

Disparaging Doubts and Attaining Certainty

Women's Fiqh and Battling Waswasa



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Introduction and Definitions

Assalamu alaykum wa rahmatullahi wa barakatuh. In this document, InshaAllah, I intend to cover and clarify many fiqh concepts that concern Muslim women, introduce some jurisprudence concepts, and help deal with any doubts that may follow. I will give a summary of basic concepts, not highlight all differences of opinion. Sources provided go into more detail. I would like to note that **I am a laywoman**. I am not a scholar who has authority to give instruction nor law. This simply serves as a comprehensive compilation of actual scholars' work and rulings. I am completely fallible and anything I saw wrong is from me, and anything I say right is **from Allah, the Most-Knowing**.

Before we start, I'd like to give the definitions and translations of relevant Islamic fiqh (jurisprudence) vocabulary, originally in Arabic, that I may or may not use interchangeably.

1. **Salah**- Obligatory daily prayer for Muslims, coming from the word "silah", meaning "connection" (to Allah). It is the second most important pillar of Islam.
2. **Wudu**- ablution, or the ritual washing of limbs done to cleanse oneself to be in a state of ritual purity required for validity of salah and other acts of worship.
3. **Tahara**- (noun) the state of (ritual) purity. It may also be referred to as the "state of/having wudu". The adjective form would be "tahir".
4. **Najasah**- (noun)a physical impurity (such as faeces, urine, etc.). Adjective form would be "najis/najisah"
5. **Janaabah**- State of major impurity that requires ghusl to be in a state of tahara.
6. **Ghusl**- A ritual bath of all body parts to be in a state of taharah after janaabah.
7. **Muhdith**- a person in a state of minor impurity, where they do not have wudu but are not in janaabah. This term is not used often (in English).
8. **Awrah**- body parts that must be covered for salah and in front of people. It varies based on the person and who can see them.
9. **Hijab**- a screen/barrier. Used in fiqh to refer to clothing that covers the awrah. Most commonly used today to refer to the woman's head cover.
10. **Waswasah/wiswas**- Satanic whisperings. They come in forms of compulsions, temptations, emotions from shaytan (Satan), and in extreme cases, may develop into what is known today as Obsessive Compulsive Disorder (OCD).

Basics of Salah and Wudu

Salah, the second pillar of Islam, is possibly, if not the most important daily act of worship a Muslim can do. After the testimony of faith, it is what stands between Islam and disbelief. It is a connection between the servant and his Lord, where Allah speaks to His servant through the Quran's verses He has revealed to them, and the servant glorifies and calls to Him. Of the conditions for the validity of such salah is to be in a state of wudu, have no impurity on oneself, and to have your awrah covered.

Of course, this religion is one of mercy, where countless exceptions exist for the one who cannot stand to pray nor find water to purify himself, but knowledge basics of salah's conditions are a fard' ayn, required to be known by all Muslims. Wudu is required for salah, tawaf (circumambulation of Kaa'ba), and touching the complete Quran (according to most scholars).

What breaks wudu?

Daily occurrences that remove one from a state of Wudu include urinating, defecating, passing wind, and deep sleeping. There is no sin in this, and if anything, allows the Muslim to increase his scale of good deeds by washing his limbs again to stand in prayer. However, certain occurrences and actions do not just break wudu, but put them in a state of janaabah, where if they want to become pure again, must perform ghusl. They include intercourse (even if just penetration), ejaculation, whether awake or asleep, and this applies for both men and women.

However, menstruation and post-partum bleeding for women, also puts her in a state of impurity where to return to a state of purity, she must do ghusl. **But she must only do that when the bleeding is completely finished.** During these periods, women are fully excused from salah, therefore wudu, as well as fasting. They do not have to make up the salah, but they make up any days they missed fasting in Ramadan .

What are the impure substances?

Impure substances are required to be removed from the person praying, their clothes, and their area of worship (as much as he stands, sits and prostrates in), for prayer to be valid. It is important to note that if one did not know he had some on his clothing until after he started praying, removing it is sufficient. If he did not know until after praying, then he does not have to repeat the prayer. These substances include (but not limited to) urine, faeces, menstrual and post-partum blood, flowing blood (1), and dog saliva.

★ **It is important to know** that these objects alone are what are impure.

Touching a person or object who may have impurity part of them does not transfer it, unless the impurity itself was touched and clearly transferred, nor does touching the impurity or the person/object break wudu.

