

Activities to do while menstruating in Ramadaan

- Listen to an Islamic lecture or read an Islamic book
- Help people break their fast
- Host an *iftaar* for family and guests
- Have family circle time at home and have a member of the house recite the Qur'an to the rest of the family followed by *tafseer* of those *ayaat*
- Sponsor *iftaars* at various *masajid* if possible
- Volunteer for *masjid* clean up afterwards
- Babysit during *taraweeh* so that the mothers (and everyone else!) can pray with *khushu'* and concentration
- Have a *qiyaam* program for other sisters at your house – prepare *iftaar* and *suhor* for them
- Look for new reverts, those who are newly practicing or people who have lost touch with the community and invite them over for *iftaar*

In your own time:

- Memorize *ayaat* of the Qur'an.
- Donate – clothes, food, toys, money etc.
- Make *tawbah* (repentance) and *shukr* (gratitude)
- Memorize Allah's names and their meanings. Use them in making personal *du'a*.
- Visit the sick in your area or at the hospital.
- Always keep your tongue moist with the *dhikr* of Allah *subhaana wa ta'aala*. Say *subhanAllah, alhamdulillah, La ilaaha illallah, Allahu Akbar* and send *salaams* and *salawaat* on the Prophet *sal Allahu alayhi wa sallam* while cooking, cleaning, driving, etc.

FAQ

1. How can a woman determine that her period has ended so that she can pray?

Firstly: when a woman menstruates, her period is over when the blood stops, regardless of whether the blood was a lot or a little. Many fuqahaa' stated that the shortest length of a woman's period is a day and a night, and the longest is fifteen days.

But the most correct view states that there is no minimum or maximum."

A woman can know that her period has ended by two things:

The white discharge which comes from the womb to show that the period is over.

Complete dryness, if a woman does not have this white discharge. In this case she can find out if her period has ended by inserting a piece of white cotton or something similar into the place where the blood comes from; if it comes out clean, then her period is over and she has to do ghusl and pray. If the cloth comes out red, yellow or brown, she should not pray.

Concerning the brownish discharge, if she sees this after her period has ended, then the ruling is that it is taahir (pure), but it requires her to do wudoo' only. But if she sees it during the time of her period, then it comes under the rulings of menstruation.

2. If my period comes while I am fasting, should I complete the day fasting or not?.

If a woman gets her period while fasting, her fast is spoiled, even if the blood comes a moment before sunset, and she has to make that up if it was an obligatory fast. It is haraam for her to continue fasting when she is menstruating.

3. Ruling on the yellowish brownish discharge that may appear before, during and after menses

Difference of opinion:

Shaykh Ibn 'Uthaymeen's (may Allah have mercy on him) view was that the yellowish and brownish discharge (**before the period**) is not to be regarded as menses at all. He said that the menses is the emission of blood only.

Secondly:

Yellowish and brownish discharge that appears **after** the bleeding and **before the tuhr** is part of the menses, because of the report narrated by Maalik in al-Muwatta' (130) from Umm 'Alqamah, according to which she said: The women used to send to 'Aa'ishah the Mother of the Believers small vessels in which there was a cloth on which there was yellowish discharge from menstrual bleeding, asking her about prayer (i.e., whether they could resume praying), and she would say to them: Do not be hasty, until you see the white discharge – referring to the tuhr which signals the end of the period.

Classed as saheeh by al-Albaani in Irwa' al-Ghaleel, no. 198

Also narrated by al-Bukhaari in a mu'allaq report (Kitaab al-Hayd, Baab Iqbaal al-Maheed wa Idbaaruhu)

Thirdly:

The yellowish or brownish discharge that may appear **after the tuhr** do not count for anything, because of the words of Umm 'Atiyyah (may Allah be pleased with her): We used to regard the yellowish or brownish discharge after the tuhr as not being of any significance.

Narrated by al-Bukhaari, 320; Abu Dawood, 307; an-Nasaa'i, 468; Ibn Maajah, 647

4. If your menses ended before Fajr and you started fasting without doing ghusl

If you were certain that your menses had ended and you formed the intention to fast before dawn, even if it was one minute before, then your fast is valid, even if you delayed doing ghusl.

But if you were uncertain as to whether your period had ended, but you still intended to fast, then the fast was not valid because of your uncertainty as to whether your menses had ended.

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) was asked about a woman who fasted when she was unsure whether her period was over, then when morning came she saw that it had indeed ended. Does her fast count even though she was not certain that her period had ended?

He replied: Her fast does not count, and she has to make up that day, because the basic principle is that the menses was still there, and her starting to fast when she was not certain that her menses was over means that she started to do an act of worship when she was uncertain as to whether one of the conditions of it being valid was fulfilled or not, and this means that it does not count.

If a woman knows that her menses has ended, she must do ghusl so that she may pray, and it is not permissible for her to delay that until the time for prayer ends. If she does that, then she has to repent, as well as make up the prayers that she has missed.

If a woman makes a mistake about the time of the end of her period, based on her own reasoning, then she is not sinning, because Allaah says (interpretation of the meaning):

“And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend”

[al-Ahzaab 33:5]

5. She saw menstrual blood after breaking the fast, but she is not sure whether it came before or after breaking the fast?

Shaykh Muhammad ibn Saalih al-Mukhtaar ash-Shanqeeti (may Allah preserve him) was asked about a woman who saw some menstrual blood after Maghrib prayer, and she does not know whether it came before Maghrib or after – what is the ruling on her prayer and fasting?

He replied: If she saw the blood and thinks it most likely that it came before Maghrib, then there is no doubt that the fast of that day is invalid and she has to make it up.

But if she thinks it most likely that the blood is fresh and that it happened after Maghrib, then there is no doubt that her fast is valid and she has to pray Maghrib when she becomes pure (i.e., her period ends and she does ghusl); she should make it up and offer that prayer.

But if she is uncertain, then the basic principle according to the scholars (may Allah have mercy on them) is that it should be attributed to the closest time.

I sincerely pray that all of us witness an increase in our spirituality this Ramadan and improve the relationship we have with Allah *subhaana wa ta'ala*. May Allah allow us to witness the blessed month of Ramadan and give us the opportunity to perform acts of *ibaadah* that weigh heavy on the scales on the Day of Judgment, *ameen*.

Home Activity:

Download the Ramadaan planner:

<http://productivemuslim.com/ultimate-ramadan-tools/> (If uploaded on Muslimah network, give the link to that)