the blood flow increase, then there are different rules that apply:

A. Change of Flow from Less to More

- Qaleelah to Mutawassitah (Little to Medium flow)
- Qaleelah to Katheera (Little to Excessive flow)

- Mutawassitah to Katheera (Medium to Excessive flow)

Rules to be followed if the blood flow changes from less to more as stated above:

- **If before prayer:** If the intensity of the blood flow changes from less to more, before a woman prays:
 - If the flow changes from little to medium then the rules for medium apply.
 - If the flow changes from little/medium to excessive then the rules for excessive apply.

Note: *For explanation of rules for little flow, medium flow and excessive, refer to the rules of Istihadha.*

- **During prayers:** If a woman feels while praying that the intensity of the blood flow changed from less to more:
 - If by discontinuing the prayers there is no fear that they will become Qadha, then a woman should discontinue praying and take care of the duty as per the rules, then perform prayers.

Further explanation: If a woman starts praying and realizes that the blood flow has increased then she should see if there is enough time left so that her prayers do not get Qadha. If there is enough time left then she should discontinue her prayers.

After discontinuing her prayers, she should check to see if the flow has increased to medium or excessive Istihadha, and then follow the rules accordingly.

- If there is not enough time left, then she should not discontinue the prayers. She should complete the prayers, then check to see if the intensity of the flow increased to medium flow or excessive flow. Follow the rules accordingly, **and then repeat the prayer again with the intention of Qadha.**

B. Change of Flow from More to Less

- Katheera to Qaleelah (Excessive to Little)
- Katheera to Mutawassitah (Excessive to Medium)
- Mutawassitah to Qaleelah (Medium to Little)

Rules to be followed if the blood flow changes from more to less as stated above:

- For the first prayer a woman should follow the rules as per the state she was in. Prayers after that are going to be according to the state she is in.

Further explanation: If a woman is in the state of Katheera (Excessive flow) and before praying Fajr she realizes that she is in the state of Qaleelah (Little) now, she should follow the rules for Katheera for praying Fajr and then for Dhuhr she should follow the rules for Qaleelah, if she is still in that state.

If a woman after Dhuhr realizes that she is not in a state of Katheera anymore but she is in a state of Qaleelah now, she should still follow the rules for Katheera for praying Asr and then for Maghrib and the prayers after that she should follow the rules of Qaleelah, if she is still in that state.

6) Fasting During Istihadha

- **During Qaleelah:** A woman should follow the rules she follows before prayers. With the only exception that a cotton should be inserted inside the vagina to prevent the blood from gushing out (*As per Imam Khomeini this is Ihtiyat al-Wajib for all the states of Istihadha*[9](#)).
- **During Mutawassitah:** A woman should follow the rules she follows before prayers. With the only exception that a cotton should be inserted inside the vagina to prevent the blood from gushing out.
- **During Katheera:** A woman should perform ghusl, the evening before for prayers of

Maghrib.

And...

Perform ghusl for each prayer if there is going to be a gap between the prayers. For example, if she performs ghusl for Maghrib and then prays Isha right after Maghrib, then another ghusl is not needed.

And...

Insert cotton inside the vagina, to prevent the blood from gushing out.

Note: *Ayatullah Sistani says that it is not a problem if the blood gushes out during the fast, and the fast is valid, but she has to prevent the blood from gushing out of her vagina during her salats.* [10](#)

7) Sex During Istihadha

- **During the state of Qaleelah:** Rules of Qaleelah (Under ‘Rules of Istihadha’) apply.
- **During the state of Mutawassitah:** Must have ghusl before sex.
- **During the state of Katheera:** Must have ghusl before sex. But if sex is performed soon after prayers, ghusl is not necessary.

Note: *Ayatullah Sistani says that ghusl is not needed before sex in any of the three conditions of Istihadha* [11](#) *(Performing ghusl is Ihtiyat al-Mustahab).*

8) Hajj/Umrah In Istihadha

- **In Istihadha Qaleelah:** Stop blood from gushing out of the vagina (during Tawaf and salat) and a wudhu before tawaf and another wudhu before salat is required.
- **In Istihadha Mutawassitah:** Stop blood from gushing out of the vagina (during Tawaf and salat). Also, a ghusl and a wudhu before tawaf and another wudhu before salat is required.

- **In Istihadha Kathira:** Stop blood from gushing out of the vagina (during Tawaf and salat). Also, a ghusl and a wudhu before tawaf and another wudhu before salat is required.

Ayatullah Sistani says that one ghusl is sufficient before tawaf and salat. The wudhu is not required as long as the wudhu does not get void (This is only for Istihadha Katheera).

- **Istihadha during Tawaf:**

- If she sees Istihadha **before** the 4th round, her tawaf is void. She should follow the rules for the state she is in and redo her tawaf from the beginning.
- If she sees Istihadha **after** the 4th round, she should follow the rules for the state she is in and continue her tawaf from the 5th round.

Note: Please refer to the section of the 'Rules of Istihadha' for better understanding of her duty.

9) Miscellaneous Points Regarding Istihadha

- According to Ayatullah Sistani if a woman after doing the cotton ball test is not sure if she is in a state of Mutawassitah or Qaleelah she should consider it as Qaleelah. Another scenario would be if a woman is not sure if she is in a state of Katheera or Mutawassitah. In this case she should consider it to be Mutawassitah. In other words when in doubt after the test she must always go with the lesser one.
- If a woman delays her prayers thinking that her Istihadha will stop before the salat becomes Qadha, then it is okay to do so as long as she does not delay her prayers so long that they become Qadha.
- Salat al-Ayat is the prayers that are obligatory at the time of natural calamities for example, an earthquake, a lunar eclipse, or a solar eclipse etc. Salat al-Ayat is obligatory on a woman who is experiencing Istihadha. All the rules required for a woman in Istihadha

during the other obligatory prayers are also required for this salat. (Please note: Same rules apply for all the obligatory prayers.)

- Entering a mosque in Istihadha is allowed but entering a mosque in Jum¹² is not allowed.

-
1. "It doesn't meet one or more of the conditions of haidh".
 2. Sistani says it could be pink and light brown too.
 3. Normally what is meant is a regularly-shaped and -sized cotton ball.
 4. Squat and place cotton on the vagina or let the cotton cover her vagina, stand up and examine it after she feels the blood came out.
 5. The blood doesn't come out the other side such that it can transfer onto something else, like your hand or underwear.
 6. Please check glossary for the term.
 7. The blood must not exit out of your body while in the state of prayer. You don't actually have to put anything there if you're sure that blood won't exit while you're praying; for example, if someone is bleeding so little that it's basically just a drop every few hours, she knows nothing will come out during a 4-rakat prayer. So, she doesn't actually need to put anything there. Also, it's not necessary to use cotton; you could use a tampon or anything at all.
 8. Sistani says you don't need a separate wudhu for 'Asr or 'Isha if being prayed right after Dhuhr/Maghrib. As in, you never have to do wudhu for your prayers – the ghusl of Istihadha Kathira itself is sufficient.
 9. A woman can refer (do ruju') to Sistani in this issue. Then she has to avoid the blood from gushing out from vagina only in her salat and not throughout her fast.
 10. Rahbar (Khamenei) says that we can refer (do ruju') to Sistani here.
 11. For Rahbar (Khamenei), it is Ihtiyat al-Wajib to do ghusl, not wajib (Taudhih al-Masail, Persian translation, masala 428). So, followers of Rabhar (Khamenei) can do ruju' to Syed Sistani here.
 12. Please refer the glossary for the meaning of 'Jum'.

[1] [1]

SHARES

2. Haidh (Menstruation Or Period)

Haidh is a type of blood that is discharged from the womb of a woman every month. In order to better understand haidh let us follow the eight simple steps below:

1. Verification

2. Signs of haidh

3. Ensuring it is haidh (Conditions)
4. Traces of haidh
5. Categories of women
6. Rules
7. Different cycles of menstruation
8. Qadha prayers
9. Things that are prohibited (haram)
10. Hajj in haidh without pills
11. Miscellaneous Points

1) Verification

If the blood seen is other than what is stated below, then it is haidh.

- If the blood is not of Istihadha
- If the blood is not of nifas (blood seen after childbirth)
- If the blood is not from a boil or surgery or any wound—like a cut, a tear, etc

Further explanation: Haidh is any bleeding that meets the conditions of haidh which is discussed below in “Ensuring it is haidh (Conditions).”

2) Signs

Blood seen at the time of haidh usually has its own distinctive features:

- It is usually dark brown, or red colour or darker, sometimes even black
- It is usually thick
- It is usually warm
- It usually gushes out with force and is accompanied with burning [1](#)

3) Ensuring It Is Haidh (Conditions)

In order to ensure that the blood seen falls into the category of haidh, the following conditions must be met:

- The blood seen is not less than 3 days^{[2](#)}
- The blood is seen for 3 days in a row
- Continuous flow of blood for 3 days.
- In the beginning of the cycle (in some cases) blood is visible, later exists internally (for a few days in the vagina) and after some time it starts flowing again.
- The total duration of haidh is not more than 10 days

- The blood is seen by a woman who is older than 9 years according to the lunar calendar (approximately 8 ½ years solar calendar)
- Between 2 cycles of menstruation, there should be at least a 10-day gap.
- The blood is seen by a woman before she goes through menopause* (please refer the “Note” below)

Note: According to Imam Khomeini Sayyid (*Women from the progeny of the Prophet*) may get their periods till the age of 60 as per the lunar calendar. **Non-Sayyid** may get periods until the age of 50 as per the lunar calendar, as per Islamic Laws.

