



THE RULES ON
FEMALES
3 NATURES
OF BLOOD

*The Rules on the Female's
Three Natures of Blood*

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Chapter 1

PREFACE

Praise be to Allah, the Cherisher and Sustainer of the Worlds, the Creator of all creatures that have been created from one soul and afterwards a mate was created out of it, then out of both He disseminated multitudes of men and women.

May prayers and peace be upon the Messenger of Mercy to the Worlds, our Master, the Prophet Mohammed, and upon his household, the honorable and the blessed.

Women are the sisters of men in most heavenly responsibilities and religious issues; although, each has his or her own jurisprudence according to inborn characteristics, development traits, and functional variations.

Manhood with all his innate characteristics and physical features requires jurisprudence appropriate to the functions of those characteristics and features on the roads of life and the trails of living.

Equally, in the Name of Allah the Most Gracious the Most Merciful, the femininity of a female with all her body outline and her innate qualities assumes a group of appropriate functions and, accordingly, she has her own set of rules.

To exemplify, there is the monthly cyclic bleeding with females, or the other type of bleeding upon delivery-the phenomenon of the three natures of bleeding namely (menstruation (al-haidh), false-menstruation (al-istehadha), and the labor post-partum bleeding (al-nifas), as this is one of the female prominent jurisprudence entries in the Mohammedan legal system.

This entry, although mostly for females, contains some rules which concern males for Allah says in the Holy Koran, "They ask thee about menstruation, say it is harm, so keep aloof from women in menstruation and never approach them till they become pure." Ayat 222/ Sura Al Bakara.

Recently, I have sensed a need to write what may clarify the issues of this topic to women who are heavily stricken by them, and thus may affect their religious practices such as prayers, fasting, unseasonable pilgrimage, seasonable pilgrimage and so forth until their stand can be well-defined in terms of do's and don'ts.

Particularly that they are faster than men to pick up the heavenly obligation. Actually, this question requires further meditation and analysis.

Why are females demanded at an early age to apply the tasks of worshipping first and why aren't males demanded to do the same in that phase?

Is it because the innate readiness and the physical maturity of the female is faster than those of the male? Or is it because of Allah the Great legislator's prior knowledge that the female would miss a portion of worshipping monthly upon passing through the menstruation period or the labor postpartum bleeding period, so He did not prohibit her from the reward of full worship, by advancing and setting her worshipping obligation earlier before males so that she would avoid any kind of delay or falling behind?

Some moralists referred that secret of distinction to essential variations set by the Creator in the making of each female, thus she would become qualified to meet the Almighty Allah first before males do on the journeys of worshipping, on the courses of purity and dignity. For Ibn Sina (Avicenna) the Islamic wise philosopher, the Master Sheikh said in some parts of his famous book Al-Shifa that the truth of Man's humanity lies in the heart of Man himself and nowhere else, and that the heart of a female bears several human meanings such as tenderness, sentiment, mercy and so forth which are preferable to males' hearts; thus, humanity has become a certain destiny in the woman.

How great the Almighty Legislator is, for He added to the wonders of His creation and its innateness in both sexes some of His legislations and general restrictions and other particular ones for each one of them.

Praise be to the Great Giver who created every being and then He guided them.

In addition, those three topics I mean menstruation (al-haidh), the post-menstruation (al-istehadha) and the labor post-partum bleeding (al-nifas) are more or less interrelated. Many a reader may find herself reading on menstruation (al-haidh) and post-partum bleeding (al-nifas) in this book yet in need to refer to the rules of post-menstruation (al-istehadha) and relevant questions. Besides, she may for precautionary purposes, attempt to combine two functions such as abandonment of intercourse while in menstruation (al-haidh) and the obligations of false menstruation (al-istehadha), chapters that wholly must be observed.

Despite my attempt to meet the inquiries about those three topics and to relate women's question, as much as possible, it is necessary for the honored reader to observe all the chapters of this book that she may obtain a clear perception and thorough understanding of her private questions or of distressful troubles of her own.

I also considered increasing the number of examples and applications after every chapter because of the effectiveness of modelling and practical situation presentation in order to clarify and help in conceptualization.

Thus, thanks to Allah, the book includes approximately sixty applications, which you may be found, dear sister, at the end of each chapter or between the lines.

This book is based on the conviction and views of his Eminence the Great Ayatollah Sayyed Al-Sistani (May he live long) as found in his books, comments, and answers to inquiries on the same topic. A similar book of mine was written based on the views of the Great Ayatollah Sayyed Al-Khouei (May Allah bless his soul) and it followed the same arrangement and uniformity. Here I cannot forget to forward my special gratitude and thanks to our Great Master, His Eminence Ayatollah Al-Irwani (May he live long) for granting me some of his valuable time in proceeding in both books. It is a gratitude I will never forget

for it is to be noted how exquisite his favors are to me and for other clergy at the Hausa in Qom, Iran. May our great Sheikh live long, and may he remain a spring for the seekers of knowledge and virtue.

I forward my gratefulness to the eminent corps of Islamic rules at the bureau of His Eminence the Great Ayatollah AlSistani in Qom, the Holy city, for the reviews they made to cross reference and ensure that my book matches with the rules released by His Eminence the Great Sayyed (May he live long).

Thanks to Allah first and last.

Sincerely,
Shaker

Chapter 2

GLOSSARY

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Chapter 3

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Part 1
The First Nature of a Female's Blood
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Chapter 4

Definition and Identification

Menstruation (al-haidh) is the blood gushing naturally from the female's uterus outward once every month as it is mostly known or according to the female's own private regularity. The blood is either red or extremely reddish to a degree almost black; such blood is thick, hot and forcefully leaves with it a burning; in that it differs from the blood of false menstruation (al-istehadha) which is often light red, thin, cool and leaves the uterus moderately warm. A female ought to recognize the difference between those two variations of blood as she must quit praying and fasting when a menstruation (al-haidh) is due; in contrast, she has to pray and fast after ablution (al-wudu) and washing up (al-ghusul) or after ablution alone when post-menstrual blood (alistehadha) shows, an issue to be discussed in detail at the will of Allah.

Chapter 5

When Blood is Considered Menstrual

Menstrual blood has a group of conditions which, if any of them is ever missing, then the blood is not judged as being menstrual but rather as being post-menstrual blood in addition to the above-mentioned characteristics of either of the two types of menstrual blood.

Chapter 6

The First Rule

Menstrual blood has to continue incessantly for at least three successive days; however, the very few cessations well-known with some women do not change the concept of the meant continuation. Thus, whenever blood is seen for fewer than three days or there are intermittent cessations within the first three days, a female is considered to be in a false menstrual period.

In addition, continuity of bleeding after the first three days is not a necessary condition, for it is possible that there could be intermittent cessations of menstrual bleeding for longer intervals in the fourth and the fifth days and similarly till the tenth day during which all is considered menstrual blood. However, it is enough for the first three days to be conjoined.

Chapter **7**

The Second Rule

Menstruation (al-haidh) is not supposed to be fewer than three days and it must not exceed ten days. When it exceeds ten days, the period is not wholly considered menstrual but rather partially menstrual and partially false menstrual as explained at the will of Allah.

1Even if in the area surrounding of the vulva as it will be mentioned later.

2This will be exemplified in the applications page 36 question #2.

Chapter 8

The Third Rule

It is a must for two menstruation (al-haidh) periods to be apart by a period of purity of at least ten days; unless such a period or more takes place, either of the two periods is necessarily not a menstruation (al-haidh) but is rather false menstruation (al-istehadha).

For instance, if a female's menstruation period phases out and she sees blood again after one week, this blood is false menstrual blood even if it carries the features of menstruation (al-haidh) and goes on for three successive days.

Chapter 9

The Fourth Rule

Menstrual blood is defined as such if it occurs in females who have reached the age of puberty or have not reached the age of sixty; thus, blood seen by young females prior to the age of nine lunar calendar years or seen by a woman after reaching the age of sixty lunar calendar years is necessarily false menstrual blood regardless of whether she is a Koreishite, a woman descending from the tribe of Prophet Mohammad (May peace be upon him and his household), or not. The point is that it is preferred for the female who is not a Koreishite to take precaution upon judging whether the blood she sees is menstrual or false-menstrual between the age of fifty and sixty if she used to see it before she became fifty, that is whether it is similar to the blood she had prior to the age of fifty or to the blood characterized by the features of menstruation and its rules, hence she has to be precautionous about the nature of blood when between the age of fifty and the age of sixty.

Chapter 10

How Precaution is Taken

A female has to refrain from what is religiously prohibited for females when in menstruation (al-haidh). Also, she has to perform the duties done by the female when in false menstruation (al-istehadha), a point that will be discussed later.

Chapter 11

The Fifth Rule

The menstrual blood has to exit the body; however, if the blood remains inside the uterus and never reaches the vulva edges, either autonomously or with a cotton tuft (clump) or with the finger, then the period cycle of menstruation (alhaidh) cannot yet be considered.

This answers the initiation of the period cycle of menstruation (alhaidh). Nevertheless, after it occurs and blood leaves the body, a female is considered in menstruation as long as blood is continuous though inside that if a cotton tuft (clump) is placed, it will get stained with some blood.

Chapter 12

Compatibility with the Rules and Absence of the Characteristics

It has previously been learned that menstrual blood mostly has characteristics of its own, and it has five general rules defined by the Islamic religious code. The question here is whether the characteristics and the rules are necessary to concurrently take place in order for the female to be considered in menstruation (al-haidh)? Or is it enough for the rules to be compatible with the female's condition regardless of the existence of the characteristics of the blood?

Answer:

To judge whether blood is menstrual or not, it is enough to observe only the rules rather than the concurrent existence of the characteristics.

For instance, if a female observes blood at an irregular and unexpected cycle period for three days, then it is surely a menstruation (al-haidh) period even if the characteristics are absent and nonexistent. This is due to the rule of possibility which states that any blood that could be menstrual is observed according to the rule of menstruation as long as the general rules are present.

However, a female cannot see to the effects of menstruation (al-haidh) right from the very first observation of blood which lacks the characteristics unless that blood continues for at least three successive days. This is different from when blood is seen at the expected period of menstruation (al-haidh) or when blood is noticed to have the characteristics. In both situations a female has to see to the effect of menstruation (al-haidh) right from the very first moment even if the blood does not continue for three successive days. Thus, if she discovers later that it is not a menstruation (al-haidh) period as it stopped before the end of the three days, then

she must make up for the days of worshipping she missed during that period.

Question:

What can I do if I see blood lacking the characteristics, not during the regular cycle period, and I am not sure about its three day continuation?

Answer:

As long as she is talking of a possibility of continuation of the three days, then it is necessarily precautionary to combine in her worship between what a female in menstruation (al-haidh) quits doing and the duties a female in false menstruation (al-istehadha) does, yet if she learns meanwhile that blood is continuing for three successive days, then she has to act as though she is in menstruation (al-haidh).

Summary

To sum up, a female has to see to the effects of menstruation (al-haidh) if she sees blood during the regular cycle period, or if she sees blood at an unexpected time if that blood has the characteristics of menstrual blood even if she is not certain about its three day continuation in either situation. In addition, she is considered in menstruation (al-haidh) when blood lacks the menstrual characteristics and occurs at an unexpected time from the regular cycle period on condition that she is sure about the continuity of blood, merely by observing the intensity of the blood flow.

In all these situations, a female must make up for the prayers she missed if she discovers later that it was not a menstruation (al-haidh) since it did not last for three days and it stopped earlier to the end of the third day.

