

الكتاب الرابع



ادخلوا في السلم كافة

REGULATIONS أَحْكَامُ الْعِبَادَةِ لِلْحَائِضِ
OF
WORSHIP
DURING MENSES

2ND EDITION

محمد بن مصطفى الجبالي

Muhammad Mustafā al-Jibāly

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ

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Enter into Islām Completely - 4
أَحْكَامُ الْعِبَادَةِ لِلْحَائِضِ
Regulations of Worship During Menses

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«وَسَأَلْتَهُنَّ عَنِ الْمَحِيضِ، قُلْ: «هُوَ أَوْقَى،
فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى
يَطْهَرْنَ، فَإِذَا نَطَّهَرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ،
إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُسْتَطَهِّرِينَ.» ﴿۲۲۲﴾

البقرة ۲۲۲

«They ask you concerning menstruation. Say,
"It is a harm, so keep away from women
during menses and do not approach them until
they are clean. When they have purified
themselves, approach them from where Allāh
permitted you. Indeed, Allāh loves those who
constantly repent, and He loves those who
purify themselves."»

﴿Al-Baqarah 2:222﴾

ادخلوا في السُّلمِ كافةً - الكتاب الرابع
ENTER INTO ISLĀM COMPLETELY - 4

أَحْكَامُ الْعِبَادَةِ لِلْحَائِضِ
REGULATIONS OF
WORSHIP DURING MENSES

Second Edition

مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِيِّ

MUHAMMAD MUSTAFĀ AL-JIBĀLY

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ
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PRELUDE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evil and our wrongdoings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا

تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ آل عمران ١٠٢

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ

مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي

تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

1 *Āl 'Imrān* 3:102.

Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»¹

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ، فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ الأَحْزَاب ٧٠-٧١

«O you who believe! Revere Allāh and say fair words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»^{2, 3}

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.⁴

Our Mission: Purification and Cultivation

Correct Islāmic beliefs and actions must derive from Allāh's Book and His Messenger's (ﷺ) Sunnah, and should be guided by the knowledge

1 *An-Nisā'* 4:1.

2 *Al-Ahzāb* 33:70-71.

3 The above paragraphs, including the Qur'ānic portions, are known as "*Khuṭbat ul-Ḥājah* (the Sermon of Need)". The Prophet (ﷺ) often started his speeches with this sermon, as was recorded by Muslim (868), Abū Dāwūd, and others, from Ibn Mas'ūd, Ibn 'Abbās, and other companions (رضي الله عنهم).

4 The Prophet (ﷺ) also said this paragraph when starting a speech, as was recorded by Muslim (867), an-Nasā'i, and others, from Jābir Bin 'Abdillāh (رضي الله عنه).

and understanding of the *ṣaḥābah* (رضي الله عنهم). This is the clear path of guidance that Allāh (ﷻ) has drawn for people, and that leads to their immediate and ultimate success and happiness.

Sadly, most Muslims have departed, to varying degrees, from this magnificent path. Thus, any serious work for reviving Islām among the Muslims must involve two fundamental components:

- ① Purification: the process of clearing this path from obstacles and obscurities, and guiding people to it.
- ② Cultivation: the steady and persistent process of teaching people how to live upon this path and abide by its dictates.

These two components were central to the Prophet's (ﷺ) mission, as Allāh (ﷻ) indicates:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ، يَتْلُوا عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾ الجمعة ٢

«It is He who has sent among the unlettered a Messenger from themselves reciting to them His *āyāt*, purifying them, and teaching them the Book and Wisdom — although they were previously in clear deviation.»¹

From this, we realize the urgency of providing the English-speaking public with serious writings that refine the understanding of Islām and present it in a pure and simple form that incorporates two aspects:

- ① Purified Islāmic teachings
- ② Practical guidelines for implementing them.

Indeed, this is the mission that we adopt, and this book is a humble step in that direction.

1 Al-Jumu'ah 62:2.

1. Purification

Purification (or *taṣfiyah*) is required in regard to our sources of Islāmic knowledge, our beliefs, and our practices.

A. PURIFYING OUR SOURCES OF KNOWLEDGE

Narrations that are falsely attributed to the Prophet (ﷺ) or his companions (رضي الله عنهم) may not be used as sources of knowledge or bases for religious action. In fact, these narrations are among the main causes of deviation from true Islām. Therefore, purifying our knowledge from the weak and fabricated narrations is an essential task that must be fully incorporated into our learning and teaching efforts. Praising those who strive in purifying the Islāmic knowledge, Allāh's Messenger (ﷺ) said:

«يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ حَلْفٍ عُدُولُهُ، يَنْفُونَ عَنْهُ
تَحْرِيفَ الْغَالِينَ، وَأَتْتِحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.»

⟨This knowledge will be carried by the trustworthy individuals from every generation — they will expel from it alterations of the extremists, falsehoods of the liars, and misinterpretations of the ignorant.⟩¹

B. PURIFYING OUR BELIEFS

The beliefs of many Muslims have been tainted with misconceptions arising from philosophical arguments, cultural dictates, and un-Islāmic notions. Therefore, the necessary purification process demands purifying our faith so that it is based only on authentic texts from the Qur'ān and Sunnah and clean from any form of *shirk*. Such was the belief of the *ṣaḥābah* that Allāh (ﷻ) praised, saying:

«فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا» البقرة ١٣٧

1 Recorded by al-Bayhaqī, Ibn 'Adiyy, and others from Abū Hurayrah, Ibn Mas'ūd, and other companions (رضي الله عنهم). It is verified to be *ḥasan* by al-Albānī (*Hidāyat ur-Ruwāh* no. 239).

«So if they believe as you (O Muḥammad and your companions) believe, they are truly guided.»¹

C. PURIFYING OUR ACTIONS

Many Muslims mix their religious practices and acts of worship with innovations (*bid'ahs*) that are not authorized by Allāh (ﷻ) or His Messenger (ﷺ). Therefore, a great effort is needed to purify the Muslims' acts of worship so as to conform with authentic texts from the Qur'ān and Sunnah, comply with the understanding and practice of the *ṣahābah*, and reject *bid'ahs*. This is the only acceptable path of guidance, as Allāh (ﷻ) says:

«وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ، وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ، تُوَلَّهِ مَا تَوَلَّىٰ، وَنُصِّلِهِ جَهَنَّمَ، وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ النساء ١١٥»

«He who, after guidance became clear to him, chooses to oppose the Messenger and follows a path other than that of the believers², We will give him the consequence he chose and admit him into hell — the most awful of destinations.»³

2. Cultivation

Cultivation (or *tarbiyah*) is to establish our beliefs and actions upon the purified knowledge, and then continue to grow with this knowledge. Cultivation goes hand-in-hand with purification.

A. BECOMING TRUE FOLLOWERS OF THE SALAF

The above discussion about purifying our beliefs and actions must extend into cultivating ourselves and our communities upon the purified teachings, striving to be true followers of our great *salaf*, the

1 *Al-Baqarah* 2:137.

2 The description “believers” here applies primarily to the *ṣahābah* (ﷺ).

3 *An-Nisā* 4:115.

ṣaḥābah (ﷺ). Praising both the *ṣaḥābah* and their true followers, Allāh (ﷻ) says:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا، ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ التوبة ١٠٠

«The first to embrace Islām among the *Muhājirūn* and the *Anṣār*, and also those who follow them in the best way — Allāh is pleased with them and they with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.»¹

The *ṣaḥābah* were the righteous people whom Allāh (ﷻ) chose to accompany His Prophet (ﷺ). So they left the false religion of their forefathers, associated closely with the Prophet (ﷺ), learnt directly from him, helped him establish the first and best Islāmic community, and transmitted his teachings, fully and completely, to other people.

When the Muslims make the *ṣaḥābah* their true role models, they will then become inclined toward seeking the truth objectively, and their minds will become free from stubborn and ignorant loyalty to *mathhabs* (sects), parties, or factions.

B. CALLING TO THE PURE RELIGION

A vital part of the cultivation process is to invite all people, Muslims and non-Muslims, to the pure and unadulterated religion of Islām. This should be done through : (a) becoming exemplary models for our message by adorning ourselves with good manners and righteous actions, and (b) presenting our great message with the wisdom, benevolence, and kindness that are worthy of it. Allāh (ﷻ) says:

¹ At-Tawbah 9:100.

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ

عَنِ الْمُنْكَرِ، وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ آل عمران ١٠٤

«Let there arise from you (Muslims) a nation that invites to good, enjoins right, and forbids wrong, for those are the successful.»¹

Undertaking this obligation of calling to Allāh (ﷻ) is every Muslim's duty, according to his (or her) best ability — individually and collectively. Allāh (ﷻ) commands:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ، وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ المائدة ٢

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»²

This is the only way to attain Allāh's acceptance and achieve happiness and success. Allāh (ﷻ) says:

﴿وَالْعَصْرُ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَتَوَّاصَوْا بِالْحَقِّ وَتَوَّاصَوْا بِالصَّبْرِ ﴿٣﴾﴾ العصر ١-٣

«By time, a human being is surely in loss, except for those who believe, do righteous deeds, mutually enjoin the truth, and mutually enjoin perseverance.»³

And this is the way to establish among the believers a true and honest compassion that emanates from a strong unifying cause. Allāh (ﷻ) says:

1 *Āl 'Imrān* 3:104.

2 *Al-Mā'idah* 5:2.

3 *Al-'Ashr* 103:1-3.

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ آل عمران ١٠٣

«And hold fast, all together, by the rope of Allāh, and be not divided among yourselves.»¹

C. PRESENTING THE ISLĀMIC SOLUTION

Inviting to the Truth includes providing realistic Islāmic solutions to contemporary problems. There is no doubt that Allāh's guidance is the only comprehensive way for resolving people's problems at the individual and communal levels. Allāh (ﷻ) says:

﴿وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ، وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ المائدة ٤٩

«Arbitrate among them (O Muḥammad) according to what Allāh has revealed, and do not follow their errant views.»²

Indeed, we seek Allāh's guidance and help, and we implore Him (ﷻ) to enable us to purify and cultivate ourselves and our communities in the way that is most pleasing to Him — *āmīn*.

1 *Āl 'Imrān* 3:103.

2 *Al-Mā'idah* 5:49.

PREFACE

Enter into Islām Completely

BACKGROUND

Many important issues of Islām are slighted by some individuals who often say with disgust, “These are mere issues of peel. Let us only worry about crucial issues of the core!”

Those individuals thus divide the teachings of Islām into “core” and “peel”. They claim that they are only concerned with the core. At the same time, they totally neglect what they consider the “peel”, and go to the extent of condemning anyone who values such issues.

“Enter into Islām Completely” is a series of relatively small books dealing with issues that are belittled by many as being issues of peel. We demonstrate the importance of such issues and discuss their regulations. The series currently consists of the following titles:

1	The Beard & Other Traits of <i>Fiṭrah</i>	أَلْحِيَّةٌ وَسَائِرُ خِصَالِ الْفِطْرَةِ
2	Smoking, A Social Poison	التَّدخينُ سُمٌّ أَجْتِمَاعِي
3	Islāmic Perspective of Contraception & Abortion	تَحْدِيدُ النِّسْلِ وَالْإِجْهَاضُ فِي الْإِسْلَامِ
4	Regulations of Worship During Menses	أَحْكَامُ الْعِبَادَةِ لِلْحَائِضِ

Faithful to our practice in all of our publications — all praise be to Allāh (ﷻ), we base our discussions in this series on authentic texts from the Qur’ān and Sunnah, guided in their explanation by the understanding of eminent *‘ulamā’*.

DANGERS IN DIVIDING ISLĀM INTO PEEL AND CORE

Classifying some Islāmic teachings as peel negatively affects the common people's hearts, leading them to belittle various acts of worship and traits of good manners, thereby approving wrong and rejecting good based on a whimsical scale.

We sometimes hear the argument, "O callers to the Sunnah, you are like spectators by the sea watching a drowning man. Instead of rushing to save his life, you worry about the exposure of some parts of his body!" This argument is invalid for various reasons:

1. A situation of urgent necessity (such as drowning) surely allows committing some violations in order to thwart the greater danger. However, on-going weakness and sinning may not be overlooked under the pretext that someone may be drowning somewhere. A more realistic example to fit the situation of Muslims nowadays is that of semi-naked people lying on the beach. If we see one of them drowning, we should certainly rush to help him regardless of how he is attired. But this does not mean that proper attire is unimportant or that the sun-bathers' attire is acceptable.
2. Violations and sinning (such as improper attire in the above example) cannot become the norm that every Muslim should accept and adopt. Rather, they are exceptions that may be dictated by true necessity.
3. The call to accepting violations of Islām in small issues is a call to forsaking Islām altogether, because people can always claim that necessity dictates dropping this or that "unimportant" regulation.
4. Even though some issues are clearly less important than others, there is nothing in our teachings that distinguishes small issues from big ones. Therefore, deciding whether an issue is small or big is a matter of opinion, and is subject to personal inclination or desire — which vary largely from one individual to another. Such an attitude will result in an ever-expanding list of "small" issues — until it eventually covers all of Islām!

5. A Muslim's highest priority is to understand and apply the basics of Islām that can guarantee him salvation in the next life. Yet, some Muslims nowadays decide on other issues as the important or "core" issues that deserve undivided attention. To some of them, elections and politics come first; to others, rebellion and destruction; to others, erecting an Islāmic ruler; etc. So they busy themselves with these issues while they neglect truly important issues, such as the manner of performing prayer, or the sanctity of human blood. While the Muslim *Ummah* is in desperate need to relearn the fundamentals of Islām, those people want to engage it, instead, in what THEY consider "big" issues!
6. Engaging Muslims with the so-called "big" issues, when they are not even educated or prepared in the basic principles of Islām, is a destructive approach for the whole *Ummah*. It amounts to preparing "loose cannons", not knowing where or how to direct their shots, thereby causing harm to everyone around them. We have seen many examples of this in recent times.
7. Implementing the Sunnah, even to its finest details, is part of the complete revival process needed by the Muslims, and is the only course leading to their victory and dignity. If some issues, such as eating, sleeping, and toilet manners, are "peel", then why did our Prophet (ﷺ) take the time to teach and commend them?
8. Those who present the argument against "peel" issues often live in luxury, closely imitating the ways of the non-Muslims. While they trivialize smaller issues of the *Dīn*, they are careful not to let any worldly possession — big or small — escape their greedy grasp. In reality, they call to breaking loose from Islām and adopting many non-Islāmic principles while pretending that they have concern for the well-being of the *Ummah*!

TAKE ISLĀM AS A WHOLE

As explained above, labeling some parts of Islām as "peel" is a subtle call to permanently abandoning them. Ultimately, it is a call to dropping Islām altogether.

Islām is the sublime religion that the Most Wise (ﷺ) revealed for our good in all of our affairs. By neglecting some parts of it, even if they are small, we deprive ourselves from some of its beauty. Allāh (ﷻ) commands us to adhere to Islām in its totality:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً، وَلَا تَتَّبِعُوا
حُطُوتِ الشَّيْطَانِ، إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ البقرة ٢٠٨

«O you who believe, enter into Islām completely, and do not follow Satan’s footsteps. Indeed, he is to you a clear enemy.»¹

Commenting on this *āyah*, Ibn Kathīr (رحمته) said:

“Allāh (ﷻ) commands His servants who believe in Him and His Messenger to hold to all of the teachings and laws of Islām, fulfill all of its commands, and abstain from all of its prohibitions.”

Ibn Kathīr then reported statements to the same meaning by Ibn ‘Abbās (رحمته) and Mujāhid (رحمته).²

Explaining the same *āyah*, al-Alūsī (رحمته) said:

“O Muslims who believe in Muḥammad (ﷺ), enter into Islām entirely. Let your apparent and hidden acts be completely encompassed by Islām, not leaving room for anything else. Enter into all branches of *īmān*, and do not violate any of the Islāmic teachings.”³

APPARENT VS. HIDDEN ACTIONS

To justify their violations to Islām, some people claim that what matters is not the apparent actions, but only what resides in the heart.

1 *Al-Baqarah* 2:208.

2 *Tafsīr ul-Qur’ān il-‘aẓīm* 2:208.

3 *Rūḥ ul-Ma’ānī* 2:208.

This false claim partially relies on a correct premise: the intentions and thoughts that reside in the heart, commonly described as “deeds of the heart”, are more important and fundamental than the apparent actions. However, such deeds must yield good actions, and Allāh (ﷻ) judges us by both. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ، وَلَا إِلَى صُورِكُمْ
وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.»

«Indeed, Allāh does not look at your bodies or appearance, nor at your wealth. Rather, He looks at your hearts and deeds.»¹

EXTERNAL RESEMBLANCE CAUSES INCLINATION OF THE HEART

There is a strong relationship between apparent and hidden acts, and they mutually influence each other. Ibn Taymiyyah (رحمته الله) said:

“This (influence) is established through knowledge and experience ... If two men meet on a journey or in a foreign land and find a resemblance between them in turbans, clothes, hair, riding animals, etc, an attachment arises between them better than it would between others (who do not share such things) ... Thus, **if resemblance in matters of this life leads to love and friendship, how about resemblance in religious matters?**”²

And he said:

“It is commonly observed that resemblance in apparent acts results in harmony between those who have this resemblance, which leads to similarity in character and actions. For example, a person who wears the attire of the learned people would find himself inclined toward them, and a person who wears the attire of soldiers

1 Recorded by Muslim (2564) and Ibn Mājah.

2 *Iqtidāʾ uṣ-Ṣirāṭ il-Mustaqīm* pp. 549-550.

would find in himself some of their character — until it eventually becomes second natural.”¹

THE PROPHET’S REGARD OF THE “PEEL”

As indicated earlier, the Prophet (ﷺ), his companions, and the righteous *salaf* through the ages practiced Islām in its totality. Allāh’s Messenger (ﷺ) did not find a contradiction or conflict between straightening the rows for the prayer and leading the armies to victory, nor between commanding the people to grow their beards and establishing a most powerful nation.

More strikingly, the Prophet (ﷺ) made the “peel” an indication of the character’s hidden side. A healthy “peel” usually reflects a healthy “core”, whereas a sick “peel” is a definite indication of a sick “core”.

An-Nu‘mān Bin Bashīr (رضي الله عنه) reported that the Prophet (ﷺ) used to straighten his companions’ rows for the prayer until they were like straight arrows. One day, he was about to start the prayer when he noticed a man’s chest protruding outside the row. So the Prophet (ﷺ) said:

«عِبَادَ اللَّهِ! لَتُسَوِّنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ (أَوْ قُلُوبِكُمْ).»

«Servants of Allāh, you either straighten your rows,
or Allāh will cause your faces (or hearts) to differ.»²

This clearly indicates that an apparent discord among the Muslims, even in a “minor” matter like straightening the rows, would lead to a perilous dissension of their hearts.

The Prophet (ﷺ) also urged his companions to display unity in their sitting. Jābir Bin Samurah (رضي الله عنه) reported that the Prophet (ﷺ) once saw the *ṣaḥābah* (رضي الله عنهم) sitting in the *Masjid* in small circles. He reproached them, saying:

«مَا لِي أَرَاكُمْ عَزِينَ؟»

«Why do I see you divided (into groups)?»³

1 *Iqīdā’ us-Ṣirāṭ il-Mustaqīm* p. 93.

2 Recorded by al-Bukhārī (717), Muslim (436), Abū Dāwūd, and others.

3 Recorded by Muslim (430), Aḥmad, and others.

Similarly, Abū Tha‘labah al-Khushanī (رضي الله عنه) reported that when they stopped for rest during their travels with the Prophet (ﷺ), the people would disperse among the hills and valleys. So the Prophet (ﷺ) said:

«إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشُّعَابِ وَالْأُودِيَةِ، إِنَّمَا ذَا لِكُمْ مِنَ الشَّيْطَانِ.»

◀Indeed, your dispersion among these hills and valleys is only from Satan.▶

After that, whenever the *ṣahābah* stopped during their travels, they would stay so close together that one piece of cloth, if spread over them, would cover them all.¹

Therefore, we may only achieve guidance and prosperity through correcting our apparent deeds by complete adherence to the Sunnah, and correcting our hearts by piety and sincerity to Allāh (ﷻ). May He (ﷻ) grant us guidance and facility.

This Book

A normal woman spends about one fifth of her life in a state of menses or post-natal bleeding. During those times, a woman is physically and emotionally stressed. She needs special guidelines to help her conduct her religious and daily life properly and satisfactorily.

Islām, the final and most complete religion, thoroughly covers and wisely directs all aspects of the human life. No wonder, then, that it deals with menses issues in a clear and sympathetic manner.

When the Islāmic regulations of menses are well understood and correctly implemented, they make it easy for a woman to conduct her close-to-illness menstrual period in a smooth and balanced manner.

It is sad to note that the Muslim woman is often under the influence of two confusing effects:

1. Ignorance and culture-based lists of “do’s” and “don’ts” that have absolutely no support from the Islāmic teachings.

¹ Recorded by Abū Dāwūd, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (*Jilbāb ul-Mar’at il-Muslimah* p. 211).

2. Strict *mathhab*-based verdicts and instructions that have poor or no evidence from the Qur'ān and Sunnah.

This causes many Muslim women needless misery and dejection during menses.

Thus, we find it necessary to re-establish the correct Islāmic teachings regarding various menses issues. With this in mind, we present this book to our readers, hoping that many Muslim women will be able to benefit from it and use it for guiding others toward a more healthy, practical, and spiritual life during menses.

In the Second Editon, this book has been largely rewritten and expanded to cover more issues relevant to menstruating women. It has also been re-organized to present the proofs in a more convincing and easy to follow manner. Indeed, facilitation is only from Allāh (ﷻ).

Acknowledgment

All praise and thanks are due to our Lord (ﷻ) who facilitated the completion of this work. May He reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī, whose works have been of tremendous help to us. May He also reward my daughters and others who proofread the manuscript and provided valuable suggestions.

We ask Allāh (ﷻ) to make this humble effort helpful and profitable to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive me, my parents, and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِيِّ

Muḥammad Muṣṭafā al-Jibālī

Al-Madīnah al-Munawwarah

Wednesday, 26 Jamādā al-'Ākhirah 1428

11 July 2007

CHAPTER 1

TYPES OF FEMALE BLEEDING

In this introductory chapter, we define menses, postnatal bleeding, and irregular female bleeding — both from scientific and Islāmic viewpoints. We also cover hygienic and purification considerations that women should observe during their menses and at its conclusion.

Important Definitions

In this section, we define (in alphabetical order) a few important terms relating to *ṭahārah* that we will use in the rest of this book. Some of these terms are also included in the glossary at the end of the book, but we define them here with more detail.

Term	Definition
<i>Ghusl</i>	A ritual bath that must be performed by men and women who are in the state of <i>janābah</i> . A woman must also perform <i>ghusl</i> when her menstruation ends.
<i>Ḥadath</i>	Literally means: “event”. In <i>fiqh</i> , it describes a state of impurity that prevents a Muslim from performing certain acts of worship, such as prayer. <i>Ḥadath</i> has two levels: 1. Major <i>ḥadath</i> : normally refers to both <i>janābah</i> and menstruation. A Muslim with major <i>ḥadath</i> is at a minimum level of <i>ṭahārah</i> (see next page). 2. Minor <i>ḥadath</i> : the state of uncleanness caused by going to the toilet, sleeping, passing gas, etc. A Muslim with minor <i>ḥadath</i> is at an intermediate level of <i>ṭahārah</i> (see next page).
<i>Ḥayḍ</i>	Menses.
<i>Istihādah</i>	Prolonged or excessive female bleeding.

Term	Definition
<i>Janābah</i>	<p>A state ascribed to a person after being engaged in specific sexual acts, such as intercourse or ejaculation. A person in a state of <i>janābah</i> is called <i>junub</i>. A <i>junub</i> may not pray until he has purified himself (or herself). Allāh (ﷻ) says:</p> <p style="text-align: center;">﴿وَأَن كُنْتُمْ جُنُبًا فَأَطَهِّرُوا﴾ المائدة ٦</p> <p style="text-align: center;">«And if you are in a state of <i>janābah</i>, purify yourselves (with <i>ghusl</i>).»¹</p>
<i>Najāсах</i>	<p>The opposite of <i>tahārah</i>. Literally, it means “filth” or “uncleanliness”. In <i>fiqh</i>, it refers to specific materials, such as feces, urine, menstrual blood, dog saliva, and pig products. A Muslim must avoid having any form of <i>najāсах</i> on his person, clothing, or prayer area. A person or object contaminated with <i>najāсах</i> is called <i>najis</i>.</p>
<i>Nifās</i>	<p>Postnatal bleeding.</p>
<i>Tahārah</i>	<p>A state of purity or cleanliness that permits a person to perform certain acts of worship. <i>Tahārah</i> has three levels:</p> <ol style="list-style-type: none"> 1. Minimum level: This level is spiritual rather than physical, and is ascribed to every believer. 2. Intermediate level: This is ascribed to a believer who is clean from major but not minor <i>ḥadath</i>. 3. Highest level: This is ascribed to a believer who is clean from both major and minor <i>ḥadath</i>. <p>Without additional qualifiers, the word “<i>tāhir</i>” may be applied to a person in any of the three levels of <i>tahārah</i>.</p>
<i>Tayammum</i>	<p>A symbolic procedure that stands for <i>wuḍū</i> or <i>ghusl</i> in the absence of water. It is performed by (a) lightly hitting the palms over the ground or a dusty surface, and (b) wiping them on the face and backs of the hands.</p>

1 *Al-Mā'idah* 5:6.