Hijab

Hijab is also one of the requirements for the validity for a Muslim's prayer. For women, their hijab for a valid prayer consists of a khimar, which is a head covering, and a jilbab, which is a full body cover. While scholars dispute over how much a woman's awrah is in front of unrelated men, most agree that it is everything but her face and hands in prayer.

The hijab (full attire) in question should be loose and opaque. Before beginning prayer, we ensure all parts of our body are covered and that our clothing is not so transparent so that the color of our skin shows.

- ★ **Practical tips:** It should be noted that praying in tight clothes that are not transparent nor revealing, while disliked and wrong, does not invalidate prayer. So we should always aim to wear loose clothing, but sometimes, clothes cling while sitting or bowing, or we run out of options, so this should put an end to any doubts over the tightness of clothing (3).
- ★ Some women wonder whether they should wear pants and socks under their outer garments while praying. If the skirt of their clothing is so long that neither the feet nor legs are exposed while praying, then that is sufficient. This also applies to clothing that fully covers but parts of the body can be seen if one looks from below the clothing (2) . The general rule is **what cannot be seen normally is considered to be covered**. This also applies to transparency.

Umm Salamah (may Allah be pleased with her) was asked about what clothes a woman should pray in. She said: "She should pray in a Khimar (head cover) and a long chemise that covers the tops of her feet." (Narrated by Abu Dawud, 639) It was also narrated in a Marfu` report (i.e., attributed to the Prophet (peace and blessings of Allah be upon him)). (3)

Ignorance and Accidents

If a person's clothing slips mid prayer and exposes their awrah, and they quickly cover it as soon as they notice, then there is no harm and their prayer is valid inshaAllah. In fact, if they pray unaware that a small part of their awrah was exposed, then only find out after finishing prayer, then they do not have to repeat it either, though it is better to do so if its time has not expired (4). The sin and invalid prayer is on the person careless of covering, aware that their awrah may be showing.

Menstruation and Irregular Bleeding

In Islam, **haydh** refers to a woman's regular menstruation period. From the moment the bleeding starts to the moment it ends, a woman is in a state of major impurity, and is excused from both prayer and fasting. **Nifaas**, which refers to the period of post-partum bleeding, receives the same rulings. Once both end, the woman simply performs ghusl with intention of purity and washes any menstrual or post-partum blood from her clothes and body, then returns to praying. **Istihaadha** is the irregular bleeding that some women experience beyond her regular menstruation cycles.

- ★ **If a woman's bleeding starts within the prayer time and she hasn't prayed yet** (for example, Dhuhr starts at 12:00 PM and she got her period at 1:00 PM and she hasn't yet prayed), then there is a difference of opinion on whether she has to make up that specific prayer (Dhuhr, in this example). Among them, one claims that as long as the bleeding started when there was enough time remaining in that prayer time for one or more rak'aat, then she is excused ([18](#)) and doesn't have to make it up. Another claims that if there was enough time since the start of the prayer to complete it, and she didn't pray, then she has to make it up ([19](#)). Both are valid opinions, but the latter is more cautious. See sources for more details.
- ★ Colored* discharge is generally regarded as impure, and whether it counts as haydh or istihaadha depends on when it is found.

Rulings for Istihaadha

If a woman finds that she is experiencing irregular bleeding, this bleeding is subject to the same rulings as urination. The blood is impure and its occurrence breaks wudu, but it does not put the woman in a state of major impurity. She simply cleans it from her clothes, makes wudu, and prays normally. It can be a range of colors including clear red, brown, or yellowish*. If it continuous and does not stop for long enough to make wudu and pray, then it receives a similar ruling to that of incontinence: she makes wudu at the beginning of the prayer time, wears a pad or the like to block the bleeding from her clothing/body, prays whatever she needs to, including extra prayers, even if she bleeds, and she stays this way until the time for the next prayer comes, and she redoes her wudu. This is as the incontinence ruling applies ease within the prayer time, wudu breaks and the end of it (so long as blood/urine/wind keeps being emitted). ([5](#))

Maximum duration for haydh and nifaas

Given that a woman ceases prayer as she menstruates, there is a limit to the days where she is Islamically menstruating according to scholarly opinions. In the Quran and Sunnah, there is no set number, but most scholars agree that the maximum number of days for haydh per month is fifteen days, and anything after

counts as istihaadha. There is no minimum number of days for haydh either (6). Similarly, the longest period for nifaas is forty days.

