

### MODULE 3

**Class Title:** *Taharah* - Part4 (4<sup>th</sup> part of a 5 lesson series)

**Aim of the lesson:** To understand the dos and don'ts in menstruation and method of performing wudu

**Category:** Worship

**Lesson Format:** Power point presentation

Greeting to students) *AssalamalaikumwaRahmatullahiwaBarakatuh*

(*Ta'awwudh*) *Aoodhubillahi min AsShaytanirRajeem*

(*Tasmiyah*) *BismillahirRahmanirRaheem*

(*Du'a*) *Rabbishrahlisadriwayassirliamriwahluluqdatumillisaniyafqahuqawli*(Surah At Ta-Ha 20: Verse 25-28)

Slide 25:

Last week we discussed conditions making ghusl compulsory in *taharah* and we will continue with it today, *InshaAllah*.

(**Note to teacher:** hadith/Qur'an references are for you – you may or may not want to specify each evidence for the ruling to your students)

While we have our periods, there are certain things we are not allowed to do because we are in a state of impurity. Actions that are not allowed during the periods are:

**Offering *salah*** – Prophet (pnuh) said, “the lady in her menses must leave *Salah*” (Bukhari)

The Messenger of Allah (pbuh) said to Fatimah bint Abu Habish: "Do not pray during your period. After it has ended, perform *ghusl* and pray." (Agreed Upon)

**Fasting:**

Ramadan is the month in which was sent the Qur'an...so everyone of you who is present during that month should spend it in fasting but if anyone is ill or on a journey the prescribed period should be made up days later... (Surah Al-Baqarah: Verse 185)

**Physical relationship between husband and wife:**

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

(Surah Al- Baqarah: Verse 222)

**Touching the text of the Qur'an:** In a letter to 'Amr ibn Hazm, the Prophet (PBUH) told the people of Yemen: "No one should touch the Qur'an except one who is *tahir* (pure)." (Reported by Maalik, 1/199; al-Nisaa'i, 8/57; Ibn Hibbaan, 793; al-Bayhaqi, 1/87)

That means that you shouldn't touch the Arabic text; you can hold it without touching the text. Some scholars say they you cannot read the Qur'an at all during periods and some say that you can read it the way you normally do; there is a difference of opinion <sup>1</sup>. I am discussing only one opinion here.

### **Recitation of the Qur'an:**

If you are reading the Qur'an daily as a habit, you should stop when you have your periods. On the other hand if you are a student, e.g. if you are doing *hifz* and you have to keep on repeating it to remember it then in that case it is allowed.

Even then, you should not be touching the text; you can keep a paper on the text or you can put a *dupatta* or wear gloves or anything which makes sure that your hand does not touch the text.

You can read *du'as* any time, if you know them by heart. You may touch the text of non-Qur'anic (e.g. *masnoon* [from the *sunnah*]) *du'as*.

### **Staying in a mosque:**

Narrated by Umm Salamah (ra), Prophet (pbuh) came to the masjid's court yard and said; "The masjid is off limits to menstruating women and sexually impure person." (Ibn Majah)

What about our masjid or community centers? The area where five daily prayers are done with congregation should be avoided. Other rooms and areas are ok. If the masjid does not have extra space, avoid going there. It is allowed to enter *musallah* or any place designated only for *Jumm'ah* or Eid Prayers.

### **Circumambulation of the Ka'ba:**

You can't do *tawaaf*; you can't enter *masjid-ul-haram*, as it's a mosque.

It is related from al-Qasim, "I heard 'A'isha say, 'We set out with no other intention than to perform *hajj*. When we reached Sarif\*, I started to menstruate. The Messenger of Allah, may Allah bless him and grant him peace, came upon me, while I was weeping, he said, 'What is the matter? Have you started your period?' I said, 'Yes.' He said, 'This is something that Allah has decreed for the daughters of Adam so do everything that someone on *hajj* does but do not do

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<sup>1</sup> *Jamhoor* (Majority) Ruling: Men and women in the condition of janabah and menstruating women cannot touch the Qur'an as they are not purified, Answer from the Book "The Distinguished Jurist Primer" Vol 1 translation of Bidayat al - Mujtabid wa Nibayat al muqtasid by Ibn Rushd ( May Allah swt's mercy be on him)

*tawaf* of the House.' She said, 'The Messenger of Allah, may Allah bless him and grant him peace, sacrificed a cow on behalf of his wives.'" [\* Sarif: a place close to Makka.] (Bukhari)

Sometimes you can take a medicine which will postpone your periods. At your ages you should not take these medicines because they disturb the cycle and you are too young for it.