Ayatullah Sistani says that both Sayyid and Non-Sayyid may get their periods till the age of 60. [3](#)

4) Traces Of Haidh

This term comprises of 2 things together: ‘signs’ plus ‘ensuring it is Haidh (Conditions)’.

5) Categories Of Women

According to the rules of haidh women can be classified into six categories:

- **Women who have a habit of time and duration:** This is a woman who sees blood at a particular date and for a fixed duration, two months in a row.

For example: A woman sees blood on the 10th of March to the 17th of March and then she sees blood on 10th of April to the 17th of April. In this case she can be classified under the category of a ‘woman with a habit of time⁴ and duration’.

- **Women who have a habit of duration:** When a woman sees blood on different dates but the duration of the flow is the same. This happens two months in a row.

For example: A woman sees blood on the 10th of March to the 17th of March and then she sees blood on the 12th of April to the 19th of April. In this case she can be classified under the category of ‘Women who

have the habit of duration’.

- **Women who have a habit of time:** When a woman sees blood at a particular date⁵ but the duration of the discharge varies. This happens two months in a row.

For example: A woman sees blood on the 10th of March to the 17th of March and then she sees blood on 10th of April to the 18th of April. In this case she can be classified under the category of ‘Women who have a habit of time.’

Please Note: *In the above examples and in other parts of the book, the Gregorian calendar has been used, as it is more familiar to the western reader. The calculations for women who have a habit of time though, require the date of the Islamic lunar calendar to be consistent.*

- **Mudhtaribah: Disordered duration:** When a woman sees blood on different dates and has no fixed duration at all.
- **Mubtadiyah: Beginner:** One who saw blood for the first time.
- **Nasiyah: Forgetful:** When a woman forgets her habit, which means that she has forgotten the dates and the duration.

Important Question: When a woman sees blood for 10 days, it is all considered haidh (Menses), **but** if she sees blood for more than 10 days, then what?

If blood is seen for more than 10 days, then she must decide which category (categories of women) she fits in and follow the rules from the ‘Rules for a woman in menses’ that follow.

Note: *Whenever “traces of haidh” is mentioned it means signs of haidh + ensuring it is haidh(conditions).*

6) Rules For A Woman In Menses

A. Woman Having The Habit Of Time And Duration

As was mentioned earlier this is a woman who in the last 2 months has seen blood on a particular date and for a fixed duration. When a woman under this category sees blood for 10 days then it is all haidh,

but if she sees it for more than 10 days then the blood seen during the days of habit is considered part of her period and the rest is Istihadha.

Some Scenarios Of Women Having A 'Habit Of Time And Duration'

Scenario 1: If a woman in the last 2 months has seen blood for 7 days but this month she sees blood for 10 days, what is her duty? In this situation she should consider all 10 days as 'haidh'. As the flow was not more than 10 days.

Scenario 2: If a woman in the last 2 months has seen blood for 8 days (Her habit is 8 days), but this month she sees blood for 13 days, what is her duty? In this situation she should consider the first 8 days as 'haidh' and the 5 extra days as 'Istihadha', because the total flow was more than 10 days. When a woman's menses continues for more than 10 days then the blood seen during the days of her habit is haidh and the rest is Istihadha.

Scenario 3: If a woman in the last 2 months has seen blood between the 10th and 18th but this month she saw blood from 7th to 20th, what is her duty? In this situation she should do the following:

7th to 9th..... is Istihadha

10th to 18this haidh

19th to 20this Istihadha

Scenario 4: If a woman in the last two months has seen blood between the 10th and 18th but this month, she saw blood between the 10th and 20th, then what is her duty? In this situation all 10 days is 'haidh', because the flow does not exceed 10 days. This scenario is just like scenario 1.

Note: According to Sistani if a woman after completing her haidh, sees blood again before 10 days of being clean, (for example: if she sees it after 7 days of being clean) then she should calculate the next set of blood as **Istihadha**. Unless in the first few days of the second set of blood, it has the traces of Istihadha (for example 3 days), she can take those 3 days as Istihadha and complete the 10 days of being clean between 2 bloods (7days clean + 3 days of Istihadha = 10 days) and the rest of the days if it has the traces of haidh she can take it as a second set of haidh. But if the second set of blood has no traces, then all of it is Istihadha. [6](#)

B. Woman Having The Habit Of Duration

As was mentioned earlier this is a woman who has seen blood for a fixed duration but not for a fixed time (date wise) in the past 2 months. When a woman under this category sees blood for 10 days (and it has all the conditions of haidh) then it is all haidh, **but** if she sees it for more than 10 days then blood seen during the days of habit of duration is period and the rest is Istihadha.

If the blood has no traces of haidh in the beginning of the flow and later it has traces of haidh, in this case she should calculate the number of durations from the beginning of the traces of haidh, as haidh, and the rest is Istihadha. If the blood has no traces of haidh at all, then from the beginning of the blood flow till the number of durations should be considered as haidh and the rest is Istihadha.

Some Scenarios Of Women Who Have A 'Habit Of Duration'

Scenario 1: If a woman in the last two months has seen blood for 8 days **but** this month she sees it for 13 days, what is her duty? In this situation she should consider first 8 days as 'haidh' and the rest as 'Istihadha', because she had a habit of 8 days and this month the flow was more than 10 days.

Scenario 2: If a woman in the last 2 months has seen blood for 8 days **but** this month she sees it for 10 days, what is her duty?

In this situation she should consider all 10 days as 'haidh', as the flow was not more than 10 days.

Scenario 3: If a woman in the last two months has seen blood for 8 days **but** this month she sees it for 14 days, for example she saw blood from the 1st to the 14th but the flow had no signs of haidh for 3 days but later it had signs of haidh, what is her duty? In this situation she should do the following:

1st to 3rdis Istihadha

4th to the 11this haidh

12th to 14this Istihadha

Scenario 4: If a woman in the last two months has seen blood for 8 days **but** this month she sees it for 13 days, for example she saw blood from the 1st to the 13th but the flow had no signs of haidh, what is her duty? In this situation she should do the following:

1st to the 8this haidh

9th to the 13this Istihadha

Note: If a woman has a habit of duration but the blood she saw went beyond her duration and she does not know if it will stop before 10 days. Such a woman should wait for a day⁷ and she can do jum⁸ for the rest of the following days. If the blood stops before the 10th day then she has to make up and do Qadha for only one day that she waited. But if the blood went beyond 10 days and it had the signs of haidh then she has to follow the related rules (Refer scenario 1).

C. Woman Having A Habit Of Time

As was mentioned earlier this is a woman who has seen blood on a particular date in the past 2 months but has no fixed duration. When a woman under this category sees blood for 10 days (and it has all the

conditions of haidh) then it is all haidh, **but** if she sees blood for more than 10 days then she must follow the guidelines below:

- If the blood seen has the signs of haidh then the number of days it has the signs of haidh is 'haidh', the rest is Istihadha. (If the blood has the signs of haidh and the same signs remain for 13 days, then it is as if there were no signs because she cannot differentiate based on signs)
- If the blood has no signs of haidh, and the only way the woman knows it is haidh is because of her habit of time, then she should consult her family, to verify the normal time duration of period experienced by female members of her family. If the majority of the women in her family have similar durations, she should follow their pattern. In this case the normal duration in the family is considered to be haidh, and the remaining days are Istihadha.
- If the family members have different durations and it is hard to determine, then a woman must calculate the first 7 days as part of her menses (haidh), and the rest as Istihadha.

Ayatullah Sistani says that she can choose any number of days between 3 to 10 that she thinks fits her situation, though it is better to choose 7 (Please refer the masala for further details). [9](#)

- If a woman sees blood in her habit of time, that is on her expected date; first without signs of haidh, then with signs of haidh, **but** this flow (without signs + with signs) went beyond 10 days. In this case she should start calculating from the day she saw blood even if the blood had no signs of haidh in the beginning. [10](#) The normal duration in the family will be considered as haidh and the remaining days will be Istihadha. If the family members have different durations and it is hard to determine, then she must calculate the first 7 days as part of her menses (haidh), and the rest as Istihadha. [11](#)

Note: consulting your family for the number of days means to ask your mother, sisters, paternal aunts and maternal aunts, and grandmothers about their blood cycle (menstruation). Asking about their duration, means to ask how many days do they see blood every month?

Ayatullah Sistani says it is enough if you ask one sister who is about your age and body type.

