

Islamic Academy of Coventry

Women's Hajj Companion

(4th Edition)

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Contents

Foreword	5
Introduction.....	7
Obligatory Actions in Hajj & ‘Umrah	10
‘Umrah	10
Hajj.....	10
Prayer Actions which are Prohibited during Menstruation	12
An Overview of Menstruation.....	13
How to Plan for Hajj or ‘Umrah	15
How to Calculate the Arrival Date	15
How to Calculate the Departure Date	16
Allowing for Unexpected Situations	17
How to Calculate your Arrival and Departure Dates	18
Calculate your Unique Scenario	20
Example Scenario	21
Enter your Data.....	22
Flowchart to Predict Scenario for ‘Umrah	24
Scenario 1 – Go ahead and perform ‘Umrah	25
Scenario 2 – Wait until you complete your cycle then perform ‘Umrah	26
Scenario 3 - Woman cannot perform ‘Umrah due to being on monthly cycle and the days of Hajj arrive	27
Flowchart to predict Scenario for Hajj	28
Scenario 4 – Go ahead and perform Hajj	29
Scenario 5 – Woman cannot perform initial ‘Umrah due to being on her monthly cycle and the days of Hajj arrive, but she expects to complete her cycle before departure30	

Scenario 6 – Woman cannot perform her initial ‘Umrah due to being on monthly cycle and does not expect to complete her period before her planned departure from Makkah after Hajj..... 32

 Scenario 6.1 – Delay departure 33

 Scenario 6.2 – Take measures to prevent monthly cycle 34

 Scenario 6.3 – Come back to Makkah after Madīnah and complete rituals..... 35

Scenario 7 – Woman has performed initial ‘Umrah but is due to be on her monthly cycle during the days of Hajj but is expected to complete it before departure 36

Scenario 8 – A woman has performed initial ‘Umrah, is due to be on her monthly cycle during the days of Hajj and does not expect to complete her cycle before her planned departure from Makkah..... 37

 Scenario 8.1 – Delay departure 38

 Scenario 8.2 – Take measures to prevent monthly cycle 39

 Scenario 8.3 – Come back to Makkah after Madīnah and complete rituals..... 40

How will a woman on her monthly cycle enter Ihram?..... 41

 Intention for ‘Umrah or Hajj Tamattu’ 41

 Intention for Hajj Ifrad or Hajj (after initial ‘Umrah has been completed or Ihram was exited due to continued cycle)..... 41

 Intention for Hajj Qiran..... 42

 Talbiyah 42

 Actions after monthly cycle completes..... 42

Other Issues relating to Hayd..... 43

 A female starts her first menstrual cycle while at Hajj 43

 Unexpected change of cycle..... 43

 Can a woman give Salam in Madīnah whilst on her monthly cycle? 44

Advice for Sisters in the Haramayn 45

 Prayer Areas for Women..... 45

 Makkah..... 45

Madīnah	45
Rawḍah Bookings	47
Presenting Salām.....	47
Ṭawāf	48
Reading Ṣalāh with Congregation	48
Joining the Ṣalāh Late (Ruling of a Masbūq)	49
Prayer Reference	50
The Janāzah Ṣalāh	52
When is the Janāzah Ṣalāh performed?	52
How will the Janāzah Ṣalāh be prayed?	52
Summary	55

Foreword

There are many ways to gain closeness to Allāh ﷻ and various ways to worship Him. There are forms of worship which ensure that a person's sins are wiped away on a daily basis, weekly basis and annually.

For example, the Prophet ﷺ said, "The five Prayers, Friday to Friday, and Ramaḍān to Ramaḍān will be an expiation for the sins committed between them as long as major sins are avoided." (Ṣaḥīḥ al-Bukhārī #233)

The performance of Hajj & 'Umrah also provides a means of redemption for a believer. The Messenger of Allāh ﷺ has mentioned in a Ḥadīth, "An 'Umrah followed up by another 'Umrah atones for [minor] sins that have occurred between them. And Jannah is the reward for an accepted Hajj." (Tirmidhī #933) However, whereas the former Ḥadīth highlights the atonement that is fixed by time (i.e., weekly, annually etc.), multiple Hajj & 'Umrah may be performed at various points in one's life and may result in a person being forgiven for sins that have accumulated over a long period of time. It should be understood that the sins highlighted in the narrations above primarily focus on minor sins as those which are major require one to earnestly turn towards Allāh ﷻ, imploring Him for His forgiveness.

Thus, these magnificent modes of worship are of great importance and so is the accuracy of their performance. Many individuals seek to perform multiple pilgrimages but do so in a disorganised manner with little understanding towards their ritual intricacies. As such, they may neglect to perform necessary acts during their Hajj & 'Umrah or perpetrate deeds which would nullify their pilgrimage altogether!

In order to give pilgrims extensive clarity regarding their travel, my dear friend, Shaykh Ebrahim Noor, has produced step-by-step checklists that ensures a fruitful Hajj & 'Umrah. They highlight practical advice of an experienced individual alongside an accessible task list. I would highly recommend these publications to be used by Muslims of all ages during their pilgrimage. I am certain that they will instil confidence and contentment within the pilgrim's heart.

To supplement the checklists, Shaykh Ebrahim has compiled this booklet for Sisters to enable them to have a clear understanding of the various scenarios they may

experience whilst on their Hajj & ʿUmrah regarding their monthly cycles. The information in this booklet is clear and will enable the Sisters to have more confidence on their journey and remove any doubts of what to do in particular situations.

I pray to Allāh ﷻ that He accepts this work on behalf of Shaykh Ebrahim and makes it a means of his salvation in the Hereafter. May He continually give the author the ability to produce publications that will benefit the Ummah for many years to come. Āmīn.

Subhan b. Amanullah

Lecture of Ḥadīth, Azhar Academy.

London

16.04.2019

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

I begin by Praising Allāh ﷻ, Lord of the Worlds and sending Peace & Salutations to our beloved Prophet Muḥammad ﷺ.

Allāh ﷻ has blessed the Ummah of the Prophet Muḥammad ﷺ with an act of worship which is only obligatory once in lifetime. This act of worship requires the servant of Allāh ﷻ to use their physical abilities, as well as the wealth they have been blessed with along with abstaining from actions which would otherwise be permissible. This action is our Ḥajj, our pilgrimage.

With the blessing of Allāh ﷻ, I prepared the Ḥajj checklist some time ago, however this did not cover many of the unique situations and scenarios our Sisters could undergo whilst performing Ḥajj or ʿUmrah due to their menstrual cycles.

