

Purification

(Taharat Course)



**A comprehensive discussion includes
ablution, ghusl, menstruation, postpartum
bleeding (nifas), and irregular bleeding (istihaza).**

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Al Nafi Online Academy

Dedication

In the name of my esteemed and devout father, Pir-e-Tariqat Hazrat Maulana Gul Raees Sahib Naqshbandi (DBA), who is a harmless and beneficial person.

Muhammad Abdullah Naqshbandi



از فاضل
محبوب الیقین
تخلص مولانا
پیر گل رعیش
بنی و مہتمم جامعہ اہلحدیثی (مرکزی) بنوں

صاحبزادہ مفتی محمد عبداللہ
مسؤل شعبہ حفظ و تبلیغ بنوں وفاق المدارس العربیہ پاکستان



Introduction

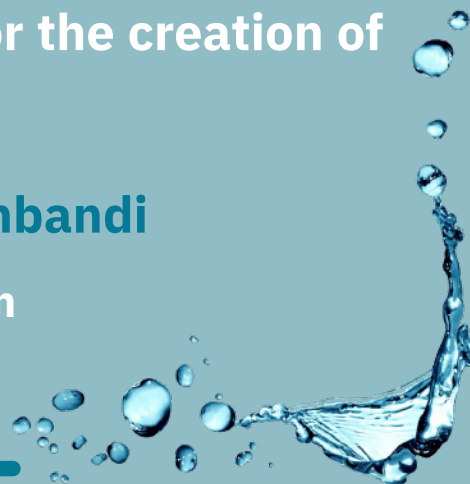
Allah Almighty has created humans for His worship. One aspect of worship is the worship of Allah, for which cleanliness holds fundamental importance. It is essential for a Muslim man and woman to have knowledge of at least ablution (wudu), ritual bath (ghusl), menstruation (haidh), postpartum bleeding (nifas), and abnormal uterine bleeding (istihada), along with their obligatory aspects and essential issues, as worship without cleanliness is not permissible. Therefore, considering this need, the **"Taharat Course"** has been designed to succinctly compile the introduction, obligations, and essential issues of ablution, ritual bath, menstruation, postpartum bleeding, and abnormal uterine bleeding. I hope this course will be highly beneficial to you in a short amount of time, Insha'Allah.



I pray to Allah that He grants acceptance to this effort in His court and makes it beneficial for the creation of Allah. Ameen.

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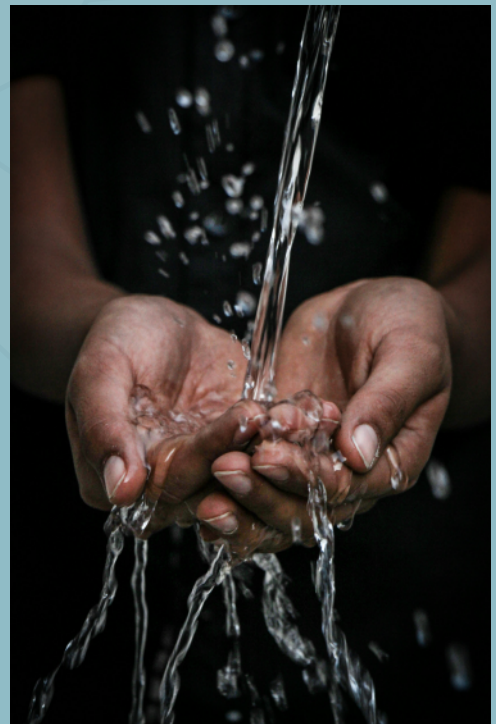
Purification (Taharat Course)

Every mature and sane Muslim, whether male or female, has five obligatory prayers. It is necessary to attain cleanliness before offering prayers. The meaning of Taharat is cleanliness. Allah has created humans and jinn for His worship. Allah, the Lord of Majesty, is pure, and He desires that His servants perform worship in a clean state. Therefore, cleanliness is a condition for various acts of worship.