Some Scenarios Of Women Who Have A 'Habit Of Time'

Scenario 1: This woman since the last 2 months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow went on for 10 days. In this situation all the ten days are considered to be 'haidh'.

Scenario 2: This woman since the last 2 months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow continued for 13 days. If the blood had all the signs of haidh for 8 days for example, then this woman should consider 8 days as being haidh and the rest as Istihadha.

Scenario 3: This woman since the last 2 months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow carried on for 13 days. There were no signs of haidh. (Of course she must have conditions of haidh, other than maximum 10 days.

Also, it's not just when there aren't signs of haidh, it's also if the entire 13 days had signs of haidh – in which case, she isn't able to differentiate the bleeding based on signs so she must consult family). In this situation this woman should consult her family and if for example her family has a habit of 8 days then this woman should consider 8 days as being haidh and 5 days as Istihadha.

Scenario 4: This woman since the last 2 months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow carried on for 13 days. There were no signs of haidh. (Of course she must have conditions of haidh, other than maximum 10 days. Also, it's not just when there aren't signs of haidh, it's also if the entire 13 days had signs of haidh – in which case, she isn't able to differentiate the bleeding based on signs so she must consult family). In this situation this woman should consult her family and if her family has no particular duration, then she should consider 7 days to be haidh and the rest Istihadha.[12](#)

Ayatullah Sistani says that she can choose any number of days between 3 to 10 that she thinks fits her situation, though it is better to choose 7 (Please refer the masala for further details). [13](#)

Scenario 5: This woman since the last 2 months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow carried on for 13 days. There were no signs of haidh. (Of course she must have conditions of haidh, other than maximum 10 days. Also, it's not just when there aren't signs of haidh, it's also if the entire 13 days had signs of haidh – in which case, she isn't able to differentiate the bleeding based on signs so she must consult family). In this situation this woman should consult her family **but** if she has no family, then she should consider 7 days as haidh and the rest Istihadha.[14](#)

Ayatullah Sistani says that she can choose any number of days between 3 to 10 that she thinks fits her situation, though it is better to choose 7 (Please refer the masala for further details). [15](#)

Scenario 6: This woman since the last 2 months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow carried on for 13 days. There were no signs of haidh in her blood for 4 days. The rest of the days she had signs of haidh. In this situation she should consult her family and if for example her family has a habit of 8 days then this woman should consider from the time she saw blood 8 days as being haidh (including days with no signs of haidh and days with signs of haidh) and the remaining 5 days as Istihadha.

Scenario 7: This woman since the last 2 months has seen blood on one particular date but her duration varied. This month she saw blood on the same date but the flow carried on for 13 days. There were no signs of haidh in her blood for 4 days. The rest of the days she had signs of haidh. In this situation she should consult her family and if her family has no particular duration, or if she has no family, then she should consider from the time she saw blood, 7 days as being haidh (including days with no signs of haidh and days with signs of haidh) and the remaining days as Istihadha.

D. Mudhtaribah – Disordered duration

As we mentioned earlier, in the past 2 months when a woman sees blood on different dates and has no fixed duration at all then she is known as Mudhtaribah. [16](#) If she sees blood for more than 10 days then she must follow the guidelines below:

- If the blood has signs of haidh, then the number of days with signs is haidh and the rest is Istihadha. (If the blood has the signs of haidh and the same signs remain for 13 days, then it is as if there were no signs).
- If the blood has no signs of haidh then the way to calculate the duration is:
 - A. A woman should consult her family, to verify the normal time duration of period in the family. Once she has a number. Then she should...
 - B. According to Ihtiyat al-Wajib ;[17](#) use the number 7 to calculate the # of days of haidh and the # of days of 'Jum' and the # of days of Istihadha. (This will be clearer when we get into different scenarios)

Ayatullah Sistani says that you use your family's habit to determine haidh and the rest is Istihadha. If it is hard to consult the family then you choose a number between 3–10 that is suitable to yourself as haidh and the rest is Istihadha. It is better to use number 7 if possible, for haidh. No need to do jum (Please

refer the masala for further details). [18](#)

Jum: Jum means following the rules of both haidh and Istihadha at the same time. In the days of Jum, a woman cannot do the things that are haram in haidh, but must do all the things that are wajib (obligatory) in Istihadha. Since salat is obligatory in Istihadha along with ghusl (if needed depending on the type of Istihadh) she must perform ghusl and salat. Since sex is haram (prohibited) in haidh then she should refrain from sex.

Some Scenarios Of Mudhtaribah – Disordered Duration

Scenario 1: This woman in the past 2 months has seen blood on different dates and the blood flow did not have a fixed duration. She saw blood for 13 days and out of those 13 days there were 8 days where she saw signs of haidh. In this situation she should consider 8 days as haidh and the rest as Istihadha.

Scenario 2: This woman in the past 2 months has seen blood on different dates and the blood flow did not have a fixed duration. Then this month she saw blood for 13 days, and the blood had no signs of haidh. In this situation she must consult her family, to verify the normal time duration of ‘haidh’ in the family. Let us suppose the number of days that make up the normal duration of haidh in her family is 5 days. Since 5 days is less than 7 (the number 7 is what we discussed in ‘B’ above), she should follow these guidelines according to Imam Khomeini: [19](#)

The duration of her haidh is 5 days

The duration of ‘Jum’ is 2 days (Difference between 5 and 7)

The duration of Istihadha is 6 days

Total duration of blood flow is 13 days

According to Ayatullah Sistani, her haidh will be 5 days and Istihadha will be 8 days. No jum’ days required.

Scenario 3: This woman in the past 2 months has seen blood on different dates and the blood flow did not have a fixed duration. This month she saw blood for 13 days. The blood had no signs of haidh. In this situation she must consult her family, to verify the normal time duration of ‘haidh’ in the family. Let us suppose the number of days that is the normal duration of haidh in her family is 8 days. Since 8 days is greater than 7 (the number 7 is what we discussed in ‘B’ above), she should follow these guidelines according to Imam Khomeini: [20](#)

The duration of her haidh is 7 days

The duration of ‘Jum’ is 1 day (Difference between 7 and 8)

The duration of Istihadha is 5 days

Total duration of blood flow 13 days

According to Ayatullah Sistani, her haidh will be 8 days and Istihadha will be 5 days. No jum' days required.

Scenario 4: This woman in the past 2 months has seen blood on different dates and the blood flow did not have a fixed duration. This month she saw blood for 13 days. The blood had no signs of haidh. In this situation she must consult her family, to verify the normal time duration of 'haidh' in the family. Let us suppose the number of days that is the normal duration of haidh in her family is 7 days. Since 7 days is the same as 7 (the number 7 is what we discussed in 'B' above), she should follow these guidelines according to Imam Khomeini:[21](#)

The duration of her haidh is 7 days

The duration of 'Jum' is 0 days

The duration of Istihadha is 6 days

Total duration of blood flow 13 days

According to Ayatullah Sistani, her haidh will be 7 days and Istihadha will be 6 days. No jum' days required.

E. Muhtadiyah – Beginner

This is a woman who sees blood for the first time. Then she is known as "Muhtadiyah". If she sees blood for more than 10 days then she should follow the same rules as a woman 'having the habit of time' does.

- If the blood seen has signs of haidh, the number of days it has the signs of haidh is 'haidh', and the rest is Istihadha. (If the blood has the signs of haidh and the same signs remain for 13 days, then it is as if there were no signs because she cannot differentiate).
- If the blood has no signs of haidh, then a woman should consult her family, to verify the normal time duration of haidh in the family. If the majority of women in her family have the same number of days, she should follow their pattern. Then the normal duration in the family is going to be haidh, and the remaining days is Istihadha.
- If the family members have different durations and it is hard to determine, then she must calculate according to a 7-day period, the rest being Istihadha.

Ayatullah Sistani says that you use your family's habit to determine haidh and the rest is Istihadha. If it is hard to consult the family then you choose a number between 3–10 that is suitable to yourself as haidh and the rest is Istihadha. It is better to use number 7 if possible, for haidh. [22](#)

Note: Consulting your family for the # of days means asking your mother, sisters, paternal aunts and maternal aunts, and grandmothers about their blood cycle (menstruation). Asking about their duration, means asking how many days do they see blood every month?

Ayatullah Sistani says it is enough if you ask one sister who is about your age. Or any blood relative what her habit was when she was close to your age. But they also have to be close to your body type – ex: it can't be the case that you're super skinny and they're not. You should be similar body types AND similar ages.

Some scenarios of Mubtadiya – Beginner

Scenario 1: This woman has seen blood for the first time. The blood flow went on for 10 days. In this situation, all the ten days are 'haidh'.

Scenario 2: This woman has seen blood for the first time. The blood flow carried on for 13 days. If the blood had all the signs of haidh for 8 days for example, but did not have the signs of haidh for the last 5 days, then this woman should consider 8 days of haidh and the rest Istihadha.

Scenario 3: This woman has seen blood for the first time. The blood flow carried on for 13 days. There were no signs of haidh. In this situation this woman should consult her family and if for example her family has a habit of 8 days then this woman should consider 8 days as being haidh and 5 days as Istihadha.