Allāh ﷻ has created men and women, both different, both unique. Allāh ﷻ has chosen the female gender to have the great responsibility of bearing children. When a female reaches puberty, she will start her menstrual cycle which is the regular discharge of blood and mucosal tissue from the uterus. This will continue until she reaches her menopause.

While a female is experiencing her menstrual cycle, Islamically, she will not be in the state of ritual purity (Ṭahārah). This will mean she will not be able to perform certain prayer actions. One of these actions, which is integral to both the Ḥajj and ʿUmrah, is the Ṭawāf, the circumambulation of the Holy Kaʿbah.

A woman may enter into Iḥrām while she is menstruating. It is possible she may start her cycle midway through Ḥajj or may even be on her cycle for the duration of her stay in Makkah, including the days of Ḥajj.

In the past, journeys to the Ḥaramayn would last for weeks if not months, therefore a woman would be able to carry out all the required rituals for Ḥajj before returning home.

In these modern times, due to work and family commitments, many pilgrimages are short. Sometimes the pilgrim will spend only a few days in Makkah, and this will result in its own challenges, like being able to complete all the required rituals before returning home.

Allāh ﷻ has created each woman unique with a unique cycle, therefore each will have her own challenges which she will need to overcome to ensure that she performs her Hajj and 'Umrah correctly.

There are many factors which may cause a woman's menstrual cycle to change, e.g., travelling, climate, stress levels, change in diet etc. All of which she may experience while she is on her pilgrimage. If her cycle does change, then she should remember everything is from Allāh ﷻ and that she should not worry, as there will be a solution.

We must remember, that Allāh ﷻ has made religion easy for us. Allāh ﷻ only asks His servants to do actions which they are capable of doing. Every woman should take time and assess her own unique situation when it comes to planning on going for Hajj or 'Umrah. Once this has been done, the relevant preparation can take place for her unique situation.

Inshā'Allāh, this booklet will explain the possible scenarios a woman may face when she goes for her pilgrimage in relation to her menstrual cycle and give solutions. This will help simplify the process and clear up any potential issues which may arise. The guidance in this booklet is for those sisters who are performing Hajj Tamattu'. If any sister is planning to perform Hajj Qirān or Hajj Ifrād, she should calculate her unique scenario and then consult a scholar to confirm what she will need to do on her pilgrimage.

The flowcharts in this booklet may initially look complicated, but each sister will only have one scenario for her initial 'Umrah and one scenario for her Hajj with the recommended guidance.

I have used excerpts from my Female Hygiene booklet as well as articles from islamicportal.co.uk which have explained certain scenarios in detail.

Throughout this booklet, whenever I refer to the 'monthly cycle', this means the actual days when a female is experiencing her menstruation (Ḥayḍ).

In the 3rd Edition, I had updated the flowcharts for the Hajj Scenarios to make them easier to understand. Following advice from some sisters, in the 4th Edition I have added an extra section which contains the procedure to read Ṣalāh in congregation, reading Janāzah Ṣalāh and other general advice which will be beneficial for them.

I further updated the booklet in Shawwāl 1443, corresponding to May 2022 and once again in Shawwāl 1445, April 2024. I have replaced some of the older flowcharts and amended the dates in the examples to correspond to dates for Hajj in those years, making it easier to understand. I have also updated the advice on visiting the Rawḍah and presenting Salām.

I would like to thank my dear friend Dr Riyād Kallingal who has always been there to answer all my medical related queries as well as Dr Abdul Rashid Ahmed Dore from Zambia who kindly reviewed the document and suggested many beneficial improvements. I would also like to thank all the Sisters who have helped answer queries and given valuable practical advice on what information which will help other sisters on their pilgrimage especially Sister Fouzia Asghar who has diligently proof read many of my works and Dr Sabrina Akhtar who suggested many of the extra sections in this edition.

I pray that Allāh ﷻ gives them Barakah in their knowledge and continues to use them for the service of His religion. I also pray to Allāh ﷻ that he gives us all the ability to prepare adequately for the journey of our lifetime, that he makes it easy for us and accepts our Hajj & 'Umrah.

Āmīn.

Ebrahim Noor 21st Shawwāl 1443 AH (30th April 2024)

(Women's Hajj Companion – 4th Edition - 2026)

Obligatory Actions in Hajj & 'Umrah

This section explains the Farḍ and Wājib actions of both Hajj and 'Umrah, and which actions are prohibited for women who are on their menstrual cycle.

Note: A woman may only perform Hajj or 'Umrah if she is accompanied by a Maḥram.

'Umrah

There are 2 Farḍ - Compulsory actions in 'Umrah as follows:

1. To enter into the state of Iḥrām
2. To complete at least 4 rounds of the Ṭawāf

There are 3 Wājib actions in 'Umrah as follows:

1. To complete all 7 rounds of the Ṭawāf
2. To perform the Sa'ī between Aṣ-Ṣafa and Al-Marwah
3. To perform Ḥalaq or Qasr (Shaving or trimming of the hair)

From the above, the only action which a female cannot perform if she is on her menstrual cycle, is the Ṭawāf. Furthermore, the Sa'ī cannot be performed without performing the Ṭawāf first.

Hajj

There are 3 Farḍ - Compulsory actions in Hajj as follows:

1. To enter into the state of Iḥrām
2. Wuqūf of 'Arafāt (To spend some time in 'Arafāt between Zawāl on the 9th of Dhul Ḥijjah, until Ṣubḥ Ṣādiq on the 10th of Dhul Ḥijjah)
3. Ṭawāf al-Ziyārah (This can be done anytime starting from Ṣubḥ Ṣādiq on the 10th of Dhul Ḥijjah until sunset on the 12th of Dhul Ḥijjah)

There are 6 Wājib actions in Hajj as follows:

1. To stay in Muzdalifah during the period of Wuqūf

2. To perform the Sa'ī between Aş-Şafa and Al-Marwah
3. To perform Ramī (pelting of the Jamarāt)
4. For a person who is doing Hajj Tamattu' or Hajj Qirān, to perform the Uđhiyah (Qurbāni).
5. To perform Ḥalaq or Qasr (Shaving or trimming of the hair)
6. For a non-resident to perform the Ṭawāf al-Widā (Farewell Ṭawāf)

From the above, the only action which a female cannot perform during Ḥajj, if she is on her menstrual cycle, is the Ṭawāf al-Ziyārah and its Sa'ī. If she does not get pure until after the 12th of Dhul Ḥijjah and must delay her Ṭawāf al-Ziyārah, then there will be no penalty – 'Dam' (sacrifice of goat or equivalent) upon her.