What counts as menstruation?

If a woman finds colored discharge, such as brown, pink, beige, etc, later followed by menstrual blood, and this is within her expected time of her period, then this is all counted as haydh. And this applies at the beginning and end of the expected time. Starting a few days early, ending a few days late, or having a shorter or longer (up to 15 days) period is normal and considered haydh in Islam.

***Note-** when it comes to discharge colors, ones like brown, yellow, and green, then it refers to the obvious color of the discharge itself. When discharge is clumped together, it may appear to have color, like yellow, when it is actually colorless if spread. More details in practical rulings under 'Tackling Doubts'.

Example: Salma expects her period to come on March 10th. Her period is usually five days long. On March 9th, she found a brown discharge. She recognized this as the start of her period, especially since it came with other symptoms like period cramps, and stopped praying. She continued to bleed normally until March 15th, when the red blood stopped and she instead got brownish-yellow discharge. This is also part of her haydh, so she did not make ghusl until there was no more color in her discharge (it was white/clear/went dry). So, her period ended and she made ghusl and went back to praying. However, on March 23rd, she found a brown discharge. This was beyond her expected period's time, so she recognized this as istihaadha. She continued praying, just cleaning and making wudu as required. When the irregular bleeding/discharge stopped, she did not make ghusl, but simply went back to praying normally. (7)

Types of Discharge

Many women struggle with differentiating different types of discharge (other than the aforementioned istihaadha) that they would normally experience. InshaAllah, I will try to clarify them all. (8)

1. **Mani:** This is what is secreted during **ejaculation**, whether it is due to a wet dream, intercourse, or otherwise. In many cases, there is pleasure when it is emitted, which then drops after. It breaks wudu, and puts one in a state of janaabah. The mani itself, however, is pure.
2. **Madhi:** This is **arousal fluid** that comes due to sexual thoughts and the like (as well as pre-semenal fluid for men(8.5)). No pleasure is experienced during its emission. Although it does not put one in a state of janaabah, it breaks wudu and is impure. **2.5. Wadi** is a type of

discharge that sometimes comes out after urinating. The same rules for madhi apply to it. (9)

3. Vaginal moisture: This refers to the regular wetness *in* the vagina and vulva area. Its mere existence has no effect on wudu nor purity, and is treated like sweat. However this is different from the *emission* of discharge so that it may stain someone's clothes/underwear.

4. Regular discharge: This is a matter that has been up for scholarly dispute. Some differentiated external discharge and internal (from the cervix) discharge, like ovulatory discharge. It is important to note that this is about its **emission**. So long as it's within the vagina or vulva, there is nothing to be concerned about since there is **no normally observable proof of anything happening**.

- This discharge may come for many reasons, not within the woman's control, such as the ovulation phase. Ovulation discharge can be heavy and frequent, and it comes from the cervix.
- Scholars disputed whether or not it is pure, and whether or not it breaks wudu (10) (11) (12). To reconcile between the dispute, especially between classical and contemporary scholars, side with the majority, err on the side of caution, and reduce hardship, this practical application can be done-

Vaginal discharge, that is neither mani, wadi, nor madhi, breaks wudu, but it is pure.

★ **How can this be applied?** The mere existence of discharge or moisture around and within the genitals does not break wudu as this way, a woman's wudu would never last. However, there are times where it is secreted to the point where it **exceeds the labia/vulva, reaching the inner thighs, recognized by a clear stain on undergarments and the such, then she should make wudu.** And it is not required to clean it off as it is pure.

★ Do not let this be a cause for constant panic, given how frequent it is. If you clearly feel discharge emitted, then you may check it and act on that. **Even if it never stops being heavy,** especially during ovulation, and not even for long enough to make wudu and pray, then you may apply the same incontinence ruling for it (such as the one mentioned for istihaadha). See the 5th bullet in "*Common Concerns About Discharges and Purity*".

Tackling Doubts:

Remember that certainty is not overcome by doubt. For people with doubts- for an initial state (such as that of purity) to be changed, there must be clear proof that you are so certain that you can swear by Allah on.

Shaytan may give up on tempting a Muslim to abandon prayer by distracting him or making him lazy, seeing how keen the Muslim is to stay consistent with his worship.