Scenario 4: This woman has seen blood for the first time. The blood flow carried on for 13 days. There were no signs of haidh. In this situation this woman should consult her family and if her family has no particular duration, then she should consider 7 days as haidh and the rest as Istihadha.

According to Ayatullah Sistani she can choose any number of days between 3 to 10 that is suitable to her. But it is better to choose number 7 as haidh.

Scenario 5: This woman has seen blood for the first time. The blood flow carried on for 13 days. There were no signs of haidh. In this situation this woman should consult her family **but** she has no family, then she should consider 7 days as haidh and the rest as Istihadha.

According to Ayatullah Sistani she can choose any number of days between 3 to 10 that is suitable to her. But it is better to choose number 7 as haidh.

Scenario 6: This woman has seen blood for the first time. The blood flow carried on for 7 days with traces of haidh. She was clean for 7 days. But again, she saw blood for 10 days (with no traces of haidh

for 3 days and 7 days with traces of haidh). She should follow these guidelines according to **Sistani** (refer your Marja’):

7 days.....haidh

7 daysclean (pak)

3 daysIstihadha

7 dayshaidh

Scenario 7: This woman has seen blood for the first time. The blood flow carried on for 7 days with traces of haidh. She was clean for 7 days. But again, she saw blood for 10 days with traces of haidh. She should follow these guidelines:[23](#)

7 days.....haidh

7 days.....clean (pak)

10 days.....Istihadha

Scenario 8: This woman has seen blood for the first time. The blood flow carried on for 7 days with traces of haidh. She was clean for 7 days. But again, she saw blood for 10 days without traces of haidh. She should follow these guidelines:[24](#)

7 days.....haidh

7 days.....clean (pak)

10 days.....Istihadha

Scenario 9: This woman has seen blood for the first time on May 10th. The blood flow carried on for 7 days with traces of haidh. She was clean for 7 days. But again, she saw blood for 27 days with traces of haidh. She should follow these guidelines:

May 10 th to May 17thhaidh

7 days.....clean (pak)

rest of the days.....Istihadha until June 10th

June 10th to June 17th.....haidh

The rest will be Istihadha.

F. Forgetful – Nasiyah

When a woman forgets her dates and duration she is known as ‘Nasiyah’. If she sees blood for more than 10 days then she should follow these guidelines:

- If the blood has conditions of ‘haidh’ and it lasts no more than 10 days then it is all considered ‘haidh’.
- If blood has traces of ‘haidh’ for 8 days, no traces of haidh for 5 days, and the blood flow lasts 13 days, then 8 days is haidh and 5 days is Istihadha.
- If blood has no traces at all and the flow lasts 13 days, then she should consider 7 days as ‘haidh’ and the remaining days as ‘Istihadha’.

7) Different Types Of Menstruation

- **Type 1:** This woman is clean the whole month, only sees blood during the days of menstruation.
- **Type 2:** This woman sees blood (spotting) the whole month, but during the days of haidh the blood has traces of haidh.
- **Type 3:** This woman is clean the whole month, but during the days of haidh, she sees blood continuously for at least 3 days or more, then there is no blood for a day or two, then she sees blood again. If this routine continues for 10 days then it is all haidh. This is as per Imam Khomeini.[25](#)

Further explanation: The first 3 days have to be continuous. So she must see blood for at least 3 days without any gaps, then she can have as many gaps as she likes. But first 3 days cannot have gaps.

Note: As per Ayatullah Sistani the days within the period of haidh when one does not see blood should be considered as ‘Jum’; *Ihtiyat al-Wajib* [26](#) (please refer to the **glossary** for the meaning of **jum** and

Ihtiyat al-Wajib).

8) Qadha Salat

Performing salat is haram while a woman is in haidh and she does not have to do qadha for it²⁷ including Salat al-Ayat²⁸, but as soon as she knows that she is done with haidh²⁹ then she should pray within the time for salat. Below are some problem scenarios and some solutions:

- This woman was clean and delayed salat³⁰ and then got 'haidh'. This woman needs to do Qadha for this Salat when she is done with haidh,

As she did not pray on time that day and she delayed when she could have prayed on time.

- This woman had her period and when it stopped, she had just enough time to take the ritual bath(ghusl) and do wudhu and pray.³¹ (*Sistani says there is no need to do wudhu after ghusl-e-haidh.*) She delayed it, hence the time for Salat passed. She must do Qadha Salat, because she had enough time to take the ritual bath, wudhu and pray but she did not. Or she had enough time to do tayammum and pray³² (Refer to your Marja').
- This woman was clean then she saw blood, so she thought it was haidh. Then later she realized that it was not haidh. She should do Qadha prayers for all the prayers she missed. For example, she saw blood for 2 days and it stopped.

9) Things That Are Haram In 'Haidh'

- Worship for which wudhu is required, for example: Salat and Tawaaf of Ka'aba.
- Fasting
- Vaginal intercourse (sex)
- All the actions that are haram in the state of janabat:

- It's Haram to enter Masjid al-Haram^{[33](#)} and Masjid un-Nabi.^{[34](#)}
- Stopping in other mosques and the room where the shrine of Imam^{[35](#)} is located is Haram. Passing through one door and coming out through another door is okay as long as one does not stop^{[36](#)} in a Masjid or Shrine of Imams.
- Placing something in the mosque is Haram, but picking up something is no problem, according to Imam Khomeini. *However as per Ayatullah Sistani a woman cannot place something or pick up something while a woman is Junub or when in the state of Haidh.*
- Reciting 4 surahs that contain the Wajib Sajda is Haram: Surah as-Sajda, Surah Fussilat, Surah Al-Najm and Surah Al-'Alaq. According to Imam Khomeini, even reciting one word of the surahs mentioned above in the state of janabat or haidh is haram.

Note: Ayatullah Sistani says that reciting the Surah is not a problem but a woman in the state of haidh or janabat should not recite the ayahs that have the wajib Sajda in them. Surah as-Sajda Ayat 15, Surah Fussilat Ayat 38, Surah Al-Najm Ayat 62, and Surah Al-A'laq Ayat 19.^{[37](#)}

- Reciting more than 7 verses is *makrooh*.^{[38](#)} But this *makrooh* is in worship. Hence if recited the reward is there but it is less. So, it is better to recite where the reward is less rather than not reciting where there is no reward at all.
- It's *Haram* to touch the words of Qur'an with any part of the body.
- It's *Haram* to touch the names of Allah in any language.
- It's *Haram* to touch names of the Prophets and the Imams and Sayyida Fatimah (sa). As per Imam Khomeini its Ihtiyat al-Wajib not to touch the names of the 14 infallibles.

Note: As per Ayatullah Sistani its better (Ihtiyat al-Mustahab) if a woman does not touch the names of the 14 Infallibles in the state of janabat and haidh.

10) Hajj In Haidh Without Pills

- If a woman starts menstruating **before** or while she wears her Ihram then her duty is as follows:

At *miqat*³⁹ her intention will be '*Hajj al-Ifrad*'. She will make the intention standing outside the mosque. She will not do 'Umrah al-Tamatto' and will go straight to Arafah, then Muzdalifah, Mina, Jamarat and do Taqsir. Qurbani is not wajib on her.

She returns to Mecca and if her haidh ends and after her ghusl al-haidh, she will do 'Aḥamal al-Hajj in Mecca (Tawaf az-Ziarath, salat, Sayee, Tawaf un-Nisa and salat).

If possible, then she will go to Tan'im (closest miqat) and make the intention of 'Umrah al-Mufradah'. Then she will go to Mecca and do Tawaf, salat, Sayee, Tawaf un-Nisa and salat.

- If a woman **after** she does her niyyah for Umrah tamatto, starts menstruating, in such a situation she can retain her niyyah for Umrah at-Tamatto and continue her duty by performing her umrah without the tawaf and salat (she will do the say'i and taqseer only). After that she will make her niyyah for Hajj at-Tamatto and will go to Arafat, muzdalifah....

When she will return to Mecca from Mina (and if her haidh ends and after her ghusl al-haidh) before her tawaf al-Hajj she will perform the tawaf al-umrah and its salat with the intention of Qadha and continue with the remaining part of her duty like others.

- If a woman **after** she does her niyyah for Umrah tamatto, starts menstruating but she knows and is certain that she will be in the state of haidh even after she returns from Mina and will not have enough time (for example her caravan will not wait for her) then she should make a *naib* (a substitute like her husband or someone eligible) do the tawaf and salat for her, then she should continue with the say'i herself.

- **Haidh during Tawaf:**

- If she gets her period during tawaf she should leave Masjid al-Haram immediately.
- If she gets her period **before** completing the 4th round, her tawaf is void.
- If she gets her period **after** completing the 4th round, she should continue with the rest of her rounds after her haidh ends and after her ghusl al-haidh. If she has less time, then she should do the qadha of the remaining rounds after she returns from Mina, before she does her tawaf al-Hajj.
- If she realizes that she is on her period after her salat of tawaf, but is **not sure** if it started before salat or after the salat, then she should consider it to have started after the salat. In this case her tawaf and salat are accepted and not void. But if she **is sure** that it started before her salat or during her salat, then her salat is void.