Moreover, the mere observance of blood at a time different from the regular cycle period or observing the absence of the characteristics of menstrual blood is not dependable enough to judge on menstruation (al-haidh). The judgment on whether blood is menstrual or not depends on its lacking one of the five general rules on menstruation (al-haidh) blood as mentioned before such as when the period lasts for fewer than three days, or for more than ten days, there is not the least period of purity required between observing blood and the menstruation (al-haidh), and other rules as previously mentioned.

Chapter 13

How a Female Becomes Menstruous

After we have learned the importance of blood showing during the days of menstruation and how it is represented in two important rules when judging whether it is menstrual, another question arises how the monthly menstruation (al-haidh) cycle period can be proven to be actual menstruation (al-haidh) and whether the blood showing is menstrual since it is discharged during the menstruation (al-haidh) period or whether it is not because it is showing in days other than the menstruation days?

Answer:

In some cases menstruation (al-haidh) blood is regularly and monthly repeated at a specific time while in other cases it is not. Yet it may be repeated with the same count of days but not at the same time. In a third case it is repeated at the same time with the same count of days. Thus, if the period is repeated, at least for two successive months, at the same time, then the female is known for a timely regular menstruation (al-haidh); besides, if it is repeated, even for two successive months, with the same count of days but not serially in a row, then she is said to have a numerically regular menstruation (al-haidh). Yet when timeliness and number of days combine for two successive days, then she is said to have a timely and numerically regular cycle menstruation (al-haidh); what matters most is that the two menstruation (al-haidh) periods must not be separated by an irregular menstruation (al-haidh) because the female cannot be said to have a constant menstruation (al-haidh) cycle.

Chapter 14

The Change of the Menstruation Cycle

If a female sees blood twice in two successive months, timely or numerically or in both ways together, then she has a definite menstruation (al-haidh). Thereafter she may see two other menstruation (al-haidh) periods dissimilar to the first period; in this condition, her menstruation (al-haidh) period changes to the last mode. However, if she sees blood in two dissimilar menstruation (al-haidh) periods, then her first period becomes baseless and she is not considered to be having a menstruation (al-haidh) period until she observes two other similar periods as mentioned previously. A female whose menstruation (al-haidh) period is always changeable, or the female who does not observe blood in two successive periods similarly either time wise or number of days wise is known as the confusing female thus she can be distinguished from the regular female, from the starter who observes blood for the first time upon the onset of her puberty.

In the following I will present examples in each of the various cases for blood for the condition of the female.

Chapter 15

Blood in the Female Whose Menstruation is Timely and Regular

The female here is the one who regularly observes blood at a definite time monthly whether the days' count of the period is regular or not. Her menstruation (al-haidh) is proven to be true in the three following cases:

1 - She is said to be in menstruation (al-haidh) merely upon seeing blood during the expected days of menstruation (al-haidh) whether the blood has the menstrual characteristics such as the degree of redness, the hotness, the force of discharge or not and whether she knows about its continuity or not, she may see blood two or three days earlier than it is due and again it is considered menstruation (al-haidh) as long as it is believed to be menstruation (al-haidh) with an early onset (that is due to a change in time), yet if blood ceases before the end of three days, then the case is considered false-menstruation (al-istehadha).

2 - A female is said to be in menstruation (al-haidh) at merely observing the blood carrying the characteristics that are seen in non-menstruation days whether she is aware of its continuity for three days or not, yet if blood discharge ceases before the end of the third day, then the case is considered false menstruation (al-istehadha).

3 - A female is considered in menstruation (al-haidh) if the blood discharged lacks the characteristics which are familiar in non menstruation days on condition that she knows about its continuity for three days regardless of its intensity. If she is doubtful and cannot decide, then it necessitates precaution by combining what a female menstruating must quit and the acts of a female in false menstruation (al-istehadha) until she becomes aware of its continuity. Thus, it is considered menstruation (al-haidh) at the end of the third day of blood discharge and further till

the tenth day; otherwise, blood ceases and subsequently it is considered false menstruation (al-istehadha).

Chapter 16

Blood with the Female Who is Either Numerically Regular, Confusing or Starting

What is meant by numerically regular menstruation (alhaidh) of a female is the regularity in the count of days of discharge rather than the timeliness. Such a female is not different from the female who has a timely menstruation (alhaidh) with regard to her menstruation (al-haidh) in both possibilities 2 and 3 mentioned above. However, since there is no definite time for her menstruation (al-haidh) in order to be able to apply the rule of menstrual blood, the female can not be matched with possibility number 1 mentioned above. What applies to the numerically regular menstruating female also applies to the confusing menstruating female whose cycle period is not set to the starting menstruating female who observes blood discharge for the first time. The rule applies to any menstruating female except the timely one.

Chapter 17

Menstruation Advance or Delay

When a menstruation period advances or is late it is the timely menstruating female exclusively. Because of the definite time for her menstruation (al-haidh), it can be said that her period is advancing if the cycle period advances before her due time, while it is said that the period is late when it falls after the due time. This research refers only to the timely menstruating female.

It is necessary to know that the formal legal rule on her advance of menstruation (al-haidh) differs from the formal legal rule when her menstruation (al-haidh) is late. Legally, it is possible that her timely menstruation (al-haidh) period advances by one to two or three days as long as it is confirmed that the period advances from its due time. In this case, the blood advancing is judged as a menstrual blood even if it lacks the characteristics of menstrual blood and the female is considered menstruating merely upon seeing blood, regardless of whether she knows that it will continue for three days. The point is that if blood ceases to discharge before the end of the third day then she can tell that it is false menstruation (al-istehadha); as such, she has to make up for the worship she misses during that period.

Nevertheless, this is not the case if blood advances before the due time as it is traditionally considered by women by five days or more before the period time. Here the female is classified as an untimely menstruating one, which means she has to be menstruating according to the above mentioned possibilities 2 and 3 but never according to possibility 1.

This is the formal legal rule when blood discharge advances the time of the menstruation (al-haidh). However, a delayed menstruation (al-haidh) may come into two modes:

1 - To be late further than the time due for menstruation (al-haidh); for example, if a female's menstruation (al-haidh) is five days long at the start of the month, and she sees blood during those days then she can consider that menstruation (al-haidh) merely because the discharge continues for three days even if the blood does not have the menstruation (al-haidh) characteristics.

For instance, in the previous hypothesis, if she does not see blood discharge in the first day and she sees it in the second day and the discharge continues for five days, then blood can be considered menstrual including the last day which falls beyond the period whether the menstruation (al-haidh) characteristics are existing or not.

2 - Delayed blood discharge after the days of the cycle period are over; for instance, if a female's period ends on the fifth day of every month and she observes blood discharge on the sixth day, something that she has never seen before. Similarly, if blood does not have the characteristics of menstruation (al-haidh) and she has no idea if the discharge is to continue for three days then it is necessarily precautionary for her to combine what must be quit by a menstruating female and the duties of a false menstruating female. However, whether she is having the menstruation (al-haidh) characteristics or not, and she knows that the blood discharge is continuing for three days, then in either situation she must consider the case a menstruation (al-haidh) right from the start. Although if blood ceases to discharge, then the case is said to be a false menstruation (alisthadha).

Thus, the formal legal rule in case of a delayed period agrees with the rule of an advanced period which is rather the more extensive and not the short advanced menstruation (al-haidh); both the delayed and the rather extensive advanced menstruations do not follow the rule of possibility number 1, while they follow the rules of possibilities 2 and 31.

Chapter 18

Applications

For further awareness of how to apply the above mentioned rules on the various blood cases in order to learn the formal

1Refer to pp30-31

legal rule, I will present fifteen situations in a question and answer format.

Question #1: A female observes blood yet she does not know for sure whether it will continue for three days or not to be considered a menstruation (al-haidh), what is the formal legal rule for her?

Answer: If blood discharge shows during the regular period or it has the characteristics of menstrual blood then she must consider that a menstruation (al-haidh) right from the start, she must quit prayers and fasting and the rest of all acts religiously prohibited for a menstruous female; meanwhile she has to observe herself. If blood continues for three days then that is a menstruation (al-haidh) period even if the menstrual characteristics change, yet if blood discharge discontinues before the end of the third day she has to make up for the days of worship she misses.

However, if the blood discharged neither has the menstrual blood characteristics nor does it show during the regular period and the female knows that the discharge will continue for three days, then she should do what has been said in the answer above. While if she is doubtful about the continuity of the blood discharge, then it is necessarily precautionary for her to combine what a menstruous (al-haidh) female and a false menstruous (al-mustahadah) female do.

Question #2: If blood is observed in the middle of the day on Friday, then until when must the blood discharge continue so it can be considered to have lasted three days?

Answer: Blood discharge must last till the middle of the day on Monday so it can be considered to have lasted three days wholly successively, that is, completing the first half of the fourth day. Yet if the blood discharge is seen at dawn on Friday¹, then it is three full days if it continues till sunset on Sunday.

Question #3: What is the legal rule if a female, whether menstruous or not, sees blood for three days then it discontinues for several days (fewer than ten days) then blood resumes showing for another three days or more that the two blood showing intervals, in addition to the cessation period, do not exceed ten days?

Answer: Both blood showing intervals are considered one menstruation period, yet as for the cessation interval in between, the female must combine the rules of the menstruous (al-haidh) and the cultic pure (al-tahirah) as a precautionary act.

Question #4: What is the formal legal rule if two blood showing intervals the turns of which does not cease but it rather turns after three days from an extremely red blood into

1The start of the daytime, according to Ayatollah Sayyed Ali Al-Sistani (May he live long), is considered from the very first show of the dawn and not from the show of the sun.

a light red blood for one, two or more days, then returns to be menstrual but never exceeds ten days? Answer: The whole period inclusively is judged as being a menstruation (al-haidh).

Question #5: If the numerically regular menstruous female (al-haidh) sees light blood, that is blood with no menstrual characteristics, during the menstruation (al-haidh) period and the blood continues discharging till it exceeds the regularly familiar number of days yet it does not exceed as a whole a period of ten days, is the blood considered wholly menstrual, or is it menstrual restrictively on the familiar regular days?

Answer: Unless the whole period exceeds ten days, then the whole period is judged as menstruation (al-haidh) even if the characteristics of menstrual blood are not totally compatible.

Question # 6: If a timely menstruous (al-haidh) female sees blood with menstrual characteristics before the expected time for the period within a few days and the blood continues until the regular period time then what is the rule?

Answer: If the total number of days does not exceed ten including the time of the regular period, then the whole period is judged as menstruation (al-haidh) with such judgment clarified later.

Question #7: The same assumption as above except with blood showing in advance of the timely period and extending until its end, carrying the false menstruation (al-istehadha) characteristics. What is the rule?

Answer: The same rule as in the answer to question number six, but for precautionary reasons she must combine what must be ceased by a menstruous female (al-haidh) and the duties of a false menstruous (al-mustahadah) until it is clear whether blood is continuing for three days or not. Besides, since blood is extending to the time of the period and overlapping, it is judged as menstrual unless the total number of days including the period, does not exceed ten as shown earlier.

Question #8: If a numerically menstruous female sees blood with no menstrual characteristics, yet the blood is compatible with the number of days she is accustomed to, then does she consider the period menstruation (al-haidh) or false menstruation (al-istehadha)?

Answer: It is judged as menstruation (al-haidh) even if the period is not compatible with the number of days for her period as long as her period is not less than three days and not longer than ten days. As for her being menstruating or not upon merely seeing blood, you can refer to the previous question.

Question # 9: What is the rule if a starter (mubtadia) or a confusing menstruous female (mudtaribah) sees light blood with no menstrual characteristics for a few days, not fewer than three?

