

### **MODULE 3**

**Class Title:** *Taharah* Part 5

**Aim of the lesson:** To understand the conditions that nullify ablution and tayammum

**Category:** Worship

**Lesson Format:** Power point presentation

Greeting to students) *AssalamalaikumwaRahmatullahiwaBarakatuh*

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

(*Tasmiyah*) *BismillahirRahmanirRaheem*

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

Slide 41:

Today *insha Allah* we'll wrap up *Taharah*; we'll discuss a few things that are left.

To start with, let's see what we should do if we are interrupted in the middle of *wudu*.

Do you think you would have to start your *wudu* all over again?

E.g. you're doing *wudu* and the telephone rings. You pick up the phone and then after five minutes, you realize that you were in the middle of your *wudu*; you hadn't completed it. You realize that you hadn't washed your feet and you wash your feet after five minutes. Is your *wudu* okay?

The answer depends on whether your face and hands are dry or not. If your face and hands are still wet, then you continue from where you left off and you just wash your feet or whatever part is left. But if your face and hands have dried, that means that you have to start your *wudu* all over again.

It's not something you should be doing; doing your *wudu* in parts. However, if for some reason it does happen, then you have to see if your face or hands or whatever parts you washed, are still wet; if they are, you continue from there. If they're not, then you start all over again.

Slides 42- 43:

Let's take another situation, where you're making *wudu*, a water fight starts.

Then your mom walks in and all of a sudden you stop in the middle of it and then what do you do? How do you decide whether to continue from there or stop and start all over again?

The same rule is to be applied here; you have to remember the last action you were doing when you started the fight, or whatever. If you remember your last action, and the skin is still wet from where you left, then you just continue from there. And if you don't remember, obviously you start all over again. If you remember and your skin is still not wet; it has become dry, then you start all over again.

If you take a shower, is that the equivalent to *wudu*?

Ideally there should not be any other way of bathing other than *ghusl* which is basically the *sunnah* way of taking a shower. So you should just make it a habit to do so every time you go for a shower (except when you have your periods).

If you make it a habit to do *ghusl* - your *wudu* will automatically be done because *wudu* is a part of *ghusl*.

Slides 44- 45:

Has anyone heard about wiping over socks in *wudu*?

Yes, this is a facility given to us, so let's discuss it.

If after doing *wudu*, you wear socks, then when you need to do *wudu* again you do all other actions but instead of taking off your socks and washing your feet, you can wipe over your socks or do *masah* over them.

This is called *al-massaah 'alal khuffain*. *Masah* is just wiping, what we do on our heads during *wudu*. The same thing is to be done over socks; just apply a wet hand over your socks and that is *massah*. *Khuffain* are the thick socks that we wear. <sup>1</sup>

There are certain conditions for this:

The socks must cover your ankles completely, not those little half ones. They must be thick enough to walk in, like thick cotton sports socks – not thin like nylon pop socks or sheer tights or lacy or netty, any material that is flimsy or thin.

This is permissible for a resident (opposite of a traveller) for one day and one night.

For example if I do *wudu* at *Fajr* today and then I wear my socks the whole day; when I do *Dhuhr*, *'Asr*, *Maghrib* and *Fajr* the next morning, my *wudu* will be valid for twenty-four hours; one day and one night.

I don't need to take off my socks every time I do my *wudu*, I do the rest of my *wudu* like normal and I just wet my hands and wipe them over my socks; that's all I need to do.

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<sup>1</sup> Al Mughirah (ra) narrated: Once I was in the company of the Prophet (pbuh) on a journey and I hurried to take off his khuff. He (pbuh) ordered me to leave them because he had put them on after performing wudu and he only passed his wet hands over them. (Bukhari)

The Prophet (pbuh) timed the period of validity of wiping for three days and three nights for a traveler and one day and one night for the resident. (Muslim)

This is especially helpful in winters, when it's really cold, or for old people. You can't take off your socks in those twenty-four hours; or if you do take them off, you need to do *wudu* again, as this invalidates it.

If you're a traveller, you can do this for three days and three nights.