Menstruation

MEDICAL DESCRIPTION

Menstruation is a periodic vaginal discharge in females. It consists of blood and cells shed from the lining of the uterus. Menstruation accompanies a woman's childbearing years, and is part of the process that prepares her for pregnancy.

In most women menstrual flow occurs every 28 days. The flow lasts for three to seven days that make up the menstrual period. This cycle, however, can vary considerably even from one month to another. A woman's "normal" period may be regular or irregular, light or heavy, painful or pain-free, and long or short.

Each month, hormones in the blood stimulate the two ovaries, causing an egg in one of them to mature. The ovaries also produce hormones that cause the lining of the uterus to thicken. About midway through the menstrual cycle, the ovary releases the mature egg, which passes through the fallopian tube toward the uterus. The egg takes three to five days to reach the uterus, and these days constitute the woman's fertile period.

If, along its way, the egg unites with a sperm, fertilization occurs. The fertilized egg then attaches itself to the enriched uterine lining, pregnancy starts, and menstruation ceases.

If, on the other hand, fertilization does not occur, the uterine lining does not receive the hormones it needs to continue the thickening process. Thus, it breaks down and is discharged from the body during menstruation. This results in blood loss of about 50 milliliters (3 tablespoons).

Women often experience premenstrual discomfort caused by hormonal and chemical changes. This may include breast tenderness and tendency to retain fluid (bloating). In addition, some women experience the premenstrual syndrome (PMS), characterized by headaches, irritability, nervousness, fatigue, crying spells, and depression with no apparent cause. Many women also experience menstrual cramps during the first day or two of the period.

ISLĀMIC DEFINITION

In Islām, *ḥayḍ* is a physical condition entailing specific regulations that we discuss in this book.

Beginning of *ḥayḍ*: A woman's menstrual cycle starts only when she first sees dark-red discharge. Fāṭimah Bint Abī Ḥubaysh (رضي الله عنها) reported that the Prophet (ﷺ) told her:

« إِذَا كَانَ دَمُ الْحَيْضِ، فَإِنَّهُ دَمٌ أَسْوَدٌ يُعْرَفُ،
فَإِذَا كَانَ ذَلِكَ، فَأَمْسِكِي عَنِ الصَّلَاةِ. »

<If the blood you see is menstrual blood, it would be blackish (dark) and easy to distinguish. In that case, stop praying.>¹

Any lighter-colored discharge that precede this is not an indication of a *ḥayḍ* condition. Umm 'Aṭiyyah (رضي الله عنها) reported:

« كُنَّا لَا نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ بَعْدَ الطُّهْرِ شَيْئًا. »

“(During the Prophet's (ﷺ) time) after becoming clean from menses, we did not consider any murky or yellowish discharge important (in affecting our worship).”²

End of *ḥayḍ*: A woman's menses ends the moment she sees clear discharge. Murky discharge would indicate that her menses has not ended yet. This may be induced from Umm 'Aṭiyyah's above *ḥadīth*. Al-Albānī (رحمته الله) said:

“This *ḥadīth* indicates, by way of induction, that before becoming clean from menses, they considered

1 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 285 and *Irwā' ul-Ghalīl* no. 204).

2 Recorded by al-Bukhārī (326), Abū Dāwūd (*Ṣaḥīḥu Abī Dāwūd* nos. 326-327), and others.

murkiness a menstrual discharge.”¹

During ‘Ā’ishah’s (ﷺ) time, some women would send her rolled-up pieces of cloth containing yellowish discharge, asking if they should start praying. She would tell them:

“لَا تَعْجَلْنَ حَتَّى تَرِينَ الْقِصَّةَ الْبَيْضَاءَ.”

“Do not rush (to pray) — until you have seen white (clear) discharge.”²

In another report, ‘Ā’ishah (ﷺ) said:

“إِذَا رَأَتْ الدَّمَ فَلْتُمْسِكْ عَنِ الصَّلَاةِ حَتَّى تَرَى الطُّهْرَ
أَبْيَضَ كَالْفِضَّةِ، ثُمَّ تَسَلُّ وَتُصَلِّي.”

“As soon as a woman sees blood, she should stop praying — until she later sees the discharge of purity, white as silver. She may then rush (to perform *ghusl*) and pray.”³

Ibn ‘Abbās (رضي الله عنه) said:

“إِذَا رَأَتْ الدَّمَ الْبَحْرَانِيَّ فَلَا تُصَلِّي، وَإِذَا رَأَتْ
الطُّهْرَ - وَلَوْ سَاعَةً - فَلْتَغْتَسِلْ وَتُصَلِّي.”

“When a woman sees the crimson-colored blood, she should stop praying. After that, when she sees the sign of purity, even for only one hour, she should perform *ghusl* and pray.”⁴

1 *Tamām ul-Minnah* p. 136.

2 Recorded by Mālik. Verified to be *hasan* by al-Albānī (*Irwā’ul-Ghalīl* no. 198).

3 Recorded by ad-Dārimī. Verified to be *hasan* by al-Albānī (*Irwā’ul-Ghalīl* no. 198).

4 Recorded by Abū Dāwūd, ad-Dārimī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 287).

This report further indicates that once the clear sign of purity is observed, any subsequent bleeding would not count as menses (but as *istihādah*). This agrees well with Umm ‘Aṭīyah’s earlier report.

Postnatal and Miscarriage Bleeding

MEDICAL DESCRIPTION OF POSTNATAL BLEEDING

After delivery, a woman has postpartum bleeding (called “lochia”) that normally lasts about six weeks. This period is required for the involution of the uterus (see below).

Allāh (ﷻ) designed the uterus to accept, carry, and expel successive pregnancies. This is accomplished via the placenta, which is a temporary organ present in pregnant females. It is implanted in the wall of the uterus by means of a large number of blood vessels, and is connected to the fetus via the umbilical cord. The placenta admits blood nutrients and other necessary substances from the mother to the fetus. It also expels waste and other substances that could harm the fetus, and produces hormones that maintain the pregnancy. The placenta is delivered right after delivery of the baby, and the umbilical cord is then clamped and severed.

After the placenta comes out, the uterus undergoes a shrinking process called “involution” that takes it back to its normal “nonpregnant” condition. During involution, the placenta’s bed is separated and falls away, and the tissue underneath it heals and pushes it away, like a scab that finally falls off. Therefore, involution is associated with bleeding, which is bright red for about one week, gradually turning pale after that, with occasional bursts of bleeding for up to six weeks after delivery.

MEDICAL DESCRIPTION OF MISCARRIAGE BLEEDING

Miscarriage (or abortion) is the loss of pregnancy before 24 weeks. It can be either spontaneous or voluntary. Most miscarriages occur during the first 12 weeks of pregnancy.

Miscarriage has many causes that include chromosome or genetic problems, structural (or bodily) problems, human intervention, etc.

When a woman miscarries, she experiences bleeding that may last from a few days to several weeks. The duration varies with the woman's condition and the length of pregnancy before the miscarriage.

Miscarriage can be complete or incomplete. In the first case, all conception products, including the fetus and placental tissues, are immediately expelled from the womb. In the second case, some of the conception products are not immediately expelled — causing heavier bleeding and more severe abdominal pain.

ISLĀMIC DEFINITION

Nifās refers to women's postnatal bleeding¹ — whether it follows a full-term or partial pregnancy. Islāmically, the maximum recognizable duration of *nifās* is forty days, but could be less than that for some women. Any bleeding past forty days is considered *istihādah*.

The regulations for *nifās* are identical to those for *ḥayḍ*. Because of this, in the following discussions, we will mostly use the word “menses” or “menstruation” to refer to both *nifās* and *ḥayḍ*.

Umm Salamah (رضي الله عنها) reported:

”كَانَتْ الْمَرْأَةُ مِنْ نِسَاءِ النَّبِيِّ تَتَعَدُّ فِي النَّفَاسِ أَرْبَعِينَ
لَيْلَةً، لَا يَأْمُرُهَا النَّبِيُّ بِقِضَاءِ صَلَاةِ النَّفَاسِ.”

“A woman from among the Prophet's (ﷺ) wives (or daughters) would stay in *nifās* for forty nights, and the Prophet (ﷺ) would not command her to make up the prayer that she missed during *nifās*.”²

It was the women's custom then to stay constantly at home during *nifās*. Umm Salamah (رضي الله عنها) also reported:

1 We note that the Prophet (ﷺ) sometimes used the word *nifās* in reference to menses, as in the instance before *ḥajj* when he asked 'Ā'ishah (رضي الله عنها) whether she got her period.

2 Recorded by Abū Dāwūd, al-Hākim, and others. Verified to be *ḥasan* by al-Albānī (*Irwā'ul-Ghalīl* no. 201).

”كَانَتِ النُّفْسَاءُ تَجْلِسُ عَلَى عَهْدِ رَسُولِ اللَّهِ أَرْبَعِينَ يَوْمًا،
فَكُنَّا نَطْلِي وَجُوهَنَا بِالْوَرْسِ مِنَ الْكَفِّ.“

“During the Prophet’s (ﷺ) time, a woman in *nifās* would stay (at home) for forty days — to the extent that we would smear our face with *wirs* (a yellowish plant) because of freckles ¹.” ²

Excessive Female Bleeding

MEDICAL DESCRIPTION

Some women experience excessive or prolonged menstrual bleeding (menorrhagia). This may be accompanied by irregular menstrual periods, large blood clotting, constant pain in the lower abdomen during the menstrual period, and fatigue or shortness of breath (symptom of anemia).

Menorrhagia is caused by a number of factors, such as hormonal imbalance (causes the uterine lining to overdevelop, eventually shedding by way of heavy menstrual bleeding), fibroids and other noncancerous uterine growths, and certain drugs, medications, birth-control pills, or birth-control devices.

Every woman is likely to experience some level of menorrhagia sometime during her reproductive life. Young women who are not yet ovulating regularly may be especially prone to menorrhagia in the eighteen months following their first menstrual period. Also, older women approaching menopause (i.e., cessation of menses) often experience hormonal imbalance that can cause menorrhagia.

ISLĀMIC DEFINITION

The Arabic term for menorrhagia is *istihādah*. The Prophet (ﷺ)

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- 1 These reddish freckles resulted from staying out of the sun for an extended period of time.
 - 2 Recorded by Abū Dāwūd, al-Hākim, and others. Verified to be *ḥasan* by al-Albānī (*Irwā’ ul-Ghalīl* no. 201).

indicated that it is caused by blood or vein-related instability.

Istihādah does not prevent a woman from performing prayers and other acts of worship, or from having intercourse with her husband. Fāṭimah Bint Abī Ḥubaysh (رضي الله عنها) reported that the Prophet (ﷺ) told her:

«إِذَا كَانَ دَمُ الْحَيْضِ، فَإِنَّهُ دَمٌ أَسْوَدٌ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ، فَأَمْسِكِي
عَنِ الصَّلَاةِ؛ وَإِنْ كَانَ الْآخَرُ، فَتَوَضَّئِي وَصَلِّي، فَإِنَّمَا هُوَ عِرْقٌ.»

<If the blood you see is menstrual blood, it would be blackish and easy to distinguish. In that case, stop praying. If it is not that blood, then perform wuḍū' and pray, because it would only be a vein-bleeding.>¹

If a woman can determine the duration of her actual menstrual bleeding, any bleeding beyond it is *istihādah*. 'Ā'ishah (رضي الله عنها) reported that Fāṭimah Bint Ḥubaysh asked the Prophet (ﷺ), “O Allāh’s Messenger, I am never clean (from bleeding), so should I continue to hold off praying?” He replied:

«إِنَّمَا ذَلِكَ عِرْقٌ، وَلَيْسَ بِالْحَيْضَةِ. فَإِذَا أَقْبَلَتِ الْحَيْضَةَ فَأَثْرُمِي
الصَّلَاةَ قَدْرَ الْأَيَّامِ الَّتِي كُنْتِ تَحِيضِينَ فِيهَا (قَدْرَ مَا كَانَتْ
تَحْسِبُكِ حَيْضَتِكَ)، ثُمَّ أَعْسَلِي عَنكَ الدَّمَ وَأَعْتَسَلِي وَصَلِّي.»

<That is only a vein (anomaly), and is not menstruation. Thus, only when your actual cycle comes should you stop praying for as many days as you used to menstruate (prior to this problem). After that, wash the blood traces off yourself, perform ghusl, and pray.>²

Similarly, 'Ā'ishah (رضي الله عنها) reported that Umm Ḥabībah Bint

1 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be *hasan* by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 285 and *Irwā'ul-Ghalīl* no. 204).

2 Recorded by al-Bukhārī (228, 306, 320, 331, 325) and Muslim (333).

Jaḥsh ¹ (ﷺ) suffered from *istihādah* for seven years. She sought the Prophet's (ﷺ) advice, and he instructed her:

«إِنَّمَا ذَلِكَ عِرْقٌ، وَلَيْسَ بِالْحَيْضَةِ. فَأَمْكُثِي قَدْرَ مَا كَانَتْ
تَجْبُسُكَ حَيْضَتُكَ، ثُمَّ اغْتَسِلِي وَصَلِّي.»

«That is only a vein (anomaly), and is not menstruation. Thus, wait for as many days as you used to menstruate (prior to this problem), then take a bath and pray.»

Umm Ḥabībah would perform *ghusl* for every prayer. Al-Layth Bin Sa'd (ﷺ), one of the narrators of this *ḥadīth*, commented, “It is not mentioned that Allāh’s Messenger (ﷺ) commanded Umm Ḥabībah to perform *ghusl* for every prayer. Rather, it is something that she chose to do.” ²

WORSHIP DURING *ISTIḤĀDAH*

Since *istihādah* is different from *ḥayḍ*, the regulations of *ḥayḍ* do not apply to it. A woman in *istihādah* may perform normal intercourse with her husband. She may also pray and perform other acts of worship — even while bleeding. ‘Ā’ishah (ﷺ) reported:

“أَعْتَكَفْتُ مَعَ النَّبِيِّ أَمْرَأَةً مِنْ أَزْوَاجِهِ وَهِيَ مُسْتَحَاضَةٌ، فَكَانَتْ
تَرَى الدَّمَ وَالصُّفْرَةَ، وَقَدْ وَضَعَتِ الطُّسْتَ تَحْتَهَا، وَهِيَ تُصَلِّي.”

“One of the Prophet’s (ﷺ) wives performed *ītikāf* ³ with him while she had *istihādah* — seeing blood and yellowish discharge. She would even place a washbasin underneath herself while praying (to avoid

1 She was the sister of Zaynab Bint Jaḥsh (ﷺ), and was married to ‘Abd ur-Rahmān Bin ‘Awf (ﷺ).

2 Recorded by Muslim (334).

3 Spending an extended time in the *masjid* for private worship. This is mostly done during *Ramaḍān*.

contaminating the *Masjid* with blood).”¹

This *ḥadīth* further indicates that non-menstrual bleeding does not invalidate *wuḍū* or prayer. There are other proofs for this in the Sunnah. For example, al-Miswar Bin Makhramah (رضي الله عنه) reported that he entered upon ‘Umar (رضي الله عنه) to wake him for the morning prayer the day following that on which he was fatally stabbed. ‘Umar said:

”نَعَمْ، وَلَا حَظٌّ فِي الْإِسْلَامِ لِمَنْ تَرَكَ الصَّلَاةَ.”

“Yes (I will pray)! And (truly), there is no position in Islām for anyone who leaves the prayer.”

Al-Miswar added:

”فَصَلَّى عُمَرُ وَجُرْحُهُ يَتَعَبُ دَمًا.”

“Thus, ‘Umar prayed while his wound was bleeding.”²

OPTIONS OF *WUḌŪ* AND *GHUṢL*

A woman in *istihādah* may perform her acts of worship after having performed only one *ghuṣl* at the conclusion of her menses. However, it is preferable for her to perform a *ghuṣl* every time she wants to pray — if this does not overburden her. We saw earlier that this was Umm Ḥabībah’s choice.

Ḥannah Bint Jaḥsh (رضي الله عنها) reported that she asked the Prophet (ﷺ) what to do in regard to her excessive *istihādah* bleeding. He advised her, «أَنْتِ لَكَ الْكُرْسُفُ، فَإِنَّهُ يُذْهِبُ الدَّمَ.» «Use cotton to stop the bleeding.» She said, “It is more intense than that.” He said, «فَاتَّخِذِي ثُوبًا.» «Use a piece of cloth (to stop it) then.» She said, “It is even more intense than that.” He said, «فَتَلَجِّمِي.» «Bridle yourself then (by tying the cloth around).» She said, “It is even more intense than that. Indeed, I bleed a continuous flow (so how would I pray)?” He (ﷺ) said:

1 Recorded by al-Bukhārī (309-311, 2037).

2 Recorded by Mālik, Ibn Sa’d, and others. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 209).

«سَأْمُرُكَ بِأَمْرَيْنِ، أَيُّهُمَا صَنَعْتَ أَجْزَأُ عَنكَ، فَإِنْ قَوَيْتِ عَلَيْهِمَا
فَأَنْتِ أَعْلَمُ: إِنَّمَا هِيَ رَكْضَةٌ مِنَ الشَّيْطَانِ، فَتَحِيضِي سِتَّةَ
أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ فِي عِلْمِ اللَّهِ.»

«I will instruct you to do one of two things, either of which will suffice you. If you are capable of doing both, you know better (which one to choose). Indeed, this bleeding is spurred by Satan ¹, so consider yourself in menses for only six or seven days (according to your best estimate), which is (ultimately) in Allāh's knowledge.»

«ثُمَّ اغْتَسَلِي. فَإِذَا رَأَيْتِ أَنَّكَ قَدْ طَهَّرْتِ وَأَسْتَنْقَأْتِ فَصَلِّي أَرْبَعًا
وَعِشْرِينَ لَيْلَةً أَوْ ثَلَاثًا وَعِشْرِينَ لَيْلَةً وَأَيَّامَهَا، وَصُومِي وَصَلِّي،
فَإِنَّ ذَلِكَ يُجْزئُكَ. وَلِذَلِكَ فَافْعَلِي كَمَا تَحِيضُ النِّسَاءُ وَكَمَا
يَطْهَرْنَ، لِمِيقَاتِ حَيْضِهِنَّ وَطَهْرِهِنَّ.»

«a) Then perform *ghusl*. Once you are pure and clean, pray for twenty-four or twenty-three nights and days (without having to perform another *ghusl*). Thus you may pray and fast, and this (*ghusl*) should suffice you. In this case, act (in timing yourself) like other women (of comparable age or lifestyle) who have well-defined menses and purity, matching their timing of menstruation and purity.»

«فَإِنْ قَوَيْتِ عَلَى أَنْ تُؤَخِّرِي الظُّهْرَ وَتُعَجِّلِي العَصْرَ، ثُمَّ تَغْتَسِلِينَ
وَتُصَلِّينَ الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ تُؤَخِّرِينَ المَغْرِبَ وَتُعَجِّلِينَ

1 This is attributed to Satan, not because he causes it, but because he attempts to take advantage of a person's weakness or physical anomaly to cause him doubts or discomfort.

العِشاءَ، ثُمَّ تَغْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ، فَأَفْعَلِي.
وَتَغْتَسِلِينَ مَعَ الصُّبْحِ وَتُصَلِّينَ، وَكَذَلِكَ فَأَفْعَلِي. وَصُومِي إِنْ
قَوَيْتِ عَلَيَّ ذَلِكَ. وَهُوَ أَحَبُّ الْأَمْرَيْنِ إِلَيَّ.»

◁b) If you find strength, delay *zuhr* and expedite *‘asr* so as to perform *ghusl* and pray them together; then (similarly) delay *maghrib* and expedite *‘ishā*, perform *ghusl*, and pray them jointly; and perform *ghusl* (a third time) and pray the morning prayer. Thus you pray and fast — if you find strength to do so. And this option is more pleasing to me. ¹

Thus, the Prophet (ﷺ) gave Ḥamnah two options: either to perform only one *ghusl*, or to perform a *ghusl* for every prayer (or joined prayers). He further indicated that he preferred the second option — if the woman is capable of undertaking it.

Cleaning after Menses

As soon as a woman's menses ends, she should clean her body and garments from traces of blood and then perform *ghusl*.

A. CLEANSING THE BODY

Menstrual blood is *najis*. It should be thoroughly removed from the body after menses.

‘Ā’ishah (رضي الله عنها) reported that an *Anṣārī* woman (called *Asmā’ Bint Shakal*) asked the Prophet (ﷺ) how she should cleanse herself after menses. He commanded her to take a bath, and added:

«خُذِي فِرْصَةً مِنْ مِسْكِ فَتَطَهَّرِي بِهَا ثَلَاثًا.»

◁Take a rag soaked in musk and cleanse yourself

¹ Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be *ḥasan* by al-Albānī (*Irwā’ ul-Ghalīl* nos. 188, 205, and *Ṣaḥīḥu Abī Dāwūd* no. 293).

with it three times.>

The woman inquired, “How do I do that?” And he repeated, «تَطَهَّرِي بِهَا.» <Cleanse yourself with it.> Again, she asked, “How do I do that?” Covering his face with his hand, the Prophet (ﷺ) said, «سُبْحَانَ اللَّهِ، تَطَهَّرِي.» <Exalted be Allāh! Just cleanse yourself with it.> Finally, observing the Prophet’s (ﷺ) embarrassment, ‘Ā’ishah (رضي الله عنها) took the woman aside and explained to her, “تَتَّبِعِي بِهَا أَثَرَ الدَّمِّ.” “Rub it over the location of where the blood was.” ‘Ā’ishah (رضي الله عنها) commented:

”نِعْمَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ! لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.”

“How excellent are the *Ansārī* women! Shyness did not prevent them from seeking understanding of the religion.”¹

Note: In some cultures, a woman is required to utter a particular *du‘ā* at the end of her menses to cleanse herself from impurity. This has no basis in the Sunnah.

B. CLEANSING THE GARMENTS FROM MENSTRUAL BLOOD

The menstrual blood is *najis*. Therefore, a menstruating woman should take special care to prevent the menstrual blood from reaching clothes, covers, rugs, etc.

It is recommended for a woman to wear special undergarments during her menses. However, we will see below that many of the *ṣahābah*’s women could not afford to own extra garments specially designated for menses.

Umm Salamah (رضي الله عنها) reported that while she was sleeping with the Prophet (ﷺ) under the same covers, her menses started. She slipped out from under the covers, got her menses garments, and wore them.²

Ibn Ḥajar (رحمته الله) concluded from this that it is recommended for

1 Recorded by al-Bukhārī (314-315, 7357), Muslim (332), and others.

2 Recorded by al-Bukhārī (298, 322-323, 1929) and Muslim (296).

a woman to designate special garments for menses. ¹

At the conclusion of her menses, a woman should thoroughly remove traces of menstrual blood from any garments that it might have contaminated. She should wash off blood spots, using soap or other detergents.

Asmā' Bin Abī Bakr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِذَا أَصَابَ ثَوْبَ إِحْدَاكُنَّ الدَّمُ مِنَ الْحَيْضَةِ، فَلْتَحُثُّهُ،
ثُمَّ لَتَقْرِصْهُ بِالْمَاءِ، ثُمَّ لَتَنْضَحْهُ، ثُمَّ لَتُصَلِّي فِيهِ.»

<If menstrual blood falls on a woman's garment, she should scrape it off (i.e., the blood traces), wash it off (at the location of the blood spots), then spray the whole garment with water. She may then pray in it.> ²

Ā'ishah (رضي الله عنها) reported:

”مَا كَانَ لِإِحْدَانَا إِلَّا ثَوْبٌ وَاحِدٌ، تَحِيضُ فِيهِ، ثُمَّ تَقْرِصُ الدَّمَ مِنْ
ثَوْبِهَا عِنْدَ طَهْرِهَا، فَتَغْسِلُهُ وَتَنْضَحُ عَلَى سَائِرِهِ، ثُمَّ تُصَلِّي فِيهِ.“

“(During the Prophet's (ﷺ) time) some of us (women) had only one garment to wear, and she would menstruate while wearing it. Then, after becoming clean, she would wash the blood spots off it, spray the rest of it, and then pray in it.” ³

Umm Qays Bint Miḥṣan reported that she asked Allāh's Messenger (ﷺ) in regard to the menstrual blood falling on her garments. He instructed her:

1 *Faṭḥ ul-Bārī*.

2 Recorded by al-Bukhārī (227, 307) and Muslim (291).

3 Recorded by al-Bukhārī (308, 312).

«حُكِّيهِ يَضْلَعُ، وَأَغْسِلِيهِ بِمَاءٍ وَسِدْرٍ.»

◀Scrub it off with a stick and then wash it with water and (ground) lotus.▶¹

A woman needs not be concerned if, after thorough washing, blood stains remain visible on a garment. Abū Hurayrah (رضي الله عنه) reported that Khawlah Bint Yasār asked the Prophet (ﷺ), “Indeed, O Allāh’s Messenger, I only have one garment, and I menstruate while wearing it, so what should I do?” He replied, «إِذَا طَهَّرْتِ فَأَغْسِلِيهِ ثُمَّ صَلِّي فِيهِ.»

