60213 - Menstruating woman entering the mosque to attend a class or a halaqah for memorizing Quran

the question

A menstruating woman wants to enter the mosque to attend a class or a halaqah for memorizing Quran. Please note that she regularly attends and that if she stays away because of her period, she will miss some things that she will not be able to catch up on afterwards. Is it permissible for her to attend subject to certain conditions? What is the most correct scholarly view on this matter?.

Detailed answer

Praise be to Allah.

Firstly:

The majority of fuqaha' of the four madhhabs are of the view that it is not permissible for a menstruating women to stay in the mosque. They quoted as evidence for that the report narrated by al-Bukhaari (974) and Muslim (890) from Umm 'Atiyyah who said: "He (the Prophet (peace and blessings of Allah be upon him)) commanded us on the two Eids to bring out the virgins and those who usually stayed in seclusion, but he told the menstruating women to keep away from the prayer-place of the Muslims."

The Prophet (peace and blessings of Allah be upon him) told menstruating women to stay away from the Eid prayer-place, because it comes under the same ruling as a mosque. This indicates that menstruating women are not allowed to enter the mosque.

They also quoted other ahaadeeth as evidence, but they are da'eef (weak) and are not valid to be quoted as evidence, such as the hadeeth in which the Prophet (peace and blessings of Allah be upon him) is reported to have said, "The mosque is not permitted for menstruating women or

anyone who is junub.” This hadeeth was classed as da’eef by al-Albaani in Da’eef Abi Dawood, 232.

The scholars of the Standing Committee were asked (6/272):

What is the ruling on a woman who enters the mosque when she is menstruating to listen to the khutbah only?

They relied: It is not permissible for a woman to enter the mosque when she is menstruating or bleeding following childbirth… as for passing through, there is nothing wrong with that if it is necessary and there is no risk of her contaminating the mosque, because Allah says (interpretation of the meaning):

“nor when you are in a state of Janaaba (i.e. in a state of sexual impurity and have not yet taken a bath), except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body”

[al-Nisa’ 4:43]

A menstruating woman is similar to one who is in a state of janaabah. And the Prophet (peace and blessings of Allah be upon him) told ‘Aa’ishah to fetch him something from the mosque when she was menstruating.

End quote from Fatawa al-Lajnah al-Daa’imah, 6/272

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked: Is it permissible for a menstruating woman to attend halaqahs in the mosque? He replied: It is not permissible for a menstruating woman to stay in the mosque. As for passing through the mosque, there is nothing wrong with that, subject to the condition that there is no risk of the mosque being contaminated with the blood that is coming out of her. If it is not permissible for her to stay in the mosque, it is not permissible for her to go there to listen to halaqahs and recitation of Quran, unless there is a place outside the mosque where the sound can reach via loudspeakers, in which case there is nothing wrong with her sitting there to listen to the dhikr. There is nothing wrong with a woman

listening to dhikr and recitation of Quran, as it is proven that the Prophet (peace and blessings of Allah be upon him) used to lay his head in ‘Aa’ishah’s lap and recite Quran when she was menstruating. But it is not permissible for a menstruating woman to go to the mosque and stay there to listen to dhikr or Quran recitation. Hence when the Prophet (peace and blessings of Allah be upon him) heard, during the Farewell Pilgrimage, that Safiyyah was menstruating, he said: “Has she detained us?” because he thought that she had not done tawaaf al-ifaadah, but they said that she had already done it. This indicates that it is not permissible to stay in the mosque even for acts of worship. And it is proven that the Prophet (peace and blessings of Allah be upon him) told women to go out to the Eid prayer-place to pray and remember Allah (dhikr), but he told the menstruating women to keep away from the prayer-place itself.

End quote from Fatawa al-Tahaarah, p. 273.

See the views of the fuqaha’ in al-Mabsoot, 3/153; Haashiyat al-Dasooqi, 1/173; al-Majmoo’, 2/388; al-Mughni, 1/195

Secondly:

A menstruating woman may read Quran without touching the Mus-haf, as we explained in the answer to question no. 2564.

She may read a Mus-haf that is printed with the tafseer (commentary). Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said: As for the books of tafseer, it is permissible (for a menstruating woman) to touch them, because they are regarded as tafseer, and the verses that are in them are less than the tafseer that is in them.

They quoted as evidence for this the fact that the Prophet (peace and blessings of Allah be upon him) wrote letters to the kuffaar containing verses from the Quran, which indicates that the ruling depends on what constitutes the majority of the letter, which was not the word of Allah.

But if the Quran and tasfeer are of equal amounts, this comes under the rule that when the reasons for regarding something as permissible are equal to the reasons for making it forbidden,

and there is no way of distinguishing which outweighs the other, then the reasons for forbidding it take precedence, so it comes under the same rulings as Quran.

If the tafseer is more, even if it is only slightly more, then it comes under the same rulings as tafseer.

End quote from al-Sharh al-Mumti', 1/267

Thirdly:

What is mentioned in the question about the menstruating woman being afraid of missing some topics or lessons if she cannot enter the mosque can be dealt with by recording those lessons, or by her listening from outside the mosque, if that is possible. Some mosques have additional rooms that do not come under the same rulings as mosques, such as a library or rooms for memorizing Quran, so women who are not allowed to sit in the mosque should be able to sit there.

And Allah knows best.