

MODULE 3

Class Title: *Taharah*- Part 3 (3rd part of a 5 lesson series)

Aim of the lesson: To understand the concept of menstruation and uterine bleeding

Category: Worship

Lesson Format: Power point presentation

(Greeting to students) *Assalam alaikum wa Rahmatullahi wa Barakatuh*
(*Ta'awwudh*) *Aoodhubillahi min AsShaytanir Rajeem*
(*Tasmiyah*) *Bismillahir Rahmanir Raheem*
(*Du'a*) *Rabbish rahli sadri wa yassirli amri wahlul uqdatum millisani yafqahu qawli*
(Surah At Ta-Ha 20: Verse 25-28)

Slides1-4:

Last week we were discussing the aspect of *taharah* that deals with physical cleanliness. *Taharah* includes a lot of things but we will only focus on this aspect.

Physical cleanliness includes personal hygiene, conditions that make *ghusl* compulsory and conditions that nullify or finish ablution.

We have already discussed personal hygiene which included bathroom manners; that you should make the *du'a* for entering and coming out of the bathroom and which foot to put in first and not to speak in the bathroom - these were all bathroom manners.

Oral hygiene was basically taking care of your teeth, brushing them properly and using the *Miswak* and we discussed the advantages of using the *Miswak*.

Physical hygiene was essentially taking a shower and using a deodorant and staying clean and personal grooming was taking care of your hair, and your clothes.

Slide 5:

Today *insha Allah* we will move towards the next two points, the first of which is; conditions that make *ghusl* compulsory.

First of all, what is *ghusl*?

It is bathing in a particular way that makes you pure. *Ghusl* is also an Urdu word which means 'bath'. When you use the word *ghusl* in the religious context, it means a **specific** way or manner of taking a shower or a bath that was taught to us by the Prophet (pbuh) in order to cleanse ourselves from conditions of impurity. It does not mean just normal shampooing and using soap.

Just like *wudu* or making ablution is washing certain body parts in a particular way – not just washing up any way you please.

Slides 6 – 8:

And why is it necessary?

Because Allah (swt) says so in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا.

- O you who believe! Approach not As Salah when you are in a drunken state until you know (the meaning) of what you utter,
- nor when you are in a state of *Janabah*, (i.e. in a state of sexual impurity and have not yet taken a bath)
- except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.
- And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands
- Truly, Allah is Ever Oft Pardoning, Oft Forgiving.

(Surah An-Nisa 4: Verse 43)

In another place Allah (swt) says:

... وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

and If you are in a state of *Janabah* (sexual impurity), purify yourselves.

(Surah Al Maidah 5: Verse 6)

And the exact method of doing so was taught to us by the Prophet (pbuh).

The other thing to understand is that this topic is a very important part of our *deen*. Without proper *taharah*, we cannot do *salah* or fast or recite the Qur'an. Yes, it deals with intimate issues – but these issues are very much part of our *deen*. It is not against modesty (*haya*) to learn about them.

Isn't it weird that people don't have a problem sitting with their entire family – parents, *nani* (paternal grandmother), *dadi* (paternal grandmother) and kids and watching all sorts of stuff on television or really pathetic movies, and when it comes to issues of *taharah* – we shy away and go all stupid!

أَمَّنْ هُوَ قَانَتْ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

Allah (swt) says in the Qur'an, "... Say: Are they equal those who know, and those who do not know?" (Surah Az-Zumar 39: verse9)

In reading Hadeeth, one is impressed with the Prophet (pbuh)'s ability to discuss all issues including those dealing with intimate matters. He was not embarrassed by such inquiries but strove to guide the Muslims who asked. Yet, his level of *haya* was way way up high¹.

The concept of *Taharah* is so comprehensive in Islam that its equivalent is not found in any other religion or culture. We cannot achieve the state of *Taharah* without understanding our body, its physical functions, and changes that occur at different stages of maturity. Issues relating to the physical changes are important to understand.

The reason for this long prelude is that you all approach what we will talk about now with maturity and with the intention of learning – not stooping down to getting some cheap thrills out of it.

Slide 9:

Let's now look at the conditions that make *ghusl* compulsory.

Whenever a person is in one of these states, they must take *ghusl* to be back in the state of *taharah* or purity.