Note: If a woman is on her menstrual cycle during the days of Ḥajj, she may have to delay her Ṭawāf al-Ziyārah until after she becomes pure again. If she returns home without completing it, then her Ḥajj will be incomplete and sexual relations with her husband will remain unlawful for her until she returns to Makkah and performs the Ṭawāf al-Ziyārah. Therefore, she should NOT leave Makkah until she has performed the Ṭawāf al-Ziyārah.

A woman who is on her menstrual cycle may perform all the other actions in Ḥajj & 'Umrah as follows:

- She can enter into the state of Iḥrām
- She can visit Mina, Muzdalifah, 'Arafāt etc.
- She can perform the Ramī
- She can perform the Uđhiyah (Qurbani)
- She can cut her hair to come out of Iḥrām

Note: She will NOT be allowed to enter any Masājid while on her menstrual cycle, however she will be allowed to enter a temporary place of prayer (Muşallā') or a Prayer room as these are not deemed to be Shar'ī Masājid.

Prayer Actions which are Prohibited during Menstruation

When a female is on her menstrual cycle (Ḥayḍ) or experiencing postnatal bleeding (Nifās), she will not be in a state of ritual purity (Ṭahārah). Therefore, she will be excused from certain obligations and not allowed to perform certain actions as follows:

- 5 times daily Ṣalāh (these do NOT have to be made up)
- Sajdah Tilāwah & Sajdah Shukr (it is not permissible to perform both prostrations)
- Recitation of even a single verse of the Holy Qur'ān
- Fasting in Ramaḍān (these DO have to be made up - Qaḍā')
- Holding the Muṣḥaf (Qur'ān) without a cover or holding the Qur'ān which has a cover, which cannot be separated. If a cover is attached to the Qur'ān like a sleeve, this will still not be permitted. If a cover is wrapped around the Muṣḥaf (Qur'ān) then she will be allowed to carry it. It is also not permissible to touch the Qur'ān with a portion of one's garment, such as the sleeve or the edge of a dress while one is wearing them.
- Performing the Ṭawāf (circumambulation) of the Ka'bah.
- Entering any area which is designated a Masjīd (A man or woman who is in the state of ritual impurity (Janābah) is also not allowed to enter). A woman on her menses can enter a temporary place of prayer (Muṣallā') or a Prayer room as they are not deemed to be a Shar'ī Masjīd.
- Intercourse will not be allowed with the husband.
- Sexual Enjoyment from the navel to below the knee of a menstruating woman

Note: Make up the missed fasts of Ramaḍān as soon as you can. The woman will calculate how many fasts she has missed during the month and make them up as soon as possible. There is a habit nowadays that females wait until the winter time when the days are short to make up their fasts, as it is easier. One must remember that if they pass away before making up the fasts then they will not have fulfilled their religious obligations.

An Overview of Menstruation

The Arabic term used for the menstrual cycle is Ḥayḍ. This is taken from the root word Ḥāḍa which means to flow. Due to the blood flowing each month, it is called Ḥayḍ. Discharge of any colour red, yellow, muddy, green, black, or earthy which a female sees in the days of menstrual bleeding will be considered menstrual discharge. Her menstruation will continue until her discharge becomes pure white or clear, or there is no discharge

Question: In Islām, what is the minimum number of days a female can experience a menstrual cycle?

Answer: Depending on the school of thought whom you follow, there is a difference of opinion as shown below@

Ḥanafī	The minimum period is three days and three nights
Shāf'ī	The minimum period will be one day and one night (if it is less than this, it will be classified as Istihāḍah)
Māliki	There is no minimum limit, even if a female bleeds just once, this will be classified as Ḥayḍ
Ḥanbalī	The minimum period is three days and three nights.

Question: In Islām, what is the maximum number of days a female can experience a menstrual cycle?

Answer: Again, there is a difference of opinion among the schools of thought. Each opinion is given below.

Ḥanafī	10 days and 10 nights
Shāf'ī	15 days and 15 nights
Māliki	17 days and 17 nights
Ḥanbalī	15 days and 15 nights

Note: A ritual bath (ghusl) must be performed at the completion of the menstrual cycle for purification.

After a woman completes her cycle (whether this is less than 10 days & 10 nights as per her normal habit or a maximum of 10 days & 10 nights according to the Ḥanafī school of thought) she must perform ghusl before she can resume the restricted prayer actions which have been mentioned earlier.

For the Ḥanafī School of thought, any bleeding less than three days & three nights or more than ten days and ten nights, will be considered as Istihāḍah (bleeding due to illness).

Question: In Islām, what is the minimum duration a woman can be classed as pure between two cycles?

Answer: The minimum duration of purity (Ṭuhr) or duration of cleanliness between two cycles is 15 days. If a woman, after completing her cycle begins to bleed again within 15 days, it will not be considered the start of a new menstrual cycle.

Question: In Islām, what is the maximum duration a woman can be classed as pure?

Answer: There is no maximum duration for purity. Hence, a woman will remain pure if she does not bleed, even if it extends to several months or years.

How to Plan for Hajj or ‘Umrah

Going to Hajj is a journey of a lifetime, therefore the preparation for it must be done accordingly. This preparation includes planning on how long you will go for, when will you depart and when you expect to return.

The reason why the planning of Hajj/‘Umrah is essential, is that a woman is not allowed to perform the Ṭawāf of the Ka‘bah while she is on her monthly cycle. The days of Hajj are fixed and cannot be changed, however the pilgrim can decide when she wants to perform her ‘Umrah, and this should be done while she is not on her monthly cycle, so she can perform the Ṭawāf.

How to Calculate the Arrival Date

Let's look at the following example:

Length of normal monthly cycle:	5 days
Length of normal clean days between cycles:	20 days
Date of the final day of the last cycle:	20 th April
Dates for Hajj:	25 th May – 29 th May
Projected start date of the cycle closest to Hajj:	11 th May

Now let's enter this data into the monthly chart on the following page:

- Green squares: Hajj Dates
- Pink squares: Projected dates of menstrual cycle
- Yellow squares: Overlap of Hajj Dates and menstrual cycle
- Months: April/May/June

25	26	27	28	29	30	31
1 (May)	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	1 (June)	2	3	4

From the above information, we can see that her menstrual cycle will last for 5 days from 11th May until 15th of May.

