

Islamic Academy Coventry

Female Hygiene Workshop

Presentation Notes

Equipment

Presentation Notes Folder

Books

Laptop

Laptop charger

Reading stand

Projector & Bag

HDMI Cable

Wireless HDMI receiver and transponder plus both power supplies

Collection box

There will be 2 files in the online folder, the .exe file should be downloaded for presenting on a pc, whilst the .zip file should be downloaded and extracted if presented on a mac device.

How to use these Notes

Each new module is denoted by Main Chapter heading in Green.

Each new slide is denoted by a heading in light blue.

Each time a * is indicated within the notes, that means there is a transformation in the slide so the right arrow key must be pressed to go onto the next transformation. Slides are changed using the left and right keys or by clicking the right arrow on the presentation.

Handouts

Each attendee should be given a worksheet, a pen or pencil, a notebook, and a copy of the booklet, all inside a folder if possible. The booklets could be given in the final session.

Title Slide – Islamic Academy of Coventry

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وعلى آلٍ وصحبه أجمعين أما
بعد

رب اشرح لي صدري ويسري امري واحلل عقدة من لسانني يفقوه ا قولي

سبحانك لا علم لنا الا ما علمتنا أنت العليم الحكيم

My dear respected sisters in Islam, Assalāmu 'Alaykum Wa Rahmatullāhi Wa Barakātuhu.

* Overview

Welcome to the Female Hygiene from an Islamic Perspective Workshop.

* Booklet

I begin with Praising Allāh, سُبْحَانَهُ وَتَعَالَى, Lord of the Worlds and sending Peace and Salutations to our beloved Prophet Muḥammad ﷺ

I would like to thank XXXXXXXXX for giving me the opportunity to present this workshop and I would also like to extend my thanks to you all as well for attending. I hope and pray that we all learn something new today and that it will be beneficial.

Housekeeping:

I just wanted to go through a few housekeeping rules before we begin:

1. Try and sit in a place where you can see the Screen, don't sit too far back
2. Please pay attention and listen with the intention of learning and acting upon what we learn today.

3. If you have any questions throughout the workshop, then please note them down and we may have some time to go through them after the Workshop has finished.
4. Please try not to use your phones during the workshop
5. Please participate during the workshop
6. If you have a booklet, try not to look through it until after the workshop
7. Finally, please ensure you all have a pen and a worksheet

My name for those who do not know me is xxxxx and without Further Ado, I shall go through the schedule for today.

Introduction

* Course Schedule

This course has a total of 11 modules.

(Run through each Module by clicking the right hand arrow key)

* An Introduction to the Academy

This workshop has been developed by the Islamic Academy of Coventry. We specialize in teaching those children who have left other maktabs or adults who wish to increase their knowledge of Islām. Some of the Services we provide are as follows:

* Islamic Academy of Coventry

- * We currently run part time classes for Darse Nizami – which is the Ālim Course Syllabus. Alḥamdu lillāh, we have a number of men and women who are in the final year at this moment in time.
- * We also have Madrassa classes for the older boys and girls who have finished the normal Madrassa syllabus, where we concentrate on subjects like Tajwīd, Sīrah, Fiqh and Arabic. This then gives them a good foundation if they want to advance onto the ālimiyah courses.
- * We also develop and run Workshops with accompanying course material in various subjects including Male and Female Hygiene, Funeral Rites in Islam, Ḥajj etc.
- * For women we run the sanatayn classes as well during the daytime
- * We also produce our own publications. So far we have released booklets on the subjects mentioned before and to date have produced around 10,000 which have been distributed for free

We have many mufti's and 'ūlema and 'ālimas teaching at the institute who have graduated from many different Madāris around the world.

* Personal Introduction

Introduce yourself

So moving onto the next slide

* Part 1 – An Introduction to Cleanliness in Islām

* Introduction – (Hadīth)

Cleanliness is a very important aspect in Islam.

Our Prophet Muḥammad ﷺ mentions the following hadith:

*“Cleanliness is half of Imān”

This Hadith is part of a longer Hadith in Ṣahīḥ Muslim.

Great emphasis has been placed on cleanliness and it is mentioned numerous times in both the Qur’ān and the Ḥadīth to show its paramount importance in Islam.

* Why is cleanliness so important in Islām ?

So what are the reasons why it is so important??

* Open Discussion

Ask people in the audience for answers.

Ok so, lets look at some of the reasons.

* Purity is Condition for Prayer

* Ḥadīth

The first Ḥadīth in the great compilation Jame' Tirmidhi, is narrated by Jābir Ibn 'Abdullāh رضي الله عنه

He narrates that Rasūlullāh ﷺ said “Ṣalāt will not be accepted without cleanliness”

The reason why cleanliness is so important is that it is a pre-requisite, a condition for prayer. Before a person can engage in certain types of prayer like

* Ṣalāt,

* Tawāf or

* reading the Qur'ān, a person must be in a state of Purity. Being in a state of physical purity also safeguards people from many illnesses and diseases.

* Why did we develop this workshop?

So let's look at some of the reasons why we developed this Workshop and are our aims and objectives:

* Lack of easily available resources on this important topic

We found many people had queries about cleanliness both young and old. Whether this is related to specific situations in the workplace or at schools.

We also found that there was a genuine knowledge gap, where many adults in our community were not familiar with the basic concepts of hygienic requirements in Islam, such as how to perform Ghusl and what hair needs to be removed etc.

If I asked the question here today, how many of us from the older generation were told when we were younger, about how do girls become Bāligh, what hair do we need to remove? can you please put your hands up if you were taught this?

* Explain certain Rulings regarding Cleanliness

As I mentioned, there are many resources available on this topic, which explain cleanliness and purity in Islam in great detail, but sometimes it is difficult to translate this information into real life situations. You might find this information somewhere in a shelf in a bookstore, but how many of us know which book to buy and where to get it from?

We have prepared this booklet/course with this in mind and Insha'Allāh it will address some of these specific issues related to cleanliness, which affect females. Whether this is in the home, in schools or in the Workplace.

* Focus on children at school

Throughout this workshop, we will place a special focus on children at school, addressing any issues and challenges which they may come across, like reading Ṣalāt, going for Istinja or how do they do Wudu. We shall Insha'Allāh go through these during this workshop

*Focus on children nearing the age of puberty

We have also placed great emphasis on prepubescent children – children who are due to become Bāligh (mature) and young teenagers. This is a time when their bodies are going through a lot of physical changes and many things happen which can be embarrassing and even frightening in some cases.

They face certain scenarios where they are unsure what to do, for example the first time a girl experiences a period.

If the child does not have the relevant knowledge then this could result them staying impure without actually knowing it. Insha'Allah our aim is to give them all this information before

they become Bāligh, so they don't get worried, they are confident what they need to do and most importantly, know the requirements of how to stay ritually clean in Islam

***Beneficial for both Parents and children to attend course together**

It is recommended that both children and parents should attend this workshop together. There are still subjects today, which are taboo. Many parents still feel embarrassed talking about these things with their children.

There is an expectation that the child has acquired this knowledge during his or her time at the madrassa, but in reality it is the responsibility of the parent to ensure that their child knows all the relevant Masail (rulings) before he or she comes of age.

The child must be comfortable enough to be able to ask their parents any questions they may have and the parent must be comfortable enough to answer them without being embarrassed and more importantly know the correct answers themselves.

Insha'Allah if both have attended this workshop, I hope that this breaks down any barriers which may be present and enables both parents and children to communicate more openly.

*** Questions throughout**

Throughout this workshop, to make it more interactive, we will be asking questions. You should have all been handed worksheets and pens. You can either answer these yourself or divide yourself up into small groups. Parents and children can also work together if they want to.

Now the reason we ask these questions, is to get you involved, and see how much you actually know. If you get the right answer then Alhamdulillāh, but if you don't, then this has highlighted an area where there is a knowledge gap and you need to learn the correct answer. So please give them a try.

*Workshop Question 1

- * When does a female become mature in Islam???
- * What are the physical signs, or what age does she have to reach ?

Ask the Audience for Answers

* Part 2 - Coming of Age in Islam – Buloogh

What is a person called who is now mature in Islām ?

When a person comes of age in Islam, it is a life changing experience. The terminology or the phrase which is used in Shariah is called Buloogh, so a person becomes ‘Bāligh’ when he reaches the age of Puberty.

* What obligations are now required?

The person will now have to fulfil all of the acts of Worship, which have been commanded to him by Allāh سُبْحَانَهُ وَتَعَالَى. They will now have to read

* Ṣalāt 5 times a day and have to

* keep all the compulsory fasts in the month of Ramadan,

* They will have to discharge the Zakat if they have enough wealth

* And also go for Hajj if they can afford to do so. They will now be answerable for all of their actions good and bad.

Advice for parents

* Now before we go into what makes a person mature or bāligh in Islam it is very important that the child knows how to fulfil all of the obligations that are required of him before he reaches the stage where he now has to do them all.

For example, the time to learn how to read Ṣalāt is not after he or she becomes bāligh but before, so when the time comes, he already knows how to pray and not just that, he is in a habit of praying 5 times a day therefore he doesn't see any difference in the changeover.

If we try to start teaching our children how to read Ṣalāt after they have become Bāligh, by the time they are reading 5 times a day they will have already missed so many Ṣalāt. These Ṣalāt will then have to be made up.