◀When you become clean (from menses), wash it and then pray in it.▶ She said, “What if the stains do not go away?” He replied:

«يَكْفِيكَ غَسْلُ الدَّمِّ وَلَا يَضُرُّكَ أَثَرُهُ.»

◀It should suffice you to wash the blood. Its stains will not do you any harm.▶²

Note: In some cultures, a woman is required to wash her menses clothes separately from other clothes — even if there was absolutely no blood on them, and to utter the *Shahādah* over them to purify them. This has no basis in the Sunnah.

C. PERFORMING GHUSL

The method of performing *ghusl* is best learnt from the Prophet’s (ﷺ) practice — as is described by two of his wives.

‘Ā’ishah (رضي الله عنها) reported:

”كَانَ النَّبِيُّ إِذَا أَعْتَسَلَ مِنَ الْجَنَابَةِ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ، فَيَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ،

1 Recorded by Abū Dāwūd. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 389).

2 Recorded by Abū Dāwūd. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 365).

ثُمَّ يُدْخِلُ أَصَابِعَهُ فِي الْمَاءِ فَيُحَلِّلُ بِهَا أَصُولَ شَعْرِهِ، ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ غُرَفٍ بِيَدَيْهِ، ثُمَّ يُفِيضُ الْمَاءَ عَلَى سَائِرِ جَسَدِهِ.”

“When the Prophet (ﷺ) performed *ghusl* because of *janābah*, he would first wash his hands, then scoop water with his right hand, pour it into his left hand, and wash his private parts (with the left hand). He would then perform *wuḍūʿ* as he normally did for prayer, insert his fingers into the water container, and then run them through the base of his hair. He would then pour with both hands three scoops of water over his head, and then pour water over the rest of his body.”¹

And Maymūnah (رضي الله عنها) reported:

”وَضَعْتُ لِلنَّبِيِّ غُسْلًا يَغْتَسِلُ بِهِ مِنَ الْجَنَابَةِ، فَأَكْفَأُ الْإِنَاءَ عَلَى يَدِهِ الْيُمْنَى، فَغَسَلَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ صَبَّ عَلَى فَرْجِهِ، فَغَسَلَ فَرْجَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِيَدِهِ الْأَرْضَ، فَمَسَحَهَا بِالتُّرَابِ، ثُمَّ غَسَلَهَا، ثُمَّ تَمَضَّمْضَ وَأَسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ أَفَاضَ الْمَاءَ عَلَى رَأْسِهِ وَجَسَدِهِ، ثُمَّ تَنَحَّى نَاحِيَةً فَغَسَلَ قَدَمَيْهِ، وَجَعَلَ يَنْفُضُ الْمَاءَ عَنِ جَسَدِهِ.”

“I prepared some water for the Prophet (ﷺ) to perform *ghusl*. He tilted the water container and poured water on his right hand, rinsing it two or three times. Then he poured water over his private parts and washed them with his left hand. Then he intensely rubbed his left hand over the soil on the ground and then washed it. Then he rinsed his mouth and inhaled water (to wash his nose), washed his face and his two arms, poured (three handfuls of) water over his head, and then poured water over the rest of his body. Then he moved aside (to a drier place) and washed his feet. He then shook

1 Recorded by al-Bukhārī (248, 262, 272), Muslim (316), and others.

the water off his body”¹

In summary, the *ghusl* is performed in the following sequence:

1. Washing the private parts and then cleaning the hands with soap or some other cleansing material.
2. Performing regular *wuḍūʿ* for the hands, face, and head.
3. Pouring water over the head and the rest of the body, making sure the water reaches all parts of the scalp.
4. Washing the feet.

WASHING THE SCALP

It was indicated above that washing the head is a necessary part of *ghusl*. This washing is more emphasized for a menses *ghusl* than for a *janābah ghusl*. In the case of menses, the head should be thoroughly rubbed down to the scalp.

In one of the reports of a previously cited *hadīth* by ‘Ā’ishah’s (رضي الله عنها), the Prophet (ﷺ) instructed Asmā’ Bint Shakal (رضي الله عنها) to perform her end-of-menses *ghusl* as follows:

«تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَتَهَا، فَتَطَهَّرُ فَتَحْسِنُ الطَّهْوَرَ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا، فَتَدْلُكُهُ دَلْكَاً شَدِيداً، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ، ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً فَتَطَهَّرُ بِهَا.»

◀A woman should take with her (for *ghusl*) water and lotus (or soap), and use them to thoroughly cleanse herself (i.e., her private area). She should then pour water over her head, rub her head diligently until she reaches the scalp, pour water upon herself, and then take a musk-soaked piece of

1 Recorded by al-Bukhārī (257, 259, 260, 265, 266, 274, 276, 281), Muslim (317), and others.

cloth and use it to (further) purify herself with it.»¹

A woman with braided hair is not required to untie her braids for either of the two *ghusls* — provided that the water reaches all parts of the scalp.

Umm Salamah (رضي الله عنها) reported that she asked the Prophet (ﷺ), “O Allāh’s Messenger, I tightly braid my hair. Should I unbraid it for the *ghusl* of menses or *janābah*?” He replied:

«لا، إنما يكفيك أن تحثي على رأسك ثلاث
حشيات، ثم تفيضن عليك الماء فتطهرين.»

«No. It would suffice you to pour three cups of water over your head, and then spread the water over the rest of your body. This will make you clean.»²

NO NEED FOR *WUḌŪ* AFTER *GHUSL*

A *ghusl* comprises *wuḌū*, and one does not need to perform *wuḌū* after completing the *ghusl*. ‘Ā’ishah (رضي الله عنها) reported:

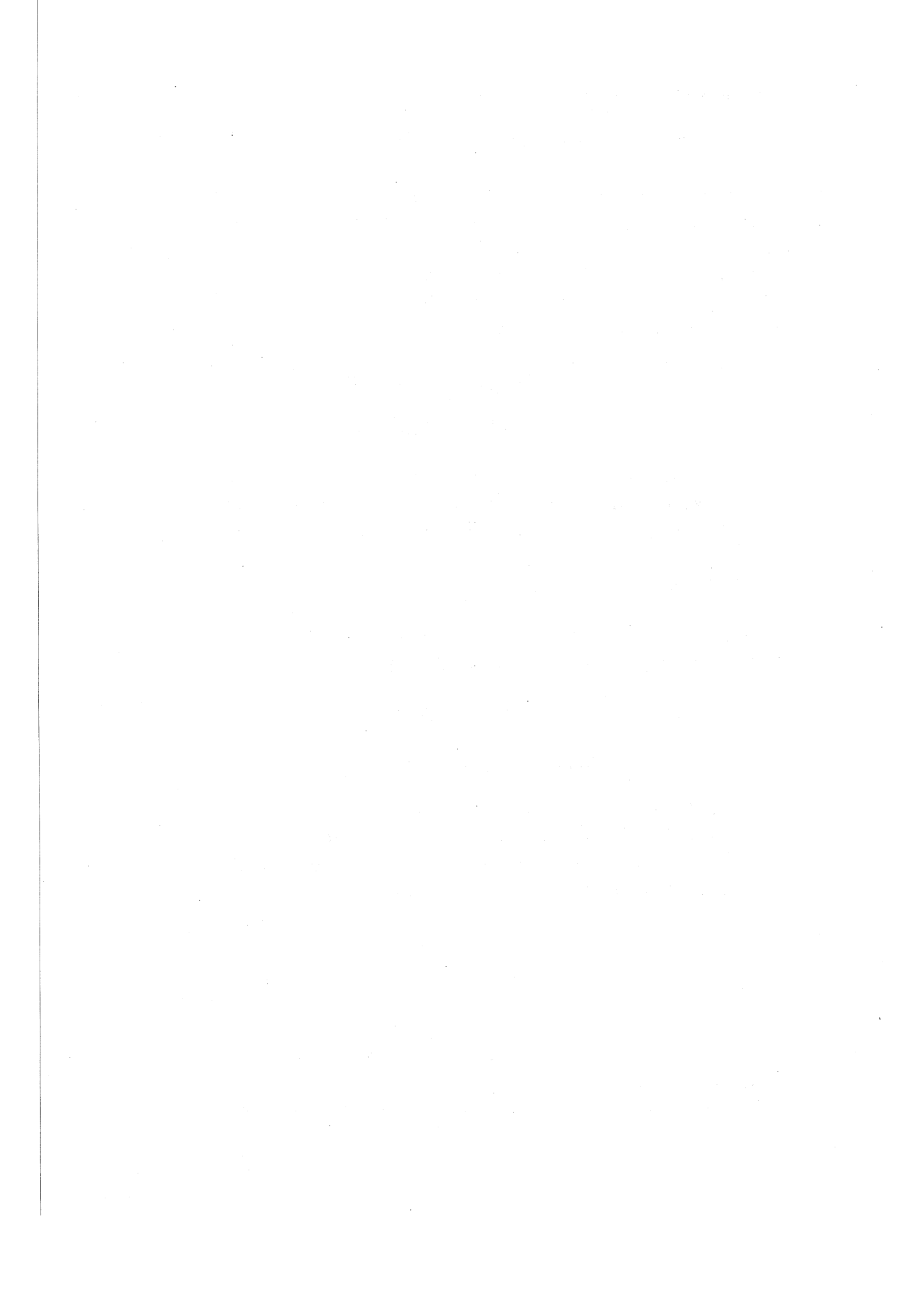
“كان رسول الله يغتسل ويصلي الركعتين وصلاة الغداة،
ولا أراه يحدث وضوءاً بعد الغسل.»

“Allāh’s Messenger (ﷺ) used to perform *ghusl* and then pray the two (voluntary) *rak‘āt* (that precede the *farḍ* prayer) and the morning (i.e., *fajr*) prayer. And I did not see him perform *wuḌū* after the *ghusl*.”³

1 Recorded by al-Bukhārī (314-315, 7357), Muslim (332), and others.

2 Recorded by Muslim (330).

3 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Hidāyat ur-Ruwāh* no. 423 and *Ṣaḥīhu Abī Dāwūd* no. 245).



CHAPTER 2

ACTS OF WORSHIP DURING MENSES

Introduction

Many acts of worship are permissible for a menstruating woman, such as extolling Allāh, giving charity, teaching and providing guidance.

Some acts of worship, on the other hand, are restricted or regulated for a menstruating woman. In this chapter, we discuss these acts and provide guidelines for them.

Some of the permissible acts of worship are often thought to be prohibited for a menstruating woman. We discuss these acts in detail in Chapter 4.

COMPARING MENSES TO *JANĀBAH*

A *fiqh* rule, accepted by many scholars, is that, “Whatever is prohibited because of *janābah* is also prohibited because of *hayd*.”

This rule is not based on direct evidence, but is merely deduced from a limited number of *fiqh* regulations. We will see that, while this rule is true in some situations, it has obvious exceptions. For instance, a menstruating woman cannot end her menstruation at will, whereas a *junub* can immediately end his (or her) *janābah* with *ghusl*.

ONGOING REWARDS FOR REGULAR GOOD DEEDS

A menstruating woman may feel that she is deprived of important acts of worship and, consequently, denied the rewards associated with them. This is not true for two main reasons:

1. As was indicated above, there are many important acts of worship that a menstruating woman *is* allowed to perform.
2. A menstruating woman continues to receive rewards for deeds that

she is not allowed to perform during menses. We discuss this point in the rest of this subsection.

There is no doubt that Allāh (ﷻ) ordained menses on every woman for a great wisdom. And there is no doubt that this puts the woman through a form of sickness (or unwellness) for a substantial portion of her life. Therefore, some of the regulations and exemptions applicable to a sick person also apply to a menstruating woman.

In particular, Allāh (ﷻ), out of His great mercy, continues to record for a sick person the good deeds that he or she was forced to stop because of sickness. We expect this to apply equally to a woman during her menses. Abū Mūsā al-Ash‘arī narrated that the Prophet (ﷺ) said:

« إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا. »

«A traveler’s or sick person’s deeds are recorded in accordance with what he used to do when he was resident or well.»¹

‘Abdullāh Bin ‘Amr (رضي الله عنه) reported that the Prophet (ﷺ) said:

« إِنَّ الْعَبْدَ إِذَا كَانَ عَلَى طَرِيقَةٍ حَسَنَةٍ مِنَ الْعِبَادَةِ، ثُمَّ مَرَضَ، قِيلَ لِلْمَلَكِ الْمُوَكَّلِ بِهِ: ” أَكْتُبْ لَهُ مِثْلَ عَمَلِهِ إِذَا كَانَ طَلِيقًا، حَتَّى أُطْلِقَهُ أَوْ أَكْفِتَهُ إِلَيَّ. ” »

«Indeed, when a person who is good in his worship becomes sick, the angel who is appointed to record his deeds is told, “Record for him the equivalent of his deeds when he was free (from illness) — until I free him (from it) or bring him to Me (by death).”»²

1 Recorded by al-Bukhārī (2996). Similar reports from ‘Abdullāh Bin ‘Amr and Anas (رضي الله عنه) are recorded by al-Bukhārī in *al-Adab ul-Mufrad* (nos. 500-501) and verified to be authentic by al-Albānī.

2 Recorded by Aḥmad, al-Ḥākim, and al-Baghawī, and verified to be authentic by al-Albānī (*Hidāyat ur-Ruwāh* no. 1504). A similar report from ‘Uqbah Bin ‘Āmir (رضي الله عنه)

Prayer

PROHIBITION OF PRAYER DURING MENSES

As soon as a woman sees the menstrual blood, she must stop performing all prescribed and voluntary prayers. There is a consensus among the *‘ulamā* that a menstruating woman may not pray or fast.

‘Abdullāh Bin ‘Umar, Abū Hurayrah, and Abū Saīd al-Khudrī (رضي الله عنه) reported that once, while the Prophet (ﷺ) was addressing some women, he indicated that a woman (normally) performs less (physical) worship than a man. A woman requested an explanation, and he (ﷺ) responded:

«أَلَيْسَ إِذَا حَاضَتِ الْمَرْأَةُ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟»

«Is it not that when a woman menstruates she stops praying and fasting?»¹

A menstruating woman may only resume praying after her menses has ended and she has performed *ghusl*.

NO REQUIREMENT TO COMPENSATE FOR THE MISSED PRAYERS

A woman is not required to make up the prayers she missed during her menses. ‘Ā’ishah (رضي الله عنها) said:

«كَانَ يُصِيبُنَا ذَلِكَ مَعَ رَسُولِ اللَّهِ، فَنُؤْمَرُ

بِقِضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بِقِضَاءِ الصَّلَاةِ.»

“When we menstruated during the time of Allāh’s Messenger (ﷺ), we were commanded (by him) to make up the fast but not the prayers.”²

is recorded by Aḥmad and approved by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2193).

1 Recorded by al-Bukhārī (304, 1951), Muslim (79-80), and others.

2 Recorded by al-Bukhārī (321), Muslim (335), and others.

MAKING UP THE LAST MISSED PRAYER

An exception to the above is the situation where a woman's menses starts during the time of a prescribed prayer that she has not yet prayed: she should then make up that prayer after she is clean from menses.

Ibn Ḥazm (رحمته الله) disagrees with this ¹. He argues that she would not have to make up for that prayer because she was not sinful by missing it — just as would be the case were she to die before praying it. However, we adopt the safer opinion held by most *'ulamā'*.

EXTENDED PRAYER TIMES

A controversial issue among the *'ulamā'* is in regard to a woman whose menses ends during *'asr* time. Some say she should pray both *zuhr* and *'asr*, ² while others say she should only pray *'asr*. The same applies if her menses ends during *'ishā'* time: some say she should pray both *maghrib* and *'ishā'*, while others say she should only pray *'ishā'*.

There are reports from Ibn 'Abbās and 'Abd ur-Raḥmān Bin 'Awf (رحمته الله) supporting the first view, but both are weak ³. Reports from the *tābi'in* reflect the afore-mentioned controversy. We find the second view (held by al-Ḥasan and Qatādah) to be more reasonable, and Allāh (رحمته الله) knows best. Al-Ḥasan al-Baṣrī (رحمته الله) said:

“She should only pray the prayer during the time of which she becomes clean.” ⁴

1 *Al-Muḥallā* no. 258.

2 This view is based on that it is permissible to join *zuhr* with *'asr*, which makes their combined time one time-chunk for both prayers. The same is true for *maghrib* and *'ishā'*.

3 Ibn 'Abbās's report was recorded by Ibn Abī Shaybah (7206), and was verified to be weak by Muhammad al-Ḥallāq (in his commentary on *Nayl ul-Awṭār*). Ibn 'Awf's report was recorded by Ibn Abī Shaybah (7204) and 'Abd ur-Razzāq (1285) with weak *isnāds*.

4 Recorded by Ibn Abī Shaybah (7212) and 'Abd ur-Razzāq (1286-1287) with authentic *isnāds*.

Fasting

PROHIBITION OF FASTING DURING MENSES

We cite again the *hadīth*, reported by ‘Abdullāh Bin ‘Umar and other companions (رضي الله عنه), that the Prophet (ﷺ) said:

«الْيَسَّ إِذَا حَاضَتِ الْمَرْأَةُ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟»

«Is it not that when a woman menstruates she stops praying and fasting?»¹

This clearly indicates that a menstruating woman may not fast. If her menses starts during a fast, her fast is automatically annulled. She may only resume fasting after her menses ends. Depending on what time of the day her menses ends, she should take the following action:

- * If it ends before dawn, she should fast that day — even before performing *ghusl*.
- * If it ends between dawn and sunset, she may not fast that day, because the day started before she was clean.

In this latter case, some people require that she should immediately start fasting at the conclusion of her menses — though that fasting would not count for her. However, we see no evidence to support this unnecessary requirement.

COMPENSATING FOR THE MISSED FASTS

Contrary to prayer, a woman who misses days of obligatory fasting because of menses is required to make them up when she is clean.

In ‘Ā’ishah’s (رضي الله عنها) earlier report, she said:

“كَانَ يُصِيبُنَا ذَلِكَ مَعَ رَسُولِ اللَّهِ، فَتَوَمَّرُ بِقِضَاءِ الصَّوْمِ ...”

¹ Recorded by al-Bukhārī (304, 1951), Muslim (79-80), and others.

“When we menstruated during the time of Allāh’s Messenger (ﷺ), we were commanded (by him) to make up the fast ... ”¹

Pilgrimage

DEFINITIONS

Term	Definition
<i>Ḥajj</i>	Major pilgrimage to Makkah and its suburbs during a specific period of time each year. <i>Ḥajj</i> has three possible forms: a) <i>Ifrād</i> (single): does not include a ‘ <i>umrah</i> . b) <i>Qirān</i> (coupled): includes ‘ <i>umrah</i> , with an uninterrupted <i>iḥrām</i> between the ‘ <i>umrah</i> and other rites of <i>ḥajj</i> . c) <i>Tamattu‘</i> (enjoyment): starts with ‘ <i>umrah</i> , which is followed by a period of non- <i>iḥrām</i> — until it is time to resume <i>iḥrām</i> for other major rites of <i>ḥajj</i> .
<i>Iḥrām</i>	‘ <i>Umrah</i> and many other rites of <i>ḥajj</i> may only be performed while a person is in a state of <i>iḥrām</i> (or prohibition). While in <i>iḥrām</i> , he is required to avoid certain worldly enjoyments, such as wearing tailored clothing (for men), wearing perfume, performing sexual intercourse or any of its preliminaries, etc.
<i>Mīqāt</i>	A <i>mīqāt</i> is one of various well-defined locations around Makkah. A person intending <i>ḥajj</i> or ‘ <i>umrah</i> should declare his intention and start his <i>iḥrām</i> upon passing the <i>mīqāt</i> that is closest to his route toward Makkah.

1 Recorded by Muslim, Abū Dāwūd, and others.

Term	Definition
<i>Talbiyah</i>	The most frequent form of <i>thikr</i> during <i>hajj</i> and <i>‘umrah</i> . Its wording is, “ <i>Labbayk Allāhumma labbayk; labbayka lā sharīka laka labbayk; inn al-ḥamda wan-ni‘mata laka wal-mulk; lā sharīka lak.</i> ” It means, “I am at Your service my God; I am at Your service; You have no partner; I am at Your service; indeed, all praise is due to You, all favors are from You, and all sovereignty is Yours; You have no partner.”
<i>Ṭawāf</i>	Circumambulation (or rotation) around the Ka‘bah seven times.
<i>‘Umrah</i>	A minor form of pilgrimage to Makkah that may be performed at any time of the year. It mainly consists of <i>ṭawāf</i> and <i>sa‘y</i> (running) between the two hills of aṣ-Ṣafā and al-Marwah.

PROHIBITION OF ṬAWĀF DURING MENSES

Ṭawāf is considered a form of prayer, and may only be performed with full *ṭahārah*. Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«الطَّوَّافُ بِالْبَيْتِ صَلَاةٌ، وَلَكِنَّ اللَّهَ أَحَلَّ فِيهِ الْكَلَامَ،
فَمَنْ نَطَقَ فَلَا يَنْطِقُ إِلَّا بِحَيْرٍ.»

Ṭawāf around the House is a (form of) prayer, but Allāh permitted speaking during it. So whoever speaks should not say except good things.»¹

Therefore, a menstruating woman may not perform *ṭawāf* around the Ka‘bah.

‘Ā’ishah and Jābir (رضي الله عنه) reported that all of the Prophet’s (ﷺ) wives accompanied him during his Farewell Pilgrimage. Shortly before

1 Recorded by at-Tirmithī, at-Ṭabarānī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* no. 3954, 3955, 3956, and *Irwā’ ul-Ghalīl* no. 121).

reaching Makkah, ‘Ā’ishah’s (ﷺ) menses started, and she wept. The Prophet (ﷺ) asked her, «ما يبكيك؟» **<What makes you weep?>** She responded, “I wish I did not go for *hajj* this year.” He inquired, «لعلك نفست؟» **<Perhaps your menses started?>** She replied, “Yes.” He said:

«إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ. إِفْعَلِي مَا يَفْعَلُ
الْحَاجُّ، غَيْرَ أَنَّهُ لَا تَطُوفِي بِالْبَيْتِ وَلَا تُصَلِّي حَتَّى تَطْهُرِي.»

<Indeed, this is something that Allāh has ordained for the daughters of Ādam. So do as other pilgrims do, but do not circumambulate around the House or pray until you are clean (from menses).>¹

This indicates that, with the exception of *ṭawāf* and *ṣalāh*, a menstruating woman **may perform all rites of *hajj***. These include frequent *talbiyah* and other *athkār*, extensive supplication, residing for a few nights in Minā, going to ‘Arafah and Muzdalifah, etc.

In regard to the same incident, ‘Ā’ishah (ﷺ) reported that the Prophet (ﷺ) commanded her on the eve of ‘Arafah:

«أَمْسِكِي عَن عُمُرَتِكَ، وَأَنْقُضِي رَأْسَكَ، وَأَمْتَشِطِي، وَأَهْلِي بِحَجٍّ.»

<Put off performing your ‘umrah, untie and comb your hair, and declare being in *hajj*.>²

The Prophet (ﷺ) commanded ‘Ā’ishah (ﷺ) to put off performing ‘umrah because *ṭawāf*, a major part of ‘umrah, is not allowed during menses. Consequently, the Prophet (ﷺ) commanded her to change her intention for *hajj* from *tamattu’* to *qirān* — with ‘umrah to be performed later, after the conclusion of her menses.

Also, Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

1 Recorded by al-Bukhārī (294, 305, 1650, etc.), Muslim (1211), and others. ‘Ā’ishah’s *ḥadīth*, however, does not mention the prayer; but it is mentioned in a similar *ḥadīth* reported by Jābir (رضي الله عنه) and recorded by al-Bukhārī (Bk. 7 Ch. 6), Muslim (1216), and others.

2 Recorded by al-Bukhārī (316-317, 319), Muslim (1211), and others.

«الْحَائِضُ وَالثَّمَسَاءُ إِذَا أَتَتْ عَلَى الْوَقْتِ تَغْتَسِلَانِ وَتُحْرِمَانِ،
وَتَقْضِيَانِ الْمَنَاسِكَ كُلَّهَا غَيْرَ الطَّوَافِ بِالْبَيْتِ.»

«When a woman in *ḥayḍ* or *nifās* reaches the *mīqāt*, she should perform *ghusl*, declare *iḥrām*, and perform all of the *ḥajj* acts of worship except for *ṭawāf* around the House.»¹

NOTES PERTAINING TO ṬAWĀF

1. The above *ḥadīth* (of Ibn ‘Abbās (رضي الله عنه)) requires a menstruating woman to perform *ghusl* before starting her *iḥrām*. This *ghusl* is also mentioned in one of ‘Ā’ishah’s (رضي الله عنها) reports of the above *ḥadīth*. The ‘*ulamā*’ differ as to whether this *ghusl* is mandatory or optional. We adopt the view that it is only recommended.
2. An issue of practical importance is that many women start menstruating during *ḥajj* before they have performed the mandatory conclusive *ṭawāf* (which follows the return from ‘Arafah and Muzdalifah). These women must usually return from *ḥajj* in caravans, ships, or airplanes with inflexible schedules that cannot be changed for the sake of a few people. If a menstruating woman does not perform the conclusive *ṭawāf*, her *ḥajj* would be incomplete and invalid, and if she stays behind (together with her *mahram*), waiting for her menses to end, she would miss her travel arrangements and incur a great additional expense and much hardship.