We can now calculate that she can enter Makkah before the 10th of May or between the 16th and 24th of May to perform her ‘Umrah, including the Ṭawāf whilst in a pure state. If she enters Makkah between the 11th of May and 15th of May, she will simply wait until she becomes pure and perform ‘Umrah after that before the days of Ḥajj.

How to Calculate the Departure Date

Now let's look at another scenario:

Length of normal monthly cycle:	7 days
Length of normal clean days between cycles:	20 days
Date of the final day of the last cycle:	6 th May
Dates for Ḥajj:	25 th May – 29 th May
Projected start date of the cycle closest to Ḥajj:	27 th May

Now let's enter this data into the monthly chart on the following page:

- Green squares: Ḥajj Dates
- Pink squares: Projected dates of menstrual cycle
- Yellow squares: Overlap of Ḥajj Dates and menstrual cycle
- Months: April/May/June

25	26	27	28	29	30	31
1 (May)	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	1 (June)	2	3	4

From the above we can see that she will not be able to perform her Ṭawāf al-Ziyārah until after the 3rd of June when she completes her cycle. Therefore, her departure date must be after the 3rd of June i.e., the 4th of June as a minimum.

Allowing for Unexpected Situations

Some situations may suddenly arise which can cause a delay in performing the Ṭawāf al-Ziyārah and its Sa'ī. Therefore, allowances must be made, if possible before planning the departure date.

Some of these situations can be as follows:

- A female suddenly starts her menses for the first time in her life
- A female has no fixed habit, and she starts her monthly cycle
- Due to travelling, change in climate or other factors, a female has a change in habit and her monthly cycle starts early or is delayed

Consider the following points:

- The time for Ṭawāf al-Ziyārah starts on the 10th of Dhul Ḥijjah
- According to the Ḥanafī school of thought, the maximum time for a menstrual cycle is 10 days & 10 nights
- Ṭawāf cannot be performed by a woman who is on her menstrual cycle.

In the most extreme cases, let's say one of the above scenarios occurs just before a female is about to perform the Ṭawāf al-Ziyārah on the 10th of Dhul Ḥijjah. If she experiences a menstrual cycle which lasts for 10 days and 10 nights, the earliest she can perform her Ṭawāf al-Ziyārah will be after she becomes pure on the 20th of Dhul

Hijjah. Therefore, the departure date should be at the earliest, after the 20th of Dhul Hijjah, i.e., the 21st of Dhul Hijjah onwards.

Thus, one should calculate the Gregorian date for the 21st of Dhul Hijjah and book the departure date accordingly.

Note: For a female who is due to be on her menstrual cycle in the final days of Hajj, it is recommended that she performs her Ṭawāf al-Ziyārah and its Saī at the earliest opportunity on the 10th of Dhul Hijjah. If she then starts her monthly cycle, she will be able to leave Makkah without any issues.

How to Calculate your Arrival and Departure Dates

If you have not yet booked your Hajj package, then complete this section to calculate the dates on which you can go.

Fill in the following questions:

Length of your normal monthly cycle:	
Length of your normal clean days between cycles:	
Date of the final day of your last cycle:	
Dates for Hajj:	
Projected start date of your cycle closest to Hajj.	

- Fill in the names of the relevant Gregorian months i.e., May, June etc. in the monthly tables on the following page
- If any months are only 30 days, strike off day 31 from the table

Now highlight the dates in the monthly tables as follows: (You can use any colours you wish, the colours suggested below are just a guideline)

- Green squares: Hajj Dates
- Pink squares: Projected dates of menstrual cycle

- Yellow squares: Overlap of Hajj Dates and menstrual cycle
- Circle: Mark the 20th of Dhul Hijjah

Month 1: _____ (Gregorian Month)

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Month 2: _____ (Gregorian Month)

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

From the tables above, work out which dates you can enter Makkah and perform your ‘Umrah before Hajj. If you enter Makkah at least 11 days before the start of Hajj, then you will cater for all scenarios and be able to perform your ‘Umrah whilst pure. Fill in your arrival dates in the box below.

Now fill in your earliest departure date in the box below so you can perform the Ṭawāf al-Ziyārah before you leave. If you want to take unexpected situations into account, then work out the Gregorian date for the 21st of Dhul Hijjah and write this date down.

Note: If you enter Makkah 11 days before Hajj starts and leave after the 21st of Dhul Hijjah, you will cater for all scenarios and be able to perform your ‘Umrah before Hajj and your Ṭawāf al-Ziyārah before leaving (according to the Ḥanafī School of thought).

Calculate your Unique Scenario

If you never had a chance to select your dates for Hajj and have already booked your flights, then you need to plan and see what scenario will affect you. This will then help you to prepare accordingly.

This exercise must be carried out by **all** females in your family who have reached puberty. There are a couple of exemptions, if a woman is pregnant or has reached her menopause then she will not be experiencing a menstrual cycle, hence there will be no need to complete this section for them.

Sometimes, younger members of the family can be shy and not inform us of their menstrual cycle. This can lead to very serious issues, for example they start their cycle a few days before you are due to depart from Makkah and no time is left for them to perform the Ṭawāf al-Ziyārah. Hence, it is important for them to fill this section in as well.

Now fill in the table below with your unique information:

Date of entry into Makkah	
Date of departure from Makkah:	
Length of your normal monthly cycle:	
Length of your normal clean days between cycles:	
Date of the final day of your last cycle:	
Dates for Hajj:	
Projected start date of your cycle closest to Hajj:	

Example Scenario

Once you have filled in the table on the previous page, you will need to fill in the information into the chart on the following page. But before that, let's look at the example below:

Date of entry into Makkah	17 th May
Date of departure from Makkah:	31 st May
Length of normal monthly cycle:	5 days
Length of normal clean days between cycles:	20 days
Date of the final day of the last cycle:	24 th April
Dates for Hajj:	25 th May – 29 th May
Projected start date of the cycle closest to Hajj.	15 th May

We will now enter this data into the chart below (May & June)

- Green squares: Hajj Dates
- Pink squares: Projected dates of menstrual cycle
- Yellow squares: Overlap of Hajj Dates and menstrual cycle
- Circled Days: Entry & departure from Makkah

1 (May)	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	1 (June)	2	3	4
5	6	7	8	9	10	11

From the above example, we can see that the woman will enter Makkah while she is on her menstrual cycle. She will become pure on the 20th of May and then be able to perform her 'Umrah before the days of Hajj. She will then be able to perform her Hajj

without any issues regarding purity including her Ṭawāf al-Ziyārah before she leaves on the 31st of May.