The Advice of Rasūlullah ﷺ

*The advice for parents is to follow the advice from the Hadith of our Prophet Muḥammad ﷺ

* The Prophet ﷺ said “command your children with Ṣalāt when they are seven years old.

* Sunan Abu Dawūd

Now the wisdom behind this is that by the time the child has reached 10 years old, in these 3 years, they have gradually built up from reading a few Ṣalāt a week to one a day and slowly building up to 5 Ṣalāt a day. Once they are regular in this then it will be easy for them to maintain this momentum and carry on reading Ṣalāt 5 times a day after they become Bāligh.

Signs of a Female becoming Bāligh

The natural ways in which a female will be classified as having becoming Bāligh or mature are as follows:

*If a child has a wet dream – this is also known as Ihtilām or in English the term used is a Wet Dream.

The Medical Term for a wet dream is called a Nocturnal Emission. Whilst a person is sleeping they will discharge a liquid, which will be sticky and very different from urine. When the person wakes up they will notice the wet sticky patch in their underwear. This is a very common occurrence and one should not be embarrassed when this happens.

We will cover this in more detail later when we get to the Common Masail for Teenagers Section.

- * When a female starts her Menstrual Cycle, her period.
- * If a female gets pregnant without starting her menstrual cycle
- * If a child reaches 15 Islamic years of Age (This equates to approximately 14 years and 6 months in the Western Calendar) and hasn't had a Wet Dream, or started her menstrual cycle up until then, he or she will automatically become Bāligh.

Parents should make a note of the Islamic Date of Birth when their child is born, this makes things a lot simpler when we need to work out there Bāligh Date.

* Summary

So to summarize this section, a girl will become Bāligh when she experiences a wet dream, starts her period, becomes pregnant without starting her period or reaches 15 years of Islamic age without having had a wet dream. This girl will have to complete all of the obligations. In Islam she will be considered an adult.

How to work out your Bāligh Date?

How many people in the room can tell me their Islamic Birth Date?

Why is it Important to know our Bāligh Date?

Firstly for a person who is not Bāligh yet, they know what date they need to be looking at if they don't experience any of the Natural Signs.

For a person who is already Bāligh, if they have missed lots of Ṣalāt and can't remember the date they became Bāligh naturally, and if they are confident they didn't have a Wet Dream, or start their menstrual cycle until much later, then they can use this date to calculate how many Ṣalāt, or even fasts they need to make up etc.

* Islamic Calendar

Ask Question: Can anybody tell me what the Islamic calendar is based on with regards to a celestial body

Answer: The Moon, the Islamic year is a lunar year. Each month is based on the time it takes the moon to complete one orbit around the earth.

* Lunar Year

12 of these months will make a Lunar year, which is 354.367 days

* Western (Gregorian Calendar)

Ask Question: Can someone tell me what the Gregorian or Western Calendar is based on?

Answer: It is based on the time it takes the earth to complete one whole orbit around the sun. It is also call a Solar year

Ask Question: How many days in a solar year?

Answeer

* Solar Year

There are 365.25 days in a Solar Year.

*Lunar Years

*So we multiply the days in an Islamic Year, a lunar year by 15 years and get the answer in days

* =5315.505 Days

*and then we divide the days by the amount of days in a Western Year to get the answer in the Western Format.

So $5315.505 / 365.25$

* So the answer is 14.55 year, so we will round it down, and it comes to 14 years and 6 months

*6 months after your 14th Birthday is your Bāligh Day

Work our your Bāligh Date

* Write down your birth date

* If you are born between January and June, write down your birth year plus 14

So if you were born in 2000, write down 2014

* If you are born between June & December, write down you birth year plus 15

So if you were born in 2000, write down 2015

* Write down 6 months after birth month

So, if you were born in January, write July. If born in February, write August etc.

* Write down you birth day

So write down the day of the month you were born.

So you will now have a date, month and year, this is your Bāligh date.

Example

Look at this example

* Birth date = 1st January 2000

* Bāligh date = 1st July 2014

* Part 3 - Hayd, Istihāda & Nifās explained

What does Hayd mean?

The Arabic term used for the menstrual cycle is Hayd

This is taken from the root word which means to flow. Due to the blood flowing each month, it is called Hayd

* Question: In Islam, what is the minimum amount of days a female can experience a menstrual cycle?

* Answer: Depending on the school of thought whom you follow, there is a difference of opinion as shown below.

Hanafi The minimum period is three days and three nights.

Shaf'ee The minimum period will be one day and one night (if it is less than this, then it will be classified as Istihāda)

Mālikī There is no minimum limit, even if a female bleeds just once, this will be classified as Hayd.

Hanbali The minimum period is three days and three nights.

Hayd (Slide 2)

* Question: In Islam, what is the maximum amount of days a female can experience a menstrual cycle?

* Answer: Again there is a difference of opinion among the schools of thought. Each opinion is given below.

Hanafi 10 days and nights
Shaf'ee 15 days and nights
Mālikī 17 days and nights
Hanbali 15 days and nights

* Minimum duration between cycles is 15 days for Ahnaf

* Maximum duration between cycles - unlimited

Istihāda

* What does Istihāda mean

Istihāda can be classed as bleeding due to Illness.

The Medical Term given to Istihāda is Dysfunctional Uterine bleeding.

* Any bleeding less than 3 days will be classed as Istihāda

* Any bleeding beyond the normal maximum cycle.

So if a woman bleeds more then normal (not through the amount blood but the amount of days she continues to bleed) then she is known as a Mustahādha –

If a woman's menstrual cycle exceeds 10 days (according to the Hanafi school of thought), any bleeding after 10 days (240 hours) will be classed as Istihāda.

* If a woman bleeds in the time between her two menstrual cycles, then this will also be Istihāda.

If a woman who has given birth bleeds for more than 40 days (according to the Hanafi school of thought), any bleeding after this will be classed as Istihāda.

* If classed as Ma'dhur

If a woman who is suffering from Istihāda is also established as a Ma'dhūr (excused person) then she will perform Wuḍū for the time of each obligatory (Fard) prayer. And, with that Wuḍū it is permissible for her that she prays as many obligatory or optional prayers (Fard, Wājib, Sunnah & Nawāfil) as she desires during that prayer time. She will also now be able to touch and recite the Qur'ān.

When the time for the next obligatory prayer arrives, she will perform Wuḍū again.

Note: For a Mustahāda to be classed as a Ma'dhūr (excused person), her bleeding must be excessive to the point that she cannot make Wuḍū and pray without bleeding again. So her problem remains for the complete duration of an obligatory prayer time in a way that she cannot perform Wuḍū or Prayer without its absence.

She will remain in this condition (excused) if her bleeding reoccurs at least once during each subsequent prayer time. As soon as a complete obligatory prayer time finishes without her bleeding even once, then she will no longer be classed as a Ma'dhūr.

The Wuḍū of a Mustahāda who has been classed as Ma'dhūr (excused) will not break if she bleeds again during the same obligatory prayer time. However, her Wuḍū will be nullified by all other nullifiers (i.e. passing gas, passing urine or stool etc.) and with the expiry of the current prayer time.

It is always good practice that you seek advice from an ^c Alim\ ^c Alimah and discuss your unique situation to confirm whether you can be classed as a Ma'dhūr or not.

* Allowed to continue to have relations with husband

A female who is experiencing Istihāda will be considered like a normal woman who is Tāhir (ritually pure). She will be allowed to continue to have relations with her husband.

Nifās

* What does Nifās mean?

The blood which flows after a woman gives birth is known as Nifās. This is also known as Post Natal bleeding.

* In Islam, what is the minimum limit for Nifās?

There is no minimum limit for Nifās; there is a consensus of opinion on this. So a woman, who gives birth and experiences no blood loss after, will be considered Tāhir (ritually pure). She will have to complete all of her obligatory prayer actions.

* In Islam, what is the maximum limit for Nifās?

There is a difference of opinion with regards to the maximum limit as shown below

Hanafi - 40 days

Shaf'ee - 60 days

Mālikī - 40 days

Hanbali - 40 days

* Ghusl necessary if no Nifās experienced.

After a woman's maximum postnatal bleeding (Nifās) term has finished she will perform Ghusl and start to pray. If she still experiences bleeding after the maximum term has completed, it will be considered as Istihāda.

If a woman stops bleeding before the maximum time limit for Nifās, then she must perform Ghusl and start to pray. She will not wait for the maximum period to elapse before commencing her Ṣalāt.

Question: A woman gives birth to a child and experiences no postnatal bleeding, does she still need to perform Ghusl in order to resume the restricted prayer actions?

Yes, even if a woman experiences no postnatal bleeding, she will still need to perform Ghusl before she can start to read her Ṣalāt, touch and read the Qur’ān etc.

* Relations not allowed with husband during Nifās

While a woman is experiencing Post-Natal bleeding, Nifās, she will not be allowed to have relations with her husband.

Actions which are prohibited during the Menstrual Cycle & Postnatal bleeding

When a female is on her menstrual cycle (Hayd) or experiencing postnatal bleeding (Nifās), she will not be considered to be in a state of ritual purity (Tahārat). Therefore, she will be excused from certain obligations & not allowed to perform certain actions as follows:

- * 5 times Daily Ṣalāt (these do NOT have to be made up)
- * Sajdah Tilawah & Sajdah Shukr (it is not permissible to perform both of these prostrations)
- * Recitation of even a single verse of the Holy Qurān
- * Fasting in Ramadan (these DO have to be made up - Qadha)

Note: Make up the fasts missed in Ramadan as soon as you can

For fasting in Ramadan, the female will calculate how many fasts she has missed during the month and make them up as soon as possible. There is a habit nowadays that females wait until the winter time when the days are short to make up their fasts as it is easier. One must remember that if they pass away before making up the fasts then they will not have fulfilled their religious obligations.

