

I'm not a bot



Can i read quran translation during periods

Reading the Quran During Your Period in Islam: Spiritual Guidance for Muslim Women Women in Islam can read the Quran on electronic devices like phones or tablets during their menstrual period without direct physical contact with the Quranic text, as is permissible according to Islamic teachings. However, it is recommended that they seek guidance from a knowledgeable scholar or religious authority within the Hanafi tradition for specific rulings tailored to individual circumstances. In general, women can consider wearing gloves to handle the Quran while reading, reciting, or studying it without direct contact. This practice allows for maintaining respect for the Quran and facilitating its study without compromising hygiene. To determine the permissibility of reading the Quran during menstruation, individuals should consult with a knowledgeable scholar or religious authority within their specific Islamic community for guidance tailored to their beliefs and practices. Islamic scholars have differing opinions on this matter, but it is generally considered permissible for women to engage in tasbīḥ (reciting phrases of praise or glorification of Allah) during their period. However, it's always advisable to seek clarification from a knowledgeable religious authority or scholar on religious practices during menstruation. Women are exempt from fasting during Ramadan or any voluntary fasts, and they do not need to make up for missed prayers once their period ends. When they are having their period, but after Ramadan, they have to do some fasting. Some people think that during a woman's time of the month, she shouldn't touch or read the Quran. She can still read it if she knows what it says from memory. In the mosque, women usually aren't allowed in when they're menstruating. This rule varies depending on who you ask and where you are. Women can't go around the Kaaba during their time of the month. If a couple is married, having sex isn't okay when she's menstruating. The regulations regarding one's state of impurity, known as junub, are compared to those of menstruation due to both requiring ghusl. This is based on a hadith narrated by 'Ali ibn Abi Talib, where the Messenger of Allah taught Quran and only prevented those in a state of janabah from learning it. However, another hadith by Ibn 'Umar states that the Prophet said menstruating women and those in a state of major ritual impurity should not recite Quran, although this hadith is considered da'if. Some scholars, including Malik and Ibn Taymiyah, believe it is permitted for menstruating women to recite Quran as there is no clear evidence to prohibit it. They argue that things are allowed unless proven otherwise, and the Messenger of Allah did not forbid menstruating women from reciting Quran or remembering Allah during his time. Additionally, Allah commands Muslims to recite Quran and promises rewards, with no exceptions mentioned for menstruating women. The comparison between menstruating women and those in a state of janabah is also flawed as the latter can remove their impurity through ghusl, whereas menstruation lasts for an extended period. Prayer can be recited by a menstruating woman without restrictions. In fact, it's encouraged to ensure she doesn't forget any part of the Quran or needs it for teaching or learning purposes. Those who allow her to recite during menses have stronger evidence on their side. It's essential to note that these rules only apply to reciting from memory and not reading directly from the Arabic text itself, known as Mus-haf. According to scholars, touching the Mus-haf while impure is forbidden due to Quranic verse 56:79 and a hadith reported by Malik, al-Nasai, Ibn Hibban, and al-Bayhaqi. In contrast, books of Tafseer (interpretation) or translations are permissible for those requiring Ghusl or in menses to touch and carry. This is because the word Mus-haf specifically refers to the Arabic text itself, not these types of books. Women's Rights to Recite the Quran During Menses ===== According to the majority of scholars, it is permissible for a woman in a state of minor or major impurity to touch books containing the Tafseer or translation, as they are not considered Mushafs. However, reading the Quran during menses is an issue that has been debated among fuqaha. Some argue that it is haram for a woman to recite the Quran until she is tahir again, citing exceptions such as dhikr and certain phrases like "Bismillahi'r-Rahmani'r-Rahim". The evidence for forbidding women from reading the Quran during menses includes: * The need for ghusl in both menstruation and junub states * A hadith reported by 'Ali ibn Abi Talib, where the Prophet (peace and blessings of Allah be upon him) never prevented anyone from learning the Quran except those in a state of janabah There exists evidence contradicting the claim that a menstruating woman is barred from reciting Quran. In fact, renowned scholar Shaykh al-Islam Ibn Taymiyah pointed out: "No clear or trustworthy text suggests that a menstruating woman is forbidden to recite Quran... During the time of the Messenger of Allah (peace and blessings be upon him), women used to menstruate without being prohibited from reciting Quran or engaging in other acts of worship." Furthermore, Allah commands Muslims to recite Quran, praising those who do so and promising great rewards. Menstruating women are not excluded from this except when solid evidence is presented against them - which does not exist. The comparison between menstruating women and individuals in a state of janabah (ritual impurity) is often made despite the differences between the two states. While one can remove the barrier by performing ghusl, menstruating women cannot do so. Their periods typically last for an extended period, whereas individuals in a state of janabah are required to perform gusl when prayer times arrive. Restricting menstruating women from reciting Quran deprives them of earning rewards and may cause them to forget parts of the Quran or require it for teaching purposes. This indicates that evidence supporting the permissibility of menstruating women reciting Quran is stronger. If a woman wishes to err on the side of caution, she can limit her recitation to passages she fears forgetting. However, when it comes to reading from the Mus-haf (the Arabic text itself), a different rule applies due to Allah's statement: "which none can touch except the purified." In a letter to 'Amr ibn Hazm, the Prophet (peace and blessings be upon him) cautioned against touching the Quran unless one is in a state of purity. The scholars have consistently held this view as sahih, relying on well-established narrations that emphasize the importance of purity when handling the Quran. The given references (Kashshaf al-Qina', Mughni, Nayl al-Awtar, Majmi' al-Fatawa, and Sharh al-Mumtī') address various questions regarding menstruation and the Quran. For further clarification on these issues, one can refer to the provided answers (72417, 75727, and 121366). Meanwhile, it is worth noting that Allah's knowledge is infinite. Regarding the state of Janabah, a person in this condition can recite the Quran except for verses requiring obligatory prostration. The same applies to women during their menstrual periods, who are allowed to read the Quran but must avoid touching its scripts and perform Sajdah when encountering obligatory Sajdah verses. However, they may listen to these verses. The dispensation of the Quran to non-Muslims, particularly in Arabic text, does not pose a problem if the book is treated with respect and not made unclean. Concerning disposal of papers carrying Allah's name or Quranic pages, erasing or destroying them through chemical means, burial, or shredding is permissible. The original question section listed four questions on related topics: 1. Whether individuals in Janabah can read the Quran. 2. Whether women during menstruation can listen to, touch, or read the Quran. 3. The stance on distributing the Quran to non-Muslims for educational purposes. 4. Proper disposal of papers containing Allah's name or Quranic pages. For more information and answers to these questions, one may refer to the provided sources (sistani.org/15146, sistani.org/14835, sistani.org/15145, and sistani.org/15144).

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