

Answer to the Question:

Is it Permissible for a Menstruating Woman to Read Quran from the Internet or Mobile Phone?

To: Raheeq Em Yousif

Question:

Assalaamu Alaikum Wa Rahmatullah Wa Barakatuhu,

I would like to inquire about the Shariah rule because I am confused... Is it permissible for the menstruating woman to read Quran from the internet or a mobile phone? I would like an answer. Wa Salaamu Alaikum Wa Rahmatullah

Answer:

Wa Alaikum us Salaam Wa Rahmatullah Wa Barakaatuhu,

To answer the question three points must be made clear:

Reciting of the Quran orally i.e. not from the Mushaf, the touching of the Mushaf and reading Quran from it, and the carrying of laptops or mobile phones that contain Quran application and reading from it.

1- As for the rule of reciting Quran orally by the menstruating woman, it is an issue of dispute between scholars, some say it is forbidden while others allow it, and my outweighed opinion on the issue is that the oral recitation of the Quran by the menstruating woman is forbidden. Extracted by Al-Hakim in Al-Mustadrak on the authority of Sulaiman Bin Harb, and Hafs Bin Amr Bin Mara, from Abdullah Bin Salama, he said: We came to Ali (ra), myself and two other men, Ali (ra) said: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْضِي الْحَاجَةَ، وَيَقْرَأُ الْقُرْآنَ، وَيَأْكُلُ اللَّحْمَ، وَلَمْ يَكُنْ يَحْجُبُهُ» **“The Messenger of Allah (saw) used to answer the call of nature, and recite Quran, and eat meat, and nothing stopped him from reciting it except the state of impurity (Janaba)”**. Al-Hakim said this Hadith is of Sahih isnad (transmission), and it is authenticated by Adh-Dhahabi. What is clear from the Hadith of the Prophet (saw), that he (saw) used to recite Quran orally except when he was in a state of impurity; which means that it is forbidden for the impure person to recite Quran, and what applies to the impure person applies to the menstruating woman in terms of recitation of the Quran.

So my preponderant opinion is that the menstruating woman not to recite the Quran.

2- As for touching the Mushaf (Book) by the impure person and the menstruating woman is not permitted, it is Haram due to the saying of Allah (swt): «لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ» **“None touch it except the purified” [Al-Waqi'a: 79].**

And due to the noble Hadith on the authority of Imam Malik in *Al-Muwatta* from Abdullah Bin Abi Bakr Bin Hazm, that in the message written by the Messenger (saw) to Amr Bin Hazm: «أَنْ لَا يَمَسَّ الْقُرْآنَ إِلَّا طَاهِرٌ» **“That only the purified person may touch the Quran”**.

In another narration by Malik in *Al-Muwatta*, by the full name of Abdullah, as the following: (from Abdullah Bin Abi Bakr Bin Muhammad Bin Amr Bin Hazm), and by the authority of At-Tabarani in *Al-Kabeer* and *As-Sagheer* from Salim Bin Abdullah Bin Omar by the version: “from Sulaiman Bin Musa, I heard Salim Bin Abdullah Bin Omar narrating from his father, he said: The Prophet (saw) said: «لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرٌ» **“Only the purified person touches the Quran”**”.

Therefore it is preponderant that it is forbidden for the menstruating woman to touch the Quran and recites from it.

3- As for carrying the laptop or mobile phone which contains a Quran Application, the scholars have already discussed this issue that I like to start with, which is carrying of the Mushaf (Book) in a box or pouch; they have different opinions on it:

“The Hanafi and Hanbali schools follow the opinion that allows the impure or the one without Wudu to carry the Mushaf via a strap, or via a medium that is not attached to it, because the person will not be touching it, so he will be allowed to carry it similar to carrying the Mushaf among his luggage. This is because what is forbidden here is touching of the Mushaf, and in this case there is no touching. The Hanafi school of thought (madh’hab) says: If he carries it with a cover that is not sewed to it or it is inside a pouch, or the like, then it is not disliked to do so. The Maliki and Shafi’i school and from a narration from Ahmad, they all follow that this is not permitted, the Maliki school says: only the purified carries it even if it was on a pillow or similar, like the Mus’haf’s stand, or by an attached or unattached cover. And so said the Shafi’i school, what is correctly known of them: It is not permitted to carry or touch the pouch or box that contains the Mus’haf i.e. if they were prepared for the purpose of carrying the Mus’haf i.e. one is not allowed to touch or carry a box for the purpose of carrying the luggage which includes the Mus’haf.”

It is clear that there is a fiqhi difference of opinion in this issue, what I outweigh is that it is permitted to carry a mobile phone without the state of purity even if it contains Quran application program because it does not take the rule of the Mus’haf. The reality of the program stored in the mobile phone memory is not like the writing, and the mobile phone contains many programs as well as the Quran and it is used in many things other than reading the Quran and does not take the rule of the Mus’haf, **with the exception of two cases:**

First: when the Quran program is opened and the emergence of the Quranic text on the screen of the device:

In this case, the written text takes the rule of the Mus’haf because it is a written text, and touching the screen with the written text is forbidden except for the purified, because it serves as the writing on the paper, sheets and leather, which the Quran is written on, and therefore if the mobile phone holder wanted to read the Quran on it by opening the screen, is not permissible for him, except in a purified state. This is also the case if the the screen is open to the Quranic text it must not be carried except in a purified state.

If the mobile phone is not open to the Quranic text:

In this case it may be carried by the impure person even if the Quran program is within the stored programs, because understanding the reality (manat) of the mobile phone, if the Quranic text is not on the screen, then this reality differs from the reality of the Mushaf.

Second: The mobile phone does not contain except the Quran program, where it appears on the screen for reading, in other words that the phone is only used to read the Quran and it has no other programs. In this case, the impure person is not permitted to carry it.

This is what I outweigh on the issue, Allah Knows best He is Most Wise.

Wassalaam Alaikum wa Rahmatullah wa Barakatuhu

Your brother,

Ata Bin Khalil Abu Al-Rashtah

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The link to the answer from the Ameer’s Facebook page:

<https://www.facebook.com/Ata.abualrashtah/posts/500032163498199:0>