* Holding the Mashaf (Qur’ān) without a cover or holding the Qur’ān which has a cover, which cannot be separated. If a cover is attached to the Qur’ān like a sleeve, this will still not be

permitted. If a cover is wrapped around the Mashaf (Qur'ān) then she will be allowed to carry it. It is also not permissible to touch the Qur'ān with a portion of one's garment, such as the sleeve or the edge of a dress while one is wearing them.

Question: Can a woman who is on her menstrual cycle, or in the state of ritual impurity or postnatal bleeding, read the Qur'ān if she doesn't hold it?

Women in all three states are not permitted to read the Qur'ān until they attain cleanliness. A single ayah (verse) is not allowed as mentioned above and even less than a verse. The evidence for this is the following Hadith. However, if a woman is teaching the Qur'ān, it is permissible for her read one or two words at a time, breaking her breath in between.

Also if there are Supplications (Duas) which contain verses from the Qur'ān, then it is permissible to read them with the intention of reciting the supplication. Also reading less than a verse without the intention of reading the Qur'ān is permissible such as reciting Alhamdulillah "All praise is for Allāh" with the intention of gratitude or the recitation of Bismillah "In the name of Allāh" before eating.

We have to remember that It is permissible to take the name of Allah, read duas, send salutations and blessings (salawāt) on the Messenger of Allah H, perform dhikr and prayers of forgiveness (Istighfār).

* Performing the Tawāf (circumambulation) of the Kābah.

* Entering any area which is designated a Masjid (A man or woman who is in the state of ritual impurity (Janābat) is also not allowed). A woman on her period is allowed to enter a temporary place of prayer (Musalla) or a Prayer Room as they are not deemed to be a Shar'i Masjid.

* Intercourse will not be allowed with the husband or Sexual Enjoyment from the navel to below the knee.

Part 4 – How to Perform Istinjaā Correctly

Workshop Question 2

*Think of a few things which you should consider when you go to the toilet

Ask for Answers

Answers:

- How are we going to clean ourselves?
- Do we have what we need to clean ourselves?
- What is the best way to clean ourselves?
- What is the way recommended in Shar'ia to relieve ourselves and clean ourselves

What is Istinja?

Istinja is the term used to describe the process in which one removes uncleanness after they have been to the toilet.

The Importance of Istinja

If Istinja is not done properly then it will leave a person in an impure state. If the person is in an impure state, then all the worship he does thinking he is clean will not be valid.

What does the Qur'an say about Purity?

* verse

* translation of verse

The Prophet ﷺ was in Quba at the time this verse was revealed, on the final part of his Hijrah to Medinah. He had laid the foundation of a Masjid over there.

When this verse was revealed, the Prophet ﷺ asked the people of Amr bin Auf (who were the largest family in Quba), what purity is Allah سُبْحَانَهُ وَتَعَالَى talking about in your praise.

They replied that after they perform Istinja with stones, they also use water. It could be that Allah سُبْحَانَهُ وَتَعَالَى likes this action of ours?

The Prophet ﷺ said, yes, this is the action which Allah سُبْحَانَهُ وَتَعَالَى has referred to when praising you. The Prophet ﷺ told them to remain steadfast on this action.

Sunnah to use water

Istinja is also a Sunnah of our Prophet Muhammed ﷺ,

*Hazrat Anas رضي الله عنه narrates the following Hadith which can be found in Bukhari Shareef.

Whenever the Prophet Muḥammad ﷺ went to answer the call of nature, I used to come and another boy with me with a tumbler full of water so that he may wash his Private Parts.

As mentioned earlier, to be clean is a requirement for worship therefore it is very important that a person knows how to do Istinjaā properly.

Caution

*The following Ṣahīḥ Hadith from Bukhārī Shareef also shows the warning for people who don't do Istinjaā properly.

* Hadith

* Ibn Abbas رضي الله عنه narrates that the Prophet Muḥammad ﷺ passed by two graves and said: "Indeed both of them are being punished and they are not being punished for a great thing. As for one of them, he didn't save himself from being soiled with his own urine and as for the other, he used to walk around causing enmity between friends."

So you can see how not being careful when answering the call of nature can be a means of punishment in the grave as well.

We have to learn the proper way of going to the Toilet

Before we go into details of how to perform Istinjaā, we must learn the best method of how to go to the toilet. The reason for this is that we are trying to limit the area where the uncleanliness spreads to a minimum so it is easier for us to clean ourselves.

The more the uncleanliness spreads the harder it will be for us. The other thing we have to remember is that both urine & faeces are 'napāk', which means they are unclean. If we get them onto our clothes or body and don't clean them, then we will not be in a pure state.

Correct method of Going to the Toilet

Before we go to the toilet, we have to make sure we don't leave it till the last minute and go when we are completely desperate. Many children become so busy playing that sometimes it becomes too late and this is the case with some adults as well.

If we wait, then there is a chance that a few drops of urine can come out and make us impure. It is also not good for our health as we put extra strain on our bladder. So let us make sure that we relieve ourselves properly and in good time.

Now some simple advice when we go to the toilet, especially in public places.

Clean the seat, if needed wet some tissue and clean it then dry it

If needed line the seat with paper

Put some paper in the toilet to stop splashes

General Etiquette's when going to the Toilet

There are some general etiquettes which have been taken from Quduri Shareef with regard to going to the toilet, these are as follows.

* Before we go to the toilet we should enter with our left foot.

* Hazrat Anas رضي الله عنه narrates the following Hadith from Ṣahīḥ Bukhāri.

Whenever the Prophet Muḥammad ﷺ went to answer the call of nature, he used to say, “Allāhumma inni a’udhu bika minal khubuthi wal khaba’ith”

* O Allāh, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits)."

General Etiquette's when going to the Toilet

- * Once we have entered, we shouldn't talk to anyone while we are relieving ourselves.
- * We should not read anything inside or use any devices including phones and hand held gaming devices.

Try and spend the least time inside as possible.

* Remove your socks before wearing any sandals, especially in a Masjid. A very common problem nowadays is people wear their socks while they are in the toilet. The sandals may have some uncleanliness on them and when the person leaves their socks on inside the Masjid the uncleanliness can spread.

* Make Sure we have no rings or amulets with Allāh's name on it,

* or the Qur'ān when we go inside the toilet.

Do not face or have your back towards Qiblah

* It is Makruh Tehrimi (very undesirable) to face the Qiblah or have our back towards it while relieving ourselves.

* Hazrat Abu Ayub Al-Ansari RA narrates:

* Allāh's Apostle Muḥammad ﷺ said: “If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west.” The reason east or west used here was because the Kābah was south of Medinah, so facing north or south would be against Sunnah.

Read the Du'a for leaving the toilet

* When leaving the toilet one should read:

“Ghufaranaka Alhamdulilla hilladhi Adhaba ‘Annil Adha Wa`Afani” [O Lord]

* Your forgiveness. Praise be to Allāh who rid me of the filth and gave me health.

Even relieving ourselves is a great favour of Allah, so many people cannot even do that, people have colostomy bags, issues with urinating, things we take for granted. We should thank Allah that he has given us these great favours.

What can you do Istinjā with?

Before we answer to the call of nature, it is important that we have with us the necessary items we need to become clean. The last thing we want is to go to the toilet and find there is no tissue paper or water to clean ourselves?

We have to remember that the following answers are based on the method, which was used over 1400 years ago so today's method will be slightly different in application but the result of attaining cleanliness and purity will be the same.

So what are the items?

* Stones, and that which take their place

* i.e. tissue paper etc. One must wipe [the area] until it is clean.

Originally before tissue paper was invented people used to use stones. The stones were the type which had natural absorbing qualities so the uncleanliness would be easier to remove. We also have to remember that the diet of the people in the past was very different to ours so their excretion would be mostly hard, dry and not spread so it was easier to clean.

The substitute to stones nowadays would be tissue paper. So if a person cleaned with tissue paper until they were 100% sure that all of the uncleanliness has been removed it will be enough.

* Washing it with water is better.

Like it was mentioned earlier, the characteristics of the uncleanliness of the past people were different to what it is nowadays. Our diets and food have changed so when we relieve ourselves it is difficult to attain cleanliness with only tissue paper. Therefore, to be sure, it is better to use water.

If the uncleanliness exceeds its origin, water has to be used to remove it.

If the uncleanliness spreads, then we have to use water to remove it. By using just tissue, we will first have to use a lot of tissue. The tissue will also not be able to completely remove it. The cleaning qualities of water and tissue cannot be compared. The water will remove the impurity, the smell and the effect of the impurity, whereas with tissue there is a possibility some of these will remain.

One should not perform *Istinjā* with a bone, nor with dung, nor with food, nor with the right hand. Perform *Istinjā* with the left hand.

The main point for us from the above is to not do *Istinjā* with any item that can cause us harm or an item that does not have absorbing qualities.

We must also make sure we don't use the right hand to clean ourselves.

Istinjā from Greater Impurity

The main aim is to attend cleanliness so the books of fiqh give us recommendations as to how best attain this. So what is the procedure?