When there is absolutely no chance of delaying travel until the woman finishes her menses, many ‘*ulamā*’ have issued *fatwās* permitting her to perform the *ṭawāf* despite being in menses. Ibn Taymiyyah (رحمته الله) has a detailed discussion to establish this in his *Fatāwā*.²

3. Related to the previous issue, a frequently asked question is

1 Recorded by Abū Dāwūd and Aḥmad. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1818).

2 *Al-Fatāwā*, vol. 26, pp. 176-246.

whether a woman may take birth control pills ¹, certain herbs, or other medications before going for *hajj* in order to delay her period. The *‘ulamā’* approve this as long as it is well established in medicine that such medications are not harmful to the woman. For example, a committee of supreme *‘ulamā’* in Saudi Arabia (the Permanent Committee for Research and Verdicts) gave the following *fatwā*:

“It is permissible for a woman to take tablets to delay her menstrual period at *hajj* time if she fears that the period will begin (during *hajj*). But this should be undertaken only after verifying their safety with a medical specialist. Likewise, she may take them in *Ramaḍān* if she wishes to fast (the full month) with the people.” ²

Extolling Allāh

In the following subsections, we pursue a logical sequence to show that a menstruating woman is urged to extoll Allāh (ﷻ) frequently.

A. BELIEVERS EXTOLL ALLĀH FREQUENTLY

All believers are urged to extoll Allāh (ﷻ) as often as possible. Allāh (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

﴿وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ الأحزاب ٤١-٤٢

«O you who believe, extoll Allāh — a frequent

1 We have shown in the previous book of this series, “Islāmic Perspective of Contraception and Abortion”, that birth control pills do have negative effects and may cause serious complications to some women. Furthermore, the way they affect the period’s timing is not always predictable. Thus, they should not be used for delaying the period in *hajj* or *Ramaḍān*.

2 Published in: *Fatāwā Islāmiyyah*, vol. 1, p. 115, Dar-us-Salām, Riyadh.

extollment, and exalt Him morning and evening.»¹

This was the practice of the Prophet (ﷺ), as ‘Ā’ishah (رضي الله عنها) reported:

«كَانَ النَّبِيُّ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ أَحْيَانِهِ.»

“The Prophet (ﷺ) used to mention Allāh (ﷻ) at all times (and situations).”²

B. RECOMMENDATION OF EXTOLLING ALLĀH WITH FULL ṬAHĀRAH

Salām (or Peace) is one of Allāh’s (ﷻ) names. Ibn Mas‘ūd (رضي الله عنه) reported that the Prophet (ﷺ) said:

«السَّلَامُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ وَضَعَهُ اللَّهُ فِي الْأَرْضِ، فَأَفْشُوهُ بَيْنَكُمْ.»

«As-Salām is one of Allāh’s names that Allāh placed on earth. So spread it among you.»³

It is preferable to mention the *Salām*, or any other name of Allāh, while in a state of full *ṭahārah*.

Al-Muhājir Bin Qunfuth (رضي الله عنه) reported that he once came upon the Prophet (ﷺ) while the Prophet was urinating⁴. He greeted him with *salām*, but the Prophet (ﷺ) did not respond to his *salām* until he performed *wuḍū’*. The Prophet (ﷺ) then explained to him:

«إِنِّي كَرِهْتُ أَنْ أَذْكَرَ اللَّهَ إِلَّا عَلَى طُهْرٍ.»

«Indeed, I disliked to mention Allāh without being ṭāhir.»⁵

1 *Al-Aḥzāb* 33:41-42.

2 Recorded by Muslim (373).

3 Recorded by aṭ-Ṭabarānī, al-Bazzār, and others from Ibn Mas‘ūd (رضي الله عنه). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1894, *Ṣaḥīḥ ul-Jāmi’* no. 3697).

4 During those times, people relieved themselves outdoors. Thus, al-Muhājir approached the Prophet (ﷺ) from a distance and was able to tell that he was urinating. This does not mean that he saw the Prophet’s (ﷺ) private parts or witnessed his actual action.

5 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-

Similarly, Abū al-Juhaym Bin al-Hārith (رضي الله عنه) reported that the Prophet (ﷺ) was once coming from the direction of Bī'r Jamal ¹. A man met him and greeted him with *salām*. The Prophet (ﷺ) waited until he wiped his face and hands with some dust that he collected from a wall's surface ², and then responded to the man's *salām*. ³

We learn from these *ḥadīths* that:

1. Greeting a Muslim with “*salām*” carries the meaning of “Peace be upon you,” and the meaning of “May Allāh be with you”.
2. It is *makrūh* (disliked) to mention or extoll Allāh (ﷻ) without full *ṭahārah*. Alternatively: it is preferable to mention and extoll Allāh with full *ṭahārah*.

C. A MUSLIM WITH MINOR *HADATH* IS ALLOWED TO EXTOLL ALLĀH

We saw earlier that the Prophet (ﷺ) extolled Allāh (ﷻ) in all circumstances. This must have included times when he was without full *ṭahārah* (i.e., in a state of minor or major *ḥadath*).

Particularly: the Prophet (ﷺ) did not keep his *wuḍū'* at all times. Ibn 'Abbās (رضي الله عنه) reported that once, after the Prophet (ﷺ) relieved himself outdoors, he was offered food and was asked, “Should we not first bring you some water for *wuḍū'*?” He replied:

«إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ.»

<I have only been commanded to perform *wuḍū'* when I stand up for prayer.> ⁴

When he ate, the Prophet (ﷺ) must have at least said *bismillāh* (with Allāh's name) while he was in that state of minor *ḥadath*.

Albānī (*aṣ-Ṣaḥīḥah* no. 834 & *Ṣaḥīḥ ul-Jāmi'* no. 2472).

1 A place where people used to relieve themselves.

2 In other words, he performed *tayammum*.

3 Recorded by al-Bukhārī (337) and Muslim (369).

4 Recorded by Abū Dāwūd (no. 3760), an-Nasā'ī, and at-Tirmithī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 2337).

This indicates that it is permissible for a Muslim to mention or extoll Allāh (ﷻ) while he is in a state of minor *ḥadath*.

D. A JUNUB SHOULD RUSH TO PERFORM GHUSL

A Muslim should rush to end his state of *janābah* and avoid staying in that state for an extended amount of time. A person in a constant state of *janābah* deprives himself of the angels' company and protection.

Ibn 'Abbās (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«ثَلَاثَةٌ لَا تَقْرُبُهُمُ الْمَلَائِكَةُ: الْجُنُبُ، وَالسَّكَرَانُ، وَالْمُتَضَمِّعُ بِالْخَلْقِ.»

⟨There are three individuals whom the angels (of mercy) do not approach: a *junub*, a drunk person, and a man who wears *khalūq*^{1, 2}⟩

This *ḥadīth* applies to those who have no concern or interest to end their state of *janābah*, and not to those who are sometimes overwhelmed by fatigue or sleep. Ibn ul-Athīr (رحمته الله) said:

“*Khalūq* is prohibited because it is a women's perfume ... and a *junub* here probably means one whose habit is not to perform *ghusl* from *janābah*, so that most of the time he would be *junub*, which is an indication of weak faith and an evil heart.”³

We learn from the above *ḥadīth* of Ibn 'Abbās (رضي الله عنه) that a Muslim in a state of *janābah* should perform *ghusl* as soon as possible. This would make it more likely for him to deserve the angels' company.

E. A JUNUB MAY POSTPONE THE GHUSL AND PERFORM WUDŪ'

A believer who becomes *junub* during the night is not obliged to

1 *Khalūq*: A yellowish/reddish mixed perfume made from saffron and other perfumes.

2 Recorded by al-Bazzār and al-Bukhārī (in *at-Tārīkh*). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1804).

3 *An-Nihāyah fī Ghrīb il-Ḥadīthi wal-Athar*.

perform *ghusl* before going to sleep. ‘Ā’ishah (رضي الله عنها) also reported:

”كَانَ النَّبِيُّ يُبَيِّتُ جُنُبًا، فَيَأْتِيهِ بِلَالٌ، فَيُؤَدِّنُهُ بِالصَّلَاةِ، فَيَقُومُ
فَيَغْتَسِلُ، فَيَنْظُرُ إِلَى تَحَدُّرِ الْمَاءِ مِنْ رَأْسِهِ، ثُمَّ يَخْرُجُ فَاسْمَعُ
صَوْتَهُ فِي صَلَاةِ الْفَجْرِ، ثُمَّ يَظَلُّ صَائِمًا.“

“Allāh’s Messenger (ﷺ) would sleep while he was *junub*. Bilāl would come and notify him of the prayer, so he would get up and perform *ghusl*. I would then watch the water dripping off his head (after the bath). He would then go out (to the *Masjid*), and I would hear his voice (reciting) in the *fajr* prayer. He would then remain fasting for the rest of the day.”¹

When it is not possible or easy for a believer to perform *ghusl* immediately, he may postpone it and, in the meantime, perform *wuḍū* or *tayammum* — so as to be in a temporary state of “partial *ṭahārah*”. ‘Ā’ishah (رضي الله عنها) reported:

”كَانَ النَّبِيُّ إِذَا كَانَ جُنُبًا فَأَرَادَ أَنْ يَأْكَلَ أَوْ
يَنَامَ غَسَلَ فَرْجَهُ وَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ.“

“When the Prophet (ﷺ) was *junub* and wanted to eat or sleep, he would wash his private parts and perform *wuḍū* like he would for the prayer.”²

‘Ā’ishah (رضي الله عنها) also reported:

”كَانَ النَّبِيُّ إِذَا أَجْنَبَ فَأَرَادَ أَنْ يَنَامَ تَوَضَّأَ أَوْ تَيَمَّمَ.“

“When the Prophet (ﷺ) was *junub* and wanted to go to sleep, he would first perform *wuḍū* or *tayammum*.”³

1 Recorded by Ibn Abī Shaybah, Aḥmad, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 117).

2 Recorded by al-Bukhārī (286, 288), Muslim (305), and others.

3 Recorded by al-Bayhaqī. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf*

‘Abdullāh Bin Abī Qays (رضي الله عنه) reported that he asked ‘Ā’ishah (رضي الله عنها) whether the Prophet (ﷺ), while *junub*, performed *ghusl* before going to sleep or after waking up. She replied:

”كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ: رَبِّمَا أَعْتَسَلَ فَنَامَ، وَرَبِّمَا تَوَضَّأَ فَنَامَ.“

“He did both. He would either perform *ghusl* and go to sleep, or only perform *wudū* and go to sleep.”

‘Abdullāh then said, “Praise be to Allāh who has put ease in this matter.”¹

‘Abdullāh Bin ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) instructed him that if he became *junub* during the night he should:

«اغْسِلْ ذَكَرَكَ، ثُمَّ تَوَضَّأْ وَتَمَّ.»

⟨Wash your organ, then perform *wudū* and go to sleep.⟩²

F. A JUNUB IS NOT OBLIGED TO PERFORM WUDŪ

We saw above that a believer in a state of *janābah* is urged to perform *wudū* before going to sleep. However, this is only a recommendation and not an obligation. In other words, he would be rewarded for doing it but would not be sinful if he did not.

The Prophet (ﷺ) sometimes slept while he was *junub* without performing *wudū*. Umm Salamah (رضي الله عنها) reported:

”كَانَ رَسُولُ اللَّهِ يَمَسُّ أَهْلَهُ مِنَ اللَّيْلِ فَيُصْبِحُ
جُنُبًا مِنْ غَيْرِ أَحْتِلَامٍ فَيَعْتَسِلُ وَيَصُومُ.“

“Allāh’s Messenger (ﷺ) used to approach his wives (in intercourse) at night, and would thus get up in the

pp. 117-118).

1 Recorded by Muslim (307), Abū Dāwūd, and others.

2 Recorded by al-Bukhārī (290), Muslim (306), an-Nasā’ī (in *al-Kubrā*), and others.

morning *junub* — not because of wet dreams. He would then perform *ghusl* and fast.”¹

Ā'ishah (رضي الله عنها) reported:

”كَانَ رَسُولُ اللَّهِ يَنَامُ وَهُوَ جُنُبٌ، مِنْ غَيْرِ أَنْ
يَمْسَ مَاءً، حَتَّى يَقُومَ بَعْدَ ذَلِكَ فَيَغْتَسِلُ.”

“While he was *junub*, Allāh’s Messenger (ﷺ) would (sometimes) sleep without touching any water — until he would later get up and perform *ghusl*.”²

Ibn ‘Umar reported that he asked the Prophet (ﷺ), “May one of us go to sleep while he is *junub*?” He (ﷺ) replied, «نَعَمْ، وَيَتَوَضَّأُ إِنْ شَاءَ.»
«Yes, but he may perform *wuḍū’* if he wishes.»³

It is important to note here that, while it is permissible for a *junub* to sleep without *wuḍū’*, it would be better for him to at least perform *tayammum* so as to have a level of “partial *tahārah*” during the night.

G. A JUNUB IS ALLOWED TO EXTOLL ALLĀH

We saw above that it is recommended for a believer to extoll Allāh (ﷻ) while he is in full *tahārah* or, at least, with “partial *tahārah*”. This does not mean, however, that a believer without “partial *tahārah*” is not allowed to extoll Allāh. Rather, he should continue to extoll Him (ﷻ) at all times and in all situations — except situations where the extollment would reflect disrespect, such as while a person is relieving himself. We cite again Ā'ishah’s (رضي الله عنها) *hadīth*:

”كَانَ النَّبِيُّ يُذَكِّرُ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ أَحْيَانِهِ.”

“The Prophet (ﷺ) used to mention Allāh (ﷻ) at all

1 Recorded by Aḥmad. Verified to be *ḥasan* by al-Albānī (*al-Mishkāṭ* no. 468).

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 224 and *Ādāb uz-Zifāf* p. 116).

3 Recorded by Muslim, Ibn Ḥibbān, and others (*Ādāb uz-Zifāf* pp. 114-116).

times (and situations).”¹

Imām Muslim (ؓ) put this *ḥadīth* under the heading:

“Section about the permission of extolling Allāh (ﷻ) during *janābah* and other situations.”²

H. A WOMAN IN MENSES MAY EXTOLL ALLĀH WITHOUT RESTRICTION

We saw above that a believer in a state of *janābah* is allowed to extoll Allāh (ﷻ), even if he does not have “partial *ṭahārah*”. Obviously, this permission applies a fortiori (i.e., with greater reason) to a menstruating woman, because she has no ability to end her state of major *ḥadath*.

‘Ā’ishah (ؓ) was once reluctant to enter the *Masjid* to bring a mat to the Prophet (ﷺ), so he told her to go ahead and enter it because:

« إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ . »

◀Indeed, your menses is not in your hand (or within your control).>³

During menses, a woman needs a strong relationship with Allāh (ﷻ) to help her relieve some of the stress of her situation. Islām does not neglect this. Though she may not pray or fast, she can extoll Allāh (ﷻ) and perform other acts of worship that help maintain her link with her Lord (ﷻ).

It should be noted that it is *not* recommended for a woman in menses to perform *wudu’* in order to extoll Allāh (ﷻ) before going to sleep (as is the case for a *junub*), because there is no support for such an act in the Sunnah.

1 Recorded by Muslim (373).

2 *Ṣaḥīḥu Muslim* 3:30.

3 Recorded by Muslim (298, 299), an-Nasā’ī, and others, from ‘Ā’ishah and Abū Hurayrah (ؓ).

Other Acts of Worship

ATTENDING THE 'ĪD PRAYER

All Muslims, male and female, should attend the 'īd prayer. If a woman is in menses, she should attend and listen to the *khuṭbah* (speech), but may not join in the prayer.

Umm 'Aṭiyyah (رضي الله عنها) reported that the Prophet (ﷺ) commanded:

«لِيَخْرُجَ الْعَوَاتِقُ ذَوَاتُ الْحُدُورِ، وَيَعْتَزِلُ الْحَيْضُ الْمُصَلِّي،
وَلِيَشْهَدَنَّ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ.»

«Let the full-grown virgins who (normally) stay at home come out (for the 'īd prayer). Let those in menses stay away from the *muṣallā* (place of prayer). And let them witness the goodness and the Muslims' supplication.»¹

In another report, Umm 'Aṭiyyah (رضي الله عنها) said:

«كُنَّا نُؤْمَرُ أَنْ نَخْرُجَ يَوْمَ الْعِيدِ حَتَّى نُخْرِجَ الْبَكَرَ مِنْ خَدْرِهَا،
حَتَّى نُخْرِجَ الْحَيْضَ فَيَكُنَّ خَلْفَ النَّاسِ، فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ،
وَيَدْعُونَ بِدُعَائِهِمْ، يَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ وَطَهْرَتَهُ.»

“We (women) were commanded to go out (for the 'īd prayer) on the day of 'īd — to the extent that we would take the virgins out of their private rooms, and take the menstruating women so that they would sit behind the people, echoing *takbīr* and supplicating with them, and looking forward to (gaining good from) the blessings and purity of that day.”²

This *ḥadīth* clearly indicates that it is recommended for women in

1 Recorded by al-Bukhārī (324, 351, 974, 980-981, 1652), Muslim (890), and others.

2 Recorded by al-Bukhārī (971), Muslim (890), and others.

menses to extoll Allāh, watch the prayer, and listen to the *khutbah*.

ENTERING *MASJIDS* AND HANDLING THE *QUR'ĀN*

Many *'ulamā'* prohibit for a woman in menses to enter a *masjid*, touch a Qur'ānic text, or recite Qur'ān. We will show in Chapter 4 that there is no authentic evidence to support this prohibition.

LISTENING TO *QUR'ĀNIC* RECITATION

It is permissible for a woman in menses to sit in the proximity of a person who is reciting Qur'ān. 'Ā'ishah (رضي الله عنها) reported:

”كَانَ النَّبِيُّ يُتَكِمُنِي فِي حِجْرِي وَأَنَا حَائِضٌ، ثُمَّ يَقْرَأُ الْقُرْآنَ.”

“While I was in menses, the Prophet (ﷺ) would rest his head on my lap and recite Qur'ān.”¹

LYING NEXT TO A PRAYING PERSON

It is permissible for a woman in menses to lie next to a praying person — even if her garments touch him or his garments touch her. Maymūnah (رضي الله عنها) reported:

”كَانَ رَسُولُ اللَّهِ يُصَلِّي عَلَيَّ حُمْرَتِي، وَأَنَا حِدَاءَةٌ،
وَأَنَا حَائِضٌ، وَرُبَّمَا أَصَابَنِي تَوْبُهُ إِذَا سَجَدَ.”

“Allāh's Messenger (ﷺ) would pray on his mat while I was next to him and while I was in menses. His garment would touch me when he performed *sujūd*.”²

'Ā'ishah (رضي الله عنها) reported:

”كَانَ النَّبِيُّ يُصَلِّي مِنِّ اللَّيْلِ وَأَنَا إِلَى جَنْبِهِ، وَأَنَا حَائِضٌ.”

1 Recorded by al-Bukhārī (297, 7549), Muslim (301), and others.

2 Recorded by al-Bukhārī (333, 379, 517-518), Muslim (513), and others.

وَعَلَىٰ مِرْطٍ، وَعَلَيْهِ بَعْضُهُ إِلَىٰ جَنْبِهِ.”

“(Sometimes) the Prophet (ﷺ) prayed at night while I lied next to him and I was in menses. I would be covered with a sheet, and part of it would cover him from the side.”¹

1 Recorded by Muslim (514) and Abū Dāwūd.

CHAPTER 3

THE MARITAL RELATIONSHIP DURING MENSES

In this chapter, we discuss regulations concerning specific practices between a menstruating woman and her husband. Some of these practices, such as eating, drinking, and socializing, are also applicable to her relationship with her *mahrams* or other Muslims.

Marital Intimacy

PROHIBITION OF INTERCOURSE

During menses, a woman's reproductive system is in an abnormal "revamping" state. It would cause her harm to interrupt this process with normal intercourse activity. Performing intercourse with her would also expose the man to harm, because he comes into close contact with a multitude of dead cells that her body is discharging.

Islām, therefore, prohibits a menstruating woman from initiating or performing intercourse with her husband. Allāh (ﷻ) commands:

«وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ، قُلْ: «هُوَ آذَى، فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ، وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ، فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ، إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ.» ﴿البقرة ٢٢٢﴾

«They ask you concerning menstruation. Say, "It is a (cause of) harm, so keep away from women during their menses and do not approach them until they are clean. When they have purified themselves, approach them from where Allāh permitted you. Indeed, Allāh loves those who constantly repent, and He loves those who purify themselves."»¹

1 Al-Baqarah 2:222.

GRAVITY OF HAVING INTERCOURSE DURING MENSES

Willfully performing intercourse during menses is a major sin. A menstruating woman who encourages her husband to have intercourse with her would be a partner in his sin. Abū Hurayrah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«مَنْ أَتَى كَاهِنًا فُصِدَّ قَدَّهُ بِمَا يَقُولُ، أَوْ أَتَى أَمْرَأَةً حَائِضًا،
أَوْ أَتَى أَمْرَأَةً فِي دُبُرِهَا، فَقَدْ بَرَى بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ.»

<Whoever goes to a fortune teller and believes what he tells him, or performs intercourse with a menstruating woman, or performs intercourse with a woman in her rectum, has surely disowned (or disbelieved in) what has been revealed to Muḥammad.>¹

After a woman's menses ends, it is recommended for her to perform *ghusl* before her husband has intercourse with her, because *ghusl* is the highest form of purification that is mentioned in the above *āyah*. However, it would be sufficient for her to merely wash her private parts and remove all traces of blood prior to intercourse. The latter is the opinion of many *‘ulamā*, including three of the prominent *tābi‘ūn*: Mujāhid, Qatādah, and ‘Aṭā’².

A MONETARY PENALTY FOR HAVING INTERCOURSE DURING MENSES

A monetary penalty is set in the Sunnah for those who have intercourse during menses. This penalty should not be viewed as a total purification from the sin that was committed. Rather, it is only a reminder for the sinner and a help for the needy. As for this major sin, it may only be expiated through sincere repentance.

Ibn ‘Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* pp.105-106).

2 *Ādāb uz-Zifāf* pp. 125-127.

«مَنْ يَأْتِي أَمْرَأَتَهُ وَهِيَ حَائِضٌ يَتَصَدَّقُ بِدِينَارٍ أَوْ نِصْفِ دِينَارٍ.»

<If a person performs intercourse with his menstruating wife, he should give charity in the amount of one *dīnār* or one-half of a *dīnār*.>¹

In explanation of this, Ibn ‘Abbās (رضي الله عنه) said:

”إِذَا أَصَابَهَا فِي أَوَّلِ الدَّمِ فَدِينَارٌ، وَإِذَا
أَصَابَهَا فِي آخِرِ الدَّمِ فَنِصْفُ دِينَارٍ.“

“If he performs intercourse with her near the beginning of her (menstrual) blood, he gives a *dīnār*; and if he performs it near the end, he gives half a *dīnār*.”²

A *dīnār* is equivalent to 4.25 grams of 22 karat gold. At the time of this writing, this corresponds to approximately eighty-one USA dollars (\$81.00).

PERMISSION TO SLEEP WITH HER HUSBAND

It is permissible for a menstruating woman to sleep under the same covers with her husband.

Maymūnah (رضي الله عنها) reported:

”كَانَ رَسُولُ اللَّهِ يَضْطَجِعُ مَعِي وَأَنَا حَائِضٌ، وَبَيْنِي وَبَيْنَهُ ثَوْبٌ.“

“Allāh’s Messenger (ﷺ) used to sleep with me while I was in menses, and there would only be a garment (I wore) separating us.”³

Umm Salamah (رضي الله عنها) reported:

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 197 and *Ṣaḥīḥu Abī Dāwūd* no. 257).

2 Recorded by Abū Dāwūd, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* nos. 258-259).

3 Recorded by Muslim (295).

”بَيْنَمَا أَنَا مَعَ النَّبِيِّ مُضْطَجِعَةً فِي حَمِيصَةٍ، إِذْ حِضْتُ، فَأَنْسَلْتُ، فَخَرَجْتُ مِنْهَا، فَأَخَذْتُ ثِيَابَ حِيضَتِي فَلَبِسْتُهَا. قَالَ: «أَنْفَسْتِ؟» قُلْتُ: «نَعَمْ.» فَدَعَانِي، فَأَضْطَجَعْتُ مَعَهُ فِي الْحَمِيلَةِ.”

“While I was lying with the Prophet (ﷺ) under the same cover, I began to menstruate. I slipped out from under the covers, found my special menses garments, and wore them. He asked me, **«Have you begun menstruating?»** I replied, ‘Yes.’ So he invited me to come back, and I lied down with him under the covers.”¹

PERMISSION TO BE HUGGED AND FONDLED BY HER HUSBAND

It is permissible for a menstruating woman to be caressed and fondled by her husband.

The most supreme of men, the Prophet Muḥammad (ﷺ), was not reluctant to touch his menstruating wives, allow them to touch him, or do various acts of intimacy with them.