So, another tactic he uses is to cause the Muslim to become obsessed with ritual perfection by dwelling on uncertainties and the like far beyond reason, seeking to exhaust him from worship altogether.

Common Concerns About Discharges and Purity:

- ★ Istihaadha is recognized by a clear color, or discoloration, in the discharge. This could be anything from red, brown, black, green, yellow, beige, etc. **Clumped** discharge tends to look yellow, beige, or green, so make sure the discharge in question is spread out on a white cloth/cotton/tissue paper etc. and look at it under clear light. To avoid excessive doubts or spending unnecessary amounts of time inspecting, look for no more than 10 seconds. Shaytan wants to exhaust you, so reject him no matter how he tempts you. Settle on the conclusion you are most certain of.
- ★ **If you're unsure which type of discharge came out**, even after inspection (as many types appear to be the same color/white/colorless), then settle on the one you were initially most sure of. For example, if you felt aroused and found discharge you don't know its origin, it is most likely madhy. Mani is even easier to find, especially if you had a wet dream and awoke to clearly wet clothes. If you felt nothing, and simply found discharge, or perhaps had a thought or two but not enough for arousal, then your **initial** state you were sure of, which is taharah (and a lack of arousal) remains, so just assume the discharge is pure and redo your wudu if you need to. ([11](#))
- ★ **If you're unsure whether the moisture** in your undergarments is sweat, water discharge, or urine, and you have no clear proof of the latter two,

whether it is by clear visual identification or by knowing that you let out either, then assume you are pure as that is **what you were initially sure of.** Clear proof is something you are so certain of that you can swear by Allah, The Almighty, on. This is an extremely important concept that you need to remember, even for other matters in Salah, Wudu, and even intentions.

- ★ **If you cannot remember if you broke your wudu,** assume what you were initially sure of. For example, if the last thing you remember was having/making wudu, and you're sure of it, and you cannot remember if you broke your wudu or not, then **assume that you are still pure.** And likewise, if the last thing you remember was not having wudu, and you cannot remember whether or not you made wudu, **then assume that you do not have wudu.**
- ★ **If you found proof of impurity, and do not remember whether it happened before, during, or after prayer,** then again, act on what you were initially sure of. For example, you made wudu and were certain that you were pure, prayed, then later on after prayer by some time found traces of urine or discharge or the like (as in, you secreted them and broke your wudu) on your undergarments, and *do not know when it came out (before/during/after)*, then assume it was after and do not repeat your prayer. Simply clean yourself and redo your wudu for the next one, as **you do not act based on only uncertainty** against a known certainty. However, if you knew that such an occurrence happened before or during your prayer, then you must clean, wash, and pray again. (13)

It should be noted..

that for sufferers of chronic overthinking and doubt, which is the work of Shaytan, and maybe even echoed by the victim's mind, they receive a different treatment as they have a different condition.

Those who do not suffer from such extreme cases are advised to usually err on the side of caution, as this does not happen often to them, and the existence of doubt is usually justified due to genuine forgetfulness and the like, so this does not inconvenience nor burden them often.

But for people who do suffer from waswasah, the side of caution is often taken to extremes, making simple acts of worship stressful, anxiety-inducing, and burdensome. They repeat their ablutions and prayers so often that a 15 minute ritual may take them hours! For these people taking the easier option, ignoring uncertainty, and assuming the best *where it is appropriate, having taken proper measures* is recommended until Allah, by His will, relieves them.

It is prescribed for all Muslims, especially overthinking ones to learn the pillars of salah and wudu. A pillar is a required action or part of a ritual that, if omitted, invalidates it. An obligatory act, in salah, is also required, but if forgotten

accidentally, can be made up for by sajdah sahw (prostration of forgetfulness after prayer, which should also be learned). A sunnah is a recommended act that increases reward, but if omitted, has no effect on the validity of the ritual. These should be learned so no one is careless as to omit what is necessary, nor distressed if they forget what isn't (or could be made up for).