People usually take that medicine for Hajj which is on a particular date, and you don't have the choice of doing it before or after your periods; if your periods are falling smack on the day of Hajj, there's not much you can do unlike in 'Umrah where you can control when you go for it.

Other than these things – menstruating women can do everything else.

Slide 26:

Important things to remember:

Missed *salah* does not have to be repeated <sup>2</sup>; this is a blessing from Allah (swt).

Can you imagine if you had to make up your missed *salahs* every month? Some people have them for eight or nine days; nine times five is forty-five *salahs* to be made up! That would have been really tough on us so this is a blessing that we don't have to make up the *salah* because Allah (swt) knows most of us would not have been able to do it.

We have to keep our missed fasts<sup>3</sup>.

Best to keep them before the next Ramadan and not let them pile up. It is probably easiest to do so as soon as Ramadan is over or in November, December, January or February when the days are short and the reward is still the same. The weather is also conducive. Either ways, your goal should be to keep them as soon as possible.

*Salah* and fasts break as soon as bleeding starts.

Let's say *Maghrib* is at 6:02 and your bleeding starts at 6:00. Will that fast be counted? No; you have to make up that fast. There is no concept that if you're clean till such and such time, it's counted; as soon as you get your periods, *salah* and fasting have gone; it will not be counted as a fast whether you eat or you don't eat. Sometimes you have spotting and then for the whole day

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<sup>2</sup> Muadha narrated that a woman asked Aishah (ra): 'should I offer prayers that I did not offer because of menstruation?' Aishah (ra) said: 'are you from the Huraura? We were with the Prophet (pbuh) and used to menstruate, but he never ordered us to offer (the prayers missed).' (Bukhari, Muslim)

<sup>3</sup> Ramadan is the month in which was sent the Qur'an...so everyone of you who is present during that month should spend it in fasting but if any one is ill or on a journey the prescribed period should be made up days later... (Surah Al-Baqarah: Verse 185)

nothing happens and you get confused. But just the fact that the spot came, means the periods have started; the flow might start the next day.

If the periods stop at *salah* time and there is time for *ghusl* and *takbeer* then *salah* is obligatory.

Let's say – it's still 'Asr time but Maghrib *adhan* is just about to begin and I am clear; what do I have to do? I have to quickly do *ghusl* and then if there is time for *salah* then I should offer it and when I have just said *Allahu Akbar* for the 'Asr prayer and the *Maghrib adhan* starts then it is fine and I can still offer my 'Asr because 'Asr became obligatory on me because I was clean at that time. My periods finished at that time so I have to pray.

Sometimes what happens is that you feel that you're clear and you do your *ghusl* and you start your prayer and then again the spot comes. In this case you were not clean but you thought you were clean.

After a while you will realize your pattern; that on the seventh day you're clear but on the eighth day the spot comes in again. That means you're not clear till the end of eight days. So this should not be a habit that on the eighth day you take a *ghusl* or do your *wudu* and then you realize that there is a spot. If you only get a spot sometimes then you can take a *ghusl* on the eighth day but if it happens most of the time then you have to wait.

We know through A'isha (ra) that you should not rush in this; you have to make sure that you are clean. It is a very uncomfortable feeling to be confused about whether you should offer your prayers or not.

If in Ramadan the bleeding stops during *Fajr* time and there is time for *ghusl* and *takbeer* then fasting is obligatory. This means *Fajr* time is still there. And you are clean; you should do your *sehri* before if you have an idea that you will be clean by *Fajr* time. Do your *sehri* and as soon as *Fajr* time starts, do your *ghusl* and offer your *Fajr* prayers. Fasting became obligatory as you were clean by that time. If your period stops during the day then obviously you will do your *ghusl* and start your *salah* but you cannot start your fast in the middle of the day; fasting has to start from *Fajr*. In this case you will have to start your fast the next day.

Slide 27:

Learn to recognize the consistency of the normal discharge from menstrual discharge. Do check and if you are unsure, ask.