Maymūnah (رضي الله عنها) reported:

”كَانَ النَّبِيُّ يُبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ، إِذَا كَانَ عَلَيْهَا إِزَارٌ - إِلَى أَنْصَافِ الْفَخْذَيْنِ أَوْ الرُّكْبَتَيْنِ - تَحْتَجِزُ بِهِ.”

“The Prophet (ﷺ) used to (intimately) touch one of his wives when she was menstruating — provided that she wore a mid-thigh-long or knee-long lower garment as protection.”²

Another one of the Mothers of the Believers (رضي الله عنها) reported:

1 Recorded by al-Bukhārī (298, 322-323, 1929) and Muslim (296).

2 Recorded by al-Bukhārī (303), Muslim (294), and others. The garment’s description was recorded by Abū Dāwūd and others, and verified to be authentic by al-Albānī (*Ṣaḥīḥu Abī Dāwūd* no. 260).

”كَانَ النَّبِيُّ إِذَا أَرَادَ مِنَ الْحَائِضِ شَيْئًا أَلْقَى عَلَى فَرْجِهَا ثَوْبًا.“

“When the Prophet (ﷺ) wanted to do something (intimate) with a menstruating woman (of his wives), he would first cover her private area with a garment.”¹

‘Ā’ishah (رضي الله عنها) reported:

”كَانَ النَّبِيُّ يَأْمُرُنِي، فَأَتَزَرُّ، فَيُبَاشِرُنِي وَأَنَا حَائِضٌ.“

“The Prophet (ﷺ) would command me to wrap a garment around my lower body and would then touch me (intimately) while I was in menses.”²

In another report, ‘Ā’ishah said:

”كَانَ رَسُولُ اللَّهِ إِذَا أَرَادَ أَنْ يُبَاشِرَ أَمْرَأَةً مِنْ نِسَائِهِ وَهِيَ حَائِضٌ،
أَمَرَهَا أَنْ تَتَزَرَّ فِي فَوْرِ حَيْضَتِهَا، ثُمَّ يُبَاشِرُهَا.“

“When Allāh’s Messenger (ﷺ) wanted to (intimately) touch one of his wives while she was menstruating, he had her wrap a garment around her menstrual area (i.e., lower body) and would then touch her.”

‘Ā’ishah (رضي الله عنها) added:

”وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ النَّبِيُّ يَمْلِكُ إِرْبَهُ؟“

“And who among you can control his desire as the Prophet (ﷺ) did?”³

Note: ‘Ā’ishah’s (رضي الله عنها) last remark indicates two things:

1 Recorded by Abū Dāwūd and al-Bayhaqī. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 125).

2 Recorded by al-Bukhārī (300, 2030), Muslim (293), and others.

3 Recorded by al-Bukhārī (300, 302, 2030), Muslim (293), and others.

1. It is permissible for a man to fondle his menstruating wife only if he knows that he can control himself so as not to go all the way to intercourse.
2. Since this is not true except in rare cases (such as that of the Prophet (ﷺ)), it is better not to approach a menstruating wife with excessive intimacy.

Other Acts

SITTING WITH HER HUSBAND (AND OTHER MUSLIMS)

It is permissible for a person in a state of *janābah* to sit and socialize with other Muslims.

Abū Hurayrah (رضي الله عنه) reported that he was once *junub* when he met the Prophet (ﷺ). The Prophet (ﷺ) held his hand, and Abū Hurayrah walked along with him until the Prophet (ﷺ) sat down. Abū Hurayrah left quietly to perform *ghusl*, and then came back to the Prophet (ﷺ) who asked him, «أين كنت يا أبا هريرة؟» **<Where were you, O Abū Hurayrah?>** He replied, “You met me while I was *junub*, and I hated to sit with you before I performed *ghusl*.” The Prophet (ﷺ) said:

«سُبْحَانَ اللَّهِ! إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ.»

<Exalted is Allāh! Indeed, a believer is never *najis* (filthy).>¹

In particular, it is permissible for a menstruating woman to socialize and eat with her husband and other Muslims. This was prohibited for the Jews, but Allāh (ﷻ) permitted it for the Muslims.

Anas (رضي الله عنه) reported that when a woman from among the Jews menstruated, her husband would not sleep, eat, drink, or sit with her. The Prophet (ﷺ) was asked about that, upon which Allāh (ﷻ)

¹ Recorded by al-Bukhārī (283, 285), Muslim (371), and others. Other authentic reports of this *ḥadīth* are recorded by Muslim (372) and others from Ḥuṭhayfah, Ibn Mas‘ūd, and Abū Mūsā.

revealed:

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ، قُلْ: «هُوَ أَدَىٰ،
فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ...»﴾ البقرة ٢٢٢

«They ask you concerning menstruation. Say, “It is a (cause of) harm, so keep away from women during menses ...”»¹

So Allāh’s Messenger (ﷺ) said:

«جامِعُوهُنَّ فِي الْبُيُوتِ، وَأَصْنَعُوا كُلَّ شَيْءٍ غَيْرِ النِّكَاحِ.»

«Stay with them in the (same) room, and do (with them) everything (you wish) except intercourse.»²

Thus, the Prophet (ﷺ) explained that the above *āyah* means that women should only be avoided in sexual intercourse.

TOUCHING AND SERVING HER HUSBAND

It is permissible for a menstruating woman to serve and touch her husband. Obvious though this may appear, it is not allowed by some “Muslim” cultures — out of ignorance and baseless fanaticism.

‘Ā’ishah (رضي الله عنها) reported:

”كَانَ النَّبِيُّ يُخْرِجُ رَأْسَهُ إِلَيَّ وَهُوَ مُعْتَكِفٌ، وَأَنَا فِي حُجْرَتِي، فَأَغْسِلُهُ (فَأُرْجِلُهُ) وَأَنَا حَائِضٌ.“

“While the Prophet (ﷺ) was in *i’tikāf*³, and I was in menses, he would bring his head (through the door) into my room, and I would wash and groom his hair.”⁴

1 *Al-Baqarah* 2:222.

2 Recorded by Muslim (302), Abū Dāwūd, and others.

3 During *i’tikāf*, one may not leave the *masjid* except for urgent needs. This is why the Prophet (ﷺ), keeping his entire body inside the *Masjid*’s boundaries, would only insert his head through ‘Ā’ishah’s door so she would groom it for him.

4 Recorded by al-Bukhārī (295-296, 301, 2028,-2029, 2031, 2046, 5925) and Muslim

‘Ā’ishah (رضي الله عنها) also reported that once, while she was in menses, the Prophet (ﷺ) asked her to enter the *Masjid* and bring him his prayer mat.¹

EATING WITH HER HUSBAND FROM THE SAME UTENSILS

It is permissible for a menstruating woman to share the same utensils with her husband — to the extent that they eat or drink from the same spot. ‘Ā’ishah (رضي الله عنها) reported:

”كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ، ثُمَّ أُنَاوِلُهُ النَّبِيَّ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فَمِي فَيَشْرَبُ. وَأَتَعَرَّقُ الْعَرَقَ وَأَنَا حَائِضٌ، ثُمَّ أُنَاوِلُهُ النَّبِيَّ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فَمِي.“

“While in menses, I would drink (from a glass) and then hand it to the Prophet (ﷺ), and he would place his mouth over the place where I had my mouth. And I would suck on a bone that had some meat and then hand it to the Prophet (ﷺ), and he would place his mouth over the place where I had my mouth.”²

HAVING HER HUSBAND LEAN ON HER

It is permissible for a woman in menses to have her husband lean or recline on her while, for example, he recites Qur’ān. ‘Ā’ishah (رضي الله عنها) reported:

”كَانَ النَّبِيُّ يَتَكِي فِي حِجْرِي وَأَنَا حَائِضٌ، ثُمَّ يَقْرَأُ الْقُرْآنَ.“

“While I was in menses, the Prophet (ﷺ) would rest his head on my lap and recite Qur’ān.”³

(297).

1 Recorded by Muslim (298), an-Nasā’ī, and others.

2 Recorded by Muslim (300).

3 Recorded by al-Bukhārī (297, 7549), Muslim (301), and others.

LYING NEXT TO HER HUSBAND WHILE HE PRAYS

It is permissible for a woman in menses to lie next to her husband while he prays. It is also permissible for her garments to touch him and for his garments to touch her. Maymūnah (ﷺ) reported:

”كَانَ رَسُولُ اللَّهِ يُصَلِّي عَلَى حُمْرَتِهِ، وَأَنَا حِذَاءَهُ،
وَأَنَا حَائِضٌ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ.”

“Allāh’s Messenger (ﷺ) would pray on his mat while I was next to him and while I was in menses. His garment would touch me when he performed *sujūd*.”¹

‘Ā’ishah (ﷺ) reported:

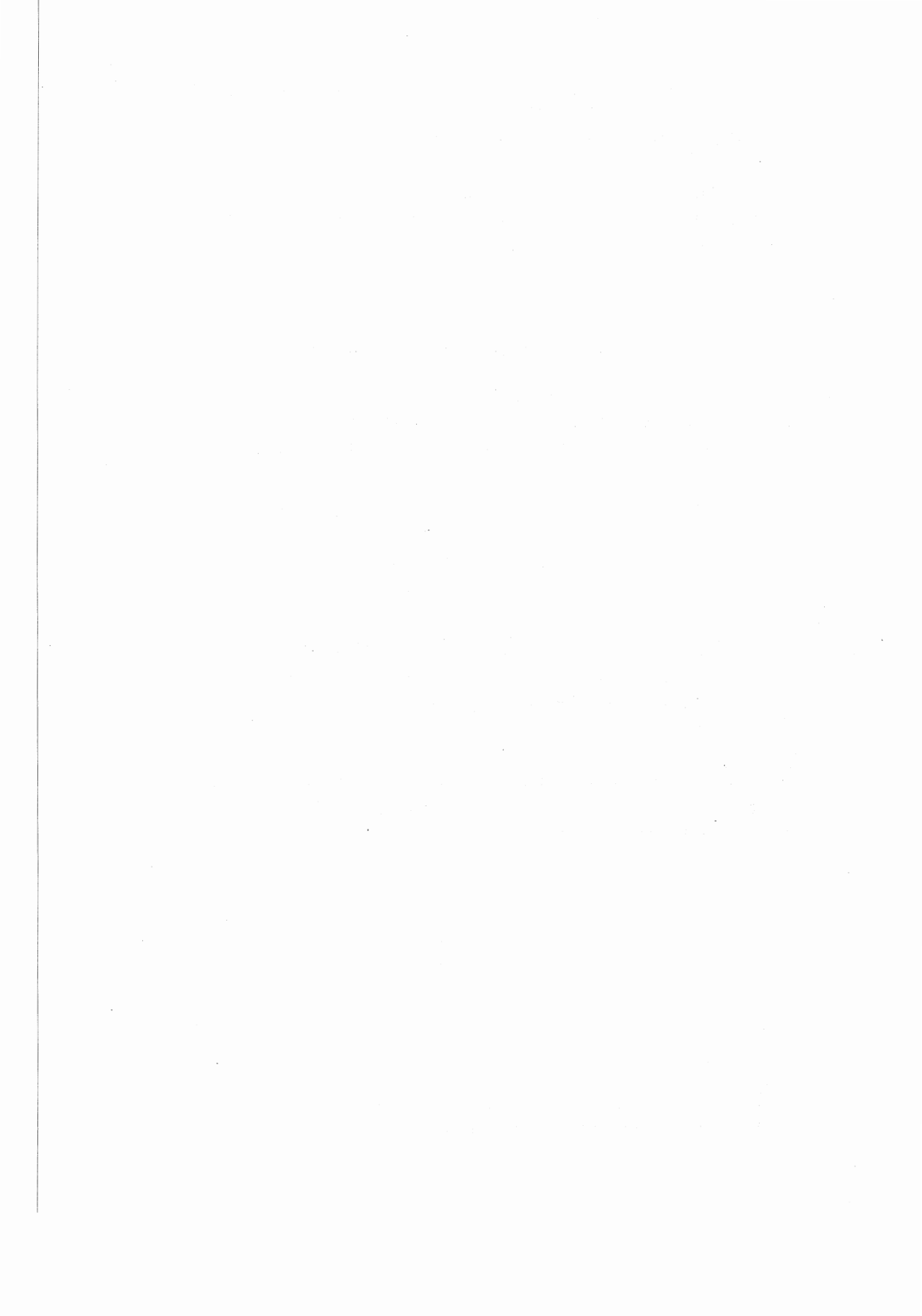
”كَانَ النَّبِيُّ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا إِلَى جَنْبِهِ، وَأَنَا حَائِضٌ،
وَعَلَيَّ مِرْطٌ، وَعَلَيْهِ بَعْضُهُ إِلَى جَنْبِهِ.”

“(Sometimes) the Prophet (ﷺ) prayed at night while I lied next to him and I was in menses. I would be covered with a sheet, and part of it would cover him from the side.”²

Note: The above *hadīths* refute the erroneous practice in some cultures, where a menstruating woman is not allowed to touch a prayer mat or any garment worn for prayer.

1 Recorded by al-Bukhārī (333, 379, 517-518), Muslim (513), and others.

2 Recorded by Muslim (514) and Abū Dāwūd.



CHAPTER 4

ENTERING A *MASJID* & HANDLING THE QUR'ĀN

Introduction

PURPOSE OF THIS CHAPTER

A discussion of menses in Islām usually includes three issues:

• Touching Qur'ānic text	• Reciting Qur'ān	• Entering a <i>masjid</i>
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These acts have been briefly discussed in Chapter 2, but require a special study here. Many *'ulamā'* consider them prohibited for a *junub* in general, and for a menstruating woman in particular. This position, however, is not backed by satisfactory evidence.

In this chapter, we discuss these acts, disqualify any prohibiting evidence, present supportive evidence for their permissibility, and cite quotations from *'ulamā'* who permitted them. This, we hope, will serve the following purposes:

1. Establish a truth that is obscure to most people.
2. Lighten the burden that has been unnecessarily placed on menstruating women, preventing them from performing acts of worship that they especially need during their menses days.
3. Demonstrate that, in Islām, there is no rule indicating that the truth must always be with the majority of *'ulamā'*.
4. Demonstrate an important rule in Islām, which is that solid evidence is required to establish a prohibition. This is discussed in the next subsection.

A PROHIBITION REQUIRES SOLID PROOFS

A grave sin that Allāh (ﷻ) warned against is: prohibiting something that neither He (ﷻ) nor His Messenger (ﷺ) prohibited.

Allāh indicates that this amounts to lying against Him, and those who lie against Him will never succeed. Allāh (ﷻ) says:

«وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ: "هَذَا حَلَالٌ، وَهَذَا حَرَامٌ"، لَتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ. إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿۱۱۶﴾ النحل

«Do not utter lies by letting your tongues assert, "This is lawful and this is forbidden," thus fabricating lies against Allāh. Indeed, those who fabricate lies against Allāh will not succeed.»¹

Allāh (ﷻ) warns that those who declare a prohibition without His permission will receive punishment in the hereafter. He (ﷻ) says:

«قُلْ: "أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا، قُلْ: "أَللَّهُ أَذِنَ لَكُمْ، أَمْ عَلَى اللَّهِ تَفْتَرُونَ؟" ﴿۵۹﴾ وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ؟﴾ يونس ۵۹-۶۰

« Say, "Have you considered what Allāh bestowed on you of provision — and you then divided it into lawful and unlawful?" Say, "Has Allāh permitted you (to do so), or are you fabricating (lies) against Allāh?" And as for those who fabricate falsehood against Allāh, what do they expect (of punishment) on Resurrection Day?»²

The reason for the above warnings is that declaring a prohibition

1 An-Nahl 16:116.

2 Yūnus 10:59-60.

is part of Allāh’s legislation, and no human being is authorized to declare such unless he has solid evidence from Allāh’s revelation. Without such evidence, he would be setting himself (or others) as legislators in matters that are only Allāh’s right — which amounts to *shirk*. Allāh (ﷻ) says:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ؟﴾ الشورى ٢١

«Or, do they have partners that legislate for them in the Religion that which Allāh does not permit?»¹

Based on his sincere *ijtihād*, a *‘ālim* may declare a prohibition (such as touching the Qur’ān by a menstruating woman). This *‘ālim* is then rewardable for his *ijtihād* — even when he reaches a wrong conclusion. Other Muslims, however, are not bound by his conclusions. If they are convinced that his conclusion is wrong but insist on following it and dropping strong evidence from the Sunnah, they would be liable to the warnings in the above *āyāt*.

TECHNICALITIES

The following convention is applied in this chapter for easier reading:

- i. A heading for a “prohibiting argument” regarding any of the three aforementioned acts is preceded with “PA”.
- ii. A heading for a refutation of a prohibiting argument is preceded with “Response to PA”.
- iii. A heading for an “allowing argument” regarding any of the three aforementioned acts is preceded with “AA”.

Furthermore, we refer to those who prohibit any of the three acts as the “Prohibitors”, and to those who allow it as the “Permitters”.

1 Ash-Shūrā 42:21.

Touching the Qur'ān

INTRODUCTION

The *‘ulamā* differ in regard to the permission for a person with major *ḥadath* (i.e., *janābah* or menses) to touch the text of the Qur'ān.

The Prohibitors differ into the following main views in defining the part of Qur'ānic text that may not be touched:

- a. It is the complete *muṣḥaf*, together with its binding.
- b. It is the complete *muṣḥaf*, but not its binding or margins.
- c. It is any Qur'ānic text of one or more complete *āyāt*. This includes the books of *tafsīr* and any other Islāmīc books that contain some Qur'ānic quotations.

An example reflecting the above difference is Sayyid Sābiq's (رحمته الله) statement:

“Most scholars say that it is not prohibited to touch things that contain some *āyāt* of the Qur'ān, such as letters, books of *tafsīr*, books of *fiqh*, and so on, because these are not called *muṣḥaf*, and therefore do not hold the same prohibition.”¹

The main reason for this difference is the lack of an authentic text supporting any of these views.

In this section, we first present and refute the main proofs used by the Prohibitors. We then present additional arguments by the Permitters and a conclusion.

PA1: “NONE TOUCHES IT EXCEPT THE PURIFIED”

The Prohibitors often cite Allāh's (ﷻ) saying:

¹ *Fiqh-us-Sunnah* p. 90.

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾﴾

الواقعة ٧٧-٧٩

«Indeed, it is a noble Qurʾān, in a Book (or Register) that is well hidden (i.e., protected), and that cannot be touched except by the purified (angels).»¹

RESPONSE TO PA1

These *āyāt* do not constitute an acceptable evidence for the following reasons:

1. They do not refer to a *muṣḥaf* that is accessible to us. They refer to a “Book” or “Register” in Heaven that can only be touched by the angels. This register is called “*al-Lawḥ-ul-Mahfūz*” (the Preserved Register).

Imām Mālik said² that the best explanation he heard of these *āyāt* is that they are similar to Allāh’s (ﷻ) saying:

﴿فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٦﴾﴾

بِأَيْدِي سَفَرَةٍ ﴿١٦﴾ كِرَامٍ بَرَرَةٍ ﴿١٣﴾﴾ عبس ١٣-١٦

«(The Qurʾān is) in sheets (that are) honored, elevated, purified, and (carried) in the hands of messengers (i.e., angels) honorable and dutiful.»³

2. These *āyāt* (56:77-79) do not refer to humans. Rather, they refer to the angels as “**the purified — *mutahharūn***”. This description is not applicable to the believers in this life, because the believers are those who “**purify themselves — *mutaṭahhirūn***”, as Allāh (ﷻ) says:

1 *Al-Wāqīʿah* 56:77-79.

2 In *al-Muwaṭṭaʿ*, as reported by Yaḥyā Bin Yaḥyā al-Laythī, 1:199.

3 *ʿAbasa* 80:13-16.

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ البقرة ٢٢٢

«Indeed, Allāh loves those who constantly repent and loves those who purify themselves.»¹

In interpretation of these *āyāt* (56:77-79), Ibn Kathīr (رحمه الله) said:

“(The meaning is:) ‘Indeed, this Qur’ān that has been revealed to Muḥammad is surely a great book. It is dignified in a dignified Register that is preserved and respected. This Register — that is in Heaven — cannot be touched except by the purified angels.’ This (meaning) was stated by Ibn ‘Abbāṣ, Anas, Mujāhid, ‘Ikrimah, Sa‘īd Bin Jubayr, aḍ-Ḍaḥḥāk, Abū ash-Sha‘thā’, Abū Nuḥayk, as-Suddī, ‘Abd ur-Raḥmān Bin Zayd Bin Aslam, and others.”²

Al-Albānī (رحمه الله) said:

“This *āyah* (56:79) is an informative sentence and not a command. Allāh informs us that the Qur’ān in *al-Lawḥ ul-Maḥfūz* is only touched by the purified angels who are close to Him. As for the *muṣṣḥaf* that is in our hands, it is touched by the righteous and evil, believer and nonbeliever.”³

3. These *āyāt* (56:77-79) merely describe the status of the Register, without giving a ruling regarding touching it. They indicate that it is “**not touched — *lā yamassuhū***” except by the purified. They do not say that “**it may not be touched — *lā yamsashu***” except by the purified.

Al-Albānī (رحمه الله) said:

“Some people imagine that there is some evidence (for

1 *Al-Baqarah* 2:222.

2 *Tafsīr ul-Qur’ān il-‘Azīm* (56:77-79).

3 *Silsilat ul-Hudā wan-Nūr* no. 1.

the prohibition), when there is none. For instance, the *āyah* (*al-Wāqī'ah* 56:79) is often misunderstood as referring to the *muṣḥaf* in our hands, and that only those with *wuḍū* may touch it. This *āyah* is even printed on the covers of many *muṣḥafs*, which enhances this misunderstanding.

'It is not touched' refers to the Preserved Register. **'Preserved'** means that it is invisible and hidden from the devils.

Furthermore, the above *āyah* mentions the '*muṭahharūn*' or 'purified ones'. We, humans, are not inherently purified. The righteous among us strive to purify themselves, and are thus called '*mutaṭahhirūn*'.¹

And Ibn ul-Qayyim (رحمته) said in regard to *āyah* (56:79):

"It refers to the sheets that are in the angels' hands for the following reasons:

1. Describing the Book as 'hidden' can only refer to the sheets with the angels.
2. The 'purified ones' are the angels, whereas the believers 'purify themselves'.
3. This statement is informative and not prohibitive.
4. This *āyah* was in response to claims that the Qur'ān was brought by Satan. Allāh (رحمته) indicated that it is so preserved (or concealed) with the angels that the devils have no access to it.
5. This *āyah* has a similar meaning to the *āyāt* in *Sūrat 'Abasa* (80:13-16).
6. Since *Sūrat ul-Wāqī'ah* was revealed in Makkah, it dealt with establishing *tawhīd*, prophethood, and Resurrection. For it to refer to the Preserved Register was then more appropriate than to deal with a minor practical issue: the ruling of touching the *muṣḥaf* by a person with *ḥadath*.

1 *Silsilat ul-Hudā wan-Nūr* no. 1.

7. This *āyah* is part of a great oath by Allāh (starting in 56:75). This oath would not be as powerful if it only referred to the Book that is with the people rather than the Book that is well preserved with the angels.”¹

IMPORTANT NOTE

Some ‘*ulamā*’ agree that the above *āyah* (56:79) refers to the Preserved Register that can only be touched by the purified angels. Yet, they use analogy to argue that the *muṣḥaf* may not be touched except by a person who purified himself (or herself).

Ibn ul-Qayyim (رحمته الله) said:

“I heard Shaykh-ul-Islām Ibn Taymiyyah (رحمته الله) say, ‘This *āyah* hints that only a *ṭāhir* may touch the *muṣḥaf*. If those sheets (in Heaven) can only be touched by the purified angels because of their (i.e., the sheets’) honorable status with Allāh, these sheets (of the *muṣḥaf*) should (similarly) not be touched except by a *ṭāhir*.’ ”²

Our response is that this argument may not be used independently to establish a *shar‘ī* regulation. It may be used as a supportive evidence for a ruling that has been established with other unequivocal evidence. In the absence of such evidence, the best we can say is that it is only *recommended* to have *wuḍū* when touching the *muṣḥaf* — to show respect for Allāh’s Book.

PA2: “NONE MAY TOUCH THE QUR’ĀN EXCEPT A ṬĀHIR”

An evidence commonly cited by the Prohibitors is a *ḥadīth* reported by Ḥakīm Bin Ḥizām (رحمته الله) that the Prophet (ﷺ) sent a letter to the people of Yemen in which he said:

« لا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرٌ. »

1 Abridged from *Madārij-us-Sālikīn*, 3:248-251.

2 *Madārij-us-Sālikīn*, 3:251.

«No one may touch the Qur'ān but a *ṭāhir*.»¹

RESPONSE TO PA2

This *ḥadīth* cannot serve as evidence against touching the *muṣḥaf* for the following two reasons:

1. The individual narrations of this *ḥadīth* are weak. After a detailed discussion of them, al-Albānī (رحمته) concluded:

“All narrations of this *ḥadīth* are weak. But each narration’s weakness is slight because none of its narrators is accused of lying. Their problem is only in being *mursal* (i.e., the companion is missing from the chain) or in (some narrators’) weakness of memory. It is well established in the specialty of *Ḥadīth* that weak narrations strengthen one another if they do not include individuals accused (of lying) ... Thus, we lean toward the authenticity of this *ḥadīth*.”²

This clearly shows that approving this *ḥadīth* is a matter of scholarly judgement that is open to difference of opinions. Many *Ḥadīth* scholars consider it weak. Based on this, a number of *fiqh* scholars do not accept it as a valid evidence for the discussion at hand. An important *fiqh* regulation cannot be expected to stand only on controversial evidence.