11) Miscellaneous Points Regarding Haidh

- A pregnant or a breast-feeding woman may also see haidh. Depending on the conditions of the blood, if a woman is certain that the blood is haidh (please refer to the section of 'Ensuring it is haidh (Conditions)', and then she should follow the rules of haidh.
- If the verse of the Qur'an that is followed by a wajib Sajda, is heard in the state of haidh (live), the woman must do the sajdah (it is wajib), as wudhu is not required.
- Pronouncing divorce in the state of haidh is void. But if the blood has stopped (haidh has finished), and the ghusl has not been performed yet, then the divorce is valid.
- Pronouncing the formula of marriage (Nikah) in the state of haidh is allowed.
- Applying Henna (*mehendi*) in the state of haidh is allowed but it is makrooh.[40](#)

- According to Ayatullah Sistani *ghusl al-haidh suffices for wudhu*.[41](#)
- Blood seen after hysterectomy if it has the traces of haidh, it is haidh or else it is Istihadha[42](#) whereas Ayatullah Sistani says it is Istihadha.
- Blood seen from the breaking of the hymen does not need ghusl or wudhu. Just wash the vagina after the blood stops. Treat it like an injury. (Considering that she did her ghusl al-janabat after sex).
- According to Ayatullah Sistani if a woman is taking pills to stop her period and she is a woman of time or time and duration; if she sees blood around her date for 3 days in a row continuously, it is haidh. If she doesn't see 3 days in a row, it is Istihadha.
- If a woman with the habit of time and duration, after her haidh has ended, sees blood again in less than 10 days gap. Her entire second set of blood will be considered as Istihadha (please refer scenario 6 and 7 under Muftadiyah).
- A woman can have sex after her haidh has been completed and before her ghusl al-haidh. But a woman cannot have sex after her Nifas has completed without a ghusl.

[1.](#) However, there are always some exceptions. A woman may see blood that is pink, brown or not thick...

[2.](#) Calculation of a day:

From fajr till sunset

Time that is diminished from the previous day should be added to the following day (24 hours)

A day according to Syed Sistani, it is Azan al-fajr to sunset (Masala 478) and According to Rahbar (Khamenei) it is from Sunrise to sunset.

[3.](#) According to Rahbar (Khamenei) if a Non-Sayyid sees blood after 50 yrs (lunar calendar), she has to do jum (please refer to the glossary) as per Ihtiyat al-Wajib (she can refer to another Marja', like Sistani, in this case and take it as haidh).

[4.](#) Time: 1. Starts same date every month or sometimes a day or two before or after.

or

2. Time between 2 periods is the same.

Eg: every month she sees blood after 28 days.

or

3. Ends on the same date

(Sistani, Masail al-Jami'i, vol. 1, p. 209, masalah 544).

5. Sometimes she might see it around her date; sometimes a day or two before or after. If she always sees it before or after then she is mudhtaribah (the disordered duration).

6. Rahbar (Khamenei) says that the second set of blood is all Istihadha unless she gets clean (pak, Tahir) in between. After that if the blood seen has the traces of haidh, she can consider it as haidh but if it has no traces of haidh then it is Istihadha until her next menstruation.

7. This is called Istidhhar.

8. Refer to the glossary.

9. Sistani, Taudhil al-masail Jame Persian, 1403) , vol. 1, masala 570.

10. For a woman who has a habit of time "time has precedence over signs of haidh".

11. Rahbar (Khamenei) has the same opinion.

12. Rahbar (Khamenei) has the same opinion.

13. Sistani, Taudhil al-masail Jame Persian, 1403) , vol. 1, masala 570.

14. Rahbar (Khamenei) has the same opinion.

15. Sistani, Taudhil al-masail Jame Persian, 1403) , vol. 1, masala 570.

16. She could have a duration, in which she always sees a range of days for haidh. Ex: her haidh always lasts between 6-8 days. In this case, she isn't really a mudhtaribah – she has an incomplete habit of duration of 6-8 days.

(Sistani, Taudhih al-Masail Jame', Persian translation (1403) , vol. 1, masala 538)

17. Please refer the glossary for the meaning. Imam Khomeini, Taudhi al-Masail, masala 594

18. Sistani, Taudhih al-Masail Jame', Persian translation (1403), vol. 1, masala 590.

19. Rahbar (Khamenei) has the same opinion. As it is Ihtiyat al-Wajib, she can refer (do ruju') to Sistani in this case and skip the jum.

20. Rahbar (Khamenei) has the same opinion. As it is Ihtiyat al-Wajib, she can refer (do ruju') to Sistani in this case and skip the jum.

21. Rahbar (Khamenei) has the same opinion.

22. Sistani, Taudhih al-Masail Jame', vol. 1, (Persian translation, 1403), masala 585.

23. Sistani and Rahbar (Khamenei) have the same opinion here.

24. Sistani and Rahbar (Khamenei) have the same opinion here.

25. Rahbar (Khamenei) holds the same opinion.

26. As it is Ihtiyat al-Wajib, in this issue she can refer to another scholar who is an Aalam and follow his fatwa. For example Rahbar (Khamenei) says that in such a case all the 10 days is considered as haidh.

27. Salat missed in haidh has no qadha but the fasts missed in haidh one has to do qadha.

28. Sistani, Masail al-Jami'i, vol. 1, p. 201, masala 519.

29. She must verify she is done with haidh by inserting cotton inside the vagina and checking if there is any blood still in there.

30. she delayed salat to such an extent that she would have had time to pray one or both. For example, if she only delayed Zuhra by 4 minutes and then got her haidh, she will only have to do qadha for Zuhra because that's the only salaah she had time to pray before she got haidh. If she delayed for like an hour, then she would of course have to do qadha for both as she had plenty of time to pray them.

31. Rahbar (Khamenei) has the same opinion.

32. Both Sistani and Rahbar (Khamenei) say that if you had enough time to do tayammum and pray, you must do so. And then do ghusl as well afterwards when you have time.

33. Excluding Safa and Marwah.

34. Excluding the courtyards that surround the mosque.

35. The room where the shrine is located should not be entered but the corridors (ravaq) around it are allowed.

36. No U-turns too.

37. Rahbar (Khamenei) has the same ruling.

38. Please refer glossary for the meaning.

- [39.](#) Miqat is a place where pilgrims wear their Ihram for Hajj or Umrah..
- [40.](#) Please refer the glossary for the meaning.
- [41.](#) Sistani, Masail al-Jami'i, vol. 1, p. 202, masala 523, Persian translation.
- [42.](#) Rahbar (Khamenei) has this ruling.

[1] [1]

SHARES

3. Nifas (Blood Of Childbirth)

What is Nifas? Nifas is the blood seen after childbirth, or after a miscarriage.

Childbirth: The blood seen as soon as the baby begins to come out of the womb is the blood of nifas. In other words, blood seen during childbirth and after childbirth is nifas.

Note: The blood that a pregnant woman sometimes sees before delivery is Istihadha or haidh depending on the traces but it is **not nifas**.[1](#)

Miscarriage: When a woman experiences bleeding that accompanies the loss of a confirmed pregnancy. The blood seen in this case is the blood of nifas.[2](#)

*According to Ayatullah Sistani, not all miscarriages have nifas after them – he says that if the foetus is miscarried while at the stage of **ḥālaqah**, which is a clot of blood, and a **muḥḡah**, which is a lump of flesh [embryo], the bleeding from that miscarriage will **not** be nifas. If it meets the conditions of haidh, it'll be haidh; otherwise, it will be Istihadha. The bleeding that is seen in a miscarriage **after** the stages of **ḥālaqah**, which is a clot of blood, and a **muḥḡah**, which is a lump of flesh [embryo],[3](#) will be the blood of Nifas.*

Nifas can be a maximum of 10 days from the date of delivery or when the miscarriage is complete. Sometimes a woman might take days to miscarry. Once she is sure that her miscarriage is complete, meaning that the last part of the foetus was excreted, she should start her calculation for nifas. Or a woman who has twins, she should start her calculation after both the babies are born. Here is how to calculate the time span of nifas:

- If the blood is seen for 10 days only, then all of it is nifas.
- If the blood flow exceeds 10 days, then these guidelines must be followed:

- If a woman has a habit of duration during 'Haidh', that means this woman sees blood for a fixed period each month, and this woman delivers a baby and sees blood for more than 10 days, then she must consider the same amount of days as nifas and the rest of the days as Istihadha (Check Scenario 1 below, to get a clear understanding).
- If a woman does not have a habit of time or duration during haidh, that means she is Mudhtaribah, or Nasiyah or Mu'tadiya, then she should consider the first 10 days as nifas and the rest as Istihadha (Check out Scenario 2 below to get a clear understanding).
- If a woman has a habit of time and duration during haidh, that means this woman sees blood of haidh on a specific date each month and for a fixed duration, and then she delivers a baby and sees blood for more than 10 days, then she should consider the same amount of days of her duration of her period as nifas and the rest as Istihadha (Check out scenario 3 below to get a clear understanding).
- If a woman has a habit of time during haidh, that means this woman sees blood of haidh on a specific date each month, and then she delivers a baby and sees blood for more than 10 days, then she should consider the first 10 days as nifas and the rest as Istihadha (Check out scenario 4 below to get a clear understanding).