* Wipe 3 times with tissue paper, the first time from front to back, then back to front, and front to back again. If necessary, use more tissue paper. Remember to use the left hand.

* Hold the lota or tumbler in the right hand and pour from behind, remember not to pour too fast or all the water will run out before we have finished. This can be a big problem if the tap is not close by to refill.

Wash the left hand and use the inner part of the middle finger to clean the soiled area. If needed use the middle parts of the ring finger, little finger and index finger in that order.

The reason for using the middle part is so that we don't cause damage to our private parts as it is very sensitive. We can cause damage if we use our fingertips and have long nails. We should continue cleaning ourselves until we are confident that the impurity and smell has been removed.

Wash the hands with soap after Istinjā.

How to put clothes back on after Istinjā

* By using only the middle part of our fingers for Istinjā, our finger tips of the left hand should be clean as well as our right hand. At the very least our left thumb and little finger tip should be clean as well as our whole right hand.

* Make sure that we only use the clean portion of our hands to put our underwear back on and our trousers or else there is a risk of making our clothes unclean as we haven't had a chance to wash our hands properly yet. This will be relevant especially if we are in a cubicle with no sink in there.

Using a Flat Pan/Squatting Toilet

* Many of our children and even us nowadays have never used a Flat Pan toilet or the ‘Hole in the Ground’ South Asian style toilet, so we find it difficult to squat in that position. If anybody ever comes across one of these and has not used them before then it is a testing experience.

The best advice would be as follows:

* Completely remove the lower garments so they don’t get soiled. Try and make sure the garments don’t touch the ground as there is a chance some uncleanliness is on the ground. Hang up your trousers in a place where they don’t touch the ground.

Sit in a squatting position with pressure on your stomach, this will ensure that the correct pressure is applied to the organs so that we can relieve ourselves quickly and completely.

* Once we have relieved ourselves, perform Istinjā and wash hands.

Take care when putting clothes back on to make sure that they don’t touch the floor and get dirty. This can get tricky but if we roll them up before we put them on, that can make it easier.

By using the flat pan toilets regularly, a person can get used to them and it is the cleanest method.

General Questions related to Istinjā

Here are some common scenarios or questions which keep on coming up, so listen carefully and insha’Allah you will benefit from the answers.

* Question: At school or work we have no utensil to go to the toilet for water, how do we perform Istinjā?

* Answer: You should keep a small empty bottle with you at all times so when the time comes for you to go to the toilet you can take it inside the cubicle with you. If there is no sink inside the cubicle, make sure you fill the bottle before you go in. Make sure you know how to perform Istinja with that amount of water. Use tissue paper first to remove the uncleanliness then use water after.

If it is too difficult to take a bottle into the cubicle and you want to be more discrete then other products are available in the market from vendors such as Wudumate who produce plastic containers which can fold up and be easily put inside the pocket.

I find personally a 500ml water bottle is about the right size to fit in your pocket. You can fill the bottle before you go into the toilet if you have no sink and it should be enough for Istinja.

* Question: Can I use wet tissue paper to clean myself?

Answer: If one has only urinated, then use dry tissue paper first to absorb the remaining drops of urine. Then the wet tissue paper could be squeezed so the water is passed over the private area.

If the person has also passed stool, so he has been for a number 2 then it is recommended that dry tissue is used first then the wet tissue paper. One must be sure that the uncleanliness has been removed. As much as one can help it they should try and use water so no doubts enter their mind that they are not clean.

You can also use tissue paper to dry yourselves afterwards.

* Summary

Istinja is a necessary and integral part of keeping clean. We must learn how to do it and do it properly. Both religiously and hygienically it is beneficial. It safeguards a person from catching infections, diseases, protects them from bad smells and most importantly keeps a person in a pure state from an Islamic Point of View. All of the worship a person does will be valid.

On the other hand a person who stays impure does not fulfil the conditions of prayer. If any of the conditions of a prayer are not complete then the prayer will not be deemed valid. All the effort and time will be futile.

Note for Parents:

- * It is very important for parents to teach their children how to perform Istinja from young age and ensure that they know the correct procedure for going into the toilet.
- * Many parents let their young male children urinate in a standing position thinking they are young yet. The child gets into a habit and then finds it difficult later on in life to sit down and urinate.
- * We also send our young children to the Masājid and Madāris. We must ensure that they know how to keep clean before we take them. There have been many occurrences where young children have accidents inside the masājid and this causes great problems for the responsible persons especially when the parents do not help in cleaning up after. So only take our children once they are at an age where we are confident they are clean and they know how to keep clean. That they will not have any accidents and will not disturb other people in their prayers.

Part 5 - Ghusl

Workshop Question 3

* For a person to become pāk or ritually clean in Islām, write down the obligatory (farāid) acts they must perform whilst having a bath (ghusl)

So there are 3 Farā'id, obligatory acts a person must do to become pure, what are they???

Ask for answers

What is Ghusl

Ghusl is the procedure, which a person undertakes to clean their body from ritual impurity or 'janābat'. If a person does not do Ghusl properly then he will not leave the state of janābat and any acts of Worship, which require a condition of cleanliness, like Ṣalāt & reading the Qur'ān will not be valid.

When does a female need to have Ghusl?

For females, Ghusl becomes compulsory after any form of ejaculation, which could be in the following scenarios:

- After a wet dream.
- After having intimate relations with your wife.

Once a person has experienced any of the above they enter into a state of Ritual Impurity (janābat) and must perform Ghusl to become pure again. They must NOT touch the Qur'ān or perform Ṣalāt while they are in this state.

Why may a person only perform the Fard Actions of Ghusl ?

Ask Audience: Why would you only perform the Farā'iq of Ghusl ?

*Shortage of time

* or water

Desirable times for Ghusl

*There are some days on which Ghusl has been recommended, for example on the day of Jumma, we should perform the Ghusl and read the Jumma Ṣalāt with that Ghusl. This can be difficult for many of us who go to work or school on Fridays.

According to all 4 imams, the reason why Ghusl is performed for Jumma is due to the Jummah Prayer and is Sunnah.

*It is also recommended to perform Ghusl on Idd. The ruling here is that it is Mustahab. The difference between Sunnah and Mustahab, is that a Mustahab action was carried out seldomly by the Nabi ﷺ or the Sahabah, but it is still rewardable.

* Also perform Ghusl before we put on the Ihram, this is Sunnah as well and also on the day of Arafat if possible.

Compulsory acts in Ghusl - Farā'iq

There could sometimes be a need to only do the faraidh (compulsory) acts of Ghusl in certain situations: For example, if there is a shortage of water, or of time etc.

For a person to become pure they must perform at a minimum the following actions:

*To gargle the mouth once (If fasting ensure water does not get swallowed, keep water in mouth).

*To clean inside the nose once (again if fasting ensure that the water does not pass through the nose into the head).

*To wash the whole body once, ensuring no space is left dry (even that which is equivalent to a hair).

Once the above have been done a person will now be considered clean, ritually pure or pāk.

Sunnah Method of Ghusl

If a person has enough time and there is no shortage of water, then it is recommended that they perform the Sunnah method of Ghusl, which is as follows.

- First wash your hands up to your wrists.
- Then wash your private parts ensuring that all uncleanness is removed. Also wash any other areas on your body, which have uncleanness on it. Remember if any uncleanness has moved onto your hands this also now needs to be washed off.
- We must have the intention that we are doing ghusl to remove our state of impurity. This does not have to be verbal as long as we know why we are doing this action.
- Then perform complete Wuḍū.
- Finally wash the whole body 3 times (ensuring no part is left dry even equivalent to a single hair).

Advice if water collects

If water collects in the place of Ghusl, then one should leave washing of the feet to the end.

So if you are having a shower and the water is not draining quickly enough then you should complete the whole ghusl except washing the feet. Just before you finish, you should wash both of your feet 3 times. It is recommended that the shower be turned off for a little while, so the water completely drains, and then wash your feet.

* Practical Method of Ghusl

We have to remember that we can perform our Ghusl at the same time as using our shampoo's and soaps etc, there is no need to perform Ghusl first and then use these things afterwards.

A simple method is as follows:

Wash your hand upto you wrists and then your private parts and any other uncleanness. Make sure you have done your intention, then perform complete Wuḍū. then wash your whole body once, starting with you head and then the right side, then the left.

Then use shampoo and soap body once, then wash whole body, so now you have washed body twice.

Then use conditioner and shower gel and again rinse body, now you have washed body 3 times.

Wash feet at the end If necessary.

Part 6 - Hair & Nails

Workshop Question 4

As Muslims, for females, what hair from our bodies should be removed on a regular basis ?

Why does hair from certain regions need to be removed?

Another integral part of cleanliness and hygiene is to remove hair from certain parts of our body.

* Hadith

The Messenger of Allah ﷺ said

"Five are from the Fitrah: Cutting the pubic hair, circumcision, paring the moustache, plucking the under arm hair and trimming the fingernails"

* Sunan Tirmidhi 2608

So you see that the removal of this hair is Sunnah and is also very beneficial from a hygiene perspective. They have been mentioned in various Hadith as part of 'Fitrah', which means pure human nature.

The two areas from which hair must be removed is as follows:

Removing Hair from the Pubic Region

* Upper boundary = navel

There is a lot of misunderstanding as to exactly what this area is. The upper boundary is the naval however this does not mean that one should remove the hair all the way up to the naval.