2. The above *ḥadīth* indicates that touching the *muṣḥaf* is only permissible for a *ṭāhir*. The term “*ṭāhir*” is general, and may apply to any of the three levels of *ṭahārah* that we defined in Chapter 1. A supportive evidence is then required before applying this term to any specific level. We show next that, on the contrary, there is supportive evidence indicating that “*ṭāhir*” here means a “believer”.

1 Recorded by ad-Dāraqūṭnī, aṭ-Ṭabarānī, al-Ḥākim, and others, from ‘Amr Bin Ḥazm, Ḥakīm Bin Ḥizām, and others. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 122 and *Ṣaḥīḥ ul-Jāmi’* no. 7780).

2 *Irwā’ ul-Ghalīl* 1:160-161.

“*Najāsah*” in an abstract (or immaterial) sense applies to the pagans. Their beliefs are far removed from the pure (or *ṭāhir*) beliefs. Allāh (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ...﴾ التوبة ٢٨

«O you who believe! Indeed, the pagans are nothing but *najas* ...»¹

Believers, on the other hand, are never *najis* in this abstract sense. Abū Hurayrah (رضي الله عنه) reported that he was once *junub* when he met the Prophet (ﷺ). The Prophet (ﷺ) held his hand, and he (nervously) walked along with him until the Prophet (ﷺ) sat down. Abū Hurayrah then left quietly and went to his dwelling where he performed *ghusl* and came back to the Prophet (ﷺ). The Prophet (ﷺ) asked him, «أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟» «Where have you been, O Abū Hurayrah?» He replied, “You met me while I was *junub*, and I hated to sit with you before I performed *ghusl*.” The Prophet (ﷺ) said:

«سُبْحَانَ اللَّهِ! إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ.»

«Exalted is Allāh! Indeed, a believer is never *najis*.»²

In other words, the Prophet (ﷺ) told Abū Hurayrah (رضي الله عنه) that a believer is always *ṭāhir*. This *ṭahārah* should allow him to touch Allāh’s Messenger (ﷺ) and Allāh’s (ﷻ) Book.

Therefore, the above *ḥadīth* of Ḥakīm Bin Ḥizām indicates that it is allowed for Muslims, men or women, to touch the Qur’ān, regardless of their state of *ṭahārah* or *ḥadath*. As for non-Muslims, they may not touch it if their touching reflects disrespect or contempt. This will be discussed further in Point 3 below.

Al-Albānī said:

“The word ‘*ṭāhir*’ in this *ḥadīth* means ‘believer’,

1 *At-Tawbah* 9:28.

2 Recorded by al-Bukhārī (283, 285), Muslim (371), and others. A similar incident with Ḥuthayfah (رضي الله عنه) is recorded by Muslim (373), and there are other similar authentic reports by Ibn Mas’ūd and Abū Mūsā (رضي الله عنه).

regardless of whether he (or she) is in a state of major *ḥadath*, minor *ḥadath*, menses, or bodily *najāsah*, because the Prophet (ﷺ) said, «إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ.» **<Indeed, a believer is never najis.>**¹

This *ḥadīth* (of Ḥakīm Bin Ḥizām) was meant to prevent the pagans from touching the *muṣḥaf*. In this regard, it has a similar meaning to the *ḥadīth*, “نهى النبيُّ نَ يُسَافِرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ.” “The Prophet (ﷺ) prohibited traveling with the Qur’ān to the land of the enemies.”² ³

3. The Prophet (ﷺ) prohibited taking the Qur’ān to the enemies’ land, and prohibited allowing the pagans to touch it for fear that they might handle it with disrespect. If there is no such fear, even a non-Muslim may touch the Qur’ān for the purpose of learning about Islām. We will see evidence for this in the letter that the Prophet (ﷺ) sent to Hercules.

PA3: REPORTS FROM THE SALAF

There are some authentic reports from the *salaf* indicating that they did not allow a person without *wuḍūʿ* to touch the Qur’ān. We mention two examples.

1. Muṣʿab, son of Saʿd Bin Abī Waqqāṣ (رضي الله عنه), reported that while he was reciting Qur’ān to his father from the *muṣḥaf*, he felt an itch (in his private area) and inserted his hand between his garments. Saʿd asked him, “Have you possibly touched your private parts?” He replied, “Yes.” His father said, “Go then and perform *wuḍūʿ*.”⁴
2. Ishāq al-Marwazī reported that he asked Imām Aḥmad (رضي الله عنه) if a person may recite Qur’ān without *wuḍūʿ*. The Imām responded,

1 Recorded by al-Bukhārī (283, 285), Muslim (371, 373), and others.

2 Recorded by al-Bukhārī (2990), Muslim (1869), and others.

3 *Tamām ul-Minnah*, p. 107.

4 Recorded by Mālik and al-Bayhaqī. Verified to be authentic by al-Albānī (*Irwāʿ ul-Ghalīl* 1:161).

“Yes, but he may not recite from the *muṣḥaf* unless he performs *wuḍūʿ*.” Ishāq Bin Rāhawayh (رحمته الله) commented, “It is because of the Prophet’s (ﷺ) authentic *ḥadīth*, **«No one may touch the Qurʾān but a *ṭāhir*»**”¹

RESPONSE TO PA3

Based on the discussion of the earlier points, we should take the understanding of Saʿd, Aḥmad, and others among the *salaf* (رحمته الله) as an indication that it is disliked, but not prohibited, to touch the *muṣḥaf* without *wuḍūʿ* — because none of the reports explicitly states such a prohibition.

In particular, Saʿd’s report reflects an important human etiquette: if a person touches an area that is likely to have germs and impurity, he should thoroughly clean his hands before touching an area of great purity and esteem. Therefore, it is highly recommended for a person who touches his private parts to thoroughly wash his hands or perform *wuḍūʿ* before handling Allāh’s Book.

Al-Albānī (رحمته الله) said:

“There are authentic reports from some of the *ṣaḥābah* that they refrained from touching the Qurʾān without *wuḍūʿ*. Those are only an indication of what is recommended for a person who wants to touch or recite the Qurʾān. However, there is absolutely no evidence to make this compulsory, or to prohibit touching the Qurʾān for a woman (or man) without full *ṭahārah*.”²

Important Note: The report of Saʿd (رحمته الله) raises another controversial issue, which is whether touching one’s private parts breaks the *wuḍūʿ*. From various reports in this regard, we believe, and Allāh knows best, that it only breaks *wuḍūʿ* if it is done as part of sexual stimulus.

1 This narration about Imām Aḥmad was recorded and approved by al-Albānī in *Irwāʿ ul-Ghalīl* 1:161.

2 *Tamām ul-Minnah*, p. 107.

AA1: THE PROPHET'S LETTER TO HERCULES

An important piece of evidence presented by the Permitters is that the Prophet (ﷺ) sent letters to non-Muslims containing portions of the Qur'ān.

Ibn 'Abbāṣ (رضي الله عنه) reported that Abū Sufyān (رضي الله عنه) told him that the Prophet's (ﷺ) letter to the Roman emperor Hercules included the following two *āyāt*:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْفَاتِحَةُ ١﴾

«With the Name of Allāh, the Merciful, the Bestower of Mercy.»¹

﴿قُلْ: "يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ، أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا، وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ." فَإِن تَوَلَّوْا فَعُولُوا: "أَشْهَدُوا بَأَنَّا مُسْلِمُونَ."﴾ آل عمران ٦٤

«Say (O Muḥammad), "O People of the Book, come to a word equitable between us and you: that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh." But if they reject this, say, "Bear witness that we are Muslims (submitting to Allāh).»^{2, 3}

This goes one step beyond the above discussion in that it even permits a non-Muslim to touch at least two *āyāt* of the Qur'ān. If the Prophet (ﷺ) permitted this for a non-Muslim, he would certainly have permitted it for a believer.

Some might say that it is permissible to touch a maximum of two *āyāt* without full *ṭahārah*. Our response is that there is nothing authentic to set such a limit. What if the Prophet (ﷺ) had in his letter three or four *āyāt*? Where do we draw the line, and based on what

1 *Al-Fātiḥah* 1:1.

2 *Āl 'Imrān* 3:64.

3 This *ḥadīth* was recorded by al-Bukhārī (7, 2941, 4553, 6260) and Muslim (1773).

evidence?

CONCLUSION

Our conclusion is that it is permissible for a menstruating woman (and other Muslims with *ḥadath*) to touch the *muṣḥaf*. There is no authentic and unequivocal evidence in Allāh's Book or His Messenger's (ﷺ) Sunnah prohibiting this. Rather, some of the reports that we discussed above support the permission.

Ibn Ḥazm (رحمته الله) said:

“As for touching the *muṣḥaf*, none of the reports that are used as evidence by those who prohibit it for a *junub* is authentic ...”¹

Yet, we agree that it is recommended for a person in a state of *ḥadath* (other than menses) to be in the highest state of purity when reciting or touching the Qur'ān — and Allāh (ﷻ) knows best.

Reciting Qur'ān

The *‘ulamā* differ in regard to the permission for a person with major *ḥadath* (i.e., *janābah* or menses) to recite Qur'ān.

In this section, we first present and refute the main proofs used by the Prohibitors. We then present additional arguments by the Permitters and a conclusion.

PA1: A WEAK NARRATION FROM ‘ALĪ

The Prohibitors cite that ‘Ali (رضي الله عنه) reported:

”كَانَ رَسُولُ اللَّهِ يَخْرُجُ مِنَ الْخَلَاءِ، فَيُفْرِئُنَا الْقُرْآنَ، وَيَأْكُلُ مَعَنَا
اللَّحْمَ. وَلَمْ يَكُنْ يَحْجُبُهُ عَنِ الْقُرْآنِ شَيْءٌ، لَيْسَ الْجَنَابَةُ.“

¹ *Al-Muḥallā* no. 116.

“The Prophet (ﷺ) would return from outdoors (after having relieved himself), teach us Qur’ān, and eat meat with us. Nothing prevented him from (reciting) Qur’ān except *janābah*.”¹

The Prohibitors argue that this report was considered authentic by at-Tirmithī and Ibn us-Sakan.

RESPONSE TO PA1

As indicated in the last footnote, this report is unauthentic. This excludes it from being used as evidence for the issue at hand. Al-Albānī (رحمته) said:

“It is known to the scholars that at-Tirmithī is too lenient in approving reports ... Ath-Thahabī said in *al-Mīzān*, “The ‘*ulamā*’ do not rely on at-Tirmithī’s approvals.” Ibn as-Sakan’s approvals are not reliable either. When a *ḥadīth* is approved by one of these or other lenient scholars, such as Ibn Khuzaymah or Ibn Ḥibbān, it remains necessary to examine the *isnād* of that *ḥadīth*.

This particular *ḥadīth* (of ‘Alī) was considered weak by many *īmāms* who are better rooted in knowledge than at-Tirmithī and Ibn us-Sakan. An-Nawawī said, ‘The majority of *Ḥadīth* scholars disagree with at-Tirmithī and consider this *ḥadīth* weak.’ Al-Munthirī said (in *Mukhtaṣar us-Sunan* 1:156), ‘Al-Bayhaqī reported that ash-Shāfi‘ī refrained from approving this *ḥadīth* because it is solely reported by way of ‘Abdullāh Bin Salimah al-Kūfī whose narrations and sanity became partially questionable when he reached old age; and he only narrated this *ḥadīth* after becoming old.’ Al-Khaṭṭābī mentioned that Imām Aḥmad considered this *ḥadīth* weak ...

1 Recorded by Abū Dāwūd, an-Nasā‘ī, and others. Verified to be weak by al-Albānī (*Da‘īfu Abī Dāwūd* no. 31).

Thus, the *imāms*: ash-Shāfi'ī, Aḥmad, al-Bayhaqī, and al-Khaṭṭābī, have all considered this *ḥadīth* weak. Their opinion in this regard is more acceptable for a number of reasons: (a) They are more knowledgeable and numerous. (b) Their criticism of this *ḥadīth* may not be disregarded because it is an explicit criticism.”¹

Besides being weak, the above report from 'Alī (ﷺ) describes an action (or preference) by the Prophet (ﷺ), and does not state that it is prohibited for a person in *janābah* or menses to recite Qur'ān. In this regard, al-Albānī (ﷺ) said:

“Even if this *ḥadīth* was authentic, it would only indicate the recommendation of reciting Qur'ān with full *ṭahārah*. Otherwise, it would conflict with an authentic *ḥadīth* recorded in *Ṣaḥīḥ Muslim* in which 'Ā'ishah (ﷺ) reported that the Prophet (ﷺ) mentioned Allāh at all times (and situations). This is authentic, and does not have the exception (of *janābah*) that is in the other (weak) *ḥadīth* (of 'Alī).”²

PA2: ANOTHER WEAK REPORT FROM 'ALĪ

The Prohibitors cite that 'Alī (ﷺ) reported seeing the Prophet (ﷺ) perform *wuḍū'*, recite some Qur'ān, and then say, “هَكَذَا لِمَنْ لَيْسَ بِجُنُبٍ، فَأَمَّا الْجُنُبُ فَلَا، وَلَا آيَةٌ.” “This is possible for a person who is not *junub*. As for a *junub*, he may not recite even one *āyah*.”³

RESPONSE TO PA2

As indicated in the last footnote, this report is also unauthentic. This excludes it from being used as evidence for the issue at hand. Al-Albānī (ﷺ) said:

1 *Tamām ul-Minnah* pp. 108-109.

2 *Silsilat-ul-Hudā wan-Nūr* no. 83.

3 Recorded by Aḥmad and Abū Ya'lā. Verified to be weak by al-Albānī (*Tamām ul-Minnah* p. 117).

“This report has two problems: it is weak (in *isnād*) and *mawqūf*¹. Its weakness arises from one of its narrators, ‘Āmir Bin as-Simṭ Abul-Ghurayf ... Furthermore, this *ḥadīth* is *mawqūf* because the same narration was recorded by ad-Dāraquṭnī and others from Abul-Ghurayf from ‘Alī without attributing it to the Prophet (ﷺ). I have explained this in *Da‘īf Sunani Abī Dāwūd* (no. 31).”²

PA3: A WEAK NARRATION FROM JĀBIR AND IBN ‘UMAR

The Prohibitors cite that Jābir and Ibn ‘Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

“لَا يَقْرَأُ الْجُنُبُ وَلَا الْحَائِضُ شَيْئًا مِنَ الْقُرْآنِ.”

“A person in *janābah* or menses may not recite any portion of the Qur’ān.”³

RESPONSE TO PA3

As indicated in the last footnote, this report is also unauthentic. This excludes it from being used as evidence for the issue at hand.

Ibn Taymiyyah (رضي الله عنه) said:

“This *ḥadīth* is recorded by Abū Dāwūd and others, and is weak by consensus of the scholars of *Ḥadīth*.”⁴

Al-Albānī (رضي الله عنه) said:

“Those who prohibit reciting the Qur’ān for a menstruating woman need evidence, and there is none. There is a *ḥadīth* from Ibn ‘Umar in *Sunan it-Tirmithī*

1 *Mawqūf* means that it is a statement or action of a *ṣaḥābī* who did not attribute it to the Prophet (ﷺ).

2 *Tamām ul-Minnah* p. 117.

3 Recorded by at-Tirmithī, Ibn Mājah, and others. Verified to be weak by al-Albānī (*Irwā’ ul-Ghalīl* no. 192).

4 *Al-Fatāwī* 21:459 (21:259 of Dār ul-Jil’s 1997 edition).

saying, ‘Let not a *junub* or a menstruating woman recite Qur’ān.’ Upon studying the *isnād* of this *ḥadīth*, it is found that it is weak and is worth nothing. Imām Aḥmad said about it, ‘It is *munkar* (odd)’ ”. ¹

And he also said:

“This *ḥadīth* (of Ibn ‘Umar) is odd, as has been verified by the Imām of Sunnah, Aḥmad Bin Ḥanbal. In addition to its weakness, we have the authentic *ḥadīth* of ‘Ā’ishah (رضي الله عنها) where the Prophet (ﷺ) commanded her to do everything done by other pilgrims except for *ṣalāh* and *ṭawāf*. Does a pilgrim not recite Qur’ān? Rather, *ḥajj* is a season where the pilgrim turns fully to Allāh, using any spare time to address Him, and he certainly recites Qur’ān. Thus, this is a direct permission for a menstruating woman to recite Qur’ān. It is not acceptable to prevent a menstruating woman from reciting Qur’ān under the excuse that she is not *ṭāhir*.” ²

AA1: ‘Ā’ISHAH’S HAJJ

‘Ā’ishah reported that she went with the Prophet (ﷺ) for *ḥajj*, and she began menstruating shortly before reaching Makkah. The Prophet (ﷺ) instructed her:

«إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ. افْعَلِي مَا يَفْعَلُ الْحَاجُّ، غَيْرَ أَنَّهُ لَا تَطُوفِي بِالْبَيْتِ وَلَا تُصَلِّي حَتَّى تَطْهُرِي.»

«Indeed, this is something that Allāh has ordained for the daughters of Ādam. So do as other pilgrims do, but do not perform *ṭawāf* around the House or pray until you are clean (from menses).» ³

1 *Silsilat-ul-Hudā wan-Nūr* no. 83.

2 *Silsilat ul-Hudā wan-Nūr* no. 1.

3 Recorded by al-Bukhārī (294, 305, 1650, etc.), Muslim (1211), and others. A similar report from Jābir (رضي الله عنه) is recorded by al-Bukhārī (B. 7 Ch. 6) and Muslim (1216).

This *ḥadīth* indicates that a menstruating woman may extoll Allāh (ﷻ) and recite Qurʾān just like other pilgrims. The only things prohibited for her are *tawāf* and prayer.

AA2: RECITING QURʾĀN IS A FORM OF *THIKR*

Reciting Qurʾān is a form of *thikr*, because Allāh (ﷻ) described it as:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ، وَإِنَّا لَهُ لَحَافِظُونَ﴾ الحجر ٩

«It is We who have sent down the *Thikr* (Qurʾān), and it is We who will certainly preserve it.»¹

Thus, the rulings applicable to *thikr* should be applicable to Qurʾānic recitation, and vice versa. As we discussed earlier, the permission is clearly expressed in ʿĀʾishah’s (رضي الله عنها) *ḥadīth*:

«كَانَ النَّبِيُّ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ أَحْيَانِهِ.»

“The Prophet (ﷺ) used to mention Allāh (ﷻ) at all times (and situations).”²

On the other hand, we previously indicated that it is preferable to have *wuḍūʾ* for extolling Allāh (ﷻ) and reciting Qurʾān, as is expressed in the *ḥadīth* of al-Muhājir Bin Qunfuth (رضي الله عنه) that the Prophet (ﷺ) said:

«إِنِّي كَرِهْتُ أَنْ أَذْكُرَ اللَّهَ إِلَّا عَلَى طَهْرٍ.»

«Indeed, I disliked to mention Allāh without being *tāhir*.»³

Al-Albānī (رضي الله عنه) said:

“There is no doubt that mentioning Allāh (ﷻ) has its

1 *Al-Ḥijr* 15:9.

2 Recorded by Muslim (373).

3 Recorded by Abū Dāwūd, an-Nasāʾī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 834 & *Ṣaḥīḥ ul-Jāmiʿ* no. 2472).

sanctity and sacredness. Thus, there is a consensus among the *'ulamā'* that it is best to recite Qur'ān with complete *ṭahārah*. This is what suits the greatness of Allāh's (ﷻ) words.”¹

Al-Albānī (رحمته) also said:

“There is no evidence prohibiting a Muslim from reciting Qur'ān while he does not have *ṭahārah* (whether it is the minor or major *ṭahārah*). However, this *ḥadīth* clearly encourages a Muslim to only recite the Qur'ān while he is in full *ṭahārah* ...

A menstruating woman may recite Qur'ān as much as she wishes. We cannot command her, like we would a man, to perform *ghusl*. If a man is *junub*, we can tell him to perform *ghusl*; and if he has minor *ḥadath*, we can tell him to perform *wuḍū'*, and that is better for him. A woman in a state of menses or postpartum does not have this choice. She may remain for a long period of time, forty or more days, in her unclean state. Do we tell her to abort reciting Qur'ān during all this period? We have absolutely no evidence to prevent a Muslim in general, man or woman, from reciting Qur'ān without full *ṭahārah*.”²

AA3: THE PROPHET'S LETTER TO HERCULES

We saw in the previous section that the Prophet's (ﷺ) letter to the Roman emperor Hercules included two *āyāt* (*al-Fātiḥah* 1:1 and *Āl 'Imrān* 3:64):

If the Prophet (ﷺ) permitted a non-Muslim (who is not *ṭāhir* at all) to read at least two *āyāt* of the Qur'ān, he would certainly (a fortiori) have permitted it for a believer with *janābah* or menses.

Furthermore, as we discussed earlier, there is nothing authentic to set a limit as to the maximum number of *āyāt* that a Muslim with

1 *Silsilat ul-Hudā wan-Nūr* no. 1.

2 *Silsilat ul-Hudā wan-Nūr* no. 1.

hadath may recite.

Ibn Ḥazm (رحمته الله) said:

“As for those who say that a *junub* may recite one *āyah*, or approximately one *āyah*, or an incomplete *āyah*, or who permit a menstruating woman (to recite) but prohibit it for a *junub* — all of these are invalid views, because they are claims that are not supported by the Qur’ān or Sunnah (whether authentic or weak), or by consensus, or by a *ṣaḥābī*’s statement, or by analogy, or by a balanced understanding. Undoubtedly indeed, a partial *āyah* and one *āyah* both count as Qur’ān. And there is no difference between permitting the recitation of one *āyah* or another, or prohibiting one *āyah* or another ... Furthermore, some *āyāt* consist of only one word, such as ﴿وَالضُّحَىٰ﴾ «By high morning.»¹, ﴿مُدَّهَامَاتَانِ﴾ «They are two (gardens) dense with greenery.»², ﴿وَالْعَصْرُ﴾ «By time.»³, and ﴿وَالْفَجْرُ﴾ «By dawn.»⁴, whereas other *āyāt* consist of many words, such as the *Āyah* of Debt⁵. It is indeed odd that (according to their logic) they would allow (a *junub*) to recite the *Āyah* of Debt and the one after it, or *Āyat-ul-Kursī*⁶ — or at least a part of it without completing it, while they would prevent him from reading ﴿مُدَّهَامَاتَانِ﴾ «They are dense with greenery,» or:

﴿وَالْفَجْرِ﴾ وَكَيْلِ عَشْرِ ﴿ وَالشَّفْعِ وَالْوَتْرِ ﴾ الفجر ١-٣

«By dawn, and the Ten Nights (at the end of *Ramadhān*), and the even and odd (numbers).»⁷!⁸

1 *Ad-Duhā* 93:1.

2 *Ar-Rahmān* 55:64.

3 *Al-‘Aṣr* 103:1.

4 *Al-Fajr* 89:1.

5 *Al-Baqarah* 2:282.

6 *Al-Baqarah* 2:255.

7 *Al-Fajr* 89:1-3.

8 *Al-Muḥallā*, no. 116..

AA4: OPINION OF IBN ‘ABBĀS AND OTHERS

Ibn ‘Abbās (رضي الله عنه), a *ṣahābī* of great knowledge, and among the foremost companions in understanding the Qur’ān, did not prohibit a *junub* from reciting Qur’ān.

Al-Bukhārī (رضي الله عنه) reported:

“لَمْ يَرِ ابْنُ عَبَّاسٍ بِالْقِرَاءَةِ لِلْجُنُبِ بَأْسًا.”

“Ibn ‘Abbās (رضي الله عنه) did not see anything wrong in a *junub*’s recitation (of Qur’ān).”¹

There are similar reports from a number of *tābi‘īn*, such as ‘Ikrimah, Rabī‘ah, Sa‘īd Bin al-Musayyib, and Sa‘īd Bin Jubayr. The latter two said, “Is Qur’ān not already in his heart?”²

This means that a Muslim normally memorizes some Qur’ān in his heart. Therefore, his body is in constant contact with that Qur’ān; also, there is no difference whether he recites it from his heart or from a sheet.

CONCLUSION

As mentioned earlier, some scholars hold the opinion that it is not permissible for a menstruating woman to recite Qur’ān. Clearly, their opinion is not substantiated by solid evidence. Ibn Taymiyyah (رحمته الله) said:

“Nothing is confirmed from the Prophet (ﷺ) regarding the prohibition of reciting Qur’ān by a menstruating woman ...

Furthermore, it is obvious that the women menstruated during the time of Allāh’s Messenger (ﷺ), but he did not forbid them from reciting Qur’ān, just as he did not forbid them from making *thikr* and *du‘ā’*.

