

101285 - Removing hair and nails during the menstrual period

the question

Is removing and disposing of hair and nail during menstruation a sin? is it required to wash them before disposing during menstruation?.

Detailed answer

Praise be to Allaah.

This is a matter concerning which many women are confused, namely the ruling on removing hair and nails and other Sunnahs of the fitrah during the menstrual period. This stems from a false belief that some of them have, that all parts of a person will come back to him on the Day of Resurrection, so if he removes them when he is in a state of major impurity due to janaabah, menses or post-partum bleeding, they will come back to him impure (naajis) and not purified (taahir) on the Day of Resurrection. This is a false notion and an illusion which is not correct at all.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) was asked – as it says in Majmoo' al-Fataawa (21/120-121) – about a man who cut his nails and moustache and combed his hair when he was junub; is there any blame on him for that? Some of them referred to that and said: If the person who is junub cuts his hair or nails, his parts will come back to him in the Hereafter and he will be raised on the Day of Resurrection with a share of janaabah commensurate with whatever was removed, and for every hair he will have a share of janaabah. Is that true or not?

He (may Allaah have mercy on him) replied:

It is proven in the hadeeth of Hudhayfah and the hadeeth of Abu Hurayrah (may Allaah be pleased with them) that when mention of the person who is junub was made to the Prophet (peace and blessings of Allaah be upon him), he said: “The believer does not become impure.” In Saheeh al-

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Haakim it adds: “alive or dead.” I do not know of any shar’i evidence for the view that it is makrooh for the person who is junub to remove hair or nails, rather the Prophet (peace and blessings of Allaah be upon him) said: “Rid yourself of the hair of kufr and get circumcised.” Narrated by Abu Dawood (356) and classed as hasan by al-Albaani in Irwa’ al-Ghaleel (1/120). So he told the one who became Muslim to do ghusl, and he did not tell him to delay circumcision and removing the hair until after doing ghusl. The general meaning of his words implies that both are permissible. Similarly the menstruating woman is enjoined to comb her hair when doing ghusl even though combing the hair pulls out some hairs. And Allaah knows best. End quote.

Thus Shaykh al-Islam Ibn Taymiyah referred to the hadeeth of ‘Aa’ishah (may Allaah be pleased with her), when she menstruated during the Farewell Pilgrimage and the Prophet (peace and blessings of Allaah be upon him) said to her: “Undo your hair and comb it, and enter ihraam for Hajj, and leave ‘Umrah for now.” Narrated by al-Bukhaari (1556) and Muslim (1211).

Combing is usually accompanied by some hairs falling out, but despite that the Prophet (peace and blessings of Allaah be upon him) gave permission for the pilgrim in ihraam and the menstruating woman to do that.

The Shaafa’i fuqaha’ said, as it says in Tuhfat al-Muhtaaj (4/56):

Our view is that the menstruating woman may remove them. End quote – i.e., nails, pubic hair and armpit hair.

It says in Fataawa Noor ‘ala al-Darb by Shaykh Ibn ‘Uthaymeen (Fataawa al-Zeenah wa’l-Mar’ah/question no. 9):

I heard that combing the hair is not permissible during the menses, and that one cannot cut one’s nails or do ghusl. Is this correct or not?

He (may Allaah have mercy on him) replied:

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This is not correct. The menstruating woman may cut her nails and comb her hair, and it is permissible for her to do ghusl in the case of janaabah, such as if she has an erotic dream when she is menstruation, then she may do ghusl from janaabah; or if her husband is intimate with her without having intercourse and she reaches climax, then she may do ghusl from janaabah. This view that is widely held among some women, that they cannot do ghusl or comb their hair or cut their nails has no basis in sharee'ah as far as I know. End quote.

The view that this is makrooh is not known from any of the reputable fuqaha', but it is mentioned in some books by followers of bid'ah who go against ahl al-sunnah, as it says in Sharh al-Nayl wa Shifa' al-'Aleel (1/347) by Muhammad ibn Yoosuf al-Ibaadi.

And Allaah knows best.