- [Pillars, wajibat, and sunnan of Salah](#)
- [Pillars and sunnan of Wudu](#)

More info:

- [Anything that comes out of private parts or anus invalidates wudu](#)
- [He was not sure whether his garment had become impure \(najis\) after urinating](#)
- [Inability to differentiate between urine and \(pure\) vaginal discharge](#)
- [How to Make Wudu and Pray in Case of Urinary Incontinence](#)

Waswasah, its Nature, and its Inevitable Futility

In Islamic creed, when Allah first created Adam (peace be upon him), he ordered his angels to prostrate to him. This was to honor and greet Adam, and an act of obedience and worship to Allah, The Almighty Creator. However, among their ranks was a jinn named Iblis, who, seeing how he was created from fire and Adam from mud, became arrogant and refused to prostrate, disobeying Allah. Allah tells us in the Quran:

"(Remember) when your Lord said to the angels: 'Truly, I am going to create man from clay. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.' So the angels prostrated themselves, all of them, Except Iblees (Satan), he was proud and was one of the disbelievers. (Allaah) said: 'O Iblees (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?' [Iblees (Satan)] said: 'I am better than he. You created me from fire, and You created him from clay.' (Allaah) said: 'Then get out from here; for verily, you are outcast. And verily, My Curse is on you till the Day of Recompense.' [Iblees (Satan)] said: '"My Lord! Give me then respite till the Day the (dead) are resurrected.' (Allaah) said: 'Verily, you are of those allowed respite Till the Day of the time appointed.' [Iblees (Satan)] said: 'By Your Might, then I will surely, mislead them all, Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islamic Monotheism).' (Allaah) said: 'The truth is - and the truth I say * That I will fill Hell

with you [Iblees (Satan)] and those of them (mankind) that follow you, together."

[Saad 38:71-85] (15)

For his pride and sin, he was banished from such a high rank, and became Shaytan (Satan). He swore to drag the children of Adam to Hellfire, knowing that its flames await him. However, he is limited to mere whispers, and has no real control over his victims.

He tempts humans towards sin and tempts them away from good deeds. When this doesn't work, he tries to exploit their keenness by making them so obsessed that they quit prayer and worship. Sometimes, he fills the heart and mind with baseless doubts to make the Muslim question his faith. Or, he fills him with anxiety and fear of poverty (2:268), wishing to see him depressed and angry. Shaytan likes to see you distressed and obsessed to the point it hurts. Don't mistake this for piety. Piety is sweet, and fits within your fitrah (natural disposition). It may come with challenges, but it is not meant to agonize you like the whispers do. Never, ever abandon your prayers and worship.

Shaytan is weak. He can only whisper. He cannot grab your hands and force you to sin, nor make your body rewash your limbs over and over until you're soaked. And on Judgement Day, when his followers seek to blame him:

Abraham (14:22)

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَيْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَمُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي إِنْ كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

And Satan will say 'to his followers' after the judgment has been passed, "Indeed, Allah has made you a true promise. I too made you a promise, but I failed you. I did not have any authority over you. I only called you, and you responded to me. So do not blame me; blame yourselves. I cannot save you, nor can you save me. Indeed, I denounce your previous association of me with Allah 'in loyalty'. Surely the wrongdoers will suffer a painful punishment."

He can only call us, and we respond. Respond in disobeying Allah, hurting others and ourselves, or betraying our minds and reason for a fraudulent obsession he planted in your heart. Shaytan is not all powerful, he is simply spiteful with millenia of experience. If a tactic works with you, he will push it, and if you do not RESPOND to it, by ignoring his whispers and acting on the contrary, he will eventually give up.

It is easier said than done. Some people develop cases so extreme, they may need proper therapy and medication for OCD. But for most people, the cure is simple. **Cling to Allah's way and call to Him in dua, and ignore Shaytan's whispers.** And yes, it may hurt. Like an intense, painful guilt in your chest for not redoing your prayer. Or electric like tingling in the finger he's trying to convince you has touched impurity. Or the constant feeling that you need to pass wind after making wudu, when, if you decide "so be it, and I'll make wudu again and not be bothered", it is gone completely.

Ignoring can be active. Avert your attention to something else that will benefit you, and when you are pulled back to your anxiety, force AWAY and TOWARDS what you choose to focus on. Dhikr (remembrance of Allah), istighfar (seeking His forgiveness), learning and applying the Quran, or any decent occupation that can assist you in this life and the next.

Perhaps, they themselves echo such doubts. And it envelops their lives and worship, worrying (obsession), redoing (compulsion), looking for fatwas and asking people (seeking assurance), attacking one of the things they value the most, and it's their relationship with their Creator.