Two of these states of impurity are called *janaabah*. *Janaabah* is an Arabic word and someone in that condition is in a state of impurity.

What are the conditions that put you in a state of *janaabah*? Physical intimacy between a husband and wife and having a wet dream.

The other 2 conditions of impurity are menstruation and postal natal bleeding.

¹ The Prophet (pbuh) said: "Haya and Imaan are two companions that go together. If one of them is lifted, the other is also lifted" (Haakim).

The Prophet (pbuh) said: "Every religion has an innate character. The character of Islam is modesty (Haya)" (Abu Dawood).

It is important to know that it is the condition that is impure; not the person. That means that if I have my period then I am pure but my condition is impure.

Why is this? This is a natural cycle which has been given to us by Allah (swt); however in certain religions, when a woman had her periods she used to be cut off from society - they used to say that **she is impure**. She used to be locked up in a room which was away from the main house and she just used to be given food as if she was suffering from a contagious disease.

Islam put an end to all that. Women are not impure, they are just not supposed to do certain things when they are having their periods. We will discuss them *inshaallah*.

Slide 10:

It is permissible to have a contact with a *jumbi*; a *jumbi* is a person who is in a state of *janaabah*.

It is allowed to have contact with a *jumbi*, *jumbi* can pass through a mosque and eating, drinking, sleeping or doing urgent work is allowed in *janabah* after doing *wudu*.

Slide 11:

None of you are married yet. So we will not go into great detail about this point. However, you must understand one thing.

Islam encourages marriage as a socially responsible way for sexual expression and as a shield from casual relationships. Any intimate relationship with the opposite sex outside of marriage is not allowed.

The marriage of a man and a woman is not just a financial and legal living arrangement. The goal is to create tenderness between two individuals and satisfy the basic human need for companionship, intimacy, physical and emotional fulfillment.

Allah (swt) says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

“And among His signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect”(Surah Ar-Rum 30:21).

...هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ...

“...They are your garments, and you are their garments ...” (Surah Al-Baqara 2:187).

So, when a husband and wife have a physical relationship, they both must take *ghusl* afterwards.

Slide 12:

One of the states of *janaabah* is if one has a wet dream.

What is a wet dream? A sexually exciting dream is called a wet dream or *ihtelaam* in Arabic. This happens when you are sleeping.

We have no control over our dreams; we don't know whether we are going to see a night mare, a really happy dream or something that sexually excites us. We have no control over it; we simply wake up noticing wetness. This wetness is a sign of *ihtelaam*.

If there is no clear sign then *ghusl* is not compulsory.

Sometimes we don't even remember our dreams. If you see some evidence on your clothes that means there has been some discharge from your vagina. In that case you've had a wet dream and you have to do *ghusl* before you do anything.

Remember, our normal discharge is not a wet dream. The discharge from a wet dream is more than the normal discharge and it is particularly in your sleep when you have a sexually exciting dream.

Ghusl is compulsory ²but if you were not able to do *ghusl* at that time of the night or maybe it was too cold at that time or whatever, then doing *wudu* is the minimum that you should do before sleeping again, and then do *ghusl* once you wake up.

Wudu breaks when you sleep but if you haven't done *ghusl* after a wet dream then it is recommended to at least do *wudu* before sleeping. Remember that that's only allowed if there is no *salah* time coming. You can't intentionally miss offering the *fajr* prayer and do the *ghusl* in the morning.

Last time we discussed that Ayesha (ra) said that the Ansar women were not embarrassed about asking questions regarding *taharah*. This is not a taboo subject. If somebody brought a soiled sanitary towel to you would you look at it? No! But Ayesha (ra) used to look at them in order to clarify matters related to periods and *salah*³. At that time there was no internet, you couldn't get

² Narrated Um-Salama (ra), Um Sulaim, the wife of Abu Talha, came to Allah's Apostle (pbuh) and said, "O Allah's Apostle! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allah's Apostle (pbuh) replied, "Yes, if she notices a discharge." (Bukhari)

³ Women use to send the pads of cotton to Ayesha (ra) to check if they were clean or not. She said, "Do not hurry till you see the cotton pad is white." (Bukhari)

information from Google! and there were no books available either. They only had to go to the main source that was the *sahabah* or the *ummahaatul mu'mineen* (mothers of the believers). We go to our mothers when we have a problem and we should be going to our mothers regarding all this. But they were so concerned about their *salah* and their fasting, that they had to make sure because sometimes towards the end of your periods you get confused whether they're really over or not. It happens to some people. So they used to take their pieces of cloth or whatever they used and show it just to make sure whether it was counted as the period or not. What I am saying is that it is important to try to get the correct information about *taharah* and you shouldn't feel embarrassed or think that there is anything you can't ask.

