152742 - Can Menstruating Women Hold The Mus-haf for Ruqyah?

the question

Is it permissible for me to perform Ruqyah for myself when I am menstruating, and to hold the Mus-haf with a barrier, and perform Ruqyah for myself ?

Summary of answer

There is nothing wrong with the menstruating woman performing Ruqyah for herself by reciting Quran, Du`as and Dhikr that are prescribed in Islam. There is also nothing wrong with her reciting from the Mus-haf, on condition that she does not touch the Mus-haf except with a barrier.

Detailed answer

Praise be to Allah.

Understanding the Status of Menstruating Women in Worship

It is permissible for a menstruating woman to recite Quran according to the more correct scholarly opinion, especially if she needs to do that for fear of forgetting (what she had memorised), or to study for a test, or to seek healing thereby, on condition that she does not touch it, because no one should touch it except one who is in a state of purity. If she needs to read from the Mus-haf, she may touch it with a barrier , such as a piece of clean cloth or a handkerchief or gloves and the like.

Shaykh Al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

It is obvious that women used to menstruate at the time of the Messenger of Allah (blessings and peace of Allah be upon him) and he did not forbid them to recite Quran . He also did not forbid

them to recite Dhikr (remembrance of Allah) or Du`a (supplication) . In fact, he instructed the menstruating women to go out on the day of `Id and recite Takbir with the Muslims. (End quote from *Majmu` Al-Fatawa*, 21/460)

He also said:

There is no Sunnah at all forbidding (the menstruating woman) to recite Quran. Women used to menstruate at the time of the Messenger of Allah (blessings and peace of Allah be upon him), and if reciting was forbidden for them, as prayer is, then this would have been one of the things that the Prophet (blessings and peace of Allah be upon him) forbade to his Ummah, and the Mothers of the Believers would have known of it, and it would have been one of the things that they transmitted to the people. As no one transmitted any such prohibition from the Prophet (blessings and peace of Allah be upon him), it is not permissible to make it prohibited. It should also be noted that he did not forbid that, and as he did not forbid it, even though there were so many menstruating women at his time, it is known that it is not prohibited. (End quote from

Majmu` Al-Fatawa, 26/191)

The scholars of the Standing Committee for Issuing Fatwas said:

It is permissible for the menstruating woman to recite from memory without touching the Mus-haf directly , if she needs to recite Quran so that she will not forget it. (End quote from *Fatawa Al-Lajnah Ad-Da'imah*, 4/232)

Shaykh Ibn Baz (may Allah have mercy on him) said:

It is permissible for the woman who is menstruating or bleeding following childbirth (Nifas) to recite Quran from memory, because these conditions last for a long time, and drawing an analogy between them and the case of one who is Junub (one in the state of ritual impurity caused by the discharge of semen or sexual intercourse) is incorrect. Based on that, there is nothing wrong with a female student reciting the Quran, or a teacher doing so for an exam or otherwise, if it is done from memory and not from the Mus-haf. But if one of them needs to read from the Mus-haf, there

is nothing wrong with that on condition that it be done with a barrier. (End quote from *Majmu` Fatawa Ibn Baz*, 6/360)

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said:

It is permissible for the menstruating woman to read the Quran from a Tafsir (commentary) or otherwise if she is afraid of forgetting what she has memorised. If it is from a Tafsir, then it is not stipulated that she should be in a state of purity, but if it is not from a Tafsir, rather it is from the Mus-haf, then it is essential for her to make a barrier between her and it, such as a handkerchief or gloves and the like, because it is not permissible for the menstruating woman or anyone who is not in a state of purity to touch the Mus-haf. (End quote from *Fatawa Nur `ala A*d-*Darb* by Ibn `Uthaymin, 123/27)

Is It Permissible to Perform Ruqyah During Menstruation?

Shaykh Ibn `Uthaymin (may Allah have mercy on him) was asked about the ruling on reciting Quran from memory for a menstruating woman who is seeking reward or for the purpose of Ruqyah as prescribed in Islam.

He replied:

If the menstruating woman recites the Quran for a purpose other than just reciting, there is nothing wrong with that. If she recites the Quran in order to seek healing thereby or as part of a Wird (daily portion of the Quran) for which she is reciting it, or for the purpose of teaching or learning, there is nothing wrong with that, because she is reciting it for a reason. (End quote from *Fatawa Nur `ala Ad-Darb* by Ibn `Uthaymin, 123/21)

Based on that, there is nothing wrong with the menstruating woman performing Ruqyah for herself by reciting Quran, Du`as and Dhikr that are prescribed in Islam. There is also nothing wrong with her reciting from the Mus-haf, on condition that she does not touch the Mus-haf except with a barrier.

And Allah knows best.