There are two types of cleanliness:

1. Wudu (ablution) and
2. Ghusl (ritual bath).

Wudu is not just a condition for the legitimacy of worship but is also a virtuous act, a means of forgiveness of sins, and a medium for seeking forgiveness. It is narrated that when a believer performs ablution and washes their face, all sins falling from their face with the last drop of water from their face are washed away, similarly, when they wash their hands, sins falling from their hands with the last drop of water from their hands are washed away,



Ablution (Wudu)

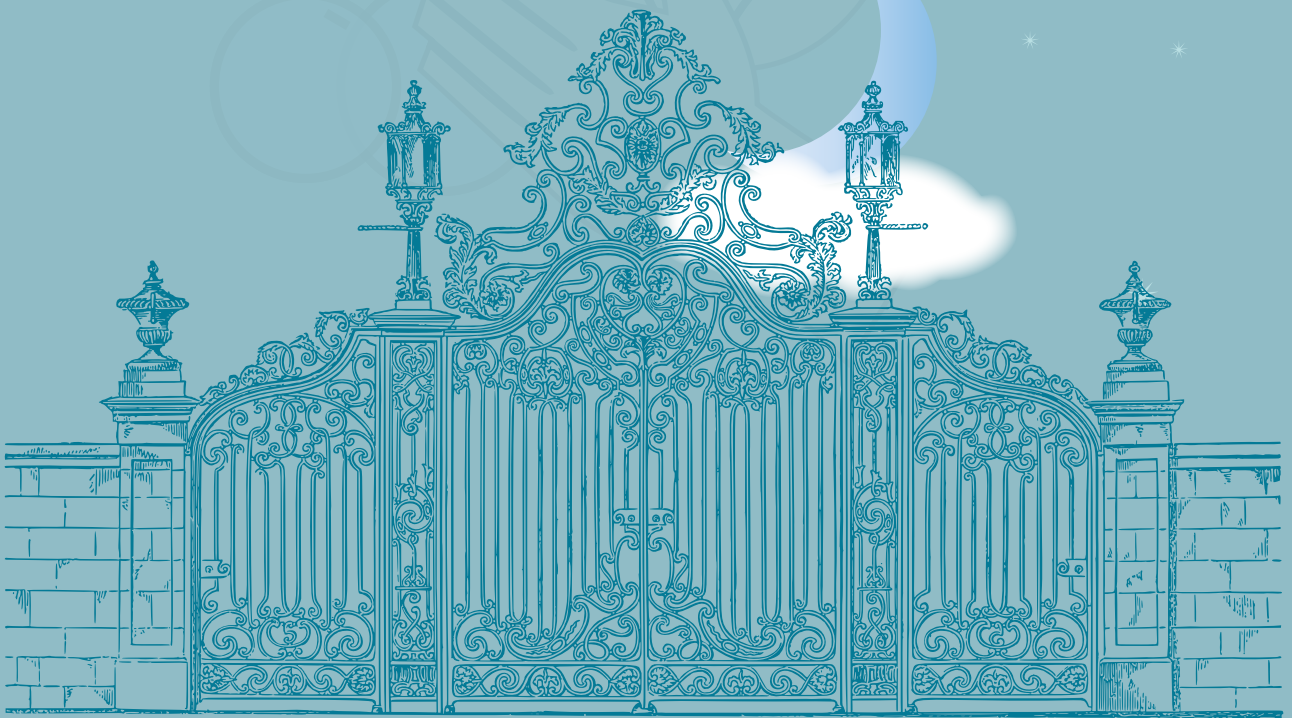
and likewise, when they wash their feet, sins falling from their feet with the last drop of water from their feet are washed away. This means that with wudu, not only external cleanliness is achieved but also internal purity.

