

Can a Woman Recite Durood Taj and Ayah Kareemah During Menstruation & Post-Natal Bleeding

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: Can a woman recite Durood Taj in the state of menstruation and post-natal bleeding? Also, can she recite the 'Ayah Kareemah' as a litany?

Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Durood Taj is a durood, and it is not only permissible, but it is Mustahab for women to recite all types of litanies, Kalimah, durood, and supplications, other than the Qur'an, while menstruating or during post-natal bleeding. However, while in this state, it is better that she first perform wudu or rinse her mouth and then recite the durood and litanies. But there is no issue if she recites them without performing wudu or rinsing the mouth.

The details regarding 'Ayah Kareemah' are that 'Ayah Kareemah', i.e.,

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

is a verse of the Qur'an. However, this is such a verse that contains zikr and sana'. The shari'ah ruling is that it is permissible for menstruating women or women with post-natal bleeding to recite the verses of the Noble Qur'an that consist of zikr, sana', and supplication with that intention (of zikr, sana', and supplication).

Therefore, it is permissible in shari'ah for a menstruating woman or a woman with post-natal bleeding to recite the 'Ayah Kareemah' without the intention of reciting the Qur'an. However, if the 'Ayah Kareemah' is being recited as an 'Aml' (prescribed litany) or to attain a specific objective, as many people recite the 'Ayah Kareemah' for various permissible purposes for a specific number of days, similarly, they recite it as a litany a specific number of times, then it will not be permissible for menstruating women or women with post-natal bleeding to recite it as an 'Aml' or to attain a particular objective. This is because this intention is not an intention of performing zikr or sana'.

It should remain clear that the situation in which it is permissible to recite the 'Ayah Kareemah', a menstruating woman or a woman with post-natal bleeding should not recite it out loud (with the intention of zikr and sana') in front of those who know that she is menstruating or has post-natal bleeding, because there is a chance that they will assume that it is permissible to recite the verse of the Qur'an in the state of menstruation and post-natal bleeding. Or if they know that it is impermissible to recite the Qur'an in such a state, they will accuse this woman of committing a sin. There is no issue in reciting durood while menstruating or during post-natal bleeding. Thus, it is stated in Tanwir al-Absar:

(ولا بأس) لحائض وجنب (بقراءة أدعية ومسها وحملها وذكرا لله تعالى وتسبيح)

(Tanwir al-Absar Ma'a al-Durr al-Mukhtar, Vol. 01, p. 536, Publ. Dar al-Ma'rifah, Beirut)
 Sadr al-Sharī'ah, Mufti Muhammad Amjad 'Ali 'A'zami رحمه الله تعالى عليه states in Fatawa Amjadiyah:

درود شریف وضو، بے وضو ہر حال میں پڑھ سکتے ہیں، بے وضو تو بے وضو جنب و حائض کو بھی درود شریف پڑھنا جائز ہے، اگرچہ ان کے لیے کلی کر کے پڑھنا بہتر ہے۔

Translation: Durood can be recited in any state, whether in the state of wudu or not. Not only a person without wudu, but it is also permissible for a person in the state of janabah, as well as a menstruating woman, to recite durood, though it is better for them to recite after rinsing their mouths. (Fatawa Amjadiyah, Vol. 01, p. 09, Publ. Maktabah Razawiyah, Karachi)

It is stated in Bahar-e-Sharī'at:

(حیض و نفاس والی عورت کو) قرآن مجید کے علاوہ تمام اذکار، کلمہ شریف، درود شریف وغیرہ پڑھنا بلا کراہت جائز، بلکہ مستحب ہے اور ان چیزوں کو وضو یا کلی کر کے پڑھنا بہتر اور ویسے ہی پڑھ لیا جب بھی حرج نہیں۔

Translation: Not only is it absolutely permissible for them (a menstruating woman and a woman with post-natal bleeding) to recite all types of zikr, kalimah, durood, etc., except for the Qur'an, but it is also Mustahab. It is better to recite these after rinsing the mouth or performing wudu. But there is no harm even if it is recited without this. (Bahar-e-Sharī'at, Vol. 01, pt. 02, p. 379, Publ. Maktaba-Tul-Madinah, Karachi)
 Such verses that consist of meanings of supplication and sana' can be recited with the intention of supplicating or sana'. Thus, it is stated in Radd al-Muhtar A'la al-Durr al-Mukhtar:

