



## SISTERS CORNER - RAMADAN REMINDERS



As the Holy month of Ramadan approaches, many sisters are confronted with certain issues which often raise many questions, summarized to be: what acts of worship can I do in Ramadan if I can not fast due to my monthly menses or post-birth bleeding.

The scholars of this Ummah have all stated that a woman on her menstrual cycle or post-birth bleeding is not allowed to fast – this is not due to her being impure but due to the Mercy of Allah because of the hardship it would bring upon her. The fast she misses should be made up immediately after Ramadan before any “extra” fasts for Shawwal and the such are done.

Of the permissible things these sisters can do during Ramadan to still gain of its blessings and rewards is to recite Quran themselves and make dua’ and thikr (remembrance of Allah - i.e. Subhaan Allah, wal Hamdu Lillah wa Laa Illaha Illa Allah, wa Allahu Akbar). Listening to Quranic recitation and Islamic lectures, as well as holding and reading books of tafseer, dua’, fiqh and other books of religious benefit are also allowed and very encouraged during these times. A’isha reports that the Prophet (SAAW) “used to mention Allah at all times and situations” (Muslim). Although the preference in mentioning Allah’s name is to be in a state of tahaarah (purity), one is definitely allowed to recite Quran from memory and make thikr when in the states of menstruation or post-partum bleeding. Even in the state of impurity from menses or post-partum bleeding, a sister may still do wudu' to be in a relative state of tahaarah. The narrations which prohibit women from reciting Quran are weak and not to be used as evidence to not recite Quran or make thikr. A hadith from Umm ‘Attiyah (RAA) reports: “We were commanded to go out on the day of 'Eid – 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 the takbeer and supplicating with them, and looking forward to the blessing and purity of that day” (Bukhari, Muslim). Clearly, from this hadith, women in these physically “impure” states can remember Allah with Takbeer and the like and should even come out on 'Eid – they should just avoid the Musalla (the area where the Salat of prayer actually takes place or be in the back so as to not take up space in the lines where those who can pray do pray). Another evidence is the command of the menstruating women still performing all of the rites of Hajj except Tawaaf. All the other rites of Hajj are allowed to be performed and therefore so should the Quranic recitation, dua’a and the like that accompany these rites. Please note that these allowances are for the menstruating and post partum women as they have no way to avoid their situation – but according to some scholars, these allowances are not for those in a state of junub (impurity) from sexual impurity. Other scholars have permitted these allowances even when in junub, but, for the sake of avoiding a long and detailed conversation, it is better to be on the safe side and take a ghusl/bath since you can easily become pure by taking a bath.

To mention briefly, the one who is pregnant or breast-feeding her child and she fears for herself or her child’s health if she were to fast in either of those two states, then she is allowed break her fast and make it up at a later time. There is a valid opinion that she could also just carry out the recompense (Fidyah) of feeding one poor person for each day she did not fast and then she does not have to make up the fast. Allah knows best.

Dear sisters – it is very easy to lose out on the extra benefits which may be gained during the Blessed Month of Ramadan – especially when one is not fasting. Take heed this Ramadan to make the days when you may not be fasting to still get the great reward and bounty of Allah and seek constantly His Forgiveness and His Mercy with sincere repentance.



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