Some Scenarios

Scenario 1: This woman sees blood for a fixed duration during haidh. She delivered a baby and has been seeing blood for 13 days, is this blood all nifas? Let us suppose her duration of haidh is 8 days, then 8 days will be nifas and the remaining 5 days will be Istihadha. (Please check Question 1 below for another scenario).

Scenario 2: This woman has no fixed duration and no fixed time when she sees blood during haidh. She delivered a baby and has been seeing blood for 13 days, is this blood all nifas? Since this woman has no habit of duration, then she should consider the first 10 days as nifas and the remaining 3 days as Istihadha. (Please check Question 2 below for another scenario).

Scenario 3: This woman has a habit of time and duration during haidh that means she sees blood of haidh on a specific date each month and for a fixed duration. She delivers a baby and sees blood for 14 days, is this blood all nifas? Let us suppose that her duration of haidh is 7 days, then 7 days will be nifas

and the remaining 7 days will be Istihadha. (Please check Question 3 below for another scenario)

Scenario 4: This woman has a habit of time during haidh, which means this woman sees blood of haidh on a specific date each month. She delivers a baby and sees blood for more than 13 days. Then she should consider the first 10 days as nifas and the remaining 3 days as Istihadha. (Please check Question 4 below for another scenario).

Question 1: Keeping scenario 1 in mind, if a woman who has a habit of duration during haidh, delivers a baby and:

- a. If she sees blood for 30 days, what is the ruling?
- b. If she sees blood for 60 days what is the ruling?

Answer:

a) The first 8 days are nifas (*her habit of duration of haidh in this scenario*).

The next 10 days are going to be counted as Istihadha.

The next 8 days are haidh (If it still has the traces of haidh. If it does not have the traces of haidh, it is Istihadha.

The final 4 (remaining) days are Istihadha.

b) The first 8 days are nifas (*her habit of duration of haidh in this scenario*).

The next 10 days are going to be counted as Istihadha.

The next 8 days are haidh (If it still has the traces of haidh. If it does not have the traces of haidh, it is Istihadha.

The rest of the days are also Istihadha until the same date that she considered haidh in the previous month.

Question 2: Keeping scenario 2 in mind, where a woman does not have a habit of time and duration when haidh is concerned, if she delivers a baby and sees blood for 30 days, what is the ruling?

Answer: First 10 days are nifas (*since she has no habit of time and duration*).

The next 10 days are Istihadha.

The final 10 days are haidh (if the blood continues to have the traces of haidh. Otherwise, if for example, 8 days had traces, then 8 count towards haidh and 2 to Istihadha. If for example, the blood had no traces of haidh, then she must contact her family for the number of days of duration of haidh).

Question 3: Keeping scenario 3 in mind, when a woman has a habit of time and duration where haidh is concerned – If she delivers a baby on the 1st of the month and sees blood for 30 days, and her habit is that she sees blood on the 10th to 17th every month, what is the ruling?

Answer: The first 7 days are nifas (1st to the 7th, because this woman has a habit of duration too).

The next 10 days are Istihadha (8th to 17th even though it is the time of her menses, she should still consider it as Istihadha).

The last 13 days are Istihadha (18th to 30th, because this woman has a habit of time too and her time is 10th of the month)

Note: *According to the rulings of Ayatullah Sistani in order for a woman in such a case to get haidh again, she must wait until the 10th of the next month. This is only if the bleeding is continuous. If the bleeding stops such that she is entirely internally clean for a few days then starts bleeding again, that bleeding can be considered haidh if it meets all the conditions of haidh, even if it's outside of the days of her habit.*

Question 4: Keeping scenario 4 in mind that is a woman who has a habit of time only where haidh is concerned – If she delivers a baby and sees blood for 30 days, what is the ruling?

Answer: The first 10 days are nifas (Since she has a habit of time only).

The next 10 days are Istihadha.

Following days are haidh if the blood seen now is on the days this woman has a habit of seeing each month. Even if the blood lacks the traces of haidh it should still be considered haidh if it falls on the specific time. **(Check scenario 5 for a clear understanding).**

If it does not fall on the specific time then it is not haidh, it is Istihadha even though it has the signs of haidh. **(Check scenario 6 for getting a clear understanding)**

Scenario 5: This woman has a habit of time only, where haidh is concerned. She used to see blood of haidh on the 1st of every month. She delivers a baby on the 10th of this month and sees blood for 40 days. What is the ruling? **This scenario has two rulings.**

- Ruling 1: The first 10 days will be nifas, then the next 10 days is going to be Istihadha. Now if this woman sees blood and it falls on the specific date and it **has traces** of haidh

and she sees these traces for 8 days. Then the first 10 days are nifas (from the 10th to the 20th of this month). Next 10 days are Istihadha (from the 20th to the 30th of this month). Next 8 days are haidh (from the 1st to the 8th). Last 12 days are Istihadha (from the 9th to the 20th)

- Ruling 2: The first 10 days will be nifas, then the next 10 days will be Istihadha. Now if this woman sees blood and it falls on the specific date and it has **no traces** of haidh, because the date is her specific date when she experiences haidh, it will be considered haidh. But since she does not have a habit of fixed duration (there are no traces of haidh), and if the blood seen exceeds 10 days, then she needs to check with her family to get the number of days. Suppose they say the usual number of days is 6. Then,

- First 10 days are nifas (from the 10th to the 20th of this month)
- Next 10 days are Istihadha (from the 20th to the 30th of this month)
- Next 6 days are haidh (from the 1st to the 6th)
- Last 14 days are Istihadha (from the 7th to the 20th)

Scenario 6: This woman has a habit of time only, where haidh is concerned. She used to see blood of haidh on the 1st of every month. If she delivers a baby on the 2nd of this month and sees blood for 32 days. What is the ruling?

- First 10 days are nifas (from the 2nd to the 11th of this month)
- Next 10 days are Istihadha (from the 12th to the 21st of this month)
- Next 9 days are Istihadha (from the 22nd to the 30th)

- Last 3 days are haidh (from the 1st to the 3rd depending on the traces of haidh, if one is certain that it is haidh)

In scenario 6 above Istihadha went on for 19 days, because this woman has a habit of time and her time of haidh was not till the 1st of the month.

Important Note: All the things that are Haram (prohibited) for a woman who is in Haidh (menstruating) are Haram for a woman in Nifas.

A woman cannot have sex after her Nifas has completed without a ghusl.

-
- [1.](#) Both Rahbar (Khamenei) and Sistani hold the same opinion.
 - [2.](#) Rahbar (Khamenei) has the same opinion.
 - [3.](#) The foetus will have no bones yet.

[1] [1]

SHARES

4. Fasting Related Issues

1) Fasting And Istihadha

A woman should fast in Istihadha as long as she follows the guidelines for prayers laid down in **the Istihadha section**, as per the rulings of Imam Khomeini.

Note: *As per Ayatullah Sistani if a woman does not take the ghusls for any state of Istihadha their fasts are valid, but she **does** have to perform ghusls for her salats if needed as per the rulings laid down in the Istihadha section.*[1](#)

2) Fasting And Haidh

If haidh or nifas of a woman stopped and due to various reasons, she did not take her Ritual Bath (Ghusl) and the time for morning Adhan passed, in this case there are two possibilities depending upon whether it was done forgetfully or it was done deliberately.

- **If forgetfully:**

- If she genuinely forgot to perform ghusl, then her fast is okay, as long as she performs ghusl whenever she remembers. Suppose she remembers 2 days later; it is still okay as long as she performs a ghusl soon after remembering. The fasts that she has done are all valid.[2](#)
- After Adhan one realizes that her haidh stopped before Adhan. In this case her fast is valid, as long as she performs ghusl soon after realizing and if she did not eat or drink after Adhan.
- Haidh of this woman stopped just before Adhan so she did not have time to do ghusl or tayammum. In this case her fast is still valid, as long as she takes a ghusl soon.
- **If deliberately:**
- If a woman deliberately does not perform ghusl (before the morning Adhan) then her fast of Ramadhan or Qadha Fasts of Ramadhan is void. One may ask, how can someone deliberately not perform ghusl?

There are people who procrastinate. Sometimes because of laziness one may deliberately put off performing ghusl.

- If a woman deliberately does not perform ghusl before the morning Adhan, for fasts like: Fast of oath, some other obligatory fasts or recommended fasts, it is okay, as long as she performs the ghusl soon.

Two very important points to remember regarding haidh and fasting:

1. A woman in haidh cannot fast in Ramadhan, but she must make up for the fasts she missed due to haidh. She should make up the fasts missed due to haidh with an intention of 'Qadha'.