* Distinct Boundary between normal and pubic hair

There will be a distinct boundary around the pubic area, which shows the difference between normal hair and pubic hair. Only the pubic hair needs to be removed.

* Also remove hair on private part

This will also include any hair on the private part itself.

Ideal method to remove the Hair

*Razor

The ideal way to remove the pubic hair is shaving. This must be done very carefully. The best time to do this would be whilst one is having ghusl and has cleaned the area. It is recommended that one remove the hair in a state of purity so if they have been in a state of Janābat – impurity, they have performed the Ghusl first.

* Epilator

You can also use an epilator or a hair removing device which achieves the same result, but in many cases they are expensive and also can be dangerous if not used properly.

* Wax

Hot or Cold wax can also be used but again, they are expensive and can cause burning, and injury if not used properly. They can also be very painful to use.

* Shaving Cream

* Soap

To aid in the removal of the hair, one can use shaving foam, shaving cream, gel or soap if necessary. This will help in easing the removal of the hair. Try and use a clean blade and do not share this with anyone else.

Practical Method of Removal

So first we make sure the area is clean

* Then we can use some shaving cream, foam, gel or soap on the hair, this will make it easier to remove. Massage in the cream or soap to ensure you have covered the whole area, including the skin underneath. Do not just put it on the hair

* Now use a clean blade

* and start from the top right and go downwards.

* Remove all the hair from above and from the sides.

*Then remove from the private part itself, taking great care

* Wash the area so all of the hair which has been shaved is washed away. Also wash and clean the blade as and when you need to

* If you see that there is some hair left, then repeat if necessary.

* Clean the blade as well

Once you have finished, if you are not going to be shaving any other areas then wash and clean the blade. Ensure there is no hair left in the blade before you put it back. You might also want to dry it as water left on the blade can cause it to rust as well.

Clean the Ghusl Area

* shower image

Once you have finished removing your hair, there will be hair left in the Ghusl area, whether that is your bath or your shower tray. Make sure you wash away all of the hair. If there is a lot of hair then it would be better not to wash it down in drain hole as it can cause a blockage, so instead collect it and dispose of it inside a bin. Then if there are a few small hair lefts, these can be washed away.

We need to ensure that the area is left in a state where the next person does not have to clean it before using it.

Frequency of Removal

* Days of the week

It is recommended that this hair be removed at least once a week, preferably whilst performing the ghusl for Jum'a. This way it will be easier to remove the hair as it will not be that long. If a person cannot do it every week then they should do it every fortnight.

The maximum time period one can leave their hair is 40 days however this is only recommended for people who have extremely slow hair growth. One must not leave their hair to grow longer than the length of a grain of rice. If a person does not remove their hair within 40 days, then they will be sinful.

If one has a problem in using a blade, then it is permissible to use hair removing lotion or cream. This can be in the case of people who have certain medical conditions such as eczema or Psoriasis.

* Advice for first timers

* if it's the first time you have ever tried to remove the hair and there is lots of it, it would be better to trim outside the shower or bath or you could block the drain. So this can be done with a trimmer or some scissors, but again be careful if it is the first time you are doing this.

* A Couple of Questions

Question: If a person has become Bāligh but has no growth there, does he still need to shave the area?

Answer: No, only when the hair starts to grow should one start to remove it.

Question: What is the ruling for removing the hair from the rear region around The anus?

Answer: If the hair can be removed without difficulty then it is Mustahab to remove this hair, which means it is desirable. Again one must take great care when removing hair from this area as it is very sensitive and injuries can be caused very easily. This hair does not normally grow until a person gets much older so if there is no hair there, do not attempt to remove it as you could cause yourself injury. If a person can do it then it helps especially when performing Istinjā as the presence of Hair can cause the uncleanliness to remain and make it harder to completely remove it.

Advice for Parents

* Advise your children on how to remove hair

Parents should advise their children on how to do this and also make sure they are doing it correctly by asking them.

* Equip them

Make sure you get them everything they need like clean blades and shaving foam if necessary. As you know, these can be very expensive and sometimes the children may not be able to afford these things themselves.

There is also a risk that they might try to use someone else's blade so this can be unhygienic.

The best thing to do would be to get them a small toiletry bag which has everything they need and they can use it when they go into the bathroom. When they have finished, then they can take it back into their room, there will be no risk then of mixing up blades.

*** Make them feel comfortable enough so they can talk to you**

When we know our children have reached maturity we need to sit them down and explain things with regards to this subject. If we find it hard then we could get someone else to talk to them like an older sister or aunt, but we must ensure they know what needs to be done.

*** Thumbs up**

Once we have talked to them, we will feel much better and they will also feel at ease. Just remember all the uncertainty you may have felt at that age and the confusion. Insha'Allah you will be removing all of this when you talk to your child. They will also then be comfortable to talk to you about such matters.

Removing Hair from Under the Arm Pits

Another area from which hair needs to be removed is the arm pits

*** Hadith**

* The Messenger of Allah ﷺ said

"Five are from the Fitrah: Cutting the pubic hair, circumcision, paring the moustache, plucking the under arm hair and trimming the fingernails"

*** Sunan Tirmidhi 2608**

The removal of hair from under the armpits, is also part of Fitrah and mentioned in the same Hadith.

The armpit is one of the areas where a person sweats a lot. By removing the hair, it removes a lot of smell and bad odour. Many people get bad odor due to having a lot of hair under the armpits so when they sweat, it is harder to clean the area properly and get rid of the smell.

The hair under the armpit must also be removed in the same manner as the pubic hair however, it is recommended that it be plucked with tweezers rather than shaved. Some people might wonder how is this possible but if a person has made this a habit from the beginning then it is practical. Nowadays, epilators produce the same function of removing the hair from the follicle, so they are like electronic tweezers.

Otherwise removal using a blade or cream is allowed. The area will be under the armpit, in the area where the texture of the hair is different to the other hair. All of this hair should be removed. The time scales are the same as they are for removing the pubic hair. The best practice would be to remove the hair every Friday when one does Ghusl for Jumma. For children who go to school this will be difficult as they will be at school so they should wake up early and do Ghusl before they go to school.

It can be a long process, especially if a person is not used to doing it or has a lot of hair. Many of us only have one bathroom as well as sometimes large families, so if you cannot do it on Jum'a, then find a time when people will not need the bathroom and you will not get disturbed.

Practical Method of Removal

So again, we make sure the area is clean first,

* then we can use some shaving foam or soap on the hair and massage it in getting to the skin underneath, this will make it easier to remove the hair.

*Use a clean blade

* and shave the right arm pit first. This can be tricky if you are right handed. Again start from the top and go down

*The shave the left armpit in the same way

*Wash both armpits so you can see what hair is left. If you see there is still some hair left then repeat as necessary until all the hair has been removed.

*Ensure you clean the ghusl area so all the hair is gone

*Clean the blade as well before putting it back.

So for some people it might be difficult to look into the armpit if they are shaving in the bath or shower cubicle and there is no mirrors. It might be easier outside the bath if you need a mirror to see but be careful to ensure you don't leave the place dirty with hair after you have finished.

Always use Deodorant

*** Deodorant**

As we are growing up and our body goes through physical changes, sometimes we cannot tell how bad we smell. So every morning, after we have had a shower make sure we use deodorant. If we have done some physical activity or training then again make sure you get showered and put on clean clothes.

NOTE FOR SISTER'S PRESENTING COURSE

If you are doing an extended version of the course, you might want to use this section to explain the following:

- Plucking of eyebrows
- Removal of other facial Hair
- Removal of hair from other parts of the body
- Cutting & Trimming Hair on head
- Visiting beauty parlours
- The Satr of a woman in front of other women

Paring/Cutting Nails

* Nail cutter image

Cutting nails are also a Sunnah of our Prophet Muḥammad ﷺ. They are also counted as part of our ‘Fitrah’ or pure nature.

Again it is recommended that a person cut’s their nails once a week. They should not let them grow to such a length where impurities collect under the nails. This seems to be a habit with many women, that they grow long nails. This can also cause us harm when we are performing Istinja if we have long or sharp nails.

Now there is no Sunnah method recorded that our Prophet ﷺ used to cut his nail in a particular manner. Scholars such as Imam Ghazali, Imam Nawawi and Mullah Ali Qari رحمه اللہ عزیز have all discussed ways to cut nails. As mentioned, these are just preferable, so a person cutting there nails in anyway will be permissible.

* Don’t bite your nails

Again, we have to remember that a lot of uncleanness collects under our nails and we have to make sure we don’t bite them.

* Part 6 – Wuḍu Ablution

Why do we need to perform Wuḍu?

There are certain actions of prayer which cannot be done without Wuḍu. So a person must first be Ṭāhir – pure, meaning they are not in the state of Ritual Uncleanliness – Janābah. They must then also perform Wuḍu for the following prayer actions:

* Wuḍu is a condition for touching the Qur’ān

* Allah سُبْحَانَهُ وَتَعَالَى Says in Surah Wāqi’ah verses 77-79

* “Indeed it is a noble Qur’ān, in a register well protected, none should touch it except the purified”.

* Sūrah Wāq’iah

The word purified refers to the person who has performed Wuḍu.

Note: A person can read the Qur’ān from memory without performing Wuḍu as long as they are not in a state of Ritual Uncleanliness (Janābah)

If a person wishes to read the Qur’ān on their tablet or on their phone, then they must have Wuḍu if they are touching the words with their fingers

Why do we need to do Wuḍu?