Alhamdulillah we have access to plenty of water. If we don't have water we can afford to send for a tanker. We are not from that level of society where we cannot get water to take a shower but if there is no water available or medically one is not allowed to use water, then *tayyamum* is allowed, but not for any other reason.

Slide 13:

Masturbation is not allowed in Islam. Masturbation is basically giving yourself pleasure by using your hands or something else.

Sexual pleasure is a part of our religion, *Alhamdulillah*. It is close to our nature. In our first class we discussed that *taharah* is close to our nature; it is natural. The attraction to the opposite sex is natural and that is why Allah (swt) has made it permissible.

We are not like Buddhists or monks; they cannot marry. Allah has put it in our nature to enjoy intimacy with the opposite sex and so some priests and monks who cannot control themselves end up committing fornication (sex without marriage). That is not part of our *deen* at all.

We just discussed the relationship of marriage - Rasul Allah (saw) said that *nikah* is from his *sunnah*. He wanted people to get married because it safeguards our sexual needs; because you have a spouse to go to, you don't have to look anywhere else.

Masturbation is when you don't go to your spouse or perhaps you don't have a spouse to go to and you give yourself pleasure, which is not allowed in Islam.

It is only permissible with extreme loathing, if there is a real chance of fornication. If you are married and for some reason you are away from your spouse for a very long time, and we are discussing extreme cases here, like *haraam* food is allowed in extreme circumstances. We are even allowed to have pork if we are in a situation where there is no *halaal* food available and we cannot survive and there is a fear of death; then we are allowed to have only as much *haraam* food as is necessary for survival; in such a circumstance it is more important to live. But it is only allowed with loathing, not something which we should be doing on a regular basis. Similarly masturbation is allowed with extreme loathing. For all of us it is not permissible;

Alhamdulillah we are not in such situations. Masturbation discharge nevertheless, makes *ghusl* compulsory, because there is a vaginal discharge due to sexual pleasure.

Slide 14:

The third condition of impurity, when *ghusl* is compulsory is post natal bleeding which is called *nifaas* in Arabic.

Again, you girls are not married and are not having kids yet, right? So right now this doesn't apply to you.

Post-natal bleeding is when women have babies, afterwards for some period of time they have discharge like discharge of periods which can go on for some time. After that they must do *ghusl* to attain *taharah*.

Slide 15:

Ghusl is not required if you get an internal vaginal check-up or an ultra sound. There are times when you may have to get an internal check-up. So should know this.

Slides 16 - 17:

Let's now move on to menstruation.

Allah (saw) says about it in *surah* Al-Baqarah, verse 222,

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدْنَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

“They ask you concerning women’s courses. Say they are a hurt and pollution so keep away from them in their courses and do not approach them until they are clean.”

This does not mean that you cannot sit with them, it is only the marital relations that you cannot have. The verse continues,

“But when they have purified themselves you may approach them in any manner, time, place ordained to you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.”

Notice again the concept of *taharah*.

Slides 18 & 19:

I am sure most of you know this already, menstruation is a monthly flow of blood and tissues from the uterus via the vagina.

This is a sign of puberty. Why is puberty so important? Why is it important to know if you have reached puberty?

Because that is when your books open and everything becomes *fardh* on you ⁴.

Your parents will be there to guide you but previously if you were doing anything wrong it was not being written down but now *salah*, fasting, covering your head, our dealings with others, what you do on the internet! Everything is written down.

The dos and don'ts of *deen* are all applicable to you and is compulsory on you and how you behave with your parents, even your siblings, your family and friends, is counted; everything is being written down now. So it is very important for you to know that you have to be responsible now for your own actions.

Periods are a sign of good health. Not getting periods is unhealthy.

Slide 20:

Why do we have menses?

In *surah* Al-Mu'minun, verses 12-13, Allah (swt) says,

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ
ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ

“And indeed We created man (Adam out of an extract of clay (water and earth). Thereafter We made him (the offspring of Adam) as a *nutfah* (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).”