2. If a woman sees blood of haidh, even a few seconds before Adhan of Maghrib, her fast is void and is not counted, and she must make Qadha for it.

3) Ramadhan And Janabat

In the month of Ramadhan, if a woman is Junub (a woman becomes junub due to sexual intercourse,^{[3](#)} or when she ejaculates) and the time for morning Adhan arrives, in this case there are two possibilities depending upon whether it was done forgetfully or it was done deliberately.

- **If forgetfully:**

- This woman had the intention of getting up early to take the Ritual Bath for Janabat but got up after the morning Adhan. Since this woman had the intention to take a bath before Adhan but woke up late, her fast is okay.
- This junub (a woman who is in a state after sex before performing the ritual bath) knew that she had to take a ritual bath before Adhan. She woke up once or twice but did not perform the ritual bath (for different reasons like laziness etc) and went back to sleep. In this case her fast is void.
- If a woman forgets to perform the ritual bath for Janabat, her fast is void.
- If a woman kept on procrastinating until there was no time left for Ritual Bath or Tayammum (Ablution without water) then her fast is void.
- This woman kept on procrastinating until there was no time left for Ritual bath so she should do Tayammum (Ablution without water) instead of Ritual bath. Once she does Tayammum, she should make an intention (Niyyah) of fast and later perform ghusl otherwise her fast is void.

- **If deliberately:**

- If a woman deliberately does not take Ritual bath for Janabat, then her fast of Ramadhan or Qadha Fasts of Ramadhan are void. One may ask, how can someone deliberately not perform ghusl?

There are people who procrastinate. Sometimes because of laziness one may deliberately put off performing ghusl.

- If one deliberately does not perform ghusl before the morning Adhan, for fasts like: Fast of oath, some other obligatory fasts or recommended fasts, it is okay, as long as she performs the ghusl soon.

[1.](#) Rahbar (Khamenei) has the same opinion.

[2.](#) Note that the prayers are not valid – she will have to do qadha of these.

[3.](#) Penetrative vaginal intercourse.

[1] [1]

SHARES

5. Miscellaneous Issues

1) Ghusl (Ritual Bath)

All ghusls are done in the same way and pattern. They only differ in the Niyyah (intention). After making intention follow these 3 steps:

- First wash the head and neck
- Wash the right side from shoulder to the tip of the toe.
- Wash the left side from the shoulder to the tip of the toe.

The above ruling is as per Imam Khomeini. [1](#) According to his rulings one must follow the succession specified above for the ghusl to be valid, meaning the head and neck first and then the right side and then the left side.

Note 1: *As per Ayatullah Sistani a woman must wash head and neck first and then it is better to wash the right side first and then the left. If someone after washing her head and neck washes her left side and then the right side, or washes them both together, the ghusl is still valid as per Ayatullah Sistani.*

Note 2: Imagine and divide yourself in 2 halves. If the water while washing the right side reaches the left side, and vice versa, it is not a problem, and the ghusl is okay. Make sure to let the water reach all the parts of the body, even under the feet.

Note 3: Imam Khomeini [2](#) says that wudhu is wajib after taking all the ghusls except Ghusl Janabat, if someone wants to carry out any acts of worship that require wudhu.

But Ayatullah Sistani says wudhu is not necessary after any wajib ghusl (except after Istihadha al-Mutawassitah as per Ihtiyat al-Wajib) or mustahab ghusl (only after ghusls listed in Ruling 633 in the Islamic laws) [3](#).

Note: According to Ayatullah Sistani if a woman gets junub or touches a dead body after it gets cold while she is in the state of haidh, she can do her ghusl e-mas' al-mayyit [4](#) or ghusl al-janabat in the state of haidh. [5](#) She can also do mustahab ghusls- except ghusl al-juma' [6](#)- in the state of haidh. [7](#)

[2\) Dress Code, Hijab \(Islamic Covering\)](#)

Observing hijab is obligatory. The body must be covered (in the presence of a non-mahram), except the two parts mentioned below. Proper hijab is when the body is covered in loose clothing so the shape of a woman is not apparent. Also, the clothing must not be considered beautifying/ornamental.

- The amount of face that is washed during wudhu, without makeup.
- Hands from wrist to fingertips.

Note: During Salat, if there are no non-mahrams around, feet (from toes to ankles) need not be covered, and socks need not be worn. But the ankle itself and above it must be covered.

[3\) Mahram And Non-Mahram](#)

Mahram: Someone with whom marriage is prohibited. Women need not observe Hijab in their presence.

Example: Father, Brother etc.

Non-Mahram: Someone with whom marriage is allowed. One should observe Hijab (Islamic covering), in their presence. Example: Paternal and Maternal cousins.

Mahrams For A Woman

- Father
- Brother
- Paternal uncle (father's brother)
- Maternal uncle (mother's brother)
- Maternal and paternal grandfathers, and their fathers
- Mother's maternal and paternal uncles
- Father's maternal and paternal uncles
- Half-brothers (where one parent is common)
- Husband
- Father-in-law
- Husband's paternal grandfather, and their fathers

- Husband's maternal grandfather, and their fathers
- Husband's sons
- Husband's grandsons.
- Son and sons of her children
- Nephew – son of her sister
- Nephew – son of her brother
- Son-in-law

The remaining men are non-mahrams, however there may be **exceptions** to this rule by way of marriage and with certain conditions explained in detail in the books of Fiqh. A good example: This woman's husband dies, after the days of 'iddah' the brother of her husband may marry this woman and thus will become her Mahram.

A sister's husband is non-mahram. As long as one's sister is married to him and is living, he cannot marry his wife's sister. This is why one needs to observe Hijab in his presence.

Similarly, the husband's brothers are also non-mahrams to the wife.

4) Menopause

- Most women stop menstruating between the ages of 45 to 55, which is called Menopause.
- **Sayyids** (women from the progeny of our Holy Prophet (S)) may see haidh up until the age of 60 as per the Lunar Calendar.

But Non-Sayyids (a woman whose father is not a Sayyid, even if her mother is Sayyid) may see their periods up until the age of 50 as per the Lunar Calendar (Which is approximately 48 ½ yrs Solar Calendar).

- As per Imam Khomeini if a **Sayyid** woman sees blood after the age of 60 Lunar years, even though the blood seen is in her days of habit (haidh), she should consider this blood to be Istihadha. She should follow all the rulings that apply to her. (Please check the **Istihadha Section** to see what type of Istihadha she is experiencing).
- Similarly, as per Imam Khomeini if a **Non-Sayyid** sees blood after the age of 50 Lunar Years, even though the blood seen is in her days of habit (haidh), she should consider this blood to be Istihadha. She should follow all the rulings that apply to her.⁸ (Please check the **Istihadha Section** to see what type of Istihadha she is experiencing).

Note: As per Ayatullah Sistani a woman may see haidh up until the age of 60 Lunar years (Which is approximately 58 years and 3 months solar calendar). However, *Its Ihtiyat al-Mustahab* (if she wishes) for a Non-Sayyid woman between the ages of 50 to 60 Lunar years who sees blood every month to do 'Jum' (Check Scenario's (5 thru 6) of Ayatullah Sistani ruling).

Scenarios (1 Thru 4) As Per Imam Khomeini

- **Scenario 1:** A **Non-Sayyid** woman who is 42 Lunar years has been seeing blood continuously for a month. She thinks that she should have menopause by now. What is the ruling as per **Imam Khomeini**?

Answer: First of all, she is a **Non-Sayyid**, she is not yet reached to the age of 50 Lunar years, and therefore she still has time for reaching menopause. Since she is seeing blood and is not 50 yet, she will not be considered as having reached menopause. As a result, the days of her habit would be haidh and all the other days would be Istihadha.

- **Scenario 2:** A **Non-Sayyid** woman who is 51 Lunar Years has been seeing blood around the time of her days of habit (haidh). What is the ruling as per **Imam Khomeini**?

Answer: After the age of 50 (Lunar) as per Islamic Jurisprudence a **Non-Sayyid** woman is in

Menopause. If she sees any blood even though it might have the traces of haidh she should consider it as Istihadha. She should follow all the rulings that apply to her.[9](#) (Please check the **Istihadha section** to see what type of Istihadha she is experiencing).

- **Scenario 3:** A **Sayyid** woman who is 55 Lunar years. She has been seeing blood continuously for a month. She thinks that she should have menopause by now. What is the ruling as per **Imam Khomeini**?

Answer: First of all, she is a **Sayyid**, she has not yet reached to the age of 60 Lunar years, and she still has time for reaching menopause. Since she is seeing blood and is not 60 yet, she will not be considered as having reached menopause. As a result, the days of her habit will be haidh and all the other days will be Istihadha.

- **Scenario 4:** A **Sayyid** woman who is 61 Lunar Years has been seeing blood around the time of her days of habit (haidh). What is the ruling as per **Imam Khomeini**?