Enter your Data

From the data you have entered into the table on page 20, use some highlighters and fill in the charts below: If your trip spans over 2 calendar months then enter your data accordingly. You can use any colour highlighters, but an example is given below:

- Enter the names of the Gregorian months i.e., April, May, June
- If any months are only 30 days, strike off day 31 from the table
- Highlight the 5 Days of Hajj in green
- Highlight the days of your menstrual cycle in pink
- Highlight any overlap days between Hajj and your cycle in yellow
- Circle the days you enter and depart Makkah

Month 1: _____ (Gregorian Month)

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Month 2: _____ (Gregorian Month)

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Now you have filled in the chart, you will be faced with several potential scenarios, some of which are as follows:

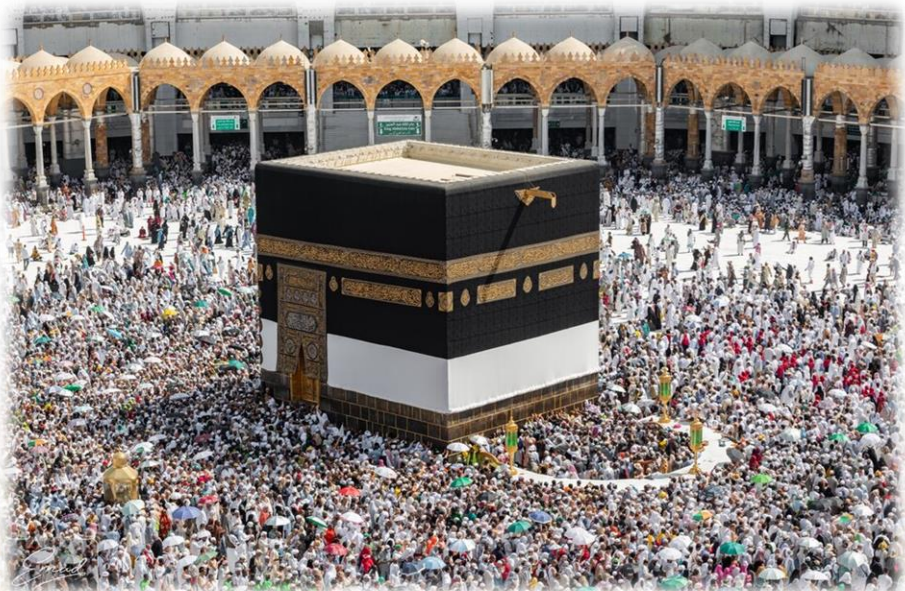
- A woman could be spending the whole duration of her trip in a pure state so there is no cause for concern.

- A woman could be arriving in Makkah whilst on her monthly cycle, but then become pure before Ḥajj starts, so again there will be no issue.
- A woman could arrive in Makkah whilst pure but then experience her monthly cycle during the days of Ḥajj.
- In extreme cases, a woman could be potentially spending the whole duration of her trip on her monthly cycle.

Now use the flowcharts in the next section to see what your unique scenario is.

Note: The flowcharts assume that a woman has made an intention to perform Ḥajj Tamattu', so she will perform 'Umrah first upon entry to Makkah, then exit her Iḥrām and enter into Iḥrām again for Ḥajj.

If any woman plans to perform Ḥajj Qirān or Ḥajj Iḥrām, she should calculate her unique scenario and then consult a scholar to confirm what she will need to do on her pilgrimage.

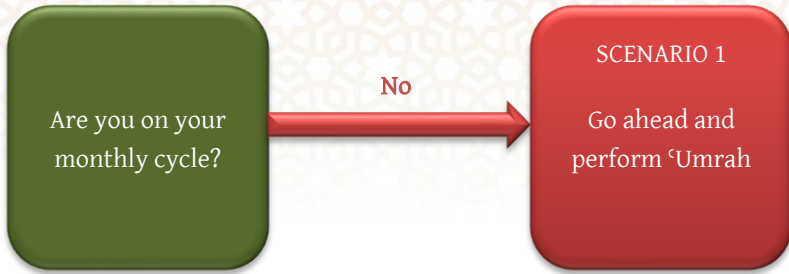


Flowchart to Predict Scenario for 'Umrah

When a woman first enters Makkah for 'Umrah prior to Hajj, she should answer the questions below to find her scenario. She should then go to the relevant scenario section in this booklet to see what she will need to do. Start off with the question in the green box.



Scenario 1 – Go ahead and perform ‘Umrah



In this scenario, a woman enters Makkah in a ritually pure state. She will go ahead and complete her ‘Umrah as soon as she is ready.

If she is due to be on her monthly cycle very soon, then it would be advisable that she performs her ‘Umrah as soon as possible to prevent any complications later.

She will complete her Ṭawāf, Sa‘ī, cut her hair, and come out of the state of Iḥrām. She will then wait for the days of Ḥajj and then enter into her Iḥrām for Ḥajj.

Now go to the flowchart to predict scenario for Ḥajj on page 28.

Scenario 2 – Wait until you complete your cycle then perform ʿUmrah



In this scenario, a woman has entered Makkah in Iḥrām but is on her monthly cycle. She is unable to perform her ʿUmrah as purity is a condition for Ṭawāf. However, she is expecting to complete her cycle before the days of Ḥajj commence.

This question has been answered by Dr Mufti Yusuf Shabbir. The link to the answer is below:

<https://islamicportal.co.uk/travelling-for-umrah-while-menstruating/>

To summarise, the woman will enter into her Iḥrām for ʿUmrah but not read her 2 Rakʿah Ṣalāh for Iḥrām. She will enter Makkah and wait until she has completed her monthly cycle. Then she will do ghusl and perform her ʿUmrah. She will complete her Ṭawāf, Saʿī, cut her hair, and come out of the state of Iḥrām. She will then wait for the days of Ḥajj in a pure state and then enter into her Iḥrām for Ḥajj.

If there are only a few days left for Ḥajj, the likelihood of her experiencing another cycle during Ḥajj will be zero. As a result, she will be able to complete all her rituals of Ḥajj including the Ṭawāf al-Ziyārah and its Saʿī in a pure state and return home or go to Madīnah.

Now go to the flowchart to predict scenario for Ḥajj on page 28.