Answer: It is judged as being a menstruation unless it exceeds ten days. This issue will be explained in the study on excessive periods¹. As for whether it is menstruous or not, the mere show of blood, even if it does not have the menstrual blood characteristics, you may refer to the last two hypotheses.

Question #10: If a menstruous female (al-haidh) sees blood with menstruation (al-haidh) characteristics for four days and then blood discharge ceases for one day whereupon she sees light colored blood (yellowish) until the sixth or the seventh day, then what is the rule for the light blood?

Answer: It is judged as being a menstruation (al-haidh) whether overlapping with the period or extending further out of it as long as the whole period does not exceed ten days. However, it is necessarily precautionary for her to combine whenever she is pure between the rule on the cultic pure (altahira) and the rule on the menstruous (al-haidh). But if it exceeds ten days, a rule will be given later on such a situation.

Question #11: If a numerically menstruous female is known to have a seven day period as an example, and she observes blood with menstrual characteristics for ten days, does she

¹This will be included on the following pages on Exceeding the time limit.

act as being menstruous (al-haidh) from the start only for seven days or for the whole ten day interval?

Answer: She must consider herself menstruous as long as the period does not exceed ten days.

Question #12: If a female sees intermittent blood discharge due to taking birth control pills; in other words, she sees blood for two days within the period then the blood discharge ceases after which she sees blood discharge for another two days and so forth. Do the rules of menstruation apply to this mode of blood discharge?

Answer: Unless blood discharge continues for three days, even if it is within the vulva after showing outside it does not follow the rules of menstruation. Yet if the period extends or three full days and the blood

shows intermittently during the ten days, it is considered a menstruation (al-istehadha). However, in the hypothesis mentioned in Question 12, blood is considered a false menstruation blood.

Question #13: If a female undergoes a surgery which is succeeded by a continuous bleeding and she is suspecting whether the continuing blood is menstrual, partially menstrual, false menstrual or resulting from the surgical consequences, what is the rule in such a situation?

Answer: The female follows the rules of the cultic pure (al-tahira) female.

Question #14: If the bleeding in the above mentioned assumption continues until the time of her period and until further, what is the rule?

Answer: If she continues to suppose that blood discharge is bleeding due to a surgical operation, then she is exempted from any rules completely

Question #15: My monthly period extends for five days and I bathe for purity on the sixth day; however, I observed yellow secretions on the sixth day and for a few days thereafter. When I asked about the secretions, I was told that it was still menstrual time belonging to the monthly period. This situation has been customary with such secretions and I always bathed for purity on the sixth day believing that I would become cultically pure (tahira). What is the rule on my previous bathing?

Answer: If the mentioned secretions had been blood and exceeded the duration of ten days, then the case could not have been considered a menstruation, while if the discharge had ceased before the ten days were completed then the case could have been considered a menstruation. In this latter situation, you must make up for the prayers you made after the cessation¹ of blood discharge. However, if the secretions had not be considered blood, then you would be exempted.

¹The point is that the bathing for purity she did on the sixth day fell in menstrual days according to the hypothesis because the secretions that followed the menstruation seemed to have been a part of the menstruation; thus, she cannot count on that bathing and she has to bathe after blood completely ceases to discharge.

Chapter 19

When Blood Exceeds Ten Days

We have learned about the second rule of the general rules for menstrual blood that it does not exceed ten days, yet if it exceeds this number then a part of that period is considered menstrual and another part of the period is false menstruation (al-isthadha).

In the following I will specify the amount of menstrual time for each of the two parts of a female's menstrual period and which was explained on (pp28-29).

In case a female is able to distinguish a menstrual period from a false-menstrual period clearly and definitely, then she has to make up for what she has missed of worship for the whole period at the end of which she has discovered after exceeding that it was a false-menstruation and not a menstruation.

Here I present different types for the menstrual females in case of exceeding the time limit set:

- 1- The numerically and timely menstruous female
- 2- The restrictively timely menstruous female
- 3- The restrictively numerically menstruous female
- 4- The starter and the confusing menstruous female

Chapter 20

Details

First: The rule for the regular numerically and timely menstruous female upon exceeding the set time limit

This is the type of female whose period is stable in terms of timeliness and number of menstruation days that she sees blood twice - at least - successively and similarly in terms of time of onset and number of days.

In case she exceeds ten days, she must consider her menstruation restrictively the regular days even if the blood is lacking the characteristics of menstrual blood, yet the rest of the time must be considered a false-menstruation even if the blood is carrying the characteristics of menstruation¹. This rule applies provided that blood continues incessantly² until it exceeds ten days. There is no difference whether the excess over the period is advanced or late at the end; that is, whether the menstruation is early by a few days or extends for a few more days at the end; for instance, a female whose period is five days long at the start of every month, and she sees blood four days earlier than the expected time and for four more days at the end of the regular period, then she must consider both additions a false-menstruation and only the usual days of her period must be considered a menstruation.

¹Even when the ten days are menstrual and the exceeding days nonmenstrual.

²Further clarification for the cessation during menstruation (*al-haidh*) will be under subtitle (*An Exception for some cases of Exceeding*).

Therefore, she has to make up for her worship she misses and does not perform in both additional four-day intervals. This is in case her period is overlapping, totally or partially, with the exceeding intervals.

However, if the period does not lie within the exceeding intervals, then there are two cases:

A - If some of the blood has menstrual characteristics and some of it has false menstrual characteristics, then she must consider the first a menstruation while the other a false menstruation, and act accordingly.

B - If the blood throughout has the same characteristic lacking or obtaining all the characteristics of menstruation, then she has to consider herself menstruous right from the very start for an interval equal to the number of days of her normal period.

Second: The rule for the female with only a timely period but exceeding the ten days

The female here is the one who sees blood at least twice successively and they are both identical in terms of timeliness but not in terms of count of days. If she sees blood

This is if she does not have to be careful about separation with the least purity interval - ten days between two independent menstruations; otherwise, it is a false-menstruation; this is if either of them is not fewer than three days and not more than ten days; however, if either is fewer or more, she must pick up the number of days of her period and make them a menstruation while she must consider the rest a false-menstruation.

during her period and it exceeds ten days, and if blood varies in color from an interval to another and carries the characteristics of menstruation in an interval but lacks them in another interval and if the blood carrying the menstruation characteristics lies within the whole interval of her menstruation period, then she must consider the whole period a menstruation provided that the whole period is not less than three days long and does not exceed ten days.

In other situations, if the blood lacking the menstruation characteristics lies in the menstruation days, if the blood carrying the menstruation characteristics is less than three days long, or if the blood throughout is characteristically uniform, the female is considered unable to distinguish. As such there is no problem for her to specify the

start of the menstruation, for when she does, what follows the time determined is considered her menstruation. Nonetheless, as for determining the count of menstrual days, she may refer to one of her female kin, even if to one, and she can consider her kin's number of menstruation days as a basis for her own menstruation count of menstrual days. Here there are conditions: first, whomever she refers and takes as a basis to build on should not be aware of the difference between their periods; second, a female cannot refer to a kin who has reached menopause; and third, she should not be aware or have an idea about how different her other kin's differences are, in particular those who are her age, in terms of the number of her menstruation days. However, if she is aware of her kin's difference in the number of their menstruation days, or if she does not have female kin's to refer to and take as a basis for her count, then she has a choice either to make her menstruation days limited to three days or to make it as many as she likes up to ten days although she cannot choose a number of days that she feels inappropriate for her. For instance, if she does not know the exact number of her menstruation days due to irregularity but she knows that her menstruation is never shorter than five days, then she cannot choose fewer than five days but she must choose five days or more for her menstruation as a limit.

Third: The rule for the numerically menstruous female when she exceeds the days of her regular period

This kind of female is the one who sees blood, even if for two successive times, for a certain number of days, yet she does not have a regular timely menstruation.

If she sees blood which exceeds ten days, and it was wholly menstrual or wholly false menstrual, then she must consider herself menstruous right from the first day and count from then the regular number of days she is accustomed to having and must consider the rest of the days a false menstruation.

However, if the characteristics change that the blood for a few days has menstruation characteristics while some other days it does not, then she must consider herself menstruous during the days which carry the menstruation characteristics in as many as her regular count of days. Now if the days are too few, she can count the necessary days from the

ones which do not carry the menstruation characteristics; while if the number of days which carry the menstruation characteristics are in excess¹, she can determine the necessary days and must consider the rest of the days as false menstruation. The important point is that upon observing changeability in the characteristics and not having the ability to distinguish, a female has to start the count right from the first day.

Fourth: The rule of the starter and the confusing female upon exceeding ten days

The starter female is the one who sees blood for the first time, while the confusing female is the one who repeatedly sees blood but never has a stable or regular menstruation, either in terms of timeliness or in terms of day count. For instance, a female who may see blood for four days at the beginning of a month, then sees blood for five days at the end of the month, and possibly sees blood for three days in the middle² of the month. The two types of females have two

1That is, if the blood carrying the menstrual characteristics exceeds the number of days she normally has. 2We are talking about the confusing female who does not have a stable menstruation in principle. While if the female has a partial menstruation such that her menstruation does not exceed eight nor does fall below four days for example, then she is not the one we mean; however, her rule is discussed in the book Al Masael Al Muntakhabah by Ayatollah Sayyed Ali Al-Sistani p50.

possibilities when they see blood that extending beyond ten days:

1- The blood throughout the period can have one characteristic, such as having one color, even though of different degrees. This is ruled as being menstrual blood period. Blood is sometimes black and some of it is red, or if it has the false menstrual characteristic that is yellow with possible differing degrees of yellow. This case is called the case of losing the ability to distinguish, when the starter or the confusing, as a precaution, must take some of her kin as a basis on condition that her kin are not aware of the difference between them and her in terms of the number of menstrual days. Yet a starter menstruous female cannot follow the pattern of a kin who is in a menopause stage already. And on condition that she is not aware of the difference between her other peer and her own period, but if she does know about their difference, or

if she does not have kin, then she can choose between making her period three days or more up to ten days. However, she cannot choose a number of days that she does not feel comfortable with. She should rather choose to make her menstruation seven days long; otherwise, she can choose a different number of days if she is not satisfied with seven days.

2 - The continuous blood is partially menstrual and partially false-menstrual. The female here must consider the blood carrying the menstruation characteristics menstrual blood and the blood lacking them false menstrual blood provided that the blood carrying the menstruation characteristics is not less than three days long and not more than ten days¹.

Chapter 21

Exceptions for Some Cases in Excess of Ten Days

There is no difference between blood continuing incessantly through the tenth day and passing into the eleventh day and another pattern of blood discharge intermittently disrupted before the tenth day with a ceasing interval that is not longer than ten days.

Nevertheless, if the ceasing interval of blood is ten days long, then both blood discharges before the tenth day and after the tenth day are considered menstrual as stated earlier and this matter ought to be clear².

What needs to be warned against in this exception is the following: If the numerically and the timely menstruous female sees blood during her period and the blood continues

¹Yet, if blood continues for more than ten days or falls short below three days, the female may determine, the menstruation days, by referring to one of her kin; otherwise, she may choose the appropriate number of days between three and ten as earlier mentioned in the first possibility. In either of the two cases, if blood carrying menstruation characteristics is less than three days long, the female should add a number of days so that her menstruation period will be the same length as her kin or as she deemed appropriate. Likewise, she drops a number of days so that the menstruation blood would not exceed ten days.