Always mark your first date and last date as it helps to remember your cycle for the next month. This is important because if your normal cycle gets disturbed and you need to know what to do in such a case – you may need to ask a scholar or if you have to go to see a doctor, both will ask when was your last period? How long did it last? So keep a track of your period.

Slides 28 & 29:

We discussed all the four conditions that make *ghusl* compulsory. This is a lot of information! You do need to keep revising it periodically. Also, it is always a good idea to ask someone who knows.

Now we come to the *ghusl*. I told you in the last class that *ghusl* is a specific method of bathing – just like *wudu* is a specific method of washing up.

So, how do you do *ghusl*? There is a slight difference in doing *ghusl* after menstruation and *ghusl* after state of *janabah*.

I'm sure you all know it but we are revising it just in case you are missing something. The procedure of *ghusl* after menstruation is like this:

You have to wash both hands first including your wrist.

Wash your private parts thoroughly with your left hand; the right hand is for eating and the left hand is for cleaning yourself when you go to the washroom.

Next, do *wudu*. There is no need to do *masah* of the head.

4<sup>th</sup> step is to wash your hair. You can shampoo, condition if you want, but even if you do not use shampoo and wash hair with water, *ghusl* will be fine. Thing to remember is that roots of your hair and scalp get properly wet – not just hair.

Then wash your whole body. We generally shower. If you use mug and bucket, make sure you pour water all over your body, no place should be left dry.

Then wash both your feet at the end.

It is also recommended that women take a piece of cloth with perfume and scent the vagina and area around it<sup>4</sup>.

Using soap and shampoo have nothing to do with *ghusl*; *ghusl* is with water. *Taharah* is not only for rich people. You have to make sure that no part of your body is left dry at the end of your *ghusl*. That is very important.

Now, for *ghusl* after conditions of *janabah* – the difference is that you need not open your hair and wash it completely. Wetting the roots of hair and scalp is enough<sup>5</sup>.

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<sup>4</sup> Narrated by Ayesha (RA: An Ansari woman asked the Prophet (PBUH) how to take a bath after finishing menses. He replied, "Take a piece of cloth perfumed with musk and clean the private parts with it thrice." (Bukhari)

[Reference for teacher: Aishah (ra) narrated: when the Messenger of Allah (pbuh) did *ghusl* after *janabah*, he first washed his hands; he then poured water with his right hand on to his left hand and washed his private parts. He then performed *wudu* as for prayer. He then took some water and moved his fingers through the roots of his hair. When they were properly moistened, he then poured three handfuls of water on his head and poured water over his body, and finally washed his feet. (Muslim)]

Now we must remember not to waste water while doing *ghusl*. Standing under the shower and letting it run for a long time is wasteful.

Slide 30:

*Wudu* is something that we do for every *salah*. Why do we do *wudu*?

Muslims have been asked by Allah (swt) to pray in a state of ritual purity. This involves cleansing ourselves in a particular way known as *wudu*, according to the command of Allah (swt)

Slides 31 - 32:

It says in Surah Al-Ma'idah 5: Verse 6,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

“O You who believe! When you rise up for prayer wash your faces and your hands up to the elbows and lightly rub your heads and wash your feet up to the ankles and if you are in a state of *janabah* purify yourself and if you are sick or on a journey or one of you comes from answering the call of nature or you had contact with women and you find no water then perform *tayyamum* with clean earth and rub your faces and your hands with some of it. Allah does not want to place

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<sup>5</sup> 'Ubaid ibn 'Umair reported that 'Aishah (RA) discovered that 'Abdullah ibn 'Amr was ordering the women to undo their plaits of hair (for *ghusl*). She observed, "It is amazing that Ibn 'Amr orders the women to undo the plaits of hair for *ghusl*. Why doesn't he just order them to shave their heads? I and the Messenger of Allah used to bathe from one vessel, and all I did was pour three handfuls of water over my head." (Ahmad and Muslim)

Women do not have to open their plaits as per the narration of Umm Salamah (RA) who had closely plaited hair and the Prophet (PBUH) told her, “...it is enough for you to throw three handfuls of water on your head ...” (Muslim)

you in difficulty but He wants to purify you and to complete His favour to you that you may be thankful.”

That is why we have been given the option of *tayyamum*; to make things easy for us. *InshaAllah* we will discuss how to do *tayyamum* at the end of the class.

The object of *wudu* is to make a person clean, and to prepare him or her for *salah* by a symbolic washing away of sins<sup>6</sup>.