Hazrat Humran bin Aban narrates that we were present with Hazrat Usman (RA). He asked for water for ablution, and when the water arrived, he started performing ablution. After ablution, he smiled and then asked us, "Do you know why I smiled?" Then he himself said, "The Messenger of Allah (peace be upon him) also performed ablution once and smiled. He addressed us and asked, 'Do you know why I am smiling?' We replied, 'Allah and His Messenger know best.' He then said, 'A believer, when he performs ablution properly and then performs prayer in a better manner, he becomes so purified from sins as if he was just born from his mother's womb.'



Ablution (Wudu)

A blessed Hadith states that whoever performs ablution properly and then recites this supplication, "Ash-hadu an la ilaha illallah, wa ashhadu anna Muhammad-an abduhu wa rasuluhu," eight doors of Paradise are opened for them, and they can enter through any of them.



Method of Ablution (Wudu)

When intending to pray, wash the hands up to the wrists, rinse the mouth three times, brush the teeth, sniff water into the nostrils three times and clean them, wash the face three times, wash the forearms including the elbows, wipe the head and ears, and wash the feet including the ankles.



Obligations of Ablution (Wudu):

There are four obligations in ablution:

- 1) Washing the entire face
- 2) Washing the hands including the elbows
- 3) Wiping a quarter of the head
- 4) Washing the feet up to the ankles



Method of Ablution (Wudu)

Sunnah Acts of Ablution:

There are twelve recommended acts in ablution:

- 1) Intention
- 2) Saying "Bismillah"
- 3) Washing both hands
- 4) Using Miswak (tooth-stick)
- 5) Rinsing the mouth
- 6) Sniffing water into the nostrils
- 7) Wiping the ears
- 8) Wiping all body parts three times
- 9) Wiping the entire head
- 10) Wiping the ears
- 11) Performing the actions of ablution in sequence
- 12) Continuity in performing ablution

Prohibited Acts During Ablution (Makroohat):

Makroohat during ablution are actions that should be avoided during ablution:

Talking about worldly matters, hitting the face hard while washing it, closing the eyes tightly while washing the face, being overly cautious in using water, and using excessive water, are all disliked acts during ablution.

Method of Ablution (Wudu)

Nullifiers of Ablution (Nawaqid):

Ablution is nullified by eight things, known as nullifiers of ablution:

- 1) Passing urine or stool
- 2) Passing wind from the back passage
- 3) Discharge of blood, pus, or the like from any part of the body
- 4) Vomiting mouthful
- 5) Falling asleep lying down or reclining
- 6) Losing one's senses due to illness or any other reason
- 7) Losing one's sanity
- 8) Laughing out loud during prayer

As Muslims, it is extremely important for us to remember the obligations, Sunnah acts, and prohibited acts of ablution. May Allah grant us the ability to attain cleanliness in the perfect manner. Ameen.



Ghusl (Ritual Bath)

Ghusl is the second type of cleanliness. There are three obligatory acts in ghusl: rinsing the mouth, sniffing water into the nostrils, and pouring water over the entire body. The method of performing ghusl is to first wash the hands and private parts, then if there is any impurity on the body, wash it off, perform ablution, then pour water over the entire body three times. If even a single strand of hair remains dry, ghusl is not considered complete. It is obligatory to reach the holes of the nostrils and ears during ghusl. If the urethra or anus is constricted, it is necessary to press them lightly to ensure water reaches underneath.



Ghusl (Ritual Bath)

Sunnah Acts of Ghusl:

There are five recommended acts in ghusl:

- 1) Wash both hands up to the wrists.
- 2) Perform istinja (cleaning after using the toilet) and wash any area of impurity on the body.
- 3) Make the intention to remove impurity.
- 4) Perform ablution before ghusl.
- 5) Pour water over the entire body three times.

When is Ghusl Obligatory?

Ghusl becomes obligatory in the following situations:

- 1) When semen is discharged with sexual excitement during wakefulness or sleep.
- 2) After having sexual intercourse with one's spouse, regardless of whether semen is discharged or not.
- 3) After the cessation of menstruation or postpartum bleeding.