²The same is true if blood cessation falls short before the tenth day then the female sees blood again for ten more days starting from the day the previous menstruation ended, then the excess time is considered menstruation if that time is not less than three days nor is it more than ten days

incessantly until it exceeds ten days, then she can restrict the days of menstruation to the familiar limit she is accustomed to.

On the other side, if blood is disrupted before exceeding the tenth day and it ceases for a few days that the blood does not reach a count of ten, then the female concerned has to add up to her menstruation period some days from the second period of blood if the blood is carrying the characteristics of menstruation, and she must make the menstruation period ten days long.

As for the period of purity in between, she must follow the rules of a cultic pure (al-tahira) female and the menstruous female as a precaution. The second period of blood is the interval after the cessation period and exceeds ten days since the blood is seen at the beginning of the menstruation period.

For instance, if a female's period starts at the beginning of the month and extends for five days and thus she sees it but the blood ceases for two days then the blood discharge is resumed in a form of menstrual blood incessantly until it exceeds ten days, the female, in this case, must not be sufficed with the menstrual first interval but she must add up three more days from the second interval.

Chapter 22

Applications in Case of Exceeding

In order to clarify the topic of exceeding I will present five situational applications with the regular menstruous female and others.

Question #1: A female whose period starts at the beginning of the month and lasts for seven days sees menstrual blood on the fourth day and it goes on until it exceeds the tenth day since the first show of blood discharge. Does she start counting the days of her menstruation from day one to day seven which is the number she is accustomed to or does she start counting the days of her menstruation from the fourth day till the tenth day inclusive so that the count will be equivalent to the usual number of days she is accustomed to which is seven days only?

Answer: The correct count is the latter.

Question #2: A female whose usual period onset starts at the beginning of the month and the menstruation is customarily seven days long sees blood one week before the start of the month in a menstrual form, and the discharge continues until the fifth day into her customary menstruation. Does she add to the five customary menstrual days two days from the days preceding at the end of the previous month, or does she undergo menstruation for a count of five days starting from the beginning of the month coinciding with her customary menstruation and does she have to consider the previous days as false menstruation (al-istehadha)?

Answer: The correct act is the latter and she has to make up for the days of worship she missed from the earlier days she presumably counted.

Question #3: If a numerically regular female sees blood for five days and the blood discharge looks menstrual for eleven days successively, what is the rule?

Answer: The menstruous female must consider the first five days menstrual while the last six days as false-menstrual (al-istehadha) even if the first ten days carry the characteristic of menstruation (al-istehadha) and even if the menstrual characteristic changes afterwards.

Question #4: What if the starter or the confusing female sees menstrual blood discharge over two intervals separated by non-menstrual blood and the total span of both menstrual intervals does not exceed ten days? For instance, if a starter or confusing female sees menstrual blood for five days which then changes into a pale to yellowish color for five days then returns to have menstrual features for another five days. In this case, what is the rule?

Answer: She must consider the blood of the first interval menstrual while the rest must be considered as false menstruation (al-istehadha).

Question #5: I am pregnant in my third month. I am experiencing a brownish and continuous discharge that has never become pure throughout this period, although there has been a change in the intensity of the discharge; sometimes it has increased or decreased but has never disappeared completely. I have considered myself in false menstruation (al-istehadha), thus I have always done my ablution for each prayer. What is the rule for my fasting during the month of Ramadan if this condition continues with me in the same form and are my prayers and acts right or wrong?

Answer: If blood continues to discharge even within the vulva that a cotton tuft will get stained upon using it for testing, then it is menstrual provided that it does not exceed ten days. In case it exceeds ten days and your customary period is numerically stable, you must consider a count of days equal to your period interval and the rest is considered false-menstruation (al-istehadha). However, if your period is not stable and if the blood color, thickness, or burning changes, then you must consider the menstrual days and the false-menstrual days accordingly provided that the total number of menstrual days does not exceed ten and does not last for fewer than three days. Otherwise, you should refer to one of

your age female kin, on whose menstruation (al-haidh) basis you must make the interval of your menstruation (al-haidh) and the rest of the extra days as false-menstruation (al-istehadha). In case you cannot refer to one of your kin, you should choose a count that matches your period interval, a number of days between three and ten and consider this your menstrual days and the rest as falsemenstrual days; when the days of menstruation (al-haidh) are over and a count of ten false-menstrual days is finished, then a new count of menstrual days is resumed if blood continues discharging for three days, and so forth.

Chapter 23

When a Menstruous Female Washes Up

Upon the cessation of the menstruation (al-haidh), a female may still feel doubtful about her real purity,¹ not to mention the duties that follow like doing the ablution, taking a bath, performing the current prayers and seeing to religious obligations. Based on this, a female cannot neglect the probability of becoming pure because she has already been menstruous, but if she is doubtful about her purity, she must test herself and make sure the vulva is really pure; such a test is called purification of uncleanliness (al-istibraa).

Chapter 24

How Purification (Al-Istibraa) is Done

The menstruous female must insert a piece of cotton in the vulva, leave it inside and wait for a rather longer period than what is common about blood cessation during menstruation (al-haidh) periods, when she removes the cotton and it is unstained, it is a sign of complete menstrual cessation;

1Menstrual blood may cease to show outside, yet it may still be oozing internally; it is also considered menstrual as long as there is menstrual blood inside that can be detected by inserting a cotton tuft for stain testing.

therefore, it is the female's duty to bathe in preparation for the current prayers. If there is not enough time to bathe, she can perform (al-tayamom) which is done when there is no water or time: first, one strikes clean dry soil with the palms and then wipes the face with the palms; next the back side of the right hand is wiped with the inner side of the left hand; then the back side of the left hand is wiped with the inner side of the right hand. Now, she can perform her regular obligatory prayers. Afterwards, she can take a bath to rid of defilement in preparation for the next prayers. This procedure is done if the female is not confident about the return of blood again otherwise she does not care about purification (istibraa) and she remains menstruous.

If the cotton gets stained then there are three cases to be considered:

First, a female may be having a regular monthly menstruation (al-haidh) and blood discharge does not exceed her period that is she performs the task of purification (istibraa) after cessation and before the end of her customary menstruation (al-haidh) days besides the cotton

being stained. In this situation, the female is menstruous whether the discharged blood is menstrual or false menstrual.

Second, the female may not be having regular monthly menstruation (al-haidh) much like the starter who sees blood for the first time or like the confusing menstruous female who sees blood sometimes for seven days and other times for eight days. If such females perform purification but the cotton appears to be stained regardless of the characteristic, they must consider themselves menstruous as long as the act of purification (istibraa) is done within ten days; for as long as the cotton is seen stained within the ten days, they are considered menstruous and the female whose menstruation (al-haidh) period is ten days long follows the rule that applies to them, too.

Third, a female can be having a regular monthly menstruation (al-haidh), fewer than ten days, for seven days for example, and still she sees the cotton stained regardless of the blood characteristics - after her period is over and before exceeding ten days. Yet if she had been falsely menstrual before her menstruation (al-haidh) is in and the blood of menstruation (al-haidh) is a continuation of the false menstrual blood, then she must discontinue the count of her menstrual days and consider the rest of the blood as false-menstruation (al-istehadha)¹.

While if she is not falsely menstrual in this manner and she is pure before the menstruation onset, then she can have a personal estimation. In other words, if she is definitely sure that the blood will continue in the future due to its intensity

If the total count of days does not exceed ten, then the whole period must be considered a menstruation.

and the discharge exceeds ten days, she can stop counting her menstruation days that are customary to her and she can consider the rest of the days false menstruation (alistehadha). However, if she estimates that blood discharge will discontinue before the tenth day, she must remain menstruous until blood cessation. While if she is hopeful that blood will discontinue before the tenth day but she is not definitely sure, then it is recommended for her to remain menstruous for one day at least¹ and she may stay menstruous until the completion of ten days, if she wishes to do so. Alternatively, she can bathe and practice the duties of the

falsely menstruous until blood ceases to show². However, if she chooses to remain menstruous for the whole period of ten days and still blood discharge exceeds the tenth day or she already perceives that blood discharge will exceed the tenth day, she must consider herself for the days of excess as being falsely menstrual, and make up for the days of worship she misses after the customary period.

1This is a precaution (istizhar) to suspend worship duties for one or two days after blood discharge exceeds the number of menstruation days till blood indicates cessation or continuity; it is legal to take precaution till the tenth day. Thus, if blood ceases on the tenth day or before, she must consider the whole period a menstruation but if blood continues after that she must count the number of her customary menstruation days and make up for the precautionary days of worship she missed.

2It is preferably precautionary after suspending worship (istizhar) for one day to add up the practices of the falsely menstrual and the acquitted practices of the menstruous.

Chapter 25

The Rules on Performing the Test

The test (al-istibraa) can be performed by using a cotton tuft, however, it is recommended for the female to stand erect against a wall with the abdomen in total contact with the wall, raise one of her legs, and enter the cotton. It is necessary to enter the cotton deeply, or this test can be replaced by looking at the cotton tuft used by females upon menstruation (al-haidh) unless she is definitely sure about being pure without performing any test.

Until a female becomes absolutely certain, she should keep repeating the test as long as the cotton she uses gets stained and she is still doubtful about her purity.

If a female takes a purifying bath, without a test in the hopes of purification, such a bath is not considered proper or purifying for her from menstruation (al-haidh) unless she is absolutely certain by evidence afterwards that she was pure when she had that bath.

Chapter 26

How a Female Washes up After Having Been Menstruous

It is well-known that menstruation (al-haidh) forms a prohibiting factor for a number of religious duties; a female cannot resume practicing such duties upon becoming merely pure, for this incident keeps her impure even if blood discharge ceases till she washes up. It is rather recommended for a female to wash up after she is clean in order to be pure even if it is not for practicing a duty. Later, she can pray even without going for ablution unless she has a bowel movement. Again, she can hold the Holy Koran if she is still pure, and she can go around the Holy Kaaba (tawaf) and perform other practices, conditioned by purification.

Chapter 27

How Washing is Done

Washing up is done two ways:

1 - Sequencing: Necessarily as a precautionary procedure, water has to be flushed first on the top of the head while pronouncing the intention to purify oneself, then the neck thoroughly. She does not have to wash the cavities, such as the mouth, the nostrils and the eyes. The water has to thoroughly flush deeply into the hair until it reaches the scalp. After that, water has to flush over the rest of the whole body and has to run through the fingers, the toes and all over the thighs. It is recommended that the female completely and thoroughly wash the whole right half of her body including the sole of her right foot and through the toes. After that she may rinse the whole left half including the sole of the left foot and through the toes, too. There is not a specific sequence for the parts of each organ to follow in rinsing. She can start with the foot then the shoulder then the abdomen and vice versa, meaning she may rinse the lower part before the upper one and vice versa.

2 - Immersion: (al-irtimas) This method of washing is done by immersing the whole body in water. The water has to cover all the parts of the body at one time by consensus. However, if any part of the body is not covered by water in that immersion, the female has to wash it immediately, without any delay. She has to allow water into her hair if it is thick and must raise her feet of the ground if she is standing in water. Immersion (al-irtimas) can also be done gradually by immersing one part of the body at a time until water has run all over the various parts. This way of washing is called the gradual immersion in which each dry body part is immersed individually with the intention of washing up, while in the previous method the whole dry body or a major portion of it is immersed once forcefully in water with the intention of washing up.

Chapter 28

Applications on Testing for Purification (Alistibraa) and Washing up (Al-ghusul)

Question #1: If the female's monthly period is five days but blood discharge sometimes ceases on the fourth day, does she have to immediately wash up or does she have to wait until the fifth day? And if she waits and blood does not discharge, does she have to make up for the prayers she misses for that day?