1 Recorded by al-Bukhārī (Book 6, Ch. 7).

2 These and other reports are recorded by Ibn Ḥazm (in *al-Muḥallā*) and Ibn ul-Munthir (in *al-Awsaṭ*).

Rather, he commanded the menstruating women to come out on the day of *'īd* and say the *takbīr* with the Muslims; he also commanded a menstruating woman to perform all of the rites of *ḥajj* except for *ṭawāf* around the House; thus she would make *talbiyah*, and would do the same in Muzdalifah, Minā, and other places of *ḥajj*.

As for a *junub*, he (ﷺ) did not command him to come to the *'īd* prayer and not pray, nor to make up some rites of *ḥajj*. This is because a *junub* can purify himself; so he has no excuse in leaving the *ṭahārah*. A menstruating woman's *ḥadath*, on the other hand, would continue to hold, and she would not be able to end it (while she is still in menses). That is why some scholars say, 'A *junub* may not stand on 'Arafah, Muzdalifah, or Minā, until he purifies himself (with *ghusl*) — even though *ṭahārah* is not a condition for that.'

Thus, while a menstruating woman is positively commanded and urged to make *du'ā'* and *thikr*, this is disliked for a *junub*. Therefore, a menstruating woman is permitted to do things that a *junub* may not, because of her excuse — though the duration of her menses is long. Similarly, for reciting Qur'ān, the Legislator (Allāh ﷻ) did not prohibit it for her.

It can also be argued that a *junub* is prohibited from that because he can purify himself before reciting. A menstruating woman cannot; she remains in her menses for several days, which causes her to miss reciting the Qur'ān — an act of worship that she needs, while she is incapable of purifying herself. And reciting Qur'ān is not like prayer, because prayer requires purity from both major and minor *ḥadaths*, whereas reciting is permissible in the case of minor *ḥadath* — according to the text (of the *ḥadīth*) and the agreement of the scholars. Also, it is required in the prayer to face the *qiblah*, cover (certain parts of the body), and remove all *najāsah* (filth); but none of these is required for reciting. While 'Ā'ishah (رضي الله عنها) was in menses the Prophet (ﷺ) used to put his head on her lap and recite

Qur'ān. Also, it is recorded in *Ṣaḥīḥ* Muslim that Allāh (ﷻ) said (in a *Qudsī ḥadīth*) to the Prophet (ﷺ):

«... وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسَلُهُ الْمَاءُ، تَقْرَأُهُ نَائِمًا وَيَقْظَانًا.»

«I am sending down upon you (O Muḥammad) a book that cannot be washed away with water; you recite it while asleep or awake.»¹ ²

Ibn Taymiyyah (رحمته) also said:

“There is absolutely no authentic reports prohibiting a menstruating woman from reciting Qur'ān ... Women menstruated during the time of Allāh's Messenger (ﷺ). If reciting Qur'ān was prohibited for them like prayer, the Prophet (ﷺ) would have clarified this to his *Ummah*, and the Mothers of the Believers (رحمتهن) would have learned and conveyed it to the people. Since none of this was reported from the Prophet (ﷺ), it becomes impermissible to prohibit it, because it means that he did not prohibit it. When he did not prohibit it despite the occurrence of menstruation during his time, we conclude that it is not prohibited.”³

Ibn Ḥazm (رحمته) said:

“Reciting Qur'ān, making *sajdah* (prostration) for the recitation, touching the *muṣḥaf*, and extolling Allāh (ﷻ) are all permissible, with or without *wuḍū'*, even if one is *junub* or menstruating. The proof is that these are recommended righteous deeds, and a person who does them is rewardable. Anyone claiming that they are prohibited in some situations needs to provide proof.”⁴

1 Recorded by Muslim (2865) from 'Iyād Bin Ḥimār (رحمته).

2 *Al-Fatāwī* 21:459-462.

3 *Al-Fatāwī* 26:191.

4 *Al-Muḥallā*, no. 116..

Al-Albānī (رحمته) said:

“Thus, we must cling to the original permission (since there is no clear prohibition). This is the opinion of Dāwūd (aḏ-Ḍāhirī) and his followers, and was supported by Ibn Ḥazm (in *al-Muḥallā* 1:77-80) with reports from Ibn ‘Abbās, Sa‘īd Bin al-Musayyib, and Sa‘īd Bin Jubayr. The narration from the latter is good. It is reported by Ḥammād Bin Abī Sulaymān who said, “I asked Sa‘īd Bin Jubayr whether it is permissible for a *junub* to recite (Qur’ān). He did not see anything wrong with this, and said, ‘Does he not hold the Qur’ān in his heart anyway?’

In *Sharḥ us-Sunnah* (2:43), al-Baghawī included ‘Ikrimah among those who hold the opinion that it is permissible (for a *junub* to recite Qur’ān).”¹

Al-Albānī (رحمته) also said:

“Being unnecessarily strict makes things harder for people. Nowadays, most females in (Islāmic) schools and colleges violate (during Qur’ān classes) these regulations (regarding the prohibition), despite what their *shaykhs* say, and their *shaykhs* are fully aware of this (but continue to be adamant about their opinion). The Sunnah, however, makes things easier than this. A *junub* can be told, ‘Purify yourself. It is better for you to recite Qur’ān, even without touching it, while you are *ṭāhir* and clean.’ But this cannot be said to a woman in menses, because she cannot purify herself until she is clean (from menses).

Also, look what *shar‘ī* benefits are lost because of those needless restrictions and complications. It is well known that a Muslim is urged to recite *Sūrat al-Mulk* before going to sleep, as well as *āyat ul-Kursī* that protects from all harm of humans and *jinnns*. If we say

1 *Tamām ul-Minnah* p. 117.

that a menstruating woman may not recite, she would lose all of these benefits and would not be able to protect herself. What is the evidence for this? Nothing except opinions of men, in addition to some report that cannot withstand scholarly *Hadīth* criticism.”¹

Our conclusion, therefore, is that it is permissible for a menstruating woman to recite Qur’ān. There is no clear authentic evidence in Allāh’s Book or His Messenger’s (ﷺ) Sunnah prohibiting this. Rather, we showed that there are authentic proofs supporting the permission — and Allāh (ﷻ) knows best.

Entering *Masjids*

The ‘*ulamā*’ differ in regard to the permission for a person with major *hadath* (i.e., *janābah* or menses) to enter a *masjid*.

In this section, we first present and refute the main proofs used by the Prohibitors. We then present additional arguments by the Permitters and a conclusion.

PA1: “DO NOT APPROACH THE PRAYER WHEN YOU ARE *JUNUB*”

The Prohibitors cite the following *āyah* as evidence:

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا
مَا تَقُولُونَ، وَلَا جُنُبًا، إِلَّا عَابِرِي سَبِيلٍ، حَتَّىٰ تَغْتَسِلُوا، وَإِن كُنْتُمْ
مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ
النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِرُءُوسِكُمْ وَأَيْدِيكُمْ، إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾ النساء ٤٣

«O you who believe, do not approach the prayer while you are intoxicated, so that you would know

1 *Silsilat-ul-Hudā wan-Nūr* no. 83.

what you are saying, nor in a state of *janābah* — except if you are passing through — until you have performed *ghusl*. And if you are ill, or on a journey, or one of you comes from the place of relieving oneself, or you have contacted women (in sexual intercourse) and do not find water, then wipe with clean earth over your faces and hands. Indeed, Allāh is Pardoning and Forgiving.»¹

The argument used is that “prayer” means “place of prayer” or *masjid*, and that a *junub* may only pass through a *masjid* without sitting or staying for a long time.

RESPONSE TO PA1

Our response is that this *āyah* refers to those who become in a state of *janābah* while they are passing through (i.e., traveling). Such individuals may not pray until they have performed *ghusl* or *tayammum*. This is the correct and apparent meaning, as is indicated in the books of *tafsīr*, such as Ibn Kathīr’s and al-Qurṭubī’s.

Al-Albānī (رحمته الله) said:

“This *āyah* has two known interpretations according to the scholars of *tafsīr*. The first is, “Do not approach the prayer.” The second, “Do not approach the places of prayer.”

It is well known that if there is a choice between a direct and metaphorical interpretation, the direct interpretation takes precedence. In this case, nothing obliges an interpreter to assume an omitted additive, saying “*ṣalāh*” means “places of *ṣalāh*”. Had our Lord (رحمته الله) wanted us to have this understanding, He would have made it clear rather than confusing.

Our understanding is supported by the first part of the *āyah*, commanding the believers to be attentive and avoid being intoxicated in their prayer — not their

1 *An-Nisā* 4:43.

prayer places — so they understand what they say.”¹

PA2: “MENSTRUATING WOMEN SHOULD AVOID THE MUŞALLĀ”

Some of the Prohibitors cite the *ḥadīth* of Umm ‘Aṭiyyah (رضي الله عنها) that when the Prophet (ﷺ) commanded the women to attend the ‘īd prayer, he said:

«أَخْرَجُوا الْعَوَاتِقَ وَذَوَاتِ الْحُدُورِ وَالْحَيْضَ يَوْمَ الْعِيدِ،
لِيَشْهَدَنَّ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ. وَيَعْتَزِلُ الْحَيْضُ
الْمُصَلِّيَ، فَيَكُنَّ خَلْفَ النَّاسِ، فَيُكَبَّرَنَّ مَعَ النَّاسِ.»

⟨Take out the young women, the virgins, and the menstruating women (to the *muşallā*) on the day of ‘īd — to attend the blessings (in the prayer and *khuṭbah*) and the believers’ supplication. As for the menstruating women, they should stay away from the *muşallā* (i.e., should not participate in the prayer), and should sit behind the other women, so as to say *takbīr* with the people.⟩²

RESPONSE TO PA2

It is well known that the Prophet’s (ﷺ) *muşallā* was not a *masjid*. It was an open land on the east side of his *Masjid*, and it was used for ‘īd prayers, funeral prayers, animal sacrifices, and so on. Thus, there is no reason to prevent anyone from entering it.

Furthermore, it is clear from the *ḥadīth* that the Prophet (ﷺ) commanded the menstruating women to be physically present in the *muşallā* grounds, but told them to sit behind the rows while the ‘īd prayer is being performed — probably to avoid breaking the rows.

Al-Albānī (رحمته الله) said:

“The command for the menstruating women to stay

1 *Silsilat-ul-Hudā wan-Nūr* no. 83.

2 Recorded by al-Bukhārī (324, 351, 971, 974, 980-981, 1652), Muslim (890), and others.

away from the *muṣallā* means that they would sit in the back of the *muṣallā*. There is no text indicating that they are not allowed to enter or stay in the *masjid*. They would only be prohibited from entering the *masjid* if they were to take the place of the non-menstruating women (who are required to pray).”¹

PA3: A WEAK NARRATION FROM JĀBIR

The Prohibitors cite a *ḥadīth* from ‘Ā’ishah or Umm Salamah (رضي الله عنها) that the Prophet (ﷺ) found some of his companions’ houses built so as to open into his *Masjid*, so he said:

“وَجَّهُوا هَذِهِ الْبُيُوتَ عَنِ الْمَسْجِدِ، فَإِنِّي لَا أُحِلُّ الْمَسْجِدَ لِجُنُبٍ وَلَا حَائِضٍ.”

“Turn these houses away from the *Masjid*. Indeed, I do not allow in the *Masjid* neither a *junub* nor a menstruating woman.”²

RESPONSE TO PA3

As indicated in the last footnote, this report is unauthentic. Al-Albānī (رحمته الله) said:

“The two narrations from ‘Ā’ishah and Umm Salamah are only **one** *ḥadīth* with **one** *isnād* reported via Jasurah Bint Dajājah who was inconsistent in its narration and said once, ‘From ‘Ā’ishah’, and another time, ‘From Umm Salamah’. Inconsistency is a cause of weakness of a *ḥadīth*, as is well-known among the scholars of *Ḥadīth*, because it is an indication of the narrator’s inaccuracy and faultiness. Additionally, this narrator, Jasurah, was not approved by anyone whose approval is reliable. Rather, al-Bukhārī said, ‘She has puzzling

1 *Silsilat-ul-Hudā wan-Nūr* no. 83.

2 Recorded by Abū Dāwūd, al-Bayhaqī, and others. Verified to be weak by al-Albānī (*Irwā’ul-Ghalīl* no. 193 and *Ḍa’īfu Abī Dāwūd* no. 32).

narrations.’ Because of this, many ‘*ulamā*’ considered this *ḥadīth* weak, as was indicated by al-Khaṭṭābī, al-Bayhaqī, ‘Abdul-Ḥaqq, and Ibn Ḥazm ...

Our opinion in regard to this issue is similar to that of touching the Qur’ān by a *junub*. They both stand upon the original permission, as there is no strong evidence indicating their prohibition. This was the opinion of Imām Aḥmad and others.”¹

Al-Baghawī (ﷺ) said:

“Aḥmad and al-Muzanī permitted a *junub* to stay in the *masjid*. Aḥmad considered the *ḥadīth* weak because its narrator, Aflat Bin Khalīfah, is unknown. He explained that ‘passing through’ in the *āyah* (4:43) refers to travelers who get into a state of *janābah*, upon which they would perform *tayammum* and pray. This meaning has been narrated from Ibn ‘Abbās.”²

PA4: A WEAK MURSAL NARRATION

The Prohibitors cite a narration from Yazīd Bin Abī Ḥabīb that a few families of *al-Anṣār* had the doors of their houses facing the *Masjid*. When the men became *junub* and did not have water, they had to pass through the *Masjid* to get water. So Allāh revealed (ﷻ):

«... وَلَا جُنُبًا، إِلَّا عَابِرِي سَبِيلٍ ...» النساء ٤٣

«... And not in a state of *janābah*, except as passers-through ...»^{3, 4}

1 *Tamām-ul-Minnah* p. 118.

2 *Sharḥ-us-Sunnah* 1:326.

3 *An-Nisā* 4:43.

4 Recorded by Ibn Jarīr aṭ-Ṭabarī. Verified to be weak by al-Albānī (*Tamām-ul-Minnah* p. 119).

RESPONSE TO PA4

As indicated in the last footnote, this report is unauthentic. Al-Albānī (رحمته) said:

“Yazīd Bin Abī Ḥabīb (or Abū Rajā’ al-Miṣrī) was a knowledgeable and trustworthy man of the *ṭābi’in*. However, he used to narrate *mursal* narrations. This narration has this problem of being *mursal*, so one should not be thrilled about it.”¹

AA1: ‘Ā’ISHAH ENTERING THE MASJID

‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) once told her, «ناوليني الحُمْرَةَ مِنَ الْمَسْجِدِ.» **Hand me the prayer mat from the Masjid.** She replied, “O Allāh’s Messenger, I am in menses.” He instructed her:

«إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ.»

Indeed, your menses is not in your hand (or within your control).²

Some scholars, including ‘Aṭā’ (رحمته), interpreted this literally to mean that her hand is not menstruating, thus she may only insert her hand into the *masjid* to get the rug. However, this interpretation is not acceptable, because it amounts to saying that all of the body is not in menses except one part of it!

This *ḥadīth* indicates that it is permissible for a menstruating woman to enter a *masjid* — provided that she is not bleeding uncontrollably so as to contaminate the *masjid*’s floor.

Al-Albānī (رحمته) said:

“This *ḥadīth* has two issues: First, he (ﷺ) commanded her to enter the *Masjid* and hand him the mat. Second,

1 *Tamām-ul-Minnah* p. 119.

2 Recorded by Muslim (298, 299), an-Nasā’ī, and others, from ‘Ā’ishah and Abū Hurayrah (رحمته).

he asked her, ‘What is wrong with your entering the *Masjid* and getting the mat? Is your menses in your control?’ This is close to being a decisive evidence in this regard.”¹

AA2: ‘Ā’ISHAH’S *HAJJ*

‘Ā’ishah reported that she went with the Prophet (ﷺ) for *hajj*, and she menstruated shortly before reaching Makkah. The Prophet (ﷺ) instructed her:

«إفْعَلِي مَا يَفْعَلُ الْحَاجُّ، غَيْرَ أَنَّهُ لَا تَطُوفِي بِالْبَيْتِ وَلَا تُصَلِّي حَتَّى تَطْهُرِي.»

◀Do as other pilgrims do, but do not perform *tawāf* around the House or pray until you are clean (from menses).▶²

Among the things that pilgrims do is enter the Sanctified *Masjid* (*al-Masjid-ul-Harām*). If this was not permissible for a menstruating woman, the Prophet (ﷺ) would have told her, “Do not enter it,” and this would then have included *tawāf* and would have been more consistent with the Prophet’s (ﷺ) manner of concise speech. Since he did not say this at the most obvious time to say it, we conclude that he permitted her to enter the *Masjid*, and that entering it is permissible for any menstruating woman.

Ibn Ḥazm (رحمته الله) said:

“If it was not permissible for a menstruating woman to enter a *masjid*, the Prophet (ﷺ) would have told this to ‘Ā’ishah (رضي الله عنها): When she menstruated, he only prohibited her from performing *tawāf*. It is absolutely inconceivable that it would be prohibited for her to enter the *Masjid*, and yet the Prophet (ﷺ) would not forbid her from that but merely from *tawāf*! This was

1 *Silsilat-ul-Hudā wan-Nūr* no. 83.

2 Recorded by al-Bukhārī (294, 305, 1650, etc.), Muslim (1211), and others. A similar report from Jābir (رضي الله عنه) is recorded by al-Bukhārī (B. 7 Ch. 6) and Muslim (1216).

also stated by al-Muzanī and Dāwūd.”¹

Al-Albānī (رحمته) said:

“A pilgrim enters the Sanctified *Masjid*, as well as other *masjids*. A pilgrim also recites Qur’ān and does other acts of worship. The Prophet (ﷺ) permitted her to do all that other pilgrims do except for *ṭawāf* and *ṣalāh*. Had he (ﷺ) wanted her not to enter the *Masjid*, he would have clearly stated, ‘Do not approach the *Masjid*.’ ”²

AA3: A BELIEVER IS NEVER NAJIS

We cited earlier the *ḥadīths* of Abū Hurayrah and Ḥuthayfah (رحمته) that the Prophet (ﷺ) said:

«سُبْحَانَ اللَّهِ! إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ.»

«Exalted is Allāh! Indeed, a believer is never *najis*.»³

This indicates that a *junub* believer should not be prevented from entering a *masjid*. If the reason for such a prohibition is *najāsah*, a believer is never *najis*.

AA4: MUSLIMS WHO SLEPT IN THE MASJID

There are many reports of people sleeping in the *Masjid* of the Prophet (ﷺ). These included the people of *aṣ-Ṣaffah*, men and women who performed *ītikāf*, and the dark-skinned woman who resided in the *Masjid*. It is conceivable that some of those had wet dreams and became *junub*, and that some of the women menstruated. Yet, there are no authentic reports indicating that the Prophet (ﷺ) warned or ordered any of them to leave the *Masjid* if they got into such states.

Abū Hurayrah (رحمته) reported that he saw seventy poor Muslims who

1 *Al-Muḥallā*, no. 263.

2 *Silsilat-ul-Hudā wan-Nūr* no. 83.

3 Recorded by al-Bukhārī (283, 285), Muslim (371, 373), and others.

resided in *as-Suffah* (the Shaded Area) of the Prophet's (ﷺ) *Masjid*.¹

Ibn 'Umar (رضي الله عنه) reported that when he was a young and single man, he used to sleep in the Prophet's (ﷺ) *Masjid*.²

'Ā'ishah (رضي الله عنها) reported that a dark-skinned woman left her people and came to the Prophet (ﷺ) and embraced Islām. This woman used to reside in a small tent that she erected in the back of the *Masjid*.³

Commenting on the latter report, Ibn Ḥazm (رضي الله عنه) said:

“This was a woman who dwelt in the Prophet's (ﷺ) *Masjid*, and women usually menstruate. Yet, the Prophet (ﷺ) did not prevent her (from staying in the *Masjid*) or prohibit this — and anything that the Prophet (ﷺ) did not prohibit is permissible.”⁴

AA5: NON-MUSLIMS WHO ENTERED THE *MASJID*

The pagans used to enter the Prophet's (ﷺ) *Masjid*, and there are no reports that he ever prohibited them from entering it. Rather, he personally admitted some of them into his *Masjid*.

Anas (رضي الله عنه) reported that a (non-Muslim) bedouin named Ḍimām Bin Tha'labah once entered the *Masjid* on his camel. He made his camel kneel down, tied it, and then called out, “Who among you is Muḥammad?” He was told, “He is that reclining fair-skinned man.” ...⁵

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) sent some troops in the direction of Najd (Eastern part of the Arab Peninsula). They captured a man from the Banī Ḥanīfah called Thumāmah Bin Uthāl and brought him back to al-Madīnah where he was tied to a pillar in the Prophet's (ﷺ) *Masjid* ...⁶

Thus, the Prophet (ﷺ) allowed non-Muslims to enter the *Masjid*, and non-Muslims are never *tāhir*. This indicates that, all the more, Muslims with major *ḥadath* (menses or *janābah*) are allowed to enter

1 Recorded by al-Bukhārī (442).

2 Recorded by al-Bukhārī (440) and Muslim (2479).

3 Recorded by al-Bukhārī (439, 3835).

4 *Al-Muḥallā*, no. 263.

5 Recorded by al-Bukhārī (63), Muslim (12), and others.

6 Recorded by al-Bukhārī (462, 469, 2422, 4372), Muslim (1764), and others.

any *masjid*.

CONCLUSION

From the above, we conclude that there is no valid evidence preventing a menstruating woman, a woman in her post-natal bleeding, or a *junub*, from entering a *masjid*. Therefore, they are all permitted to enter it, especially since there are additional solid proofs supporting this position, as is cited above — and Allāh (ﷻ) knows best.

An Encompassing Discussion by al-Albānī

INTRODUCTION

In this section, we present a discussion by Imām al-Albānī (ﷺ) that encompasses many of the points discussed in this chapter. This discussion is transcribed and translated from his tape series: *Silsilat ul-Hudā wan-Nūr*, no. 131 .

DANGER OF MAKING UNSUBSTANTIATED PROHIBITIONS

It is not prohibited for a *junub* to recite Qurʾān because prohibiting something that was not prohibited by Allāh or His Messenger is in itself prohibited. Allāh says:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ؟﴾ الشورى ٢١

«Or, do they have partners that legislate for them in the Religion that which Allāh does not permit?»¹

We are the followers of the Prophet (ﷺ). If there is no text in Allāh's Book or His Messenger's Sunnah prohibiting a *junub* from reciting Qurʾān, who would then dare to prohibit that which Allāh did not prohibit? ...

1 *Ash-Shūrā* 42:21.

IT IS DISLIKED FOR A *JUNUB* TO RECITE QUR'ĀN

We say: it is disliked for a *junub* to recite Qur'ān. The proof for this is an authentic *ḥadīth* recorded in *Sunan Abī Dāwūd* that after the Prophet (ﷺ) once relieved himself, a man passed by him and said, “*Salām* be upon you, O Allāh’s Messenger.” The Prophet (ﷺ) turned to a wall, performed *tayammum*, and said, «وَعَلَيْكَ السَّلَامُ.» **And upon you be *Salām*.** And he (ﷺ) added, «إِنِّي كَرِهْتُ أَنْ أَذْكَرَ اللَّهَ إِلَّا عَلَى طَهْرٍ.» **Indeed, I disliked to mention Allāh except with (full) *tahārah*.**¹

This is because *Salām* is one of Allāh’s names, as in the Qur’ān², and as is also emphasized by Allāh’s Messenger (ﷺ) who said:

«السَّلَامُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ وَضَعَهُ اللَّهُ فِي الْأَرْضِ، فَأَفْشُوهُ بَيْنَكُمْ.»

As-*Salām* is one of Allāh’s names that Allāh placed on earth. So spread it among you.³

When we understand that the Prophet (ﷺ) disliked to mention even one of Allāh’s names without being in a state of (full) *tahārah*, what then would we say about reciting Qur’ān? The same ruling applies a *fortiori* (more strongly).

Undoubtedly, one should show great respect to Allāh’s speech, the Qur’ān — but should never become excessive in the *Dīn*. The noble Prophet (ﷺ) said:

«هَلَكَ الْمُتَنَطِّعُونَ، هَلَكَ الْمُتَنَطِّعُونَ، هَلَكَ الْمُتَنَطِّعُونَ.»

Ruined indeed are the excessive, ruined indeed are the excessive, ruined indeed are the excessive.⁴

It is sufficient for you to say that Allāh’s (ﷻ) speech must be honored and dignified, as Allāh says:

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 834 & *Ṣaḥīḥ ul-Jāmi’* no. 2472).

2 *Al-Ḥaṣhr* 59:23.

3 Recorded by aṭ-Ṭabarānī, al-Bazzār, and others from Ibn Mas’ūd (رضي الله عنه). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1894, *Ṣaḥīḥ ul-Jāmi’* no. 3697).

4 Recorded by Muslim (2670), Abū Dāwūd, and others, from Ibn Mas’ūd (رضي الله عنه).

﴿ذَلِكَ وَمَنْ يُعْظِمُ شَعْبِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾ الحج ٣٢

«Whoever glorifies the symbols of Allāh, this is indeed a sign of piety of the hearts.»¹

Thus we say in regard to reciting Qurʾān by a *junub*: it is disliked, but not prohibited or impermissible.

PERMISSION OF RECITING QURʾĀN WITHOUT TAĤĀRAH

We add to the above that ʿĀʾishah (رضي الله عنها) reported:

”كَانَ النَّبِيُّ يُذَكِّرُ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ أَحْيَانِهِ.”