But remember my dear brothers and sisters, you are not crazy nor alone. Your ugly thoughts are not proof of disbelief, quite the contrary.

The Companions of the Prophet (peace and blessings of Allah be upon him) came to him complaining about the doubts and waswas that they were suffering. In Saheeh Muslim it is narrated that Abu Hurayrah (may Allah be pleased with him) said: "Some of the Companions of the Messenger of Allah (peace and blessings of Allah be upon him) came to him and said, 'We find in our hearts things that none of us dares utter.' He said, 'Do you really find that?' They said, 'Yes.' He said, 'That is clear faith.'" (2/153). What is meant by his saying 'That is clear faith' is that their hatred of that waswasah and their rejecting it was a clear sign of faith. (From IslamQA, [16](#))

And it may be painful or scary, feeling as though your faith is being attacked, or being deceived into thinking it's attacking you. But this is the pure truth from Allah, and He created no hardship in religion (22:78). If you feel like there is, then there's probably an exception for you, this is a trial, or you're applying it wrong. And yes, waswas is not limited to physical rituals, but faith, morality, etc. And after you answer all your questions and clear all your doubts, perhaps you'll still experience whispers, but if you focus, you'll find that they have no substance worth worrying about. They're all "what ifs" and baseless claims you know full well are false.

Learn your religion right and seek the support of the righteous and knowledgeable. If you worry about purity, learn fiqh. If you worry about creed/belief, study the Quran and its tafseer (explanation). Never be afraid to ask questions. Now all that is up to you is to let your mind and logic sure of this faith take precedence

over any baseless whims or uncertainties in your heart. Do not respond to Shaytan. BLOCK and REJECT the fears he instills in you. Even if you have to reject it out loud. Will you betray the evidence of your eyes and ears and senses for your enemy's words (18:50)?

Originator (35:6)

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾

Surely Satan is an enemy to you, so take him as an enemy. He only invites his followers to become inmates of the Blaze.

This is a test, and inshaAllah, Allah will reward you for it, and may he let you taste the sweetness of faith and worship once more.

Personal Experience:

Many of the matters I have listed above were things I faced confusion about, especially with my terrible experience with waswasah. I've struggled with waswasah pertaining to wudu and purity, validity of salah rituals, whispers about creed whenever I'd listen to Quran, and morality anxiety. I remember saying that I want to personally get revenge on Shaytan on Judgement Day because of the agony he put me through, to the point of panic attacks, wishing for death, and "ruining" my faith.

But he will disown all who followed and fell victim to his whispers on Judgement Day, and despite the agony OCD put me through, I was still in full control, even if my vision was too blurred to see that.

As I said before, he's just spiteful and experienced. He'll do whatever harm he could. And truly, as mentioned in chapter 114 of the Quran, An-Nas, the whispers are in the *chest or heart*, not the mind. The whispers were discomfort, despair, and unrest interpreted by myself as "what if my wudu..", or "what if my faith is.." without evidence nor reason behind them. They were torturous beyond reason and I found myself yearning for the days I could practice my religion without suffering like this, or worse, death. But Alhamdulillah, the curer of diseases. If you can ignore them, then that is best. But sometimes, you have to face them head on, and perhaps you'll be pleasantly surprised to find out that they mean nothing. Then, it becomes

easier to ignore.

The practical advice I gave in this document is what I've heard from more knowledgeable people and worked for me. As I said before, obsession does not mean piety. What is more pious however, is to follow the sunnah of the Prophet (may peace and blessings be upon him). For wudu, the sunnah is to not be wasteful and use as little water as possible. When I ended up basically showering for each wudu, was I following the sunnah? I also learned that the obligation is to wash the limb *once*. Three times is sunnah. This saved me constantly redoing them by threes, or feeling that I had to restart if I fumbled an attempt or two. Another thing I learned is that the obligation is to get the limbs wet, either by pouring water over the whole area, or by pouring water on the limb and rubbing the entire area, or both [\(17\)](#).

Knowledge like this, along with rejection of uncertainties and temptations helped me go back to normal. I remember telling my friend "I only did wudu once!", which in my eyes, was an achievement.

SubhanAllah, a man who prayed towards the wrong qibla by mistake after trying his best to find it, with a tear in his trousers so that his skin shows without knowing, sitting down because he is too sick to stand, and with imperfect pronunciation because he cannot pronounce Arabic properly will still have his prayer be valid because Allah looks at the *niyyah* (*intention*) and striving of the person, because he genuinely tried his best to do all.