* Wuḍu is a condition for Ṣalāt

* Verse

* In Surah Al-Māi’dah verse 6, Allah سُبْحَانَهُ وَتَعَالَى says "Oh you who believe, when you stand to prayer, wash your faces and your arms to the elbows and wipe over your heads and (wash) your

feet to the ankles. And if you are in a state of Janābah (ritual uncleanness) then purify yourself.”

Why do we need to do Wuḍū ?

We also need to perform Wuḍū if we are going to do the following actions

- * Perform Sajdah Tilāwah & Sajdah Shukr
- * Performing the Ṭawāf (Circumambulation of the Ka'bah)

Question: Does a person need to perform Wuḍū if they have just done Ghusl?

Answer: If a person has just performed Ghusl and has not performed any action by which a person's Wuḍū will be broken, then they do not need to perform Wuḍū before undertaking any of the above prayer actions.

Farā'id of Wuḍū

In Islamic jurisprudence (fiqh) the word Fard means compulsory and Farā'id is the plural of Fard. These are actions for certain acts of worship which must be completed for the action to be deemed Valid.

This section talks about the actions which are Fard - compulsory for Wuḍū. If a person misses any of them out then the Wuḍū will not be valid and any prayer actions performed with a requirement of Wuḍū will be considered void e.g. a person missed one Fard action of Wuḍū and performed Ṣalāt, this Ṣalāt would have to be repeated.

It is recommended that a person performs Wuḍū according to the Sunnah method which will enable them to gain the maximum reward however if only the Fard actions are done, the Wuḍū will be valid.

- * Why may a person only perform the Fard actions of Wuḍū

Ask Audience

There are 2 main reasons why a person may only do the Farā'iḍ.

- * **Lack of time:** A person maybe at risk of missing a Ṣalāt if they take too long in performing Wuḍū so they may choose to only perform the Fard actions. There could also be a situation where one may be travelling and there is only a single sink with many people waiting to perform Wuḍū and time running short. Again common sense would dictate that only the Fard actions are done so everyone can perform their Wuḍū in time.
- * **Lack of water** There are many places in the world where water is a precious commodity and there is a lack of it. In these situations, there maybe instances where only the Fard actions are done. A person may also be travelling and only have a limited amount of water with them, so again they might only have enough water to perform the Fard actions.

Farā'iḍ of Wuḍū

So what are the Farā'iḍ of Wuḍū

There are a total of 4 Farā'iḍ:

- * Washing the arms (including hands) up to and including the elbows once.
- * Washing the whole face once, this would be from the top of the forehead to the bottom of the chin and from one ear lobe to the other.
- * Performing Masah (wiping) of at least a quarter of the head. The head starts from the top of the forehead and finished as the top of the neck, so it needs to be at least a quarter of that area.
- * Washing each foot once up to and including the ankles

* All once

Remember all actions which are compulsory, whether they are in Ghusl or Wuḍū only need to be done once

Note: Also remember to wash the whole area\limb properly so no place is left dry

When washing any part of the body, ensure that every single part of it has been washed. If any place is left dry, even if it is small, it will be considered that the part has not been washed and the Wuḍū will not be deemed valid if it is a part which needs to be washed as part of the compulsory (Fard) actions.

Sunan of Wuḍū

These are the actions which our Prophet ﷺ used to perform regularly when doing Wuḍū. There are thirteen in total

1. Make intention at the beginning - This does not have to be verbal.
2. Reciting of Bismillāh
3. Washing the hands up to and including the wrists three times (start with the right hand then the left)
4. Brushing the teeth with a Miswāk
5. Gargling three times – If a person is fasting ensure that water does not pass down the throat whilst gargling. Keep the water in the hollow of the mouth whilst fasting.
6. Passing water into the nostrils three times – Again if a person is fasting ensure that the water does not go up inside the nose. Ensure that the water stays in the hollow part of your nose under the nasal bone.
7. Khilāl of the Beard i.e. to pass wet fingers through the beard
8. Khilāl of the fingers and toes – This is to ensure that the skin between your fingers and toes is also washed
9. Washing each part three times
10. Masaḥ of the whole head once
11. Masaḥ of both ears once
12. Wuḍū performed systematically (in order)

13. Wuḍu performed continuously and parts washed one after another without pausing so no part dries up before the next is washed

Nawāqid of Wuḍu – Actions which nullify Wuḍu

There are certain actions which will mean a person ‘breaks’ their Wuḍu. The person will no longer be allowed to perform any of the prayer actions which require Wuḍu until they renew it. There are 8 of these in total.

1. Discharging of urine, stool or the coming out of anything from the Private Parts.
2. Flowing of blood or matter from any part of the body – the blood or matter will have to move from the point of exit.
3. Becoming insane or going mad.
4. To faint due to some illness or any other reason.
5. To fall asleep lying down or by resting the body against something.
6. Vomiting a mouthful.
7. Laughing loudly during Salah (Prayers) – this if for people who have reached Buloogh
8. Discharging of gases – even if it does not make a sound.

Makrūhāt of Wuḍu – Undesirable acts in Wuḍu

These are actions which should be avoided when a person performs Wuḍu. By doing any of these actions, a person will not attain the maximum reward when performing Wuḍu

1. To make Wuḍu in a dirty place
2. To talk of worldly affairs whilst performing Wuḍu
3. To clean the nose with the right hand
4. To perform Wuḍu against the Sunnah

Mustahabāt of Wuḍu – Actions which are desirable

These are actions which are recommended and show good etiquette.

1. To face the Qiblah
2. To sit in a high clean place
3. To begin from the right
4. To make *Masah* of the nape (the back of a person's nape)
5. Not to take assistance from anyone (If a person is physically unable to perform some of the actions, then they may seek assistance)

NOTE FOR SISTERS PRESENTING COURSE

You can use this section to show how a person performs *Wuḍu*. Try and do a practical demonstration and include any *Du'*as as well which are read during and after if you can.

* Part 8 - Masah over Socks

Masah over socks

* Why do Masah over socks ?

For people who find it hard to wash their feet for Wuḍū, whether they are *travelling, or at

*word or

* school, it is permissible for them to perform Masah over socks.

* The socks are referred to as Khuffayn. This section contains very important information on how to perform it correctly. If it is not done correctly, then cleanliness for prayer will not have been obtained and any subsequent prayers will be invalid.

What type of Socks can we do Masah on?

Now Alhamdulillāh, in this day and age it is very easy to find socks on which we can perform Masah.

* The fuqahā have stated there are a certain amount of condition which the socks must satisfy before you can perform the Masah on them.

The socks which satisfy this conditions are normally made out of leather or Khuffayn, however if there is a sock which satisfies the conditions, the Masah will be permissible.

The conditions are that the socks cannot be transparent, they must be waterproof, they must stay in place without being tied.

Nowadays there are some socks made by companies such as

*SealSkinz and

*DexShell, which have been approved by ‘Ulema. Not ALL of the socks made by these manufacturers satisfy the conditions therefore we have to ensure we only purchase the socks, which satisfy the conditions. These socks are readily available in outdoor shops as well as Islamic Shops. If unsure please ask the ‘Ulema to verify if they meet the criteria or not.

The Dexshell socks is a lot thinner than the Sealskinz sock so is easier to wear for normal day to day use.

How will Masah be done on the socks?

*Firstly, a person must make complete Wuḍū including washing his feet before he or she puts on the socks.

*When a person then needs to renew his or her Wuḍū, they will simply wipe the part of the sock, which is at the top of the foot starting at the toes and working back towards the foreleg just above his ankles.

*they will use his right hand to wipe the right foot and left hand to wipe the left foot. He will only need to wipe each of them once.

How long will the Masah be Valid for?

* The time period starts after the Initial Wuḍū has broken

*For a muqīm, a person who is not a traveler, the period of validity is 24 hours AFTER he or she first broke their Wuḍū.

*For a musāfir, a traveler, the period will be 72 hours from the moment the Wuḍū was first broken.

Scenario

* Person does complete Wuḍū at 8am and puts on Khuffayn or Masah socks after.

- * The person breaks their Wuḍu at 10 am.
- * The Masaḥ will be valid until 10 am the following day for a muqīm
- * For a musāfir, a traveler, it will be valid for 72 hours.

What breaks the Masah?

- * If 24 hours pass for a muqīm from the time they break Wuḍu
- * 72 hours for a musāfir.
- * If the socks are taken off or are accidentally removed
- * Anything, which breaks the Wuḍu. If this is within 24 hours for a muqīm, or within 72 hours for a musāfir (traveler) then only Masah will need to be done.

For further Masail on Socks please refer to books such as Talimul Haqq.

Can a person do Masah on Cotton Socks?

Answer:

*There is no Authentic, Ṣahīḥ Hadith which states that Masah can be done over normal socks in either Bukhāri or Muslim.

*According to all 4 jurists (Imāms), all 4 schools of thought, Masah will not be permissible on them. The only Hadith, which says it is permissible, is in Abu Dawud Sharif and that hadith has been classed as weak. Therefore it is not advisable to perform Masah over any sock, which does not meet the requirements stated by our fuqahā.

* If a person does perform Masah over them then the Wuḍu will not be valid and the Ṣalāt will be invalid.

* For further explanation on this Ruling see the Tafseer Raheemi web site and Al Balagh web site.