Scenario 3 - Woman cannot perform 'Umrah due to being on monthly cycle and the days of Ḥajj arrive

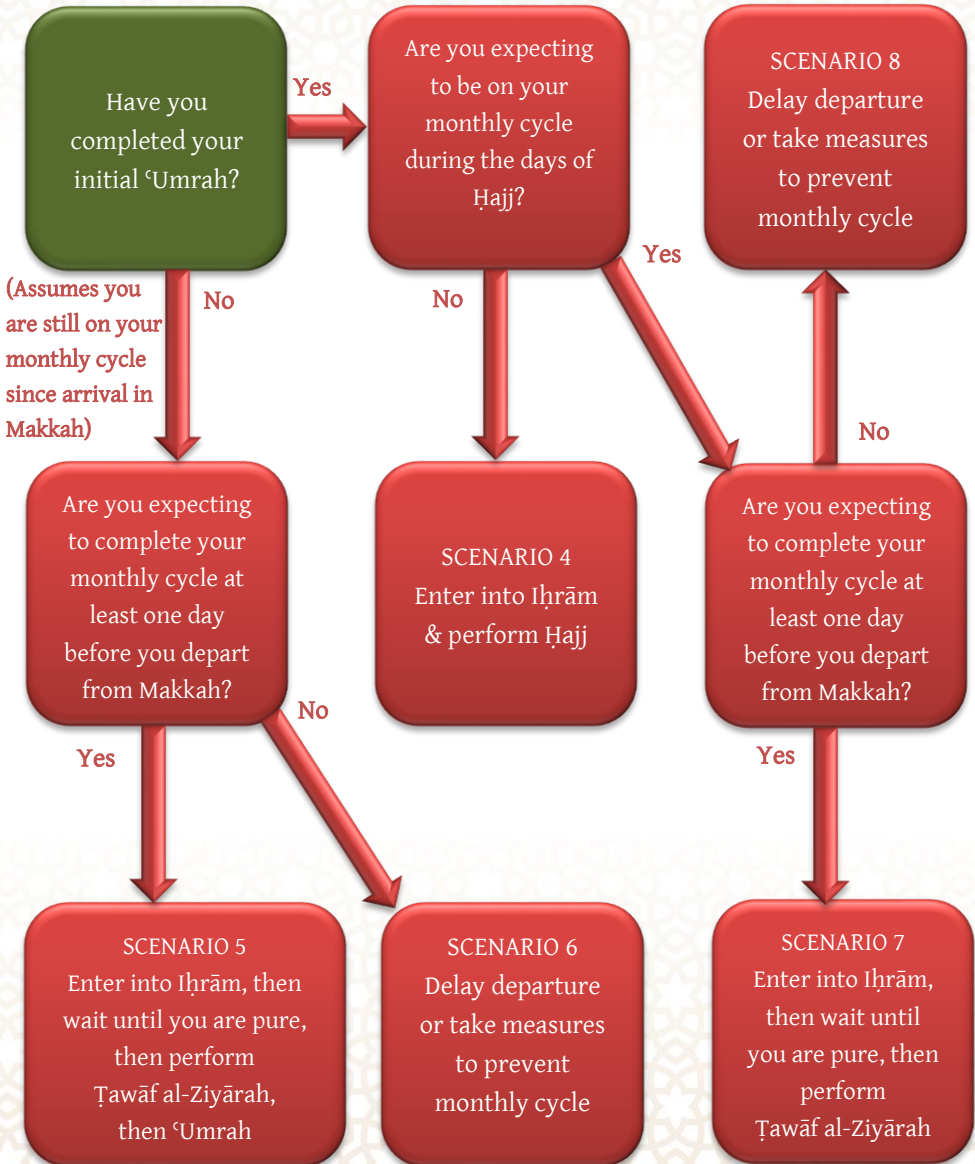


In this scenario, a woman has entered Makkah while she was on her monthly cycle. She has made the intention for Ḥajj Tamattu^ʿ but was unable to perform her initial 'Umrah due to still being on her monthly cycle. The days of Ḥajj have arrived and she is still on her monthly cycle, what should she do?

To answer this scenario, go to the flowchart to predict scenario for Ḥajj on page 28.

Flowchart to predict Scenario for Hajj

When you enter into Ihṛām prior to Hajj, answer the questions below to find your scenario and then go to the relevant scenario section in this booklet to see what you need to do. Start off with the question in the green box.



Scenario 4 – Go ahead and perform Ḥajj



In this scenario, a woman completed her initial ʿUmrah. This could have been right away upon her arrival to Makkah, or she might have arrived in Makkah during her monthly cycle. She waited until her cycle finished, then performed her ʿUmrah.

The days of Ḥajj have now arrived and she is not on her monthly cycle. Furthermore, she does not expect to be on her next cycle during the days of Ḥajj.

In this case, she will complete all her rituals of Ḥajj including her Ṭawāf al-Ziyārah and its Saʿī and then return home or go to Madīnah.

Scenario 5 – Woman cannot perform initial ‘Umrah due to being on her monthly cycle and the days of Hajj arrive, but she expects to complete her cycle before departure



In this scenario, a woman has entered Makkah while she was on her monthly cycle. She has made the intention for Ḥajj Tamattu‘ but is unable to perform her initial ‘Umrah due to her monthly cycle not completing. The days of Ḥajj have now arrived, however she expects to complete her monthly cycle at least one day before she has planned to depart from Makkah.

What should she do in this scenario?

According to the Ḥanafī school of thought, a woman will exit her Iḥrām for ‘Umrah and enter into Iḥrām for Ḥajj and complete all the rituals of Ḥajj except the Ṭawāf al-Ziyārah and its Sa‘ī.

As soon as she finishes her monthly cycle and becomes pure, whether this is in the days of Ḥajj (10th to 12th of Dhul Ḥijjah) or after, she will first perform ghusl, then the Ṭawāf al-Ziyārah and its Sa‘ī.

Note: A woman cannot have marital relations with her husband until she has completed her Ṭawāf al-Ziyārah.

Upon completion of Ḥajj, she will proceed to Tan‘īm, enter into the state of Iḥrām and perform ‘Umrah in lieu of the ‘Umrah missed upon arrival in Makkah. She will also be

liable to give a penalty - Dam (sacrifice of goat or equivalent). Once she has completed her rituals, she is now free to depart for home or Madinah.