*Masah* is done by wiping with a wet hand the top of the foot, not the sole; the part we walk on. However, if you need to do *ghusl*, you will have to remove your socks and do *ghusl*.

Slides 46- 47:

Let's look at an example;

Suppose it's time to go to school and you've offered your *Fajr* prayers. Let's say *Fajr* time ends around 6:25. If you get up at about 6:10 or so, you can offer your *Fajr* and then just get ready for school. Thus when you leave for school, you have your *wudu* from *Fajr* and you wore your socks and shoes after the *wudu* so you're eligible to do *masah* over your socks and shoes if your *wudu* breaks and you have to make *wudu* again for *dhuhr* salah.

Now if you have to stay late in school till 4, you have to offer *Dhuhr* in school as it will be *kadha* by the time you reach home; now you don't have to remove your socks to wash your feet, you simply wipe over them with your wet hands; make sure there are no holes in your socks though.

Slides 48- 49:

While we're talking of facilities and ease and wiping, do you know how to do *tayyamum*?

Do you know what *tayyamum* is?

*Tayyamum* is dry ablution (*wudu*).

When there is no water or there's a medical condition in which water could be harmful for you then you can use earth or sand or dust for doing *wudu*, instead of water.

You probably can't relate to wiping yourselves with dust, but remember that dust is not dirty; it is pure.<sup>2</sup> However, remember that it is only allowed to do *tayyamum* if it is not possible to use water; either because of unavailability or because of health reasons.

*Alhamdulillah* even though there is an acute water shortage in our country, we manage to get sufficient water in our homes thanks to tankers. So we are very rarely in this situation but we still need to know what to do if such a situation arose; let's say you're going somewhere in a car and you get stuck in traffic. If you think that you might not be able to offer your *salah* on time then

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<sup>2</sup> 'Earth has been made for me and for my followers a place for praying and a thing to perform *tayyamum*. Therefore, anyone of my followers can pray whenever the time of prayer is due.'  
[Bukhari]

just take the dust from your car, which is ample; you just need to pass your hand over some dust – maybe as much as we’d find on a wall – and do *tayyamum* with it.

We have dust all over our houses. Even if there’s serious scarcity of water, where it is available but in very little quantity; just enough for you to drink, then it is permissible to do *tayyamum*.

If you have been burnt badly and you have to protect your wounds from water because it makes it worse; you have to keep yourself dry. In that condition, *tayyamum* is permissible. It is a medical condition.

Slide 50:

There is a hadith narrated by Jabir (ra), *Rasool* Allah (pbuh) said, ‘Earth has been made for me and for my followers a place for praying and a thing to perform *tayyamum*. Therefore, anyone of my followers can pray whenever the time of prayer is due.’ [Bukhari]

We can pray anywhere on the earth, except toilets, graveyards and very few other places like enclosures to keep animals.

Slide 51:

Now let’s look at the method of doing *tayyamum*:

First you make an intention, as we did for *wudu* - we said that we don’t actually say any words for making intention, we just have the intention in our heart.

Then we strike the dust, or pass our hands on it. Next, wipe your face and finally wipe your hands up to the wrists or the arms right up to the elbows.<sup>3</sup>

Slide 52- 54:

Let’s envision another scenario:

You’re all dressed up for your sister’s or your *khala*’s wedding or of somebody very close to you and you’ve got full makeup and nail polish on.

You did *wudu* before you got dressed. Let’s say *nikah* is with the *maghrib* prayer, and after that, it’s *rukhsati*. You have to be there before *Maghrib*. Now your *wudu* breaks. You are at the marriage hall or garden and your *wudu* breaks; it’s now time for the *Maghrib salah*. The time for *Isha salah* is longer; you can come home and offer it. However, *Maghrib salah* time is limited. You know you’re going to be at the marriage hall till 12 and obviously *Maghrib* time will have ended long before that.

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<sup>3</sup> “The Prophet (pbuh) struck the earth with his hands, blew in them and then wiped his face and hands with them.” (Bukhari and Muslim).

“It would have been enough for you to strike the ground with your hands, blow into them, then wipe your face and hands up to the elbows.” (Ad-Daraqutni.)