Note:

If a person is able to wash his feet then it is preferable to do this, as this is the original ruling.

Part 9 - Masāil for young people

There are many times where a person who has just become mature, ‘Bāligh’ comes across a situation, which can be confusing and also disturbing. In this section we will try and answer some of the most common scenarios. One must remember that these things are natural and a person should not be embarrassed about them.

This section helps both the child who has not experienced it and the parent or older sister who can help advise them.

What to do the first time you experience a period?

The most common way in which a female becomes mature in Islām is when she starts her menstrual cycle which is commonly known as her period. The female will notice that she has discharged some blood and will see sign of it on her underwear. We have to remember, that this can occur at any time during the night or the day. The bleeding could be very heavy or just a light spotting. So the question is what do you do next?

- * The first thing is not to panic; it is natural and will become a common occurrence.
- * If you are at home, then inform your mother or your elder sister.
- * If you are at school, then visit the school nurse, she may be able to provide you with some pads until you get home.
- * They will give you a supply of sanitary pads which you can use. These will be inserted inside your underwear to prevent your clothes from getting dirty.

In an ideal situation, you would have been prepared for this situation and your parents would have given you some pads to keep in your bag which you can use if needed. If you are out of the house, and you do not have a pad and there is no way for you to get one, then you may want to line your underwear with some tissue to absorb the bleeding at least until you get home.

* Once you get home inform your mother or elder sister as before. You may be in a situation where you don't have anyone to turn to at home, in which case speak to the closest female adult who you can confide in. Get them to help and advise you

Ok, so this can be for a person who experiences this for the first time or a person who has just had one. When we were younger, many of us were not told about this so we can appreciate how difficult and troubling it can be.

Important things you now need to do & remember

So now that your period has started, there are a few things you need to do now.

- * Make a note of the time, day and date when you started your cycle and ended your cycle
- * Do not read any *Ṣalāt* or *Qur'ān* until your cycle has finished.
- * Do not fast if it is Ramadhan during your cycle
- * Keep a supply of sanitary pads & panty liners if you need them

Question: What is the minimum age a girl can have a period and what is the average age.

- * **Answer:** The minimum age is 9 Islamic years, any bleeding prior to this will be classed as *Istihāda* (bleeding due to illness)
- * Period pains

You will also most probably experience some period pains. The medical term for period pains is dysmenorrhoea.

The NHS web site has a description for this as follows: "The pain is usually felt as painful muscle cramps in the lower tummy, which can sometimes spread to the back and the thighs.

Sometimes the pain comes in intense spasms, while at other times the pain may be dull but more constant. The pain normally starts with your period and last for between 48 and 72 hours”

If the pain is severe then it is recommended that you visit your chemist and speak to the pharmacist. Inform them of the symptoms and they will be able to advise you on what pain relief you can take. Take your parent or older sister with you because sometimes, certain medication can only be purchased by adults. Ensure that you take the correct dosage. If the pain relief is not affective then book an appointment with your GP and they can prescribe the relevant medication to help with the pain. In any case, there is no need to suffer in silence, speak to someone and tell them.

The bleeding may be heavy in the beginning and get lighter as the period is about to finish. This may be just some light spotting. Once the bleeding completely stops, make a note of the time and day, calculate how many days your cycle lasted.

Perform Ghusl and start reading your Ṣalāt again.

To be sure that you are ritually clean (Tāhir) you can check the colour of your discharge when it is wet as the colour can change when it dries. If the colour of the discharge is white or clear when it is wet then you are ritually clean (Tāhir).

Note: if you are ritually pure at the end time of any Ṣalāt, it must be read.

Remember that the Ṣalāt, in which you became clean in, is now obligatory, so perform Ghusl as soon as you can and ensure you read your Ṣalāt.

How to Calculate your Monthly cycle

The normal menstrual cycle can last between 22 and 36 days, but the average is every 4 weeks so that is 28 days. Like mentioned earlier, make a note of the time and day your period started and how long the period lasted for. The following month when your cycle starts, make a note of the time and day again. Calculate how many days were between the first day your previous period started and the first day when this period started. This will now show you the length of your cycle. Once again, when your period is finished, calculate how

many days your period lasted for. If it is the same as the first month, then it could be that you have a regular cycle.

There are many smartphone applications available, which can help with your calculations such as Period Diary & Period Tracker. These are very useful in helping you remember your cycle and predicting when your next cycles will occur.

Scenario

Look at the information on the slide, and see how the menstrual cycle has been calculated.

* Period 1 started 1st January and lasted for 7 days.

* Period 2 started 29th January and lasted for 7 days.

* Menstrual cycle is 28 days.

* Clean Period is 21 days

* Menstrual Cycle is 7 days

Other things to consider

* Irregular Cycles

It could well be that your menstrual cycle varies and becomes irregular. As a rule of thumb, according to the Hanafi school of thought, the period will only last for a maximum of 10 days, after this, the bleeding is classified as *Istihāda* (bleeding due to illness). If the periods become irregular, then please consult an ‘limah or an ‘lim who will be able to advise you according to your unique situation. It is also recommended that you see a GP who can help diagnose the underlying reason for the irregular cycle.

* So why is it important to know when you will be next on your monthly cycle?

You can make sure you have purchased enough pads before your period starts and carry them with you around the starting time.

You can calculate how many fasts you will need to make up when your cycle is in Ramadān.

You can mentally prepare and be less surprised if you start.

* Tampons

Using a tampon should be avoided for both married and unmarried women. Sanitary pads should be used instead.

Advice for Parents

Don't leave it to late to tell them

* Please ensure that you speak to your child about menstruation from a young age. Explain to them that this is a natural occurrence and there is nothing to worry about. Also ensure that you tell them what they need to do if they find that they have started their period.

* Nearer to the time, give them a few pads & sanitary disposal bags to keep with them in case they start their period while they are at school or while they are out. Make sure you tell them to let you know as soon as anything happens. Make sure you buy enough pads for them as well and they are never short of supply. Help them calculate their cycle and if you find they are in discomfort, help them with their pain relief as well. Also provide them with everything else they need for personal Hygiene.

* Ensure our children are aware of their personal physical boundaries.

In this day and age, it is imperative that we advise our children what their physical boundaries are to ensure they know if someone is exceeding these boundaries. We need to ensure they know what to do in these situations and who to inform as well.

* Advise your children on what to do with impure clothes and bedsheets.

If the clothes and sheets have become soiled in anyway, the child may be embarrassed to put them in the wash. Tell them what to do, get them their own laundry basket if need be, but make sure we tell them that it is normal, natural and not something to be worried about. Every person goes through these issues.

Common Questions and Answers

* Question: A person wakes up thinking they have had a wet dream but can see no signs of any discharge; does the person still need to perform Ghusl?

* Answer: As we have mentioned before, this is something which females also experience. If there is no visible evidence that the person has experienced a wet dream then Ghusl will not be necessary.

Advice for young people

*As I mentioned in the advice for parents, this is now advice for the children. It is recommended that you all have a supply of clean underwear with spares so you may need to purchase a few more pairs if you can't get them washed in time.

*If you know how to use the washing machine yourselves then you can wash your own clothes and bedding if necessary. Also have spare bed sheets, pyjamas and towels.

*If you need anything then ask your parents and confide it them. Insha'Allah they will help you.

*Ask them how to dispose of your clothes

*stay in a clean state at all time

Workshop Question Number 5

* What are the main difficulties a student faces when wanting to read Ṣalāt at school or college

Ask Audience

Look for answers like

Finding a place to pray

Cannot do Wudu or wash feet

Peer pressure

Not enough time

No permission from teachers etc

Part 10 - Masāil for the Schools & the Workplace

Nowadays many children have facilities to read Ṣalāt in schools & colleges but still face practical issues. These issues are also faced for people who wish to pray at work. This section will cover the answers to some common scenarios.

Reading Ṣalāt at School or college

* Performing Wuḍu at school – if you cant wash your feet

One of the most common questions is how can I perform Wuḍu. to wash my feet in the sink in the bathrooms in front of people. wash our feet, what do we do?

This situation also occurs in many work places as well. Due to health and Safety issues sometimes people are not allowed to wash their feet in the sink. We should be mindful that this custom can appear strange to other people who do not know what Wuḍu is and can also sometimes cause them offence when they see us put our feet in the sink. We have to be sensitive to their feelings and ensure we do not cause anyone any offence. This goes for us performing Wuḍu in any Public Washrooms, so service stations, shops, airports etc.

So what do we do??

There are a number of alternatives to washing our feet in the sink as follows:

- * If a person lives near they could go home and do Wuḍu in the lunch break.
- * If a person is able to keep their Wuḍu then perform Wuḍu before leaving for school/work.
- * If the school/workplace has a disabled bathroom, if the teachers/ company give permission they could use that bathroom.
- * Many schools & workplaces have first aid or quite rooms which also have sinks which could be used. Again ask permission.

* If there is no way to wash the feet then use Masah Socks. Has been covered already.

Reading Ṣalāt at School

*Cleanliness & Safety

When performing Wuḍū many people leave a lot of water on the floor, around the sink. We have to realize that other people also use these facilities so we have to make sure we clean all of the water, especially on the floor. It could cause people to slip and have a serious injury.

Islam teaches us to be clean, respectful, help protect other people from harm and injury. By leaving a mess and a potential hazard we are acting against the teachings of Islam.