Shaytan had other ways of messing with me, making me feel as though I always needed to use the restroom when I had wudu, but when I didn't, I felt no such thing! Or when I'd listen to Quran, all kinds of doubts over its authenticity would come, but I focused on what they had to "say", it wasn't an actual argument (since I'd look up and find answers to them anyways, the proof of the Quran's divinity was clear), but baseless unease.

This may not cover everything a person would worry about, especially men related issues, but InshaAllah, it's a good start to help clarify tricky concepts and put an end to doubts.

For My Sisters,

I pray for nothing for you all but peace and happiness in your faith journey. And I want you to understand that worship comes in two forms, and both are good for us. If it comes easy, then Alhamdulillah, Allah has graced us with lightness in our connection with him, and we can increase in worship and good deeds. And if it comes hard, then Alhamdulillah again! The more effort one puts into a good deed for the sake of Allah, the heavier it weighs on their scale, inshaAllah!

The Star (53:39-40)

وَأَن لَّيْسَ لِلْإِنسَنِ إِلَّا مَا سَعَى

and that each person will only have what they endeavoured towards,

وَأَنَّ سَعْيَهُ سَوْفَ يُرَى

and that 'the outcome of' their endeavours will be seen 'in their record',

Seeing this, don't let the increased number of rituals for Allah seem burdensome to you. Think of it this way, a man may spend fifteen minutes making wudu and praying, while a woman spends twenty. Because she seeks somewhere private to make wudu (so men in public cannot see her), for the sake of Allah, then wears her hijab fully, for the sake of Allah, and may struggle with irregular bleeding and the like, taking extra steps to clean, for the sake of Allah! We've both been prescribed the same wudu and the same salah, but on our way to do both, we may have just gathered a few extra weights for our scale!

The Calamity (101:6-7)

فَأَمَّا مَن ثَقَلَتْ مَوَازِينُهُ

So as for those whose scale is heavy 'with good deeds',

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ

they will be in a life of bliss.

And even so, you may find it tiring, but have we not been given a monthly vacation as we menstruate? Letting our body nourish and rest, excused from fasting in Ramadan? Is it not a mercy that mothers with newborns are relieved for weeks from worrying about purity and prayer as they adapt to caring for their baby? Every act of obedience is worship, whether it is an action or abstinence from it (yes, you're rewarded for not praying on your period since you are obeying Allah). Same for fasting, you get three rewards when you break your fast when your period comes

before maghrib: one for starting the day fasting in obedience, another for breaking it in obedience, and a third for making it up in obedience.

No one is deprived of reward when they work for it, and no one works except that they are rewarded for it. We try, succeed, fail, learn, repent, but the most important thing is to keep striving. Our Lord is the All-Seeing, Most Merciful, and is there better than that? Alhamdulillah for this faith, and may Allah keep us steadfast.

Notes-

Assalamu Alaykum! I hope this has been of some benefit to you, InshaAllah. I would like to clarify that the fiqhi matters I have included in this document are based on the four Sunni schools of thought (Shafii, Hanafi, Maliki, and Hanbali), which are the mainstream and apply to most Muslims. In cases of differences of opinion, I try to find the middle ground, sometimes I take stricter interpretations, and sometimes I take easier ones. Therefore, you may find that others have stricter or easier rulings than the ones I've included. This is meant to serve as a comprehensive summary more than an analysis of differences in jurisprudence.

My sources are listed below-

Qur'an translations are from Dr. Mustafa Khattab's "The Clear Qur'an".

Basics of Salah and Wudu-

1. <https://www.islamweb.net/en/fatwa/398410/little-blood-that-comes-out-of-a-wound-is-impure-but-is-forgiven>
More details on blood's effect of wudu:
<https://www.islamweb.net/en/fatwa/87720/bleeding-and-loss-of-wudu>
<https://islamqa.info/en/answers/2176/does-bleeding-break-wudu>
Pus:
<https://islamqa.info/en/answers/209123/is-pus-impure>

Hijab

2. <https://www.islamweb.net/en/fatwa/333565/small-part-of-womans-legs-or-arms-revealed-in-prayer>
3. <https://islamqa.info/en/answers/32993/can-women-pray-while-wearing-pants>

4. <https://www.islamweb.net/en/fatwa/87923/repeating-her-prayer-after-finding-some-hair-exposed>