Ghusl (Ritual Bath)

Recommended Ghusl (Ghusl-e-Mustahabb):

This type of ghusl is not obligatory but is recommended on the following occasions based on the teachings of the Prophet Muhammad (peace be upon him):

- ~ Perform ghusl for Friday prayers.
- ~ Perform ghusl for both Eid prayers.
- ~ Perform ghusl before wearing the Ihram for Hajj or Umrah.
- ~ Perform ghusl before standing at Arafat during Hajj.

These teachings aim to instill cleanliness and spiritual purity, essential aspects of Islamic worship and daily life.



Menstruation (Hayd)

"Hayd" refers to the blood that comes from the womb of a mature, non-pregnant woman, and its presence indicates her capability to conceive. If a woman does not experience menstruation, she is deprived of the ability to conceive. Menstruation is, in fact, a means of human reproduction, making it a great blessing from Allah.

Duration of Menstruation:

The minimum duration of menstruation is three days and three nights. If it is less than this, it is not considered menstruation but rather irregular bleeding.

The maximum duration of menstruation is ten days and ten nights. If it exceeds this, it is not considered menstruation but rather prolonged irregular bleeding.



Menstruation (Hayd)

Color of Menstrual Blood:

Menstrual blood can be red, yellow, green, brown (like soil), or black. As long as the blood appears non-white on cloth or pad, it is considered menstrual blood. Once it appears white, indicating its original color, menstruation is over.

Onset and End Age of Menstruation:

The onset age of menstruation is nine years, as menstruation does not occur before this age. The end age is usually around fifteen years, but it can vary. Therefore, if after fifteen years, blood appears with a consistent red or black color, it is considered menstruation. Any other color or occurrence beyond regular menstrual habits is considered irregular bleeding. If a woman used to experience this color of blood during menstruation before, it is still considered menstruation.



Menstruation (Hayd)

Atonement for Sins During Menstruation:

The Prophet Muhammad (peace be upon him) said, "When menstruation comes upon women, it becomes an atonement for their previous sins. If on the first day she says Alhamdulillah (Praise be to Allah), glorifies Allah, and seeks forgiveness for her sins, Allah will save her from Hell, make crossing the Bridge of Sirat easy for her, and elevate her status by the virtue of forty martyrs day and night." This is especially for women who are righteous and obedient to the commandments of Shariah.

Sign of the End of Menstruation:

The sign of being purified from menstruation is the cessation of blood flow. Once the blood stops according to the woman's regular cycle or after ten days, menstruation is considered over. During menstruation, any color other than white is considered menstrual blood.



Menstruation (Hayd)

Rulings During Menstruation:

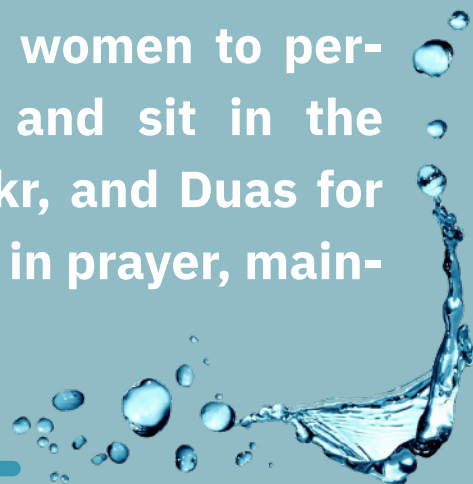
A woman is not allowed to perform prayers (Salah) or observe fasting (Sawm) during menstruation. However, she must make up for the missed fasts later, but not the missed prayers.



Recitation of Duas and Dhikr During Menstruation:

It is permissible for a woman during menstruation to recite Tasbih (glorifications) or supplications (Duas). However, reciting Quranic verses with the intention of recitation is not allowed, but reciting Duas with the intention of supplication is permissible.