Answer: After the age of 60 (Lunar) as per Islamic Jurisprudence a **Sayyid** woman is in Menopause. If she sees any blood even though it might have the signs of haidh etc she should consider it as Istihadha. She should follow all the rulings that apply to her. (Please check the **Istihadha section** to see what type of Istihadha she is experiencing).

Scenario's (5 Thru 6) As Per Ayatullah Sistani

- **Scenario 5:** A **Non-Sayyid** woman who is 52 Lunar years. She has been seeing blood continuously for a month. She thinks that she should have menopause by now. What is the ruling as per Ayatullah Sistani?

Answer: This woman should treat it the days of her habit as haidh and the rest Istihadha because this woman is not 60 lunar yrs yet. However, Ayatullah Sistani says that this woman can do Jum in the days of haidh, **if she wishes**.

- **Scenario 6:** A **Non-Sayyid** woman who is 61 Lunar Years has been seeing blood around the time of her days of habit (haidh). What is the ruling as per **Ayatullah Sistani**?

Answer: After the age of 60 (Lunar) as per Islamic Jurisprudence a **Non-Sayyid or Sayyid** woman is in Menopause. If she sees any blood even though it might have the traces of haidh she should consider it as Istihadha. [10](#) She should follow all the rulings that apply to her. (Please check the **Istihadha Section** to see what type of Istihadha she is experiencing).

[1.](#) Rahbar (Khamenei) has the same opinion.

[2.](#) Rahbar (Khamenei) has the same opinion.

[3.](#) Sistani, Islamic Laws, Ruling 389, 633.

<https://www.sistani.org/english/book/48/2168> [15]

[4.](#) If someone touches a dead body after it gets cold, has to perform a ghusl with the intention of ghusl e-mas al-Mayyit.

[5.](#) Sistani allows it but some Marja's do not allow.

[6.](#) She can do ghusl al-juma' with the intention of Raja' رجاء.

[7.](#) Sistani, Masail al-Jami'i, vol. 1, p. 202-203, masalah 527, Persian Translation.

[8.](#) According to Rahbar (Khamenei) if a Non-Sayyid sees blood after 50 yrs (lunar calendar), she has to do jum (please refer to the glossary) as per Ihtiyat al-Wajib (she can refer to another Marja', like Sistani, in this case and take it as haidh).

[9.](#) According to Rahbar (Khamenei) if a Non-Sayyid sees blood after 50 yrs (lunar calendar), she has to do jum (please refer to the glossary) as per Ihtiyat al-Wajib (she can refer to another Marja', like Sistani, in this case and take it as haidh).

[10.](#) Sistani, Women's Religious Rules under Ruling on blood seen before 9 and after 60 of age; accessed from sistani.org

[1] [1]

SHARES

Glossary Of Terms

Adhan: Call to the prayers.

Fajr: The time of morning prayer, until sunrise.

Ghusl: A ritual bath according to Islamic Law.

Haidh: Menstruation, period.

Halal: Allowed as per Islamic Law, permissible.

Haram: Things/actions that are prohibited as per Islamic Law.

Hijab: Islamic covering.

Iddah: The waiting period a woman must observe after divorce or the death of her husband in which it is prohibited for her to marry. The duration differs based on whether it is due to divorce or husband's death.

Ihtiyat al-Mustahab: Ihtiyat al-Mustahab is a fatwa (ruling) given by a Mujtahid (religious scholar) along with his opinion. His opinion is basically a precautionary measure. The Muqallid (follower) can act either way i.e. act according to the fatwa **or** the opinion of the Mujtahid. The follower cannot follow any other Mujtahid for this issue when the Mujtahid specifies Ihtiyat al-Mustahab.

Ihtiyat al-Wajib: Ihtiyat al-Wajib is not a fatwa (ruling) and the follower must follow the precautionary measure suggested by the Mujtahid he/she is following **OR** follow another Mujtahid (on this issue) to whom it is permissible to do Taqlid.

Istihadha: Blood seen by women, which is not blood of Haidh or Nifas or from a wound or a cut or a tear etc.

Janabat: After having sex (penetrative vaginal intercourse) a woman enters into the state of Janabat.

Jum: Jum means keeping haidh and Istihadha both in mind. In the days of Jum, a woman cannot do the things that are haram in haidh, but must do all the things that are wajib (obligatory) in Istihadha. Since Salat is obligatory in Istihadha, she must perform ghusl (if needed; depending on the type of Istihadha) and Salat. Whereas sex is Haram (Prohibited) in Haidh, and as a result she should refrain from sex.

Junub: A woman who is in the state of janabat, that is after sexual intercourse, or after semen comes out in sleep or after sexual intercourse and before performing ghusl.

Katheera: Excessive flow of Istihadha blood.

Maghrib: The time after sunset.

Mahram: Someone with whom marriage is prohibited. Example: Father, Brother.

Makrooh: An act that is disliked. If one avoids it, he gets rewards and if he performs it, he is not punished. Makrooh is of 2 kinds:

Makrooh in worship and Makrooh not in worship. *Makrooh in worship:* has less reward if performed; for example, reciting more than 7 verses of the Qur'an in the state of haidh. *Makrooh not in worship:* has rewards if avoided; for example, not applying Hina in the state of haidh.

Marja': A Mujtahid who is a source of emulation in Islamic practices for the Shia populous. Maraaji' is the plural of Marja'.

Masjid al-Haram: Ka'aba and the mosque surrounding it (Except Safa and Marwa).

Masjid al-Nabi: Mosque of the Holy Prophet (SAWA) in Madina.

Mubtadiyah: Beginner, the one who sees the blood of Haidh for the first time.

Mudhtaribah: A woman who has neither specific dates nor a fixed duration as far as Haidh is concerned.

Mujtahid: An Islamic jurist capable of independent derivation of legal rulings from the Islamic sources of law.

Mutawassitah: Medium flow of Istihadha blood.

Nasiyah: Forgetful, the one who forgets the dates and the duration of her period.

Nifas: Blood seen by women after childbirth or after miscarriage.

Niyyah: Intention of worship.

Non-Mahram: Someone with whom marriage is allowed. One should observe Hijab (Islamic covering), in their presence. Example: Paternal and Maternal cousins.

Non-Sayyid: A woman who is not from the Holy Prophet's family.

Qadha: If a prayer or a duty which is not performed on time, when one makes it up it is called 'Qadha'.

Qaleelah: Little flow of Istihadha blood.

Ramadhan: The 9th holy month in the Islamic calendar in which Muslims fast during the day.

Sajda: Prostration

Salat: Prayers

Salat al-Asr: Mid after noon prayers.

Salat al-Fajr: Morning prayers.

Salat al-Isha: The evening prayer said after Maghrib prayers.

Salat al-Maghrib: Prayer said a bit after the time of sunset.

Salat al-Dhuhr: Noon prayer.

Surah: A chapter of The Holy Qur'an.

Sayyid: A woman who is from the progeny of the Holy Prophet (S)

Tahir: Pure as per Islamic Law.

Tawaf: Circumambulating around Holy Ka'aba.

Tayammum: A way of purifying without the use of water. Tayammum is used as a substitute for Wudhu and/or Ghusl if water is not available or if time is less to perform ghusl/wudhu.

Wajib: Obligatory actions that must be performed and by not performing them one will incur Allah's punishment.

Wajib Sajda: Obligatory prostration.

Wudhu: A way of purifying, which is necessary before praying, before Tawaaf and other acts of worship where Wudhu is a pre-requisite. Wudhu is done with water.

[1] [1]

SHARES

References

Taudheeh al-Masail Imam Khomeini.

Taudheeh al-Masail Ayatullah Sistani.

Taudheeh al-Masail Jam'ī volume 1 (Ayatullah Sistani)

Manasik al-Hajj (Persian translation) accessed from sistani.org

Women's Religious Rules accessed from sistani.org

Aamozish Ehkaam veeje dokhtaraan (Mohammed Hasan Fallah Zadeh).

Ehkaam e-Banovan (Compiled by Mohammed Vahidi).

Tehreer al-Vaseelah (Imam Khomeini).

[1] [1]

SHARES

Source URL: <https://al-islam.org/womens-issues-made-simple-2nd-edition-batool-s-arastu>

Links

[1] <https://www.addtoany.com/share>

[2] <https://al-islam.org/person/batul-s-arastu>

- [3] <https://al-islam.org/printpdf/book/export/html/196175>
- [4] <https://al-islam.org/printepub/book/export/html/196175>
- [5] <https://al-islam.org/printmobi/book/export/html/196175>
- [6] <https://al-islam.org/tags/rulings-ahkam>
- [7] <https://al-islam.org/tags/women-islam>
- [8] <https://al-islam.org/tags/woman>
- [9] <https://al-islam.org/tags/women>
- [10] <https://al-islam.org/tags/menstruation-haidh>
- [11] <https://al-islam.org/tags/istihadha>
- [12] <https://al-islam.org/tags/nifas>
- [13] <https://al-islam.org/tags/hijab>
- [14] <https://al-islam.org/tags/taharah-purity>
- [15] <https://www.sistani.org/english/book/48/2168>