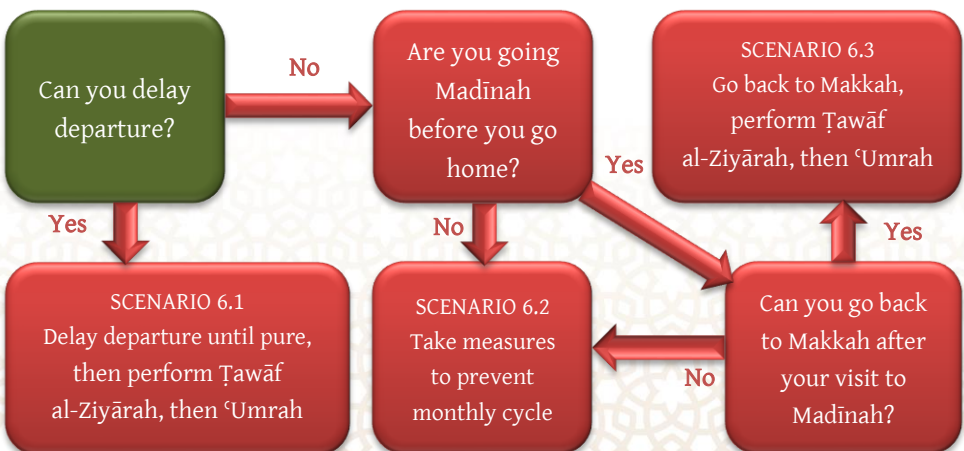
This is the reason why a woman should plan her trip to Makkah, so she has at least one day to spare after her monthly cycle has finished to perform the Ṭawāf al-Ziyārah and 'Umrāh. Performing the Ṭawāf al-Ziyārah and 'Umrāh in one day will be physically exhausting, thus it is recommended to have a few more days spare before she departs. If she has more spare days, then she can take a break before she performs her 'Umrāh.

Scenario 6 – Woman cannot perform her initial ‘Umrah due to being on monthly cycle and does not expect to complete her period before her planned departure from Makkah after Hajj

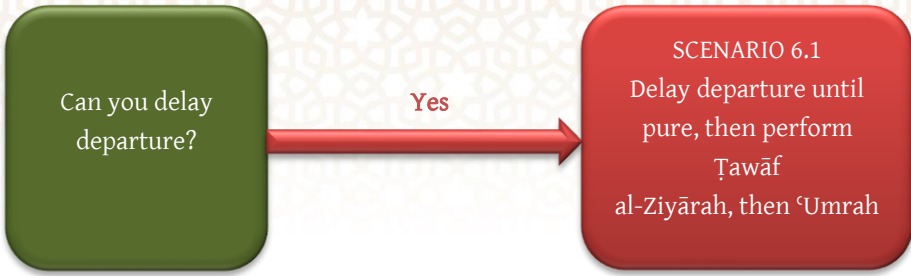


In this scenario, a woman has entered Makkah while she was on her monthly cycle. She has made the intention for Hajj Tamattu' but is unable to perform her 'Umrah due to her monthly cycle not completing. The days of Hajj have now arrived. Furthermore, she does not expect to complete her monthly cycle before she has planned to depart from Makkah, what should she do?

Primarily, the trip should be planned properly beforehand, so this scenario does not occur. If there are unavoidable circumstances and a woman faces the above scenario, there are a few options now available. Look at the flowchart below:



Scenario 6.1 – Delay departure



In this scenario, a woman will delay her departure so that she leaves Makkah after her monthly cycle has completed, giving her an opportunity to complete the required rituals.

According to the Ḥanafī school of thought, a woman will exit her Iḥrām for ʿUmrah and enter into Iḥrām for Ḥajj and complete all the rituals of Ḥajj except the Ṭawāf al-Ziyārah and its Saʿī.

As soon as she finishes her monthly cycle and becomes pure, whether this is in the days of Ḥajj (10th to 12th of Dhul Ḥijjah) or after, she will first perform ghusl, then the Ṭawāf al-Ziyārah and its Saʿī.

Note: A woman cannot have marital relations with her husband until she has completed her Ṭawāf Ziyārah.

Upon completion of Ḥajj, she will proceed to Tanʿīm, enter into the state of Iḥrām and perform ʿUmrah in lieu of the ʿUmrah missed upon arrival in Makkah. She will also be liable to give a penalty - Dam (sacrifice of goat or equivalent). Once she has completed her rituals, she is now free to depart for home or Madīnah.

Scenario 6.2 – Take measures to prevent monthly cycle



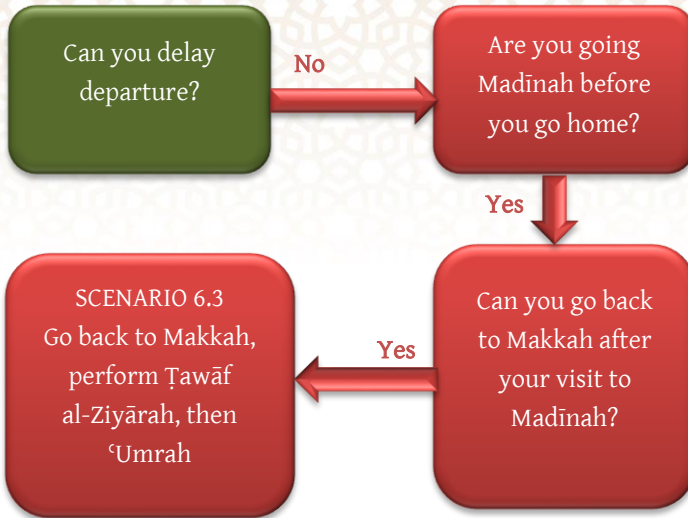
In this scenario, if there is no way a woman can delay her departure, or come back to Makkah, then the only option available to her would be to take measures to try and stop the menstrual cycle during these days, so that she can perform all the rituals of ʿUmrah and Hajj.

These measures can be taken in the form of certain pills but are not guaranteed to work. Before she takes them, she should consult her doctor. The doctor will now determine which pills are best for her and how they must be administered. This should be done weeks before as some medication will take time to take effect.

Further information on this issue can be found on the following link from CBHUK.

<http://cbhuk.org/news/advice/menstrual-issues-getting-right-Hajj/>

Scenario 6.3 – Come back to Makkah after Madīnah and complete rituals



In this scenario, a woman is due to go to Madīnah and will be able to return to Makkah before going home. If she decides to do this, then according to the Ḥanafī school of thought, the woman will exit her Iḥrām for ʿUmrah and enter into Iḥrām for Ḥajj.

She will complete all the rites of Ḥajj except the Ṭawāf al-Ziyārah and its Saʿī. Marital relations will not be allowed at this point. She will then go to Madīnah. During her stay in Madīnah, she will complete her monthly cycle and become pure.