Answer: If blood seemingly ceases to discharge, she either washes up and prays in the hope of blood cessation, or she examines herself by inserting a cotton and waiting for a while and if the cotton shows to be unstained, the female has to wash up on the fourth day and must perform her prayers, while if it is otherwise, then she is still menstruous. She cannot suspend prayers until the fifth day without examining herself, and if she suspends performing prayers and blood does not discharge, then she must make up for the prayers she misses.

Question #2: A female sees menstrual blood for four days, then it ceases and she believes that she is pure so she washes up and prays for two days. Then she sees menstrual blood for three days. Are her prayers legally appropriate?

Answer: After she sees the second interval of blood, she discovers that both intervals are menstrual; however, even if the second interval does not have the menstrual features, and it does not continue for three days the whole period inclusively is a menstruation and she has to make up for the fasting for two days if it is time for fasting because of the necessity to combine during the intermittent purity between the rules of the pure female and the rules of the menstruous female as a precaution.

Question #3: A female has a seven day period and when she uses birth control pills, blood discharge ceases after the first three days; upon examining with the cotton there shows a very thin yellowish substance on the cotton and this remains showing till the tenth day. Is that considered a menstruation or a false menstruation?

Answer: If the substance is blood and continues internally, then it is wholly considered a menstruation if it does not exceed ten days¹.

Question #4: Is it proper for the menstruous female to wash up for being impure due to having intercourse and other types of washing whether the obligatory or the recommended? And after she is pure from menstruation (al-haidh), does she have to advance the washing for menstruation (al-haidh) before the washing for impurity due to intercourse or does she have to do otherwise?

Answer: Any wash up she does is proper except Friday's wash up to be on the necessary precautionary side; it is enough for her after becoming pure to have one wash up with intention that implies all reasons.

Question #5: If unknowingly or forgetfully a female skips the wash up for having been menstruous or falsely menstruous, and days have passed, does she have to wash up if she already washed for other reasons such as impurity due to intercourse or optional such Friday's wash up?

Answer: All the washing up she does for the obligatory reasons is rewarded, but still she has to make up for the

1A referendum issued at the Legal Bureau of Ayatollah Sayyed Ali AlSistani on 5/3/2000.

washing up she missed before she carries on with future washing.

Question #6: If a husband has intercourse with his wife just before or during menstruation, in spite of his wife's unwillingness, is it proper for the wife to wash up due to the intercourse while she is still menstruous?

Answer: Yes, it is proper and by doing that, she is free from the impurity resulting from intercourse while she remains on the impurity resulting from her menstruation (al-haidh).

Question #7: If the female's hair is long, is it supposed to be rinsed thoroughly all the way to the ends or is it enough to wash the scalp?

Answer: It is a must that the scalp be washed, yet if the hair is too thin then the hair has to be washed although it is an optional precaution to wash the hair thoroughly.

Question #8: If a breach occurs during washing up, such as urination or flatulence, or any other kind of minor breach, is the washing up supposed to be repeated?

Answer: It is not a must to repeat the washing up but she can continue washing and next she has to do the ablution in preparation for the prayer or for any other religious obligation conditioned by doing the ablution, to be rather precautionous.

Question #9: If the female does not pay attention to the sequencing in washing up for instance, if she does not wash the right half of the head and follow it with the right leg and next to start with the left half of the head and then follow it with the left leg; does this confusion cause her a penalty?

Answer: If she does that out of ignorance and she is not aware of the formal legal rule but not negligent, and she learns the proper practice later, then her washing up is accepted. Also, the washing up is accepted if there is a probability of coercive helplessness of sequencing between the head, the neck and other parts of the body; otherwise, her washing up is suspected.

Question #10: If a female sees after washing up certain residuals of her cosmetics, and she suspects their being there before her washing and she supposed that it could be a barrier that might prevent water from reaching the skin, what can she do and what basis does she build on?

Answer: She must consider her washing up accepted as long as she is doubtful after she was through. Otherwise, she has to make up for what she skips in this washing up.

Question #11: If a female finds a barrier after she finishes washing up and she knows about its rule earlier to washing up such as nail polish, does she have to repeat her washing up one more time?

Answer: If this barrier is on the head and the neck, it must be removed and the place of the barrier must be washed. She then has to repeat washing up the whole body which is necessary as a precaution except the head and the neck. However, if the barrier is somewhere else, for example, on the hand or on the leg, that specific part has to be washed up after removing the barrier. Yet if a minor legal breach occurs, she has to add to the washing an ablution; otherwise, she can perform her prayer after washing up without the need for an ablution.

Question #12: If a menstruous female gets pure in some nights during Ramadan, but she does not wash up till the morning due to laziness, is her fasting accepted if she washes up during the day for example.

Answer: Intentional and willing declining to wash up is invalidating for fasting in Ramadan and even for making up (for precautionary purposes) and she has to make up for the breach.

Question #13: What is the rule if a female sleeps while menstruous on some nights during Ramadan with the intention of washing up upon waking up as usual but she does not till morning time?

Answer: Her fasting is acceptable.

Question # 14: What can a menstruous or a false menstruous female do if she is left with no time at all to wash up during the nights of Ramadan?

Answer: She has to do rub with dry sand (tayamom) instead of washing up and afterwards she can sleep although it is recommended for her to stay awake until dawn although with dry sand rubbing (tayamom) prayers cannot be justified, so she must wash up for prayer.

Chapter 29

The Rules of the Menstruous Female

The following are a set of prohibited matters for the menstruous female:

1 - A menstruous female cannot do anything conditioned by purity such as prayers or fasting, for instance, if she becomes menstruous before sunset, her fasting is considered invalid and she can take food or drinks.

2 - A menstruous female cannot go for circle touring around Al Kaaba (tawaf) or retiring to it (itikaf) as they both require walking into the Mosque, a doing which is prohibited to do.

3 - A menstruous female is prohibited from doing the same things that a major ritually impure person, male or female, is prohibited from.

A- Touching the script of the Holy Koran except the footnotes or the outer cover although she can carry it.

B - Touching the Name of Allah; it is recommended not to touch the Names of the Prophets, the Imams, or the name of Fatima Al-Zahra (May the prayers of Allah be upon them).

C - Reading the four verses (al-ayat) of firm belief, The Chapters of Resolve upon reading of which the reader must prostrate. Those verses are (Verse 15 of Surat Al-Sajdah), (Verse 37 of Surat Fussilat), and (Verse 62 of Surat An Najm), and (Verse 19 of Surat Al-Alaq).

D - Staying at either of the Holy places - the Holy Mosque in Mecca or the Prophet's Mosque (May Allah's prayers be upon him and his

household) in Al Medina Al-Munawarah, either passing through or crossing them.

E - Attending any mosque as in ``D" concerning the two Holy Mosques and not even passing or crossing through them, such as walking through an entrance and walking out through another; she is prohibited from placing anything inside as a precaution whether passing or standing outside; she even cannot walk in to take anything from inside except in case of passing by.

F - Entering the Honorable shrines where the Infallible Imams are buried (May peace be upon them) as a precaution, yet she may enter the surrounding front yard outside and the archways.

G - Having intercourse is prohibited for both her husband and for her; it is said that it is rather one of the great sins. A husband cannot have intercourse with his wife unless she becomes real pure, for certain; only after does she wash up the blood outlet, at least, can he have intercourse with her.

If he is overwhelmed by his instincts and he disobeys the rule, then he is considered sinful and as a precaution it is recommended that he pay a penance for his sin¹.

However, if the husband approaches his wife anally and she is willing, then it is permissible but it is still abhorred, and as a precaution it must not happen. Similarly, the rule applies to the time when the menstruation (al-haidh) is not active.

Otherwise, the husband can have pleasure however he desires, yet it is abhorred for him to have pleasure with anything between her knees and her naval².

1If intercourse occurs in the first third of menstruation the penance is eighteen pieces of minted gold, while in the second third the penance is nine pieces of minted gold. In the last third, the penance is four and a half pieces of minted gold. Thus, the menstruation (al-haidh) period is divided into three equal intervals and the gold is divided proportionally.

2It is the small cavity in the middle of the abdomen.

Chapter 30

Other Rules Related to the Menstruous Female

A menstruous female has to make up for every duty she misses of fasting after she becomes cultically pure, (tahira), whether for the Month of Ramadan or for a vow made for Allah. For instance, if she vows that she will fast on Friday from the beginning of the following month and she gets menstruous then she has to break her fasting and make up for it. Also, she cannot make up for the five prayers or the vowed prayers or the prayers of (al-ayat). Moreover, she cannot be given divorce when menstruous unless she is proven to be not pregnant or she never lost her virginity or her husband was absent. (For further details, you may refer to the book on divorce.)

If a husband gives his wife a divorce presuming that she is menstruous, and she proves to be cultically pure (tahira) then her divorce is accepted. While if he divorces her supposing that she is pure and she proves to be menstruous then her divorce is invalidated.

While in menstruation (al-haidh), a female may have the obligatory washing except the menstruation wash in addition to the recommended washing except Friday's wash up as a precaution. Also, she may go for ablution and it is recommended for her that she perform ablution at prayer time and sits at a pure place directing her face towards Mecca (al-kibla) rehearsing for Allah (May praise be to Him).

It is also recommended for her that she choose the four expressional praises; besides, she may read the calls for Allah (supplications) and from the Holy Koran but not the Chapters of Resolve (the suras of al-azaem).

Chapter 31

Questions and Answers

I am nine years old and did not know that I had to make up for what I have missed of the days of Ramadan due to the monthly period, as no one had told me about this rule. Now, what do I have to do. Do I have to make up for all those days missed in the days of Ramadan after so many years have already passed? If your answer is "Yes", do I have to pay a penance? If so, how much is it? Do I have to pay it upon making up on a daily basis or as a lump sum after I am through with fasting all my missed days? Do I have to pay it to one poor person or to several poor people?

Answer: You have to make up for your missed prayers and to pay the penance for having delayed making up except for the last year. Let us suppose that you have missed before you learned about making up a period of four years and you just learned about this duty before Ramadan in the fifth year when you could have made up in the fourth year, then you have to pay redemption (fidyah) for the delay for the first three years, while for the fourth, you can make up for what you missed before the Month of Ramadan is in for the fifth year. Thus, for each year one misses and delays making up till after the following month of Ramadan one has to pay redemption for delaying a making up; this redemption (fidyah) is equivalent to 750 grams of flour or of some other kind of food for every day delayed.

Paying the value of the flour or the food is not rewarded. As for giving all the flour or the food due to somebody, one can give it to one poor person for all the delayed days. The penance is not repeated if the making up continues for many years.

Part 2
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Chapter 32

The Rules on the Female's Three Natures of Blood

FOR THE GRAPHIC CHARTS PLEASE REFER TO
<http://www.alseraj.net/maktaba/kotob/threeblood/threeblood.pdf>
PAGE 72 TILL 81

Part 3
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Chapter 33

The Second Nature: False Menstruation (Al-istehadha)

Definition and Features

False-menstruation (al-istehadha) is a blood other than menstrual blood that is discharged at various times, mostly seen after menstruation (al-haidh) or after post-partum bleeding (al-nifas), and possibly preceding the monthly period. As for its features, it differs from menstrual blood and it is rather the opposite, for it is mostly thin, cool and is discharged very lightly; also, it is light red and it may become almost yellowish; while at other times, it may carry the menstruation (al-haidh) blood features perfectly well.