“The Prophet (ﷺ) used to mention Allāh (ﷻ) at all times (and situations).”²

Mentioning Allāh applies, before anything else, to reciting the noble Qurʾān, because Allāh (ﷻ) says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ الحجر ٩

«It is We who have revealed the *Thikr* and it is We Who will preserve it.»³

The *Thikr* (that which is mentioned and remembered) is the Qurʾān. So ʿĀʾishah (رضي الله عنها) means (in the above *ḥadīth*) all forms of *thikr* without distinction. Why then should we say something contrary to her statement?

I add that no person, regardless of how fanatical he is about the prohibition (of reciting Qurʾān by a *junab*), can be consistent about this prohibition. We often hear that a female teacher or student of Qurʾān declines reciting Qurʾān because of her period. A *junub* can purify himself (through *ghusl*). A menstruating woman, however, cannot attain *ṭahārah*, even if she were to take a bath with the water of all the

1 Al-Ḥajj 22:32.

2 Recorded by Muslim (373).

3 Al-Ḥijr 15:9.

seas. She still would not be able to pray, fast, perform intercourse with her husband, and so on. So what do we do in her regard? Should we prohibit her from reciting Qur'ān for five or seven or ten days because of an opinion held by some people without support from Allāh's Book and His Messenger's Sunnah?

SLEEPING IN A STATE OF *JANĀBAH*

It is recommended for a Muslim not to sleep in a state of *janābah*. This is handled at three levels. The best level for him is to perform *ghusl*. The second level is to perform *wuḍū'*. The third is to perform *tayammum*. But is it prohibited to sleep with *janābah*? Not so, because the Prophet (ﷺ) sometimes slept without performing *ghusl* until the morning. Even in *Ramaḍān*, he would perform *ghusl* shortly before morning. In these cases, did he (ﷺ) not recite Qur'ān before going to sleep? It is reported that he never slept until he recited *Sūrat ul-Mulk*. He also urged us to recite *āyat ul-Kursī* before going to sleep, as well as the last two *āyāt* of *Sūrat ul-Baqarah*, the *Mu'awwithāt*, and so on. This is a regular *wird* (daily *ṭhikr*) that one should say every night. Should we prohibit it for the *junub*? We say, "No, do not make things unnecessarily hard (for others), because Allāh would then make things hard for you."

Allāh made life difficult for the Christians because they innovated monasticism, which He did not ordain for them.

Thus, if we take Islām collectively, we find that it is not possible for a Muslim to apply a ruling that says, "It is prohibited for a *junub* or a menstruating woman to recite Qur'ān." We did mention that it is preferable for a *junub* to be in full *ṭahārah*, even if he does not have to recite Qur'ān.

SPECIAL PERMISSION FOR A MENSTRUATING WOMAN

But what can we do for a menstruating woman? Should we prohibit her from reciting the Qur'ān and studying it to enlighten her heart and raise her spirits during menses? Should we prevent her from reciting *āyat al-Kursī* when she goes to sleep, which would protect from Satan through that night? Should she be dumb and deaf at the time of sleep and not recite anything? No! She should recite. Also, she may enter the

masjid and listen to an admonition or some teachings. This is related to the previous matter.

Of course, if a woman is *junub*, we would tell her, as we would tell a man, to perform *ghusl* and acquire *tahārah*. But during menses, we cannot tell her to purify herself; that would be contrary to what Allāh commanded her. We know that prayer and fasting are prohibited for her during menses. Where did we learn of the prohibition of these two acts? On our own? No, but from our *Sharī'ah*, the Book and the Sunnah. So from where do we learn that it is prohibited for her to enter a *masjid* or recite Qur'ān? Where is the text that prohibits for her these things, as is the case for prayer and fasting?

Look also at the difference: Allāh (ﷻ) commands women to make up the fast but not the prayer. So the matter is not according to our opinion or whims, but is by full adherence (to the Sunnah).

Furthermore, when the Prophet (ﷺ) performed his farewell pilgrimage, he was accompanied by his nine wives. Allāh, in all His wisdom, decreed that, a short distance before entering Makkah, while the Prophet (ﷺ) and his companions camped at a place called Sarif, 'Ā'ishah (رضي الله عنها) began her menses. The Prophet (ﷺ) entered her tent and found her weeping. He asked her what made her weep, and then said:

«إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ. إِفْعَلِي مَا يَفْعَلُ
الْحَاجُّ، غَيْرَ أَنَّهُ لَا تَطُوفِي بِالْبَيْتِ وَلَا تُصَلِّي حَتَّى تَطْهُرِي.»

<Indeed, this is something that Allāh has ordained for the daughters of Ādam. So do as other pilgrims do, but do not circumambulate around the House or pray until you are clean (from menses).>¹

He did not tell her to avoid entering the *Masjid*. He only prohibited her from *tawāf* and *ṣalāh*. This means that he permitted her to enter the *Masjid*, say *thikr*, and recite Qur'ān like other pilgrims.

Now, many problems happen because of this excessiveness in *dīn*. You find a man bringing his menstruating wife into the Sanctified *Masjid* (in Makkah) despite his religious conviction that this is

1 Recorded by al-Bukhārī (294, 305, 1650, etc.), Muslim (1211), and others.

prohibited, thinking, "If I leave her outside, we may lose each other."

Summary

In this book, we showed that Islām grants the woman numerous ways to pass her menses days in permissible *'ibādah* and healthy spirituality.

We also showed that the woman's relationship with her husband, and her dealing with other people, need not suffer because of her menstrual situation.

We have proven the invalidity of the three prohibitions that many *'ulamā'* set on menstruating women.

All praise is due to Allāh (ﷻ).

*Indeed, from Allāh (ﷻ) is all *tauḥīq* (facilitation), and He is sufficient for me as Helper and Supporter. May He accept our work and forgive our errors, He is Forgiving and Merciful.*

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APPENDIX: ARABIC TERMINOLOGY

Introduction

TRANSLATING AND REFERENCING QUR'ĀN AND ḤADĪTH

The Qur'ān contains Allāh's exact words that cannot be precisely translated into other languages because of possible misinterpretation and limited human understanding. Therefore, we only translate the meanings as understood by trustworthy Islāmic scholars. Our Qur'ān quotes include the Arabic text, the English meaning in **«boldface»**, and a footnote specifying the location of the *āyah*(s) cited.

Similarly, our *ḥadīth* quotes include the Arabic text, the English meaning in **«boldface»**, and a footnote briefly specifying its location in *Ḥadīth* compilations and its status of authenticity. If the *ḥadīth* contains a supplication or exaltation, we generally include a full transliteration of its text.

RELEVANT CHARTS

Near the end of this appendix, we present two important charts. The first defines the transliteration symbols employed in this book. The second defines terms that should be uttered at the mention of Allāh or one of His righteous worshipers.

ARABIC TERMS

A number of Arabic terms are frequently used in Islāmic discussions, and seem to constitute a basic vocabulary that needs to be available to the readers of Islāmic material. We attempt to provide such terms, together with brief definitions, in the following glossary. The glossary is followed with a list of the Arabic days of the week, and a list of the Islāmic lunar months.

Other terms specifically pertinent to the current book are included in the "Index" section at the end of this appendix, together with a page-reference indicating where they are first defined in this book.

Glossary of Common Terms

Term	Definition
' <i>Abd</i>	Slave, servant, or worshiper. Pl.: ' <i>ibād</i> or ' <i>abīd</i> .
<i>Adab</i>	Good characters or manners; etiquettes. Pl.: <i>Ādāb</i> .
<i>Ākhirah</i>	The last (or hereafter) life.
<i>Al-Fātiḥah</i>	The first chapter of the Qur'ān.
' <i>Ālim</i>	A scholar or learned man in Islām.
' <i>Allāmah</i>	Exaggerated form of " <i>ālim</i> ".
<i>Āmīn</i>	"O Allāh, answer my supplication," said at the end of a supplication.
<i>Anṣār</i>	Madīnah residents who supported the Prophet (ﷺ).
' <i>Aṣr</i>	Afternoon. It is usually applied to the third daily obligatory prayer.
<i>Athān</i>	Call to the prayer.
' <i>Awrah</i>	A weakness that requires protection, or body-parts that must be covered from others.
<i>Āyah</i>	Miracle or sign. Also, the smallest subdivision of the Qur'ānic text — usually one sentence in length. Pl.: <i>āyāt</i> .
<i>Bid'ah</i>	Unacceptable innovation in any of the Islāmic teachings.
<i>Da'wah</i>	Call or mission.
<i>Dīn</i>	Religion — usually used in reference to the religion of Islām.
<i>Dīnār</i>	An old currency equaling 4.25 g of 22k gold in today's standards.
<i>Dirham</i>	An old currency equaling 3.0 g of pure silver in today's standards.
<i>Du'ā'</i>	Supplication.
<i>Dunyā</i>	The lower (i.e., worldly) life.
<i>Fajr</i>	Dawn. It usually applies to the first daily obligatory prayer.

Term	Definition
<i>Farḍ</i>	Obligation. <i>Farḍ Kifāyah</i> : A communal obligation that must be performed by at least a few Muslims. <i>Farḍ ‘Ayn</i> : An obligation that must be performed by every Muslim.
<i>Fatwā</i>	A religious verdict. Pl.: <i>fatāwā</i> or <i>fatāwī</i> .
<i>Fiqh</i>	Understanding. It is often applied to the subject of “Islāmic jurisprudence” that deals with the practical regulations in Islām.
<i>Fitnah</i>	Trial, test, temptation, or affliction.
<i>Fiṭrah</i>	The pure nature upon which Allāh (ﷻ) created people.
<i>Ghayb</i>	All knowledge that is beyond the reach of human perception.
<i>Ghusl</i>	A ritual bath required after intercourse, ejaculation, and after a woman completes her menses.
<i>Hadīth</i>	Reports of the Prophet’s (ﷺ) sayings, actions, and tacit approvals.
<i>Ḥajj</i>	Major pilgrimage to Makkah.
<i>Ḥalāl</i>	Permissible.
<i>Ḥalqah</i>	A circle or ring. It normally refers to a study circle.
<i>Ḥarām</i>	Prohibited.
<i>Ḥasan</i>	Good or acceptable.
<i>Hilāl</i>	Crescent.
<i>Ḥijāb</i>	Cover. It usually refers to the Muslim woman’s proper clothing.
<i>Hijrah</i>	Migration — usually refers to the Prophet’s migration to al-Madīnah.
<i>‘Īd</i>	Festival. Pl.: <i>a’yād</i> .
<i>Ihrām</i>	Prohibition. This is a state assumed by a pilgrim, prohibiting for him (or her) specific acts, such as hunting, perfume, marriage, etc.
<i>Ijmā‘</i>	Consensus.
<i>Ijtihād</i>	Striving to reach a correct conclusion from the available evidence.
<i>Imām</i>	A leader (of a nation, prayer, etc.), or a distinguished Islāmic scholar.

Term	Definition
<i>Īmān</i>	Faith or belief.
<i>‘Ishā</i>	Night. It is usually applied to the fifth daily obligatory prayer.
<i>Isnād</i>	Chain of narrators of a <i>ḥadīth</i> .
<i>Jahannam</i>	Hell.
<i>Jāhiliyyah</i>	The era of ignorance (<i>jahl</i>) and disbelief prior to Islām.
<i>Jamā‘ah</i>	A Muslim congregation or community.
<i>Janābah</i>	A state of “uncleanliness” arising from ejaculation or intercourse. <i>Janābah</i> is ended with <i>ghusl</i> .
<i>Janāzah</i>	A funeral, or a deceased’s prepared body.
<i>Jannah</i>	The Garden (of paradise).
<i>Jihād</i>	Striving or fighting for Allāh’s cause.
<i>Jinn</i>	A creation that Allāh (ﷻ) made from fire and smoke, sometimes translated as “demon”. Satan is one of the <i>jinns</i> .
<i>Jumu‘ah</i>	Friday. It also applies to the Friday prayer.
<i>Junub</i>	A person in a state of <i>janābah</i> .
<i>Kāfir</i>	A person who practices <i>kufr</i> . Pl.: <i>kuffār</i> .
<i>Khalīfah</i>	Successor. It commonly refers to a Muslim ruler who succeeded the Prophet (ﷺ) in leading the Muslims. Pl.: <i>khulafā’</i> .
<i>Khamr</i>	Alcoholic beverages.
<i>Khilāfah</i>	Successorship. It usually refers to the period of rule of a <i>khalīfah</i> .
<i>Kufr</i>	Disbelief or rejection of the faith of Islām.
<i>Khuṭbah</i>	Speech or sermon.
<i>Maghrib</i>	Sunset. It is usually applied to the fourth daily obligatory prayer.
<i>Makrūh</i>	An act that is disapproved in Islām.

Term	Definition
<i>Maḥram</i>	A man closely related to a woman and permanently prohibited from marrying her, such as her father, son, brother, uncle, nephew, father-in-law, son-in-law, son through nursing, etc. Examples of non- <i>maḥrams</i> : cousins, step brothers, and brothers-in-law.
<i>Masjid</i>	Place designated for <i>sujūd</i> ; mosque.
<i>Mathhab</i>	Way or approach. It usually refers to one of the four Islāmic schools of <i>fiqh</i> : the Ḥanafī, Mālikī, Shāfiʿī, and Ḥanbalī.
<i>Minbar</i>	Steps mounted by an <i>imām</i> in a <i>masjid</i> for delivering a <i>khuṭbah</i> .
<i>Muhājir</i>	A migrator — a person who undertakes <i>hijrah</i> . Pl.: <i>muhājirūn</i> or <i>muhājirīn</i> . It usually refers to those who migrated to Madīnah.
<i>Mujāhid</i>	A person who performs <i>jihād</i> . Pl.: <i>mujāhidūn</i> or <i>mujāhidīn</i> .
<i>Munkar</i>	Disapproved; rejected.
<i>Muṣallā</i>	A place designated for prayer.
<i>Muṣḥaf</i>	A collection of “ <i>ṣuḥuf</i> ” or sheets. Most commonly, it refers to a book that contains the Qurʾānic text.
<i>Mushrik</i>	A person who practices <i>shirk</i> . Pl.: <i>mushrikūn</i> or <i>mushrikīn</i> .
<i>Nafl</i>	Extra, voluntary, or supererogatory deeds.
<i>Qadar</i>	Allāh’s decree and measure.
<i>Qiblah</i>	The direction of al-Kaʿbah in Makkah.
<i>Qiyām</i>	Literally means standing. It usually refers to the night prayer.
<i>Qudsī</i>	Holy. A <i>qudsī ḥadīth</i> is quoted by the Prophet (ﷺ) from Allāh.
<i>Rakʿah</i>	A full prayer unit, containing one <i>rukūʿ</i> . Pl.: <i>rakʿāt</i> .
<i>Ribā</i>	Usury or interest.
<i>Rukūʿ</i>	The act of bowing in the prayer.
<i>Ṣadaqah</i>	Charity.
<i>Ṣaḥābah</i>	The Prophet’s companions; singular: <i>ṣaḥābī</i> .

Term	Definition
<i>Ṣaḥīḥ</i>	True or authentic.
<i>Salaf</i>	The early righteous pioneers and scholars of Islām.
<i>Ṣalāh</i>	Prayer.
<i>Salām</i>	Peace. It also means the greeting with peace (<i>as-salāmu ‘alaykum</i>).
<i>Sanad</i>	Same as <i>isnād</i> .
<i>Shahādah</i>	Testimony; it is mostly applied to the testimony of Islām: “There is no true god but Allāh, and Muḥammad is Allāh’s Messenger.” Also, it is often applied to martyrdom for Allāh’s (ﷻ) cause.
<i>Shahīd</i>	A person martyred for Allāh’s cause. Fem.: <i>shahīdah</i> , Pl.: <i>shuhadā’</i> .
<i>Shām</i>	The Middle-Eastern area of Palestine, Jordan, Syria, and Lebanon.
<i>Shar‘</i> or <i>Sharī‘ah</i>	The Islāmic Law. “ <i>Shar‘ī</i> ” means a legislated or permissible matter in Islām. And “ <i>ash-Shārī</i> ” is the Legislator: Allāh (ﷻ).
<i>Shaykh</i>	An elderly man. It is commonly used as a title of respect for a man with some level of Islāmic knowledge.
<i>Shayṭān</i>	Satan.
<i>Shirk</i>	Polytheism or paganism — ascribing divinity to others besides Allāh.
<i>Siwāk</i>	A stick from a desert tree used for brushing the teeth.
<i>Ṣiyām</i>	Fasting.
<i>Sujūd</i>	The act of prostration in the prayer.
<i>Sunnah</i>	Way, guidance, or teachings. Most commonly, it refers to the Prophet’s (ﷺ) way and guidance.
<i>Sūrah</i>	Qur’ānic chapter.
<i>Tābī‘ī</i>	Literally, follower. It normally refers to a student of the <i>ṣaḥābah</i> . Pl.: <i>tābī‘ūn</i> or <i>tābī‘īn</i> .
<i>Tafsīr</i>	Qur’ānic commentaries and interpretations.
<i>Takbīr</i>	Saying, “ <i>Allāhu Akbar</i> — Allāh is the greatest.”

Term	Definition
<i>Tahlīl</i>	Saying, “ <i>Lā ilāha illallāh</i> — There is no (true) god except Allāh.”
<i>Tahmīd</i>	(Also, <i>ḥamd</i>): saying, “ <i>Al-ḥamdu lillāh</i> — Praise be to Allāh.”
<i>Taqīd</i>	Imitation, especially without knowledge.
<i>Taqwā</i>	Fearing and revering Allāh.
<i>Tasbīḥ</i>	Saying, “ <i>Subḥān Allāh</i> — Exalted is Allāh.”
<i>Tashahhud</i>	Pronouncing the <i>Shahādah</i> . It is mostly applied to the last part of the prayer that includes the <i>Shahādah</i> and <i>ṣalāh</i> upon the Prophet (ﷺ).
<i>Taslīm</i>	Saying <i>salām</i> , especially to conclude the prayer.
<i>Tawāf</i>	Circumambulation around the Ka‘bah.
<i>Tawḥīd</i>	Belief that Allāh is the only Lord and God who deserves to be worshiped, and who possesses the excellent and perfect attributes.
<i>Tayammum</i>	A symbolic ablution, in the absence of water, performed by wiping clean dust over the hands (to the wrists) and face.
<i>Thikr</i>	Extollment: remembering and mentioning Allāh (ﷻ). Pl.: <i>athkār</i> .
‘ <i>Ulamā</i> ’	Plural of “ <i>‘ālim</i> ”.
<i>Ummah</i>	Community, nation, or followers.
‘ <i>Umrah</i> ’	A minor form of pilgrimage to Makkah that may be performed at any time of the year.
<i>Waḥy</i>	Revelation or inspiration.
<i>Wājib</i>	Obligatory or required.
<i>Walī</i>	Friend, helper, or guardian.
<i>Witr</i>	Odd number. The entire night prayer is sometimes called <i>witr</i> because the total number of its <i>rak‘āt</i> is odd.
<i>Wuḍū’</i>	Ritual ablution for the prayer, which includes washing the face and forearms, wiping over the head, and washing the feet.
<i>Zakāh</i>	Obligatory charity. <i>Zakāt ul-Fiṭr</i> : a charity in the form of food given to the needy at the end of <i>Ramaḍān</i> .

Term	Definition
<i>Zinā</i>	Adultery or fornication.
<i>Zuhr</i>	Noon. It usually refers to the second daily obligatory prayer.

Arabic Days of the Week, and Islāmic *Hijrī* Months

	Weekday	Arabic Name	اليوم
1	Friday	<i>Al-Jumu'ah</i>	الجمعة
2	Saturday	<i>As-Sabt</i>	السبت
3	Sunday	<i>Al-Aḥad</i>	الأحد
4	Monday	<i>Al-Ithnayn</i>	الاثنين
5	Tuesday	<i>Ath-Thulāthā</i>	الثلاثاء
6	Wednesday	<i>Al-Arbu'ā</i>	الأربعاء
7	Thursday	<i>Al-Khamīs</i>	الخميس

	Lunar Month	الشهر
1	<i>Muḥarram</i>	محرم
2	<i>Ṣafar</i>	صفر
3	<i>Rabi' al-Awwal</i>	ربيع أول
4	<i>Rabi' al-Ākhir</i>	ربيع آخر
5	<i>Jumāda Ūlā</i>	جمادى الأولى
6	<i>Jumāda Ākhirah</i>	جمادى الآخرة

	Lunar Month	الشهر
7	<i>Rajab</i>	رجب
8	<i>Sha'bān</i>	شعبان
9	<i>Ramaḍān</i>	رمضان
10	<i>Shawwāl</i>	شوال
11	<i>Thul-Qa'dah</i>	ذو القعدة
12	<i>Thul-Hijjah</i>	ذو الحجة

Transliteration

Except for proper nouns, transliterated Arabic terms are *italicized*. In general, the rules of English pronunciation are applicable. The following table includes additional

symbols employed in this book to help pronounce the Arabic terms.

Symbol	Stands for	English Equivalent Sounds
ā, Ā	(ا) <i>Alif</i> (long vowel a)	Mostly: <u>Ma</u> n, <u>sa</u> d. At times: <u>Fa</u> ther, <u>ha</u> rd, <u>go</u> d.
ū, Ū	(و) <i>Wāw</i> (long vowel u)	<u>Ro</u> ot, <u>so</u> up, <u>flu</u> te.
ī, Ī	(ي) <i>Yā</i> (long vowel i)	<u>Se</u> ed, <u>lea</u> n, <u>pie</u> ce, <u>recei</u> ve.
ء	(ء) <i>Hamzah</i>	The first consonant vocal sound uttered when saying: <u>a</u> t, <u>i</u> t, <u>o</u> h.
Th, th	(ث) <i>Thā</i>	<u>Th</u> ree, <u>mo</u> th.
Ḥ, ḥ	(ح) <i>Hā</i>	No equivalent. Produced in the lower throat, below “h”. It somewhat resembles the “h” in “ahem”.
Kh, kh	(خ) <i>Khā</i>	No equivalent. Produced in the back of the mouth and top of the throat.
Ṭh, ṭh	(ذ) <i>Thāl</i>	<u>Th</u> ere, <u>mo</u> th <u>er</u> .
Ṣ, ṣ	(ص) <i>Ṣād</i>	A deeper “s” sound. Somewhat close to the “sc” in “mus <u>cl</u> e”.
D, d	(ض) <i>Dād</i>	Sounds deeper than a “d”. Produced by touching the tongue to the mouth's roof, with the sides of the tongue pressed against the top molars.
Ṭ, ṭ	(ط) <i>Ṭah</i>	Similar but deeper than a “t”.
Z, z	(ظ) <i>Zah</i>	A deeper <i>thāl</i> , produced by touching the backside of the tongue to the tip of the upper front teeth.
ء	(ع) <i>‘Ayn</i>	Produced in the bottom of the throat, underneath “ḥ”.
Gh, gh	(غ) <i>Ghayn</i>	A gurgling sound produced in the back of the mouth, just above the <i>khā</i> . Similar to the “R” in some French accents.
Q, q	(ق) <i>Qāf</i>	Somewhat similar to the “c” in “c <u>o</u> ffee”.

Notable Utterances

Out of love, appreciation, gratitude and other noble feelings, a Muslim is urged to utter the following phrases at the mention of Allāh, His messengers, or other righteous individuals.

Phrase & Transliteration	Meaning	Mentioned with
<i>Subhānahū wa tā'ālā;</i> <i>Jalla jalāluh;</i> <i>'Azza wajal</i>	He is exalted above weakness and indignity; exalted is His glory; He is exalted and glorified.	Allāh
<i>Ṣallallāhu 'alayhi</i> <i>wasallam</i>	May Allāh's peace and praise be on him.	Muḥammad or another prophet
<i>'Alayhis-salām</i> <i>'Alayhas-salām</i> <i>'Alayhimas-salām</i> <i>'Alayh as-salām</i>	Peace be on him, her, both of them, or all of them.	Remarkably righteous individuals (prophets, angels, etc.)
<i>Raḍiyallāhu 'anhu</i> <i>Raḍiyallāhu 'anhā</i> <i>Raḍiyallāhu 'anhumā</i> <i>Raḍiyallāhu 'anhum</i>	May Allāh be pleased with him, her, both of them, or all of them.	Ṣaḥābah
<i>Raḥimahullā</i> <i>Raḥimahallāh</i> <i>Raḥimahumallāh</i> <i>Raḥimahumullāh</i>	May Allāh have mercy on him, her, both of them, or all of them.	Past <i>'ulamā</i> or righteous Muslims

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<i>Ḥadath</i>	1	<i>Najis</i>	2
<i>Ḥayḍ</i>	1	<i>Nifās</i>	2
<i>Ifrād</i>	26	<i>Qirān</i>	26
<i>Istiḥādah</i>	1	<i>Ṭahārah</i>	2
<i>Ītikāf</i>	10	<i>Muṭahharūn</i>	55
<i>Khalūq</i>	33	<i>Mutaṭahhirūn</i>	55
<i>Mawqūf</i>	67	<i>Ṭāhir</i>	2
<i>Mīqāt</i>	26	<i>Talbiyah</i>	26
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