Slides 33 - 34:

Water, water everywhere, can I make *wudu*?

Can I make *wudu* with orange juice? Why not? Is it not pure?

Only water from natural resources or water having its natural characteristics; colour, taste and smell is considered pure water; that is why we don't do *wudu* with many things that may even contain water.

So only if it's in its natural state can you use it for *wudu*. e.g. you can do *wudu* with seawater as it is from a natural sources.

You may be wondering that some people pee in the sea so how can we do *wudu* with seawater? We can do so because it is a large quantity of water and it is moving water. If water is stagnant then there is a problem. That becomes dirty and you cannot do *wudu* with it. Moving water however, remains pure.

What is the procedure of *wudu*?

*Alhamdulillah* we all know it, but we will still go over it in case you are missing something or perhaps are not as careful as we should be. Many of us are finished with our *wudu* in a second and in two minutes we're done offering our prayers! Maybe we need to be more careful in doing the things that are required.

Slide 35:

First, have the intention; having an intention is not something like saying out loud, “I am about to start making *wudu*.” It is actually just knowing in your heart that you're going to make *wudu*.

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<sup>6</sup> Abu Hurayrah (ra) narrated, Rasool Allah (pbuh) said: when a believer washes his face, every sin he contemplated with his eyes will be washed away from his face along with the water; when he washes his hands, every sin they carried out will be washed off with water; and when he washes his feet, every sin towards which he walked will be washed away with the water, with the result that one comes out pure from all sins. (Muslim 475)

Then say “*Bismillah*”, preferably outside the bathroom<sup>7</sup>. If not, some of the scholars say that a person should say Bismillaah in his heart without uttering it on his tongue and others say that it is permissible to say it in the bathroom. \_Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said in al-Sharh al-Mumti’ (1/130): If a person is in the bathroom, then Imam Ahmad said: If a man sneezes he should praise Allaah in his heart. It may be deduced from this report that he should also say Bismillaah in his heart. Shaykh Ibn Baaz (may Allaah have mercy on him) said: There is nothing wrong with doing wudoo’ inside the bathroom if necessary, and saying Bismillaah at the beginning, because saying Bismillaah is obligatory according to some scholars, and is strongly encouraged according to the majority. So he should do that, and the ruling on it being makrooh is waived, because such rulings are waived when it is necessary to say Bismillaah. A person is commanded to say Bismillaah when starting to do wudoo’, so he should say it and complete his wudoo’.

Next wash both hands till the wrists.

Then rinse your mouth, cleaning your teeth with your fingers. If you’re using *Miswak*, excellent! We have already seen in our earlier class how Rasool Allah (swt) loved *miswak*.

Next, sniff water up your nose. This is something that a lot of us miss because we are not used to it. You are supposed to put a little water in your hand and sniff it up a little bit. Because we aren’t used to it, we sniff too much and it goes into our heads like it does sometimes when we’re swimming and we feel sick after that and then we say, “I can’t do this!” and we stop, although we should not stop doing this. What is required is just a little sniff and if you feel that the water hasn’t gone up at all, do a little more. You have to make an effort and with time and practice you will be able to do it.

Next, clean your nose with the small finger of your left hand.

Then wash your whole face; the jaw bone is also included.

Wash arms including the elbows, making sure they aren’t dry.

Then do *massah* of the head; *massah* means “wipe”. You do this by wetting your hands and passing them over your head and bring them back forward.

Then do *massah* of the ears by putting your index fingers in your ears and wiping the insides and clean the back portion of your ears with the thumbs.

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<sup>7</sup> Al Muhaajir ibn Qunfudh (ra) said: I came to the Prophet (pbuh) whilst he was urinating and greeted him with salaam, but he did not return the greeting until he had done wudu’, then he apologized to me and said: I do not like to mention the name of Allaah unless I am in a state of purity.” (Abu Dawood, al-Nasaa’i and Ibn Maajah ).



Next wash your feet, including your ankles. Please make sure to wet your ankles.