Slides 21 - 22:

This place of rest is the uterus.

Every month the ovary releases an egg which is called an ovum. This egg passes through the fallopian tube; the two tubes leading to the uterus.

That egg goes and rests in the uterus. That is why it is called the place of rest.

This is our uterus when the month is just starting, the normal situation. Each month before ovulation - ovulation is when the egg is being released - the levels of oestrogen; a hormone in

⁴ The Prophet said : "Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately." (Abu Dawud).

our body, rises. It rises because it is being prepared for the process. The uterus lining starts to thicken.

Can you see the difference; the inside part is all thickening up.

Next, one of two things can happen; either a pregnancy can occur or there is no pregnancy. If pregnancy occurs then this egg settles in the uterus and it starts to feed on this lining. It is Allah's (swt) way of feeding the baby. This lining will provide all the food. That is why this preparation is going on.

And if there is no pregnancy then this lining will start shedding. It sheds by means of the monthly period that we have. The blood that starts coming out. That lining just comes out and the new lining replaces the old one and the process starts all over again.

SubhanAllah. That is why people who don't have their periods cannot have children. Because this is all inter-related. That is why I said that this is a sign of good health.

Slide 23:

(Note to teacher: you can explain the different time periods according to different *madhabs* – both are valid – depends on which *madhab* you follow)

Now the menses fact file:the period or *haidh* which is the word used in Arabic, is more than three days and up to a maximum of ten days or 15 days⁵.

This will answer questions you may have, that what if it lasts for more than seven days. If your periods are lasting more than ten days or 15 days (according to Shafi'i school) then they are not periods.

If they haven't stopped, after ten/fifteen days you should do a *ghusl* and start your prayers⁶; unless you've just started getting your periods; initially the cycle takes time to settle down and till it regulates sometimes you have an erratic cycle.

Sometimes you have it twice a month; sometimes you don't even have it for six months. That doesn't mean however, that you haven't reached puberty; puberty starts when you get your first period. Once the cycle settles down then you learn what your normal cycle is⁷.

⁵ last day will be the 15th day (Shafi'i), 10th day (Hanafi)

⁶ Umm Salamah asked the Prophet SAW about a woman with a prolonged flow of blood. He SAW said, " She should look for the number of days and nights that she usually has her menses and the time of the month during which it occurs. Then she should leave the prayer during those day, then afterwards perform ghusl, tie something around her vagina and pray. (Abu Dawud)

⁷ The scholars agree that there is no minimum or maximum period between two menstruation cycles.

It is different for different people. No matter what your cycle is like, however, after a maximum of ten or fifteen days, you have to do *ghusl* and start offering your *salah*.

The discharge of periods is black, red, brown or muddy and smelly. The period between two menses is again not fixed. Some people have it on a fortnightly basis; some have it in three weeks and some on a monthly basis.

The condition of women during menses is impure, not the women.

Slide 24:

Dysfunctional bleeding is called *istihadha*.

These are not menses. Some people might be having this.

This is not a state of impurity, it is a medical problem. Usually yellowish- brown discharge takes place ⁸.

The bleeding may be for less than three days or more than fifteen days, between normal cycles. There is some spotting and then it goes away then there's more and it goes away. This is some dysfunction in your system.

This is a medical problem which you need to show to a doctor.

Do fresh *wudu* before every *salah* and pray as usual if you have *Istihadha*. For heavy bleeding *ghusl* before prayer is recommended ⁹.

Inshaallah we shall continue with the discussion next week.

(Du'a for end of a gathering) *SubhanaRabbikaRabbulIzzati 'ammayasifunwasalamun 'alalmursaleen, walhamdulillahiRabbil 'alameen*

(Parting salutation to students) *AssalamalaikumwarahmatullahiwaBarakatuh*

⁸ It is related from Umm 'Atiyya, "We did not consider yellow discharge and discoloration to be anything." (Bukhari)

⁹ It is related that 'A'isha, the wife of the Prophet, said, "Umm Habiba suffered from false menstruation for seven years. She asked the Messenger of Allah, may Allah bless him and grant him peace, about that and he told her, 'This is due to a blood vessel.' She used to do *ghusl* for every prayer." (Bukhari)