*Finding a Place to Pray Ṣalāt

Another question that might come up is that the children sat We don't have a place to read Ṣalāt in school what do I do?

Answer: Schools & Academies are not obliged to provide prayer spaces however upon request, many schools will provide a private area to read. This could be a meeting room, or a classroom or even a first aid room. Failing that, the child should try and find a private space to pray where they will not be disturbed.

If the child even has problems finding a private space then the next alternative would be get a group of like minded students together and formally ask the school for a private space with the help of their parents and local school governors. The schools in our Country are very respecting and understanding and will cater for the needs of their students. All you have to do is not be shy and ask politely, do not be harsh or forceful, as they are not obliged to provide a place to pray.

*Reading the whole Ṣalāt

We have a small break for Lunch and there are lots of people waiting to read, should be read our whole Ṣalāt, in other words our Fard, Sunnah and Nawāfil?

Answer: If there is limited space then one should just read their Fard Ṣalāt and make space for the other people to also read their Fard Ṣalāt. They should wait until everyone has read and if there is still time, read their Sunnah and Nawāfil.

If there are sisters who also share the room then please be mindful that they also need to pray so complete your Ṣalāt as soon as you can. Do not waste time sitting and talking in the room if other people are waiting.

***Sharing a Prayer room with Brothers**

Can we read in the prayer room when there are brothers also in the room?

Answer: Unless there is some sort of barrier or curtain between the prayers spaces it is not recommended for the boys to read Ṣalāt the same time as the girls. You should have separate time slots and ensure you do not disturb one another's prayer times.

If there are brothers inside the prayer room, do not keep disturbing them to see if they have finished. Wait patiently until they have finished, if time is limited you can knock lightly to inform them you are waiting.

Also it may be useful if a small sign is printed on a piece of paper saying 'Sisters Inside' so you can hang it up whilst you are reading to stop getting disturbed. As soon as you have finished you can remove the sign and the males can go in.

Making the most of opportunities

We have to remember, that when we are given a place to pray at school or at work, that we have to keep the place clean, respect the area. Make the most of the opportunity and above all be thankful. Thank Allah that he has made it easy for us, but also show your appreciation to the school, teachers, or work place, who have been involved in organizing this space for you.

Common questions

In this section we will deal with questions, which are common in the workplace. As more and more people start to read Ṣalāt in the offices and factories, attaining cleanliness, performing Istinja, performing Wuḍū can all be quite challenging. Insha'Allāh the following section will put some minds to rest.

*Question: I went to the toilet and noticed some small specs on my underwear and I am not sure what they are, can I still read my Ṣalāt?

Answer: Yes, as long as the combined area of the impure specs does not exceed the size of 1 dirham, which is equivalent to about, 2.75cm in diameter a person can still read their Ṣalāt, although it will be Makrūh Tanzihi (undesirable).

* Question: Do I need to change my underwear or remove them if I have specs on them?

Answer: If it were possible to change them or remove them, then that would be ideal. However, like mentioned earlier if this is not possible then a person can still read Ṣalāt (as long as the area has not exceeded 2.75cm in diameter).

* Question: Can I just wash the specs by wiping over them a few times with wet tissue?

Answer: The correct method of attaining cleanliness would be to wash the garment 3 times. After each washing the garment should be wrung or squeezed. It does not have to dry before you wash it again. Therefore, by just wiping over them with a wet tissue will not be sufficient.

* Question: After I do Istinja, I keep on leaking, especially in Ṣalāt when I go down into ruku or sijdah, I can feel some slight drops of urine coming out, what do I have to do?

Answer: There are a few reasons why this could happen. Firstly, a person could have a medical condition. If this occurs so often that it happens between each Ṣalāt, then the person will be classed as a mazoor. They will have to renew their Wuḍū before each Ṣalāt. Even if there is discharge during Ṣalāt it will still be valid. It is recommended that they visit their local Ḥāfiẓ so he can give them the correct advice to see if they can be classified as mazoor.

Another reason why this could happen is that there is too much pressure on the bladder whilst going into this position. A person should ensure that the trousers he/she is wearing are not too tight or the belt is not tied too tightly to make this happen.

* Question: I only had tissue to clean myself, can I still read Ṣalāt?

Answer: If the impurity has not spread on the body more than the size of a dirham (as is often the case with urine or dry stool), then using tissue or toilet paper will suffice.

If the impurity has spread more than the size of a dirham (as is often the case with non-dry stool), merely using tissue will normally not suffice. A way around this is to wet the tissue so much that water is dripping out of it, to the extent that it could be considered “flowing” water.

* Question: Can I perform Ṣalāt in uniform?

Answer: There is no harm in reading Ṣalāt in shirt and trousers or any uniform as long as it is clean, covers the satr (private parts) and is modest. In addition, if one is able to keep clothes more suitable for the occasion along with him like a jubba (thobe) or qameez that would be even better.

Part 11 - General Masāil for females

In this section, we will go through some of the common issues and questions women face every day.

* Question: I started my period 10 minutes after Zuhr time had started but I didn't get time to read the Zuhr Ṣalāt, does it have to be made up?

Answer: Your physical state at the end of the Ṣalāt time will be considered, so if you have started your period, the Zuhr Ṣalāt will not have to be made up even though you were clean for some portion of the time.

* Question: My normal monthly habit is only 5 days but I stopped bleeding this month after 4 days. Should I now perform Ghusl and start reading my Ṣalāt?

Answer: Once you are confident that your bleeding has stopped (check color of discharge etc.), you should perform Ghusl and start reading your Ṣalāt and fasting. However, it will be necessary to delay the prayer until the end of the Mustahab (desirable) time.

It will remain unlawful for you to have intercourse with your husband until the completion of your previous habit of 5 days due to the possibility of further menstruation.

* Question: I have a normal habit of seven days but sometimes after bathing on the seventh day I bleed again, when should I take my bath?

Answer: You should delay your bath until the end of the Mustahab (desirable) time of prayer, then take a bath and pray. However, if you continue to bleed then you will not pray. You will do this for each subsequent prayer times until you are certain the bleeding has stopped.

* Question: If I am breastfeeding and my child vomits over me, do my clothes become unclean?

Answer: Firstly you have to take into account how much has the child vomited. If it is more than the child's mouthful, then this will be considered impure. Now if this vomit now touches your clothes, you have to determine if it is more than the size of a dirham (2.75 cm in diameter), if it is more than that, then you will have to wash the clothes. If it is less than that then you will be able to perform *Ṣalāt* in those clothes but it will be Makrooh Tanzihi.

If the child vomits less than a mouthful, then that will not be considered impure and you are able to read *Ṣalāt*. It would be best if you did wash it though.

* Question: Is my *Ṣalāt* counted if I wear nail varnish?

Answer: One of the conditions of *Ṣalāt* is ensuring that the body has been cleaned through ablution - *Wuḍu*. When we perform ablution, water must touch all of the relevant parts of the body. By wearing nail varnish, this stops water reaching the nails. By water not reaching the nails, the *Wuḍu* would be invalid; hence the subsequent *Ṣalāt* will also be invalid. This would be applicable to nail varnish on the toes as well as the finger nails.

There are certain products which have now appeared on the market as Halal Nail Varnish claiming that they are permeable, i.e. the water reaches the nail during ablution. We have to remember that if the water does not touch the nail then our *Ṣalāt* will be invalid because the condition of washing the whole limb during *Wuḍu* has not been fulfilled.

Many people have undertaken tests which have proved negative, meaning that water has not touched the nail which would mean they would not be allowed. The advice would be that these products are not used until independent testing is carried out by an officially recognized body that has no affiliation with the products. One such test was carried out by the Jamiyatul Ulema in South Africa on a certain brand and proved that the product was not permeable.

* Question: If an item of clothing has been worn whilst a woman has been on her Haydh (monthly cycle) or Nifās (postnatal bleeding), does it have to be washed before she can wear it for prayer when she becomes clean?

Answer: An item of clothing will only become unclean if there are signs of uncleanness on it. If a woman has worn some clothing while she was on her monthly cycle or during postnatal bleeding (Nifās), as long as it is ritually clean then it can also be worn afterwards.

Summary

Alhamdulillah, before we conclude, lets just run through some of the points we have discussed in the workshop.

* Learnt why hygiene is important in Islām - condition for prayer

* Age or time when a person become bāligh – mature

* What are Ḥayḍ, Istihāda & Nifās

* How to perform Istinja properl

* What hair to remove and how to remove it

* Farāidh & Sunnah of Ghusl (including practical method)

* Farāidh & Sunnah of Wuḍū

* How to perform Masāḥ over socks

* Explained Masāil for young people, schools & the workplace

All information in booklets

So this brings us to the end of this workshop. I hope that this was informative and explained how being clean and pure in Islam is important and integral to our acts of worship. It is not difficult to stay clean as long as we remain aware and mindful at all times.

* Booklet

The information we have gone through today is available in a booklet as well. Many of you will have already received this booklet but if you haven't then please collect one on the way out.

* Donations welcome for booklet production.

We kindly ask if you can contribute towards the costs of the booklets if you can.

* Jazākumullāhu Khayrā

I would like to once again Allāh سُبْحَانَهُ وَتَعَالَى for giving me the ability to deliver this workshop and thank you all for attending. I hope and pray that Allāh سُبْحَانَهُ وَتَعَالَى makes it easy for us to stay clean, attain cleanliness and accept all of our acts of worship.