

Does a Menstruating Woman Need Wudhu Before Sleep?

Description

Bismillahi wal Hamdullillah Was Salaatu Was Salaamu â Alaa Rasoolillah

Ammaa Baâ d:

I was asked about this issue earlier today thus i share this benefit. Concerning this issue the scholars have a number of statements. Their statements revolve firstly around the fact that the Messenger Sallallahu alaihi was salam used to make Wudhu while in a state of Janaaba.

Upon the authority of Abu Salamah who said: â ***I asked Aaisha -Radhiyallahu anhaa Did the Prophet Sallallahu alaihi was Salam sleep while Junub? She said: â Yes! and he would make Wudhu***â

(Collected by Bukhaari (282))

Upon the authority of Aaisha â Radhiyallahu anhaa â ***The Messenger of Allah â Sallallahu alaihi Was Salam when he was in a state of ritual impurity, and he intended to eat or sleep then he would make wudhu like his wudhu for salaah*** â

(Collected by Muslim (305))

As far as this wudhu is concerned, the scholars hold that it is done for the purpose of â Lighteningâ the Janaaba (state of ritual impurity) of the person who is Junub

After mentioning some of the ahaadeeth that indicate the issue, Al Haafidh Ibn Rajab mentions in his â Fathul Baariâ (not that of Al Haafidh Ibn Hajr) (1/358):

â *The ahaadeeth mentioned in the chapter, indicate that the wudhu of the person who is junub (in a state of ritual impurity) â lightensâ his state of janabahâ*

That is there is nothing that prevents him from being completely pure, except him making ghusl, and what is correct is that the woman is the same as the man in that regard.

With that being the case, the question that arises is, is the menstruating woman the same as the man or woman in a state of Janaabah?

What is correct is that she isnâ t, due to the fact that she has a continual flow of blood that she would not become pure from even if she made ghusl.

Thus her having a ghusl would not put her in a state of tahaarah, while the man or woman in a state of janaabah IS purified with Ghusl and similarly, if they make wudhu their state is lightened.

With the exception of one woman, and that is the woman whosâ menses has ended but she has not yet made ghusl to purify herself, this woman is benefitted by wudhu if she intends to sleep in that state.

Al Haafidh ibn Hajr mentions the statement of Ibn Daqeeq al eid -Rahimahullah who said

â *Ash Shaafiâ ee has stated that this is not for the menstruating woman (i.e. to make wudhu before sleep), because if she were to make ghusl it would not remove her state of impurity, while that is not the case with one who is junub, but if her flow of blood ceases, then that is permissable for herâ*

(Fathul Baari 1/395)

Imaamun Nawwawi has a similar statement in his explanation of Muslim he states (3/218):

â *Our companions (i.e. the scholars of the Shaafiâ ee madhab) are united upon the fact that it is not desirable for the woman in a state of menses or post-natal bleeding to make wudhu (i.e. before sleep) because wudhu will have no effect upon her state of impurity, but if her menses ends then she becomes like the one who is Junub.*

Wallahu aâ lamâ

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