It is recommended for menstruating women to perform ablution during prayer times and sit in the mosque area engaged in Tasbih, Dhikr, and Duas for the same duration they usually spend in prayer, maintaining their routine.

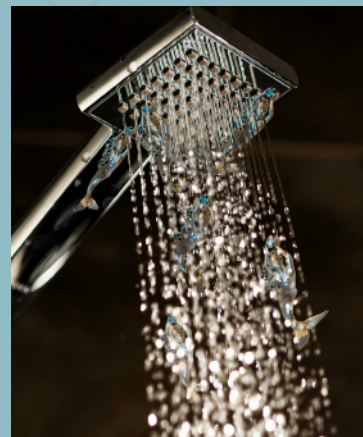


Postpartum Bleeding (Nifas)

"Nifas" refers to the blood that comes after childbirth.

Duration of Nifas:

The maximum duration for nifas is forty days. There is no minimum duration specified for nifas; it can stop even after a short period. Therefore, completing forty days is not necessary. When the blood from the uterus stops and the woman is purified, she should perform ghusl (ritual bath) and start praying, regardless of whether the birth was through surgery or not. Any blood that comes after forty days is considered istihasda (irregular bleeding), and the woman will be called a mustahada (a woman experiencing istihada).



Postpartum Bleeding (Nifas)

Ruling on Nifas:

It is not religiously permissible for a woman to pray or fast during the days of nifas. However, she must make up the missed fasts but does not need to make up the missed prayers.

The verses of the Quran that have meanings of supplication can be read with the intention of dua (prayer) or incantation during the state of menstruation and nifas. Other than that, reciting the Quran with the intention of tilawah (recitation) is not permissible. However, other forms of dhikr (remembrance of Allah), such as the Kalima (declaration of faith), Durood Sharif (salutations upon the Prophet), or any other supplications, are permissible.



Post-Menstrual Bleeding (Istihada)

This refers to any bleeding that occurs after menstruation. If it extends beyond ten days, it is considered Istihada, and during this time, a woman needs to perform ablution for every prayer time until the bleeding stops. Once it stops, a new ablution is required for subsequent prayers.

Ruling on Mustahada:

The ruling for a mustahada is that she must perform wudu (ablution) for each prayer time, and she can pray obligatory prayers, perform nafl (supererogatory) prayers, make up missed prayers, and recite the Quran and do dhikr until the prayer time ends. When the time ends, her wudu is invalidated, and she must perform a new wudu for the next prayer.



Jamia Darul Huda (Markazi), Bannu

Jamia Darul Huda (Markazi) is the first educational institution established on the land of Bannu. The foundation stone was laid by Maulana Hafiz Zulfiqar Ahmad Naqshbandi Mujaddidi, the spiritual guide of Maulana Pir Gul Raees Naqshbandi Mujaddidi, in 1991 on Jamun Road, Bannu. The second branch was established in Faqirabad Sukari in 2002. Considering the growing number of students and the Naqshbandi followers, the foundation stone of the central and largest branch of Darul Huda was laid by Hazrat Ji on April 30, 2006, on 13 kanals of land located 4 kilometers from Bannu city on Dua Pul Kohat Road. This great seminary includes a school, residential quarters, a grand mosque, and guest houses. Apart from this central branch, 32 schools have been established in various villages of Bannu, where about 5,000 students are engaged in acquiring religious knowledge.

We must never forget that we live in an Islamic state, and our goal should be to simultaneously form a free and Islamic culture. We should educate our children about the high thoughts and love of Islamic predecessors and their requirements and spread this thinking to every corner of our society. We should strive to be sincere and dedicated to the institutions that work tirelessly for this purpose.

Jamia Darul Huda (Markazi) performs its duty by organizing various courses and programs in religious sciences to spread the light of knowledge. May Allah accept the efforts and endeavors of this institution.

For the sake of Islam, the Muslim Ummah, and Pakistan, the doors of the Jamia always remain open for every learner.



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