Menstruation and Irregular Bleeding-

5. https://islamqa.info/en/answers/329200/the-definition-of-istihadah-and-is-there-a-difference-between-it-and-irregular-bleeding#Secondly_Rulings_having_to_do_with_blood_or_brownish_and_yellowish_discharge_if_it_occurs_after_menses_has_ended
6. [https://islamqa.info/en/answers/247317/what-is-the-evidence-for-the-maximum-length-of-menses-being-fifteen-days-and-what-is-the-maximum-length-of-tuhr-\(purity\)](https://islamqa.info/en/answers/247317/what-is-the-evidence-for-the-maximum-length-of-menses-being-fifteen-days-and-what-is-the-maximum-length-of-tuhr-(purity))
7. <https://islamqa.info/en/answers/179069/can-i-pray-if-i-have-brown-discharge-before-my-period> 18.
- <https://www.islamweb.net/en/fatwa/8503/onset-of-menstruation-during-prayer-time-does-not-necessitate-making-it-up> 19.
- <https://www.islamweb.net/ar/fatwa/19298/%D9%85%D8%B0%D8%A7%D9%87%D8%A8-%D8%A7%D9%84%D8%B9%D9%84%D9%85%D8%A7%D8%A1-%D9%81%D9%8A%D9%85%D9%86-%D8%B7%D8%B1%D8%A3-%D8%A7%D9%84%D8%B9%D8%B0%D8%B1-%D8%B9%D9%84%D9%8A%D9%87%D8%A7-%D8%A8%D8%B9%D8%AF-%D8%AF%D8%AE%D9%88%D9%84-%D8%A7%D9%84%D9%88%D9%82%D8%AA>

Types of Discharge-

8. <https://islamqa.info/en/answers/257369/the-difference-between-mani-madhi-and-other-secretions> 8.5
- <https://www.islamweb.net/en/fatwa/996/purifying-a-garment-smeared-with-pre-ejaculatory-fluid>
- <https://islamqa.info/en/answers/317610/how-to-clean-madhiy>
9. <https://www.islamweb.net/en/fatwa/357520/discharging-fluid-for-30-minutes-after-urinating>
10. https://islamqa.info/en/answers/44980/does-vaginal-discharge-break-wudu#Does_that_wetness_invalidate_wudursquo
11. <https://www.aliftaa.io/research-fatwa-english/627/Does-Vaginal-Discharge-Break-Wudu>
12. <https://gatethirteen.org/wp-content/uploads/2024/02/Ruling-on-Vaginal-Discharge-6.pdf>

Common Concerns About Discharge and Purity

13. <https://islamqa.info/en/answers/217861/discovering-discharges-after-prayer>

14. Pillars of Salah:

https://islamqa.info/en/answers/65847/obligatory-parts-and-sunnah-acts-of-prayer#Obligatory_parts_of_prayer

Pillars of Wudu:

<https://islamqa.info/en/answers/226422/what-are-the-pillars-of-wudu>

Anything that comes out of private parts or anus invalidates wudu:

<https://www.islamweb.net/en/fatwa/315952/inability-to-distinguish-between-drops-of-urine-and-water>

He was not sure whether his garment had become impure (najis) after urinating

[https://islamqa.info/en/answers/103846/he-was-not-sure-whether-his-garment-had-become-impure-\(najis\)-after-urinating](https://islamqa.info/en/answers/103846/he-was-not-sure-whether-his-garment-had-become-impure-(najis)-after-urinating)

Inability to differentiate between urine and (pure) vaginal discharge

<https://www.islamweb.net/en/fatwa/358021/inability-to-differentiate-between-urine-and-vaginal-discharge>

How to Make Wudu and Pray in Case of Urinary Incontinence

<https://islamqa.info/en/answers/39494/how-to-make-wudu-and-pray-in-case-of-urinary-incontinence>

Waswasah, its Nature, and its Inevitable Futility

15. <https://islamqa.info/en/answers/6297/will-iblees-enter-hell-and-why>

16. <https://islamqa.info/en/answers/21052/whispers-from-the-shaytaan>

17. <https://islamqa.org/hanafi/seekersguidance-hanafi/107875/have-i-washed-a-limb-soundly-when-performing-wudu-by-pouring-water-over-the-limb-and-then-rubbing-the-entire-area/>