لوقرأت الفاتحة على وجه الدعاء أو شيئاً من الآيات التي فيها معنى الدعاء ولم ترد القراءة لأبأس به كما قدمناه عن العيون لأبي الليث
 (Radd al-Muhtar 'Ala al-Durr al-Mukhtar, Vol. 01, Book of purification, p. 535, Publ. Dar al-Ma'rifah, Beirut)

It is impermissible to recite verses that contain zikr and sana' as an 'Aml (prescribed litany) or to attain a specific objective in the state of menstruation or during post-natal bleeding, as this intention is not an intention of supplication or sana'. Thus, A'la Hazrat Imam Ahmad Raza Khan رحمه الله تعالى عليه states regarding this in a lengthy discussion in Fatawa Razawiyah:

عمل میں تین نیتیں ہوتی ہیں: (1) یا تو دعا جیسے حزب البحر، حرز یامانی (2) یا اللہ عزوجل کے نام و کلام سے کسی مطلب خاص میں استعانت جیسے عمل سورہ یس و سورہ مزمل صلی اللہ تعالیٰ علیہ وسلم (3) یا اعداد معینہ خواہ ایام مقدرہ تک اس غرض سے اس کی تکرار کہ عمل میں آجائے حاکم ہو جائے اُس کے موکلات تابع ہو جائیں اس تیسری نیت والے تو بحال جنابت کیا معنی، بے وضو پڑھنا بھی روا نہیں رکھتے، اور اگر بالفرض کوئی جرأت کرے بھی تو اس نیت سے وہ آیت و سورت بھی جائز نہیں ہو سکتی، جس میں صرف معنی دعا و ثنا ہی ہے کہ اولاً یہ نیت، نیت دعا و ثنا نہیں، ثانیاً اس میں خود آیت و سورت ہی کی تکرار مقصود ہوتی ہے کہ اس کے خدام مطیع ہوں، تو نیت قرآن نیت اُس میں لازم ہے۔ رہیں پہلی دو نیتیں جب وہ آیات معنی دعا سے خالی ہیں، تو نیت اولیٰ ناممکن اور نیت ثانیہ عین نیت قرآن ہے، اور بقصد قرآن اُسے ایک حرف روا نہیں۔

Translation: There are three intentions in an 'Aml. (1) Supplication, such as Hizb al-Bahr or Hirz Yamani, (2) Seeking the help of Allah in a specific matter through His names or Kalam, such as Surah Yasin, Surah Muzzamil ﷺ, (3) Reciting it a certain number of times or a certain number of days, so that through this repetition he

becomes an 'Amil, gets control, and jins become subordinate to him. With this third intention, how can it be recited in the state of janabah when it is not even supposed to be done without wudu? And even if one does so (recites without ghusl) with this intention, it will not even be permissible to recite the verse or Surah which only consists of supplication and sana': firstly, because this intention is not an intention of supplication or sana'. Secondly, the purpose here is to repeat the Surah or verse itself so that servants become obedient to him; hence, the intention of reciting the Qur'an is necessary here. As for the first two intentions, if the verses are free from the meaning of supplication, then the first intention is impossible, and in the second intention, the Qur'an itself is intended; and reciting even one letter with the intention of the Qur'an is not permitted. (Fatawa Razawiyah, Vol. 01, pt. 2, p. 1115, Publ. Raza Foundation, Lahore)

It is not appropriate for women to recite the verses of the Qur'an out loud with the intention of sana' and du'a in front of those who are aware that she is in the state of menstruation or post-natal bleeding. Thus, A'la Hazrat Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ states in Fatawa Razawiyah:

آیۃ الکرسی یا سورہ فاتحہ اور ان کے مثل ایسی قراءت کہ سننے والا جسے قرآن سمجھے (تو حیض و نفاس والی کیلئے) ان عوام کے سامنے جن کو اس کا جنب ہونا معلوم ہو یا آواز بہ نیت ثنا و دعا بھی پڑھنا مناسب نہیں کہ کہیں وہ بحال جنابت تلاوت جائز نہ سمجھ لیں یا اس کا عدم جواز جانتے ہوں، تو اس پر گناہ کی تہمت نہ رکھیں۔

Translation: Ayah al-Kursi, Surah al-Fatihah, or similar recitation, which the listeners will assume to be the Qur'an, should not be recited out loud (by women in the state of menstruation or post-natal bleeding) with the intention of sana' and du'a in front of laymen who are aware of her state of major impurity. This is so that people do not mistakenly assume that recitation of the Qur'an is permissible in the state of janabah, or, if they know that it is impermissible, they do not accuse her of committing a sin. (Fatawa Razawiyah, Vol. 01, pt. 2, p. 1079, Publ. Raza Foundation, Lahore)

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ knows best.)

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