Not only menstruation (al-haidh) blood but also falsemenstruation (al-istehadha) are never active in a female's body before the age of puberty because the blood a girl sees before she turns nine years old cannot follow the rules of menstruation or the rules of false-menstruation (al-istehadha); however, the blood a woman sees after the age of sixty is not menstrual for certain, but as a necessary precaution we must go by the rules of false menstruation. It starts to be considered when it is discharged outside the way we explained it in the fifth rule on menstrual blood; while other rules, the second the third, and the fourth, are not considered related to it. It may occur to a female directly after the completion of menstruation (al-haidh) without a dividing interval. It may occur to a female just before a ten day interval of purity between two menstruations. A false menstruation (al-istehadha) blood has no limit for its minimum or maximum number of days, nor for the days of purity in between; it may extend only for one day or for several days and it can be accomplished only with one drop of false-menstrual blood and it may extend and continue for months or years.

To sum up, any blood a female sees after the age of puberty, not at the time of giving birth and if it is not a menstruation (al-haidh), an injury, an ulcer or virginal membrane¹ blood, then it must be a false-menstruation (al-istehadha) whether little or much.

Chapter 34

The Rule of False Menstrual Blood

It is an incidence of a breach for purity, if a female is on ablution, for instance, and false menstrual blood is discharged even if it is proven with a cotton, then her ablution is invalidated and hence she has to get pure for

1The virginal membrane blood discharge due to its rupture upon intercourse does not invalidate purity; neither does it require washing up.

prayers. The details will be presented in the coming pages¹. If the female performs her duties toward false menstrual blood, then her prayers are accepted even if blood does not cease discharging completely.

Chapter 35

The General Rules of the False Menstrual Female

The false menstrual female may enter the mosques and read the Koran including the Chapters of Resolve (al-azaem), yet if she does not carry out the duty set for her religiously, then she is accountable unlike the menstruous female. A false menstrual female must fast and the appropriateness of her fasting does not depend on her wash up; besides, her husband may approach her. However, she must secure purity before touching the script of the Holy Koran and the like. She may touch the Holy script if the ablution for prayer is still on or if her wash up is on; however, the effect of the ablution ends at the end of the prayer i.e., she cannot touch the script after that.

This has been a set of the rules for the false-menstrual female; we have seen also how her rules differ from those for the menstruous. There will come another set of rules for her later.

In order to know the specific duties for the false-menstrual and then to know the remaining rules, it is necessary to know the phases the false menstrual female passes through, most importantly that each phase has its duties.

Chapter 36

The Phases of the False Menstrual Female and Her Duties

The false menstrual female's period in its poor and strong discharge falls into three phases: the small, the medium, and the large phase. A false menstrual female can determine the degree of her false menstruation by using a tuft of cotton or a liner. If blood seeps through the cotton or the liner and reaches the underwear and the peripheral area, then it is the large phase. Nevertheless, if blood covers the cotton thoroughly or the largest part but never seeps through, then it is the medium phase. However, if blood is just little that it does not cover the whole cotton but it stains a very small part, then it is the mild phase.

As for the duties of the false-menstrual female in each of those three phases when she decides to pray are as follows:

First: The Duties of the Severe Phase

A - Purify the defiled area (that is washing up the outer area of the vagina if stained with blood)¹.

1Al-Orwat Al-Wuthka by Ayatollah Sayyed Ali Al-Sistani - a chapter on false menstruation (al-isthadha) - Question #5.

B - Replace the cotton or the liner and purify the underwear or replace it before every prayer if she is able to do so.

C - Wash up at least three times if blood is discharging heavily, that is continuously and densely showing on the cotton. The first wash up is before the dawn prayer, another wash for both prayers combined noon prayer and afternoon prayer (al-zuhrayn) and a third wash up for both sunset prayer and evening prayer (al-ishaayn)¹.

D - Fill the vagina with cotton or with something similar to obstruct the blood inside as much as possible without harm until she is through with her prayer.

E - Start her prayer directly after bathing and fill the vagina with cotton without delay². She does not have to add the ablution to the vagina washing up although it is recommended for her to do so. If she wants to add the ablution to her vagina washing, she may do so before bathing. It is to be noted here that false menstruation washing is similar to that of the menstruation exactly.

1Further clarification will be given on pp. 93-94.

2Except for the really heavy false menstrual female whose blood discharge is intermittent with an assumption of a lengthy interval in between the two peak discharges, the female does not have to immediately go for prayer. If she washes up and delays her prayers and knows of the absence of blood discharge even in the outer area of the vagina since the time she washes up, her prayer is accepted.

Second: The Duties of the Medium Phased False Menstruation

A - Same as in A in the severe phased false menstruation (al-istehadha).

B - Same as in B in the severe phased false menstruation (al-istehadha) (a recommended precaution).

C - Ablution for every prayer is a must; she cannot perform the noon prayer with the ablution of the dawn prayer on, nor can she pray the afternoon prayer with the ablution of the noon prayer, nor the work of supererogation (al-nawafel) with the ablution of the duty or vice versa¹.

D - Wash up for the dawn prayer once every day as a precaution - except in the first day, she has to bathe for the prayer before which the false menstruation (al-istehadha) had happened then she has to do the ablution for it; further details on this point will come in a little while.

E - Fill the vagina with cotton.

F - Directly start the prayer after the ablution as it was said before, yet if she slows down or gets busy with anything from performing the prayer after the ablution immediately, then she has to redo the purification process.

The medium phased false menstrual female has to add ablution to the wash up every time she wants to pray, and let

1She does not have to redo the ablution for the precautionary prayer (alihtiyat) or when making up for the forgotten parts after a prayer or when prostrating for forgetfulness provided that she is doing it connectedly with the prayer.

the ablution take place after bathing unlike how it takes place in the severe phased false menstruation (al-istehadha).

Third: The Duties of the Mild False Menstruation

A – Same as in A in the severe phased false-menstruation (al-istehadha).

B – Same as in B in the severe phased (recommended precaution).

C - The ablution as in the medium false menstruation (alistehadha) as long as it continues.

D - Fill the vagina with cotton.

E - Immediately start the prayer after the ablution as said previously.

Chapter 37

Rules for the Medium and the Severe Phased False Menstrual Female

1 - If the false menstrual female is into the medium phase before dawn or after and she misses wash up for the dawn prayer because of oversleeping, for instance, then she has to wash up for the noon and the afternoon prayers (al-zuhrayn). However, if she wants to make up for the dawn prayer, she will need another wash up (al-ghusul) 1 other than the wash up for the noon and the afternoon (al-zuhrayn) wash up and she will have to add the ablution.

1As a precautionary necessity and it is more of a precaution to quit making up until she is totally pure.

If the false menstrual female gets in the medium false menstruation (al-istehadha) after the dawn prayer, as a precaution, she must perform on wash up (al-ghusul) when she wants to pray the noon and the afternoon prayer (al-zuhrayn) and she does not repeat the wash up for the sunset and the evening prayers (al-ishaayn) because the female in the medium phase must have only one wash up per day.

Also, if a female becomes falsely menstrual after the prayer of noon and after noon (al-zuhrayn), as a precaution she must have one wash up (al-ghusul) when she wants to pray the sunset and the evening prayer (al-ishaayn). Generally, as a precaution, the medium phased false menstrual female must wash up once for the prayer before or during which the false menstruation (al-istehadha) occurred, then she has to do the ablution. But she does not have to perform anything except doing the ablution. If the medium menstruation (al-haidh) continues till the next day, the female has to wash up before dawn prayer of the next day as a precaution; let that take place after the dawn is in, whether she had

already washed up in the first day in the morning or at noon or at sunset, then she has to do the ablution afterwards.

2 - If the medium phased false menstrual feels during prayer a resumption of blood discharge after what she did as a procedure, she does not pay attention to that and she should finish the prayer as long as the blood is kept inside and never seeps out through the cotton. However, she must do the ablution and purify herself when the next prayer is due. This is different from when the female is pure and the blood of medium false menstruation (al-istehadha) is discharged during prayer. Here she must quit the prayer and repeat it after doing the wash up (al-ghusul) and the ablution and the rest of what a medium false menstrual female must do.

3- It is permissible for the false menstrual female in the severe phase to combine either the noon and the after noon prayers (al-zuhrayn) or the sunset and evening prayers (alishaayn) with one wash up (al-ghusul) if the blood discharge is severe as it was mentioned earlier; while if the blood on the cotton is observed intermittent, then it is precautionary for her to wash up every time the blood shows; for if she washes up for the noon prayer, for instance, then blood shows on the cotton before the second prayer or meanwhile, then she must wash up before praying; in this situation, she cannot combine between the two prayers with one wash up (al-ghusul).

Based on this, she must have five wash ups, possibly four, taking clean dry sand (al-tayamom) instead of washing up if she cannot or if the frequent repetition is awkward for her.

4 - If the false menstrual female in the severe phase washes up for the noon and the afternoon prayers but she prays then separately and she does not combine them for a legitimate reason, then she must wash up again for the afternoon prayer; similarly, the same rule applies to the sunset and evening prayers.

5 - The false menstrual female in the severe phase must be satisfied with wash ups for the work of supererogation (nawafel) for each pair of bows; also, the female in the medium phase or the one in the mild phase needs to do the same.

6 - The false menstrual female in the severe or the medium phase may be approached by her husband even if she does not do what is required such as purification and washing up although it is deemed recommended.

The female in the mild phase naturally can be approached by her husband.

Chapter 38

What the False Menstrual Female Must Perform when Blood Ceases Temporarily or Completely

1 - If a false menstrual female in any phase gets an interval of cleanliness enough to experience the expected purity before prayer, partially or wholly, she must take advantage of that and initiate for it¹. Thus, if she misses or delays the prayer intentionally until the opportunity is over, then she is committing a sin; consequently, she has to purify herself and perform the prayer as legally required. However, if she is not

1As long as she knows or suspects it is temporary.

aware of this interval of cleanliness earlier (as usually happens) and she prays as being false menstrual, then the interval of cleanliness comes again, she has to repeat both the acts of purification and prayer during this opportunity as a necessary precaution, even if she suspects the sufficiency of time.

2 - If blood totally ceases in all its phases; a cease of recovery and the female is clean and free from her period, then there are three situations:

A - When cleanness and recovery take place before the acts she is supposed to do, then she must resume doing all her previous duties and perform her prayer as naturally as before. For example, if the female in a severe phase becomes clean before the noon prayer, she must clean herself and wash up in preparation for the prayer. She does not have to immediately go for the prayer as it is mentioned above, but she may take time and she may separate between the noon and the afternoon prayers without a need to wash up before the afternoon prayer and without an ablution; thus, it is sufficient for her to do the ablution for the afternoon prayer only if the ablution is invalidated by any breach; the

same applies to the sunset and evening prayers for which she does not need a wash up.

B - If the female gets cleanness and recovery after the act of washing up and just before she prays or the cleanness and recovery occurred while she is praying just before she finishes, the female must repeat the acts and the prayer, too; she can then return to her previous status before false menstruation regarding the next prayers.

C - If cleanness and recovery occur on time but after finishing her prayer, the female does not have to repeat unless she is certain about her recovery on time and she still goes for purification and prayer; thus it is precautionary for her to repeat purification and prayers after cleanness and recovery are accomplished.

Chapter 39

Conditions of Changes in the Degree of False Menstruation

1 - If false menstruation discharge changes from the mild to the medium or to the severe degree, the female must perform the purification process in preparation for the next prayer according to her current status of false menstruation (al-istehadha).