What do you do?

Sorry girls, but you have to do your *wudu*. By the way, blow dries do not get spoilt by doing *massah*. Try and recall when we can do *tayyamum* instead of *wudu*. What does Allah (swt) say?

“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, and you find no water, perform *tayyamum* with clean earth and rub therewith your face and hands.”

(Surah Al Maida 5: Verse 6)

That is the only time when *tayyamum* is allowed.

Women like to dress up. We like jewellery, we like good clothes, we like makeup, we like to do up our hair and that's fine *Alhamdulillah*. Silk and gold are *haraam* on men. So who have they been made for? You and me!

However, when *salah* time comes, that is of the utmost importance. What if it's your wedding? You're all dressed up and have really expensive make-up done, do you just wash it all down the drain? What will you do? You still do have to offer *salah* and you can't do *tayyamum*. Getting married is not a reason for *tayyamum*.

You have to keep your focus and your priority. Who is giving you the blessing of marriage? It is a blessing from Allah (swt) to have a spouse, who loves you. And Allah (swt) has put this love in the hearts of husbands and wives. It is written in the Qur'an.<sup>4</sup> He has put this love, it is not in your control.

You think beauty brings love? Then how do you explain what happened to Princess Diana? She was one of the most beautiful women on the planet. Was she happy with her husband? No she wasn't. And who did he marry? Was his new wife anything compared to Diana as far as outward beauty is concerned? This is not in your control. So who's giving you the blessing? Allah (swt) is, and you don't want to displease Him.

That is something you have to remember in whatever you do. Who has given you this beautiful hair, this beautiful face, your beautiful bodies, this young age? Did you do it yourself? Did you make your eyes the way they are? Did you buy your hair from some shop? No, we've been blessed by Allah (swt). It is His Blessing. How can we make Him unhappy? This is one thing you must remember.

Missing the *salah* is not an option either.

Ibn Omar (ra) narrated that Rasool Allah (pbuh) said “Whoever misses the Asr salah (intentionally) then it is as if he lost his family and property”. (Bukhari)

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<sup>4</sup> 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 Ae-Rum 30: Verse 21)

Can you imagine that? Just one ‘*Asr salah*. If just one child of someone dies they’re totally devastated; this is your whole family, your whole business, your whole house; everything is destroyed, if you just miss one *salah*. And we miss *salah*, at the drop of a hat. I have to go to my friend’s house, so and so TV programme is on, I’m at the cinema, how can I get up in the middle of the movie? What will people say? Oh my God, she’s praying! So we generally don’t get up.

Forgetting to offer your *salah* is completely different; for example let’s say you don’t wake up for *Fajr*; you shut the alarm, you just don’t know what happened. You get up and the sun has come out. In that case, do *astaghfaar*, and offer *salah* immediately because you just were not conscious at that time. You didn’t consciously miss it.

Similarly if you’re busy for some reason and you just did not realize that the time for a *salah* came and ended. Only you and Allah know if you really forgot. As soon as you remember, do *astaghfaar* and pray that it doesn’t happen again. How do you say *astaghfaar*? Say “I’m sorry.” *Astaghfirullah*. And then you offer your prayers immediately.

So to conclude; you have to wash your face and do *massah* on your head for *wudu* and offer your *salah* on time, even if you’re getting married.

Believe me, with a bit of effort on your part, you won’t need to be in such a situation because it is very easy to keep *wudu* for ‘*Asr* and *Maghrib*. It is very easy if you make a conscious effort. It all depends on how much effort you’re making. This is a really a one-off scenario. Minimize the use of liquids for the day so you don’t need to go and pee so often. Offer your ‘*Asr* just before getting dressed, when the makeup and hair have yet to be done. Then offer *Maghrib* and then you can use the washroom as ‘*Isha*’s time is till late.

Please remember this and remember that whatever blessing you have, is from Allah (swt) and it would be a shame to displease Him because of that blessing.

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

(Parting salutation to students) *AssalamalaikumwarahmatullahiwaBarakatuh*

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