Slide 36:

Then say the *masnoon du'a* that is recited after *wudu* (once you come out of the washroom); first you say *ghufranaka*, then you say:

“*Ash hadu al la ilaha illallaahu wahdahu laashareekalahu wa ash haduanna Muhammadan 'abduhu warasuluh.*”

(I bear witness that there is no god but Allah; He is Alone and has no partners and I bear witness that Muhammad (saw) is His servant and prophet.) [Muslim]<sup>8</sup>

Slide 37:

Another *du'a* which is beautiful and if you don't know it then please try to learn it:

“*Allahuma ja'alni minattawwabeen waja'alni minal mutatahhireen.*”

(Oh Allah! Make me from among those who turn to You often in repentance and make me among those who remain clean and pure.) [Tirmidhi]

Remember that Allah (swt) said that He loves those who are clean and pure so you're praying that Allah makes you among those.

Slide 38:

Important things to remember for *wudu*:

Do not leave any body part dry.

Remove nail polish before every *wudu*; you cannot do *wudu* if you've got nail polish on; when you have water proof covering on your nails your nails are not getting wet – hence no *wudu*. Let's say you've done *wudhu* and applied nail polish and you're going somewhere; e.g. it's Eid and you are going for the whole day and you expect to keep your *wudu* till *Maghrib*. Then there's nothing wrong with it. However, if you left your house and you went to sleep in the car, then what do you do? You try your best to find the nail polish remover from somewhere and sort it out. But the best thing is to carry it with you. Make sure that if you're applying nail polish, you should have something to clean it off too. *Mehndi* colour penetrates inside the skin, whereas nail

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<sup>8</sup> 'Umar (RA) reported that the Prophet, (PBUH), said, "If one completes (and perfects) the ablution and then says, 'I testify that there is no god except Allah, the One Who has no partner, and that Muhammad is His slave and Messenger,' the eight gates of paradise will be opened for him and he may enter any of them that he wishes." (Muslim.)

polish is an external covering. You can scratch off the nail polish but you can't scratch off the *mehndi*.

Remove any water-proof makeup. For example the eye-liner that I use, is water-proof, so I have to remove it before doing *wudu*. You can't do *wudhu* with anything water proof on any part of the body that is supposed to get wet in *wudu*; simply because if it has a waterproof coating, it's not getting wet!

Remove rings and earrings when washing. If I'm wearing a ring I have to make sure that the part under it is also wet. Same with the earrings; the entire earlobe has to get wet when I do the *massah*.

Wash the right hand and foot first.

Slide 39:

Do not leave the tap running; we should not waste water. It is reported that the Prophet (pbuh) once saw Sa'd performing wudu and he (pbuh) said to him:

"Why are you wasting all this water?" Sa'd said "Is there wastefulness even in performing ablution?" The Prophet (pbuh) said "Yes, even if you were performing it from a river of running water". (Ahmed and Ibn Majah)

Slide 40:

Let's now discuss the conditions that nullify ablution .

Firstly, the call of nature - if you use the washroom you don't have *wudu* anymore<sup>9</sup>.

Passing gas also invalidates your *wudu*, as does sleeping. Sometimes however, at Perceptions or at school you're sitting and you nod off or doze off for a second; that's not sleeping. In that condition your *wudu* does not break. But if you are resting your back and you fall asleep, this is counted as sleeping and breaks your *wudu*.<sup>10</sup> Touching your private parts directly - with no cloth in between<sup>11</sup> - breaks your *wudu* as does being unconscious.<sup>12</sup> When your *wudu* breaks you have to make it again before offering *salah*.

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<sup>9</sup> Abu Hurairah reported that the Messenger of Allah (pbuh) said, "Allah does not accept the prayer of a person who has released gas until he makes a new ablution." A person asked Abu Hurairah, "What does 'releasing gas' mean?" He answered, "Wind with or without sound." (Bukhari and Muslim)

<sup>10</sup> Hadith of Anas who said, "The Companions of the Prophet (pbuh) were waiting for the late night Prayer until their heads began nodding up and down (from drowsiness and sleep). They would then pray without performing ablution." ( Muslim, Abu Dawud and At-Tirmidhi).

<sup>11</sup> Busrah bint Safwan narrated that the Prophet (pbuh) said, "Whoever touches his sexual organ cannot pray until he performs ablution." (Bukhari)

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

(Parting salutation to students) *AssalamalaikumwarahmatullahiwaBarakatuh*

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<sup>12</sup> It also does not matter if one is unconscious for a short or long period of time, or if one is sitting, or falls to the ground, and so on. The aspect of unawareness here is greater than that of sleeping. The scholars have unanimous view on this point. (Fiqh As-Sunnah)