For example, a female has a medium phase and she has a wash up just before dawn prayer or she has a mild phase and she performs ablution for every prayer; however, at sunset she finds out that her false menstruation has turned into a severe one, that is her blood discharge has increased. In this situation, she has to wash up for the sunset and the evening prayers. In another example, a female has a mild false menstruation (al-istehadha) and she performs ablution for each prayer if she moves into a medium phase at noon, this female must wash up and perform ablution for the noon prayer.

2 - If false menstruation discharge turns from the severe degree to the medium or to the mild degree, the female must perform the purification process only once, according to her previous status, then she acts on the basis of her current status afterwards.

For example, a female whose severe false menstruation slackens by noon time and turns into such a mild degree that she has to wash up for the noon and the afternoon prayer yet does not have to wash up for the sunset and the evening prayers, must be suffice with ablution for each prayer according to her mild false menstruation.

Another example is if the if the severe degree changes into the medium degree before the noon prayer, the female must act for the noon the

same as the female whose false menstruation is severe; thus, she must perform purification and washing up and then pray; however, for the afternoon prayer and the sunset and the evening prayers, she must be sufficed with the ablution.

Chapter 40

Examples and Applications

Question #1- If a false menstrual female is in the severe phase and she cannot wash up thrice or it is awkward for her to do so and she wants to use clean dry sand (al-tayamom) instead, should she be sufficed with one ablution in addition to using the clean dry sand (al-tayamom) for the prayers of noon and afternoon, or should she perform ablution and take clean dry sand (al-tayamom), pray the noon prayer then perform ablution for the afternoon prayer? Answer: The ablution must not be added to taking clean dry sand (al-tayamom) instead of washing up if the female is in the severe phase, yet the severe type of false menstruation varies and it is classified into two subcategories:

a - When blood discharge is severe and continuous and it always heavily stains the cotton and there is not the slightest interval for the female to wash up or even perform one prayer, then she must be sufficed with one wash up for the two prayers she is combining; the same applies if she takes clean dry sand (al-tayamom) instead of ablution.

b - When blood discharge is intermittent that she can wash up or take clean sand and pray once before blood shows another time; nevertheless, if blood does not show, then either washing up or taking clean sand only once for either of them will do for two prayers while if it shows again then doing a wash up or taking clean dry sand (al-tayamom) is a precautionary act.

Question #2 - When a false menstrual female becomes clean from a mild phase false menstruation (al-isthadha), and she never sees blood after that, does she have to wash up to confirm her cleanness?

Answer: Washing up is not necessary in a mild false menstruation (al-istehadha) after a female gets clean.

Question #3 - Some females sometimes see a drop of blood or a stain of a few drops. Are those drops classified under the rules of false menstruation?

Answer: Unless they are due to a wound or an injury, they are classified under false-menstruation rules; the female only has to purify herself and perform ablution for prayer.

Question #4 - Does a pregnant woman have to do the washing up (al-ghusul) if little blood is discharged?

Answer: If the discharge does not continue for three days, then it is a false menstruation; if the discharge is barely little that the cotton is not saturated, then the ablution is sufficing for the first prayer; however, if blood discharge continues for that day or until the next day, then she must do the ablution for each single prayer separately as long as the discharge is still just little.

Question #5 - If a false menstrual female wants to make sure what phase she is in, how long does she have to wait after she inserts the cotton?

Answer: She should wait for a little while, a lapse such as one minute.

Question #6 - In the process of examining for false menstruation (al-istehadha), is it necessary for a female to set in the cotton in order to learn that she is in one of the phases?

Answer: She does not have to put in the cotton into the vagina, but she must be sufficed with putting the cotton or the lining pad on, thus if it gets stained with blood, the phase is mild; if blood has gone in but does not seep through and show on the outer side, then it is a medium phase; however, if blood seeps through from the other side of the pad, then the false menstruation (al-istehadha) is a severe phase¹.

Question #7 - A female never distinguished between menstruation (al-haidh) and false menstruation (alistehadha), so she used to break her fasting during her false

1The Office of Ayatollah Sayyed Ali Al-Sistani, referendum on the Internet 21/3/2000.

menstruation (al-istehadha); does she have to pay penance in (al-kaffarah) addition to making up for her doing so?

Answer: If she had been presumably certain that it was permissible for her to break her fasting in her situation, then, she only has to make up for her missed days of fasting, and she has to make up for her missed prayers for the days she had never known their duties; however, if she had been hesitant in her decision whether to fast or not and so forth, and she determined to break her fasting, then it is a precautionary necessity to pay the penance (al-kaffarah).

Question #8 - Is it permissible for the false-menstrual female in the medium phase to wash up for the dawn prayer before the dawn is accomplished? And, is it possible for her to wash up after intercourse (al-janabah) just before dawn instead of the wash (al-ghusul) for her being in false menstruation (alistehadha)?

Answer: If the prayer is accomplished immediately after this wash up that time for prayer is already in while washing up or once the washing is through, then the act is proper.

Question #9 - Does the false menstrual female have to do the verses prayer (al-ayat)?

Answer: Yes, she does. She also does exactly what she does for the daily prayer. She never combines between them both with one wash up as a precaution even if they coincide in terms of time.

Question #10 - Is it permissible for the false menstrual female to make up for what she missed of prayers, or should she delay that till she is really pure completely?

Answer: It is recommended that she delay making up until she is really clean, yet if she wants to make up during the days of false menstruation (al-istehadha), then it is precautionary that she must be sufficed with the washing up for prayers whether she is in the severe phase, or in the medium phase, but she must do the washing up in addition to the ablution for every prayer she makes up for.

Question #11 - Can the false menstrual female, in all phases, start her prayer at the very first moment the prayer is due in addition to doing the rest of the duties required?

Answer: She may delay the prayer due until the end of the interval permitted if she is in the hope of passing through an interval of cleanliness, even temporarily, which could be enough for purification and prayer even partially, or she may go for prayer right at the start of the interval for that prayer, yet she has to repeat the act of purification and the prayer if she passes through an interval of blood discharge cessation that is enough for purification and prayer even if it is done in a part of it.

This is all if the false menstrual female is afflicted with blood right at the very beginning of the interval; otherwise, if the beginning of the interval is clean temporarily, she must take advantage of that opportunity and go for prayer at the very beginning of the interval with the purity determined for prayer.

Question #12 - What are the duties of the false menstrual female with respect to Minor Pilgrimage (ihram al-oumrat), going the rounds (al-tawaf), and performing a pair of bows behind the shrine of Abraham (maqam ibrahim)?

Answer: The false menstrual female, in all her phases, may have the pilgrimage wear on (ihram al-haj) for a minor pilgrimage (hadj al-oumra) at the places set for starting; regarding (zu al-halifa), it is a precaution to wear her (ihram) from inside the premises of the mosque (masjed al-shajarat), and she may walk in the mosque without issue; also, it is not a condition for the soundness of her consecration (ihram) to wash up. As for going the rounds (al-tawaf) and its prayers, she should, as a precaution, perform the ablution for either of them if she is in the mild phase of false-menstruation (alistehadha); she must wash up only once for both and perform the ablution for each of them if she is in the medium phase;

while the one in the severe phase of false menstruation (al-istehadha) must wash up for each of them unless blood discharge is continuous (heavy and incessant) or intermittent, but it does not show after going the rounds (al-tawaf), then she can pray (al-tawaf) prayer without the need to wash up again. Likewise, she must do when it comes

1It is unnecessary to add the ablution unless she did not have one before washing up. In this case it is recommended for her to add the ablution; thus the time interval between going the rounds (al-tawaf) and its pair of bows before doing the wash up is disregarded.

to the females' going the rounds (tawaf al-nisaa) and its pair of bows.

Question #13 - Is the wash up for the daily regular duties separate from that of going the rounds (al-tawaf) and its pair of bows for a false menstrual female? Answer: If blood discharge is intermittent and she is able to perform going the rounds (al-tawaf) and its prayers after the wash up for the duty and before blood shows on the cotton, then the acts are proper; otherwise, as a precaution, she must wash up again before going for the rounds (al-tawaf) and its pair of bows. However, if blood discharge is heavy, never ceasing to show on the cotton, then she must wash up for the regular daily duties and again wash up before going for the rounds (al-tawaf) and for its pair of bows (prostration).

Part 4
The Rules on the Female's Three Natures
of Blood The Third Nature: Post-Partum
Bleeding (Al-nifas)

Definition

It is the blood discharged from the womb at the very first show of the first part of a newborn baby or later until the end of a ten-day interval since the time of birth whether this delivery is natural or not (caesarean section) also whether the newborn baby is in perfect condition or not such as being miscarried fetus and even if it does not have a soul.

Blood discharged in labor (upon labor pains just before delivery) is not legally considered post-partum bleeding (al-nifas), but it is blood due to a wound with no effect, unless the woman suspects that the discharged blood is due to the labor pains; in this condition, judging on blood has to follow the rule of false-menstruation (al-istehadha).

On the other hand, judging on the blood may follow the rules of menstruation if the satisfactory conditions are available, such as blood that is continuous for three days prior to delivery; this blood is considered menstruation (al-haidh) even if it interconnects with the post-partum blood, for there is not an interval - ten days of the least purity interval required for the woman to be considered clean. Yet the blood is a part of the menstruation (al-haidh) which may continue until after the post-partum (al-nifas)¹.

Chapter 41

Conditions of Labor and Post-partum Bleeding (Al-nifas) of a Childbed Woman

In the light of what has been said in the definition, we may conclude that post-partum bleeding (al-nifas) has several conditions:

1 - Post-partum bleeding (al-nifas) does not exceed ten days therefore, the common belief among the lay women that they should quit praying and fasting for forty days after delivery is nothing but misconception. If blood exceeds ten days after delivery, it is clear, then, that a number of the count of days is false menstruation (al-istehadha); this applies to the greatest number of women while for the smaller number of women, the post-partum (al-nifas) period has no limited duration, it can be one day or one hour or even less; therefore, it is not limited or defined in this aspect.

If blood ceases, if it is mild, and the woman is certain that she is pure, she must wash up and pray even if she does not complete ten days, that is the post-partum (al-nifas) period is over though it is short.

1This will be discussed further later on pp.118-121.

2 - The blood that is discharged just before the delivery of the baby, whether partial or complete delivery, is not considered post-partum bleeding (al-nifas).

3 - The ascription of bleeding to the delivery: If the baby is not out and it is late and does not come out until after ten days, the blood discharge is not considered post-partum bleeding; this is due to the suspicion of ascribing the blood to the delivery with the long duration.

4 - The blood must have the customary characteristics. If the woman miscarries when the fetus is in the tissue phase (mudgha) or in the phase of congealed blood (al-alaqa), the blood discharged accompanying the miscarriage is not considered post-partum bleeding (al-nifas).

5 - The necessity for the blood to discharge from the uterus; if blood is discharged from the surgery applied on the abdomen (caesarean child-birth), then discharged blood is resulting from the surgery and is not considered post-partum bleeding (al-nifas).

Chapter 42

The Start of Calculating the Post-partum Bleeding (Al-nifas) Period for the Childbed Woman

We said earlier that the post-partum bleeding (al-nifas) is the blood discharged after the child delivery for ten days, and this statement can be understood in two contexts both of which are correct.

First, if a woman spends ten days from the day of the delivery and she never observes blood meanwhile, then she has no post-partum period even if she sees blood after ten days discharging heavily. This is because of the suspicion of ascribing the bleeding to the delivery.

Moreover, it is not restricted to ten days, it may even be suspected by ascription for fewer days than that such as nine days or eight days.

Second, the maximum period for the bleeding to continue when it is post-partum (al-nifas) is ten days and the count starts right from the very first moment when blood is seen directly after delivery, yet if blood is not seen, for instance, until the third day after delivery, then this third day is considered as the first day of the ten days which are the maximum number of days for the post-partum (al-nifas) period, thus, the end of the period will be on the thirteenth day from the day of the delivery. On the other hand, the principle of calculation is based on the day as a unit of measurement; if the delivery takes place at night and blood is seen, the blood is considered then a post-partum (al-nifas) blood, but that night is out of the ten day count; therefore, the count in this situation must start from the following day.

Chapter 43

Two Important Questions for the Childbed Woman

It was indicated in the first condition of the post-partum (al-nifas) period that if bleeding after childbirth exceeds ten days, then it must partly be false menstruation because postpartum blood cannot exceed ten days; also, any blood a woman may see after the childbed bleeding period is a falsemenstrual blood up to ten days because menstruation cannot directly follow a childbed period.

On the contrary there must be a period of at least ten days between childbed and the menstruation (al-haidh) that comes after, such as what happens between two menstruations.

The main point is that this ten day period is sometimes absolutely bloodless while sometimes it can be interconnected with false-menstrual blood; for this reason this ten day period after post-partum (al-nifas) period is called "the ten days of false menstruation" (al-istehadha), that is to say menstruation cannot take place during this period; thus it is either complete purity or overlapping with false menstruation (al-istehadha).

Therefore, we can tell that false menstrual blood may take place sometimes in the middle between menstruation (al-haidh) and post-partum (al-nifas), so the very beginning of bleeding joins with post-partum (al-nifas) blood and the very end of the false-menstrual blood joins with menstruation (al-haidh) blood.

Therefore, we must be able to distinguish between postpartum bleeding and false-menstrual bleeding on one hand, and between false-menstrual bleeding (al-istehadha) and menstruation (al-haidh) on the other hand.

Now, the first point touched upon when postpartum (alnifas) bleeding exceeds ten days and the other point touched upon will be discussed to see if menstruation can ever interconnect with post-partum bleeding (alnifas).

1 - Post-partum Bleeding (Al-nifas) Exceeding Ten Days If the childbed woman sees blood after childbirth and it does not exceed ten days, then all the blood is post-partum (alnifas). Yet if blood exceeds ten days incessantly, and the childbed woman sometimes has a numerical menstruous¹ period and other times does not, then she is either a starter or confusing or a woman only with a timely menstruation (alnifas); for both types, each one has her particular rule in case of exceeding.

1What happens only to the numerically menstruous and the timely menstruous.

First: The Rule for the Numerically Regular Menstruous Woman

In case the bleeding of such a woman exceeds her period days after childbirth and she is certain that bleeding will exceed ten days, she must wash up and make her postpartum (al-nifas) period the same number of her menstruation (al-haidh) days; thus, what is in excess must be considered false menstruation (al-isthadha).

While if she expects the cessation of blood before the tenth day but she is uncertain, then it is recommended for her in this situation that she quit her worship as a precaution (alistizhar) for one or two days or more up to the ten days the same as discussed on menstruation.

Explanation

A woman can proceed with the rule of post-partum (al-nifas) by quitting worship up to ten days in case of the possibility that her bleeding (discharge) exceeds ten days. If blood ceases within ten days, then she is in post-partum (al-nifas) period until blood ceases; but if blood continues until after the tenth day, then her post-partum (al-nifas) period must be the same number as her menstruation period, and the rest of the days must be false menstruation days, meaning she has to make up all days of worship she misses after the post-partum (al-nifas) period i.e., during the period she quit her worship practices.

Second: The Rule for the Numerically Irregular Menstruous Woman

This situation concerns the starter or the confusing or the timely woman only if she sees blood after childbirth and blood continues till after the tenth day. She must consider her post-partum period (al-nifas) ten days, and the rest of the time must be considered a false menstruation (al-istehadha).

2 - Does Menstrual Blood Interconnect with Post-partum Blood of a Childbed Woman? After we learned the rule on blood exceeding ten days for a childbed woman in all its situations, we must point here to the question of interconnection of menstruation (al-haidh) days and post-partum days. Is it possible for the menstrual blood to interconnect with the post-partum blood before or after or is it not possible?

It was indicated in the beginning of the explanation that during the post-partum (al-nifas) period in definition, it is possible for a pregnant woman to see menstrual blood first that continues until it interconnects with childbirth and postpartum (al-nifas) discharge without any absolute separating interval. What is considered the least separating interval (ten days) between post-partum (al-nifas) blood and menstruation (al-haidh) blood coming after the way it was considered between two menstruations - What a woman observes of blood after her post-partum (al-nifas) period is over completely is ruled as false menstruation (al-istehadha) up to ten days even if the blood coincides with the menstruation (al-haidh) period and it has the menstrual

blood characteristics; this ten day period is called the “false menstrual ten”.

This is to say that the woman may not become menstruous at all, yet she becomes menstruous later in the following months, this is if she does not see blood in that month directly after the “false menstrual ten” but until the following month. For example, a woman delivers a baby at the beginning of the month, and her customary period interval is five days starting at the middle of every month. Let us suppose that her menstrual blood continues until the middle of the month, then based on this, her post-partum period is five days and the rest is considered false-menstruation (alistehadha) till the middle of the month. Thus, if she sees even three days of bleeding in the five day period following the middle of the month, it is considered her menstruation (al-haidh) period; otherwise, if she does not see blood, then the menstruation (al-haidh) must take place in the following month.

A female may say this is the rule for the woman with a timely period, how can a woman behave if blood continues further and the woman starts behaving like a false menstruous woman? When can she tell that her menstruation (al-haidh) is due and when does she consider blood menstrual?

Answer: The ten days after the post-partum (al-nifas) period must be doubtlessly considered false menstruation (alistehadha), and if what follows is distinctive with menstrual blood characteristics and carries the general conditions such as being not for less than three and does not exceed ten days, then she must consider that a menstruation (al-haidh). While if the blood after the “ten false menstrual days” wholly lacks the characteristics of menstruation (al-haidh) or if what seemed menstrual blood is less than three days or more than ten days, the woman in all these situations has to follow the pattern of a kin close to her age; however, if she cannot find one, she has the choice to consider her post-partum (al-nifas) period between three and ten days¹ and as a precaution she should choose seven for her post-partum (al-nifas) period unless it does not suit her period before childbirth because she was always used to seeing less blood for example.

As such, the woman whose blood continues does if she cannot distinguish even for several months.

1She should make her menstruation between three and ten days, but she cannot choose a number of days that she does not feel appropriate for her.

In other words, her rule is the same as the rule of a starter if blood exceeds ten days and lacks the characteristics explained earlier on menstruation (al-haidh).

Chapter 44

When the Childbed Woman Washes up

The childbed woman must do what is essential to the menstruous woman. She must examine herself with a cotton once she sees a possibility of blood cessation, and once she becomes pure (even if this takes place before the tenth day), she has to wash up for prayer. The procedure of her wash up (al-ghusul) is the same as that of the menstruous female's mentioned earlier without adding the ablution pp59-61.

Chapter 45

The Rules for the Childbed Woman

The childbed woman shares with the menstruous woman all the obligations, the prohibited practices¹, the undesirable and the desirable acts. The childbed woman makes up for fasting but does not make up for prayers missed. Her husband must never have intercourse with her, neither must she be given divorce and other similar rules that apply to the menstruous woman.

1Some prohibitions for the menstruous are necessary precautions such as the prohibition of reading the verses of resolve (ayat al-Azaem) and walking into mosques.

Chapter 46

Applications and Complementary Matters

Question #1- A woman does not see blood on the day of her childbirth, but she does in the second day and it lasts for ten days: Where does her post-partum (al-nifas) period go? Is it ten days long after childbirth so the eleventh day is dropped out of the count or does she disregard the count of the first day and begin the post-partum (al-nifas) period from the second day until the eleventh day inclusive?

Answer: The appropriate is the second part and she must practice the first day the acts of the pure woman.

Question #2- A woman sees blood after childbirth with no separating interval, then blood ceases for a day or more, and ceases again on the tenth day. What is the rule of both blood discharges with an interval of purity in between?

Answer: Both blood discharges comprise a post-partum (alnifas) period; here the woman combines in the days of purity in between the acts of the pure and what the childbed woman must quit doing as a necessary precaution.

Question #3- If woman gives birth to twins, and between the two births there is a short or long interval; that is, she sees blood discharge upon the first birth then it ceases, and after that she sees blood discharge upon the second birth. Is the interval in between the two blood discharges considered pure or post-partum (al-nifas) period?

Answer: This interval is purely not a post-partum period, even for a moment; this interval is not considered a separation of the least purity between the two post-partum (al-nifas) periods and by that the woman

has two postpartum (al-nifas) periods and subsequently each baby's postpartum is independent from the other.

Question #4 - A woman undergoes a Cesarean delivery by a surgery applied on the abdomen, yet blood does not bleed from the customary place rather it seeped out from the wound. Do you consider that postpartum (al-nifas) period for her?

Answer: She has no post-partum (al-nifas) period and she must practice the acts of purity and she must do the wash up (al-ghusul).

Question #5 - What is the rule if a woman sees blood for three days or fewer before her childbirth?

Answer: If the blood lasts for fewer than three days, it is false menstruation, yet if it lasts for three days, then it is menstruation even if it interconnects with post-partum (al-nifas) period. Now, if she knows that the three days are a part of labor then she is not obliged to do anything and it is judged as being blood due to wounds in both situations.

Question #6 - A woman whose embryo is miscarried or dies in the first month or second month. After medical cleansing at the hospital, blood is still discharged for more than ten days. What is the rule in this situation for her with respect to fasting and prayers?

Answer: If the embryo exceeds the tissue phase then the blood is postpartum (al-nifas) blood. Now if the woman is numerically menstruous, then the blood by the count of those days is considered post-partum and the excess of bleeding days is considered false menstruation (al-nifas); thus, she must fast and pray upon the purity set for her legally. While if she is not menstruous, then the blood she sees is considered post-partum (al-nifas) bleeding until the completion of the tenth day and what follows in excess of days is considered false-menstruation (al-istehadha); all of this is as such if the embryo is older than the tissue phase.

However, if the embryo is in the congealed phase (al-alaqa) or the tissue phase (mudgha) and the woman is a numerically menstruous kind, she must consider the blood she sees a menstruation (al-haidh) equal to the number of her menstruation (al-haidh) days; and the days beyond that are considered a false menstruation.

If she is not menstruous and the blood changes characteristics, then she considers the blood carrying menstruation (al-haidh) features menstrual and the rest false menstrual. If blood does not change or if menstrual blood is longer than ten days, she must refer to the period of one kin of a close age and consider the interval of her menstruation (al-haidh) equivalent to the number of days of her kin's menstruation (al-haidh), and the rest of the excess days as false-menstruation (al-istehadha). Otherwise, in case of failure to do so, she can choose to set for herself an appropriate number between three and ten days and consider this number menstruation (al-haidh) and the rest of the excess days false-menstruation (al-istehadha)

Completed with my Gratitude to Allah Allah, may you accept our doing. You are the Great Hearer and the Source of Knowledge

In the Name of Allah, the Most Gracious the Most Merciful Oh Great Allah! May you be for the Witness Al Hujah Bin Al Hasan, may your prayers be upon him and on his ancestors now and forever, a Supporter, a Protector, a Leader, a Defender, a Guide, and a Source till you Willingly make your Earth home for him and let him enjoy his stay very long.

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let him claim it wherever he finds it"*

Imam Ali (as)