When she returns to Makkah, she will not need to enter into Iḥrām again at the Miqāt. She will perform the Ṭawāf al-Ziyārah and its Saʿī. Once she has completed this, relations will now be permissible again with her husband.

She will now also need to go to Tanʿīm and enter into Iḥrām again to complete her ʿUmrah in lieu of the ʿUmrah missed upon arrival in Makkah (due to being on her monthly cycle). She will also be liable to give a penalty - Dam (sacrifice of goat or equivalent). As she is now pure, the Farewell Ṭawāf will also become Wājib (necessary) upon her. Once all the above have been done, she can then depart for home.

Note: If a woman has not performed the Ṭawāf al-Ziyārah, then relations with her husband will not be allowed until she has completed it.

Scenario 7 – Woman has performed initial ‘Umrah but is due to be on her monthly cycle during the days of Hajj but is expected to complete it before departure

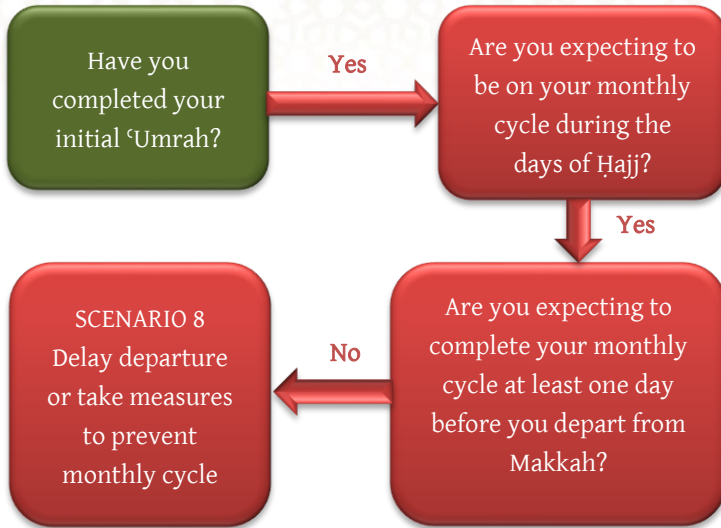


In this scenario, a woman has performed her initial ‘Umrah. She is due to start her monthly cycle during the days of Hajj. Furthermore, she expects to complete her monthly cycle at least one day before she has planned to depart from Makkah, what should she do?

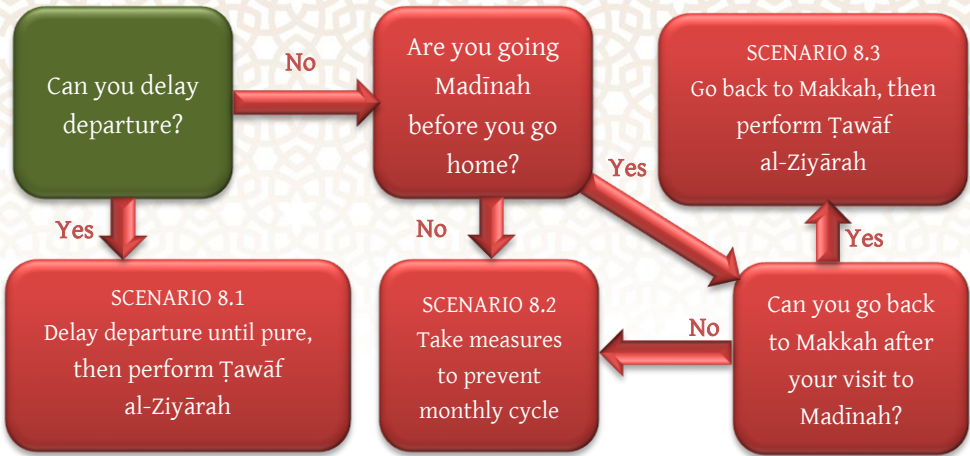
The scenario depends on which day her monthly cycle is due to start. If it is after the 11th of Dhul Ḥijjah, then she can perform the Ṭawāf al-Ziyārah on the 10th and then have no issues. If she starts her monthly cycle earlier than that, then she can still perform all her other rites of Hajj but will have to wait until she becomes pure before she can perform her Ṭawāf al-Ziyārah and its Sa‘ī.

Note: If a woman knows that she is due to be on her monthly cycle during the days of Hajj, she can perform the Sa‘ī of her Ṭawāf al-Ziyārah before she leaves for Mina. She will perform one Nafl Ṭawāf and then the Sa‘ī of Hajj in the state of Iḥrām. This will save her some time and effort when she must perform the Ṭawāf al-Ziyārah after she becomes pure.

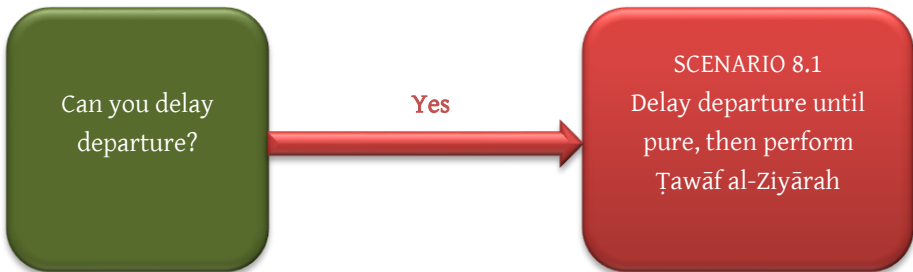
Scenario 8 – A woman has performed initial ‘Umrāh, is due to be on her monthly cycle during the days of Hajj and does not expect to complete her cycle before her planned departure from Makkah



In this scenario, a woman has performed her initial ‘Umrāh. She is due to start her monthly cycle during the days of Hajj. Furthermore, she does not expect to complete her monthly cycle before she has planned to depart from Makkah, what should she do? There are a few options now available, look at the flowchart below:



Scenario 8.1 – Delay departure



In this scenario, a woman will delay her departure, so she leaves Makkah after she becomes pure. She will complete all the rites of Hajj except the Ṭawāf al-Ziyārah, and it's Sa'i (She will not be allowed to have marital relations at this point).

As soon as she finishes her monthly cycle and becomes pure, she will first perform ghusl, then the Ṭawāf al-Ziyārah and its Sa'i. She will now be allowed to have relations with her husband. She can then return home.

Scenario 8.2 – Take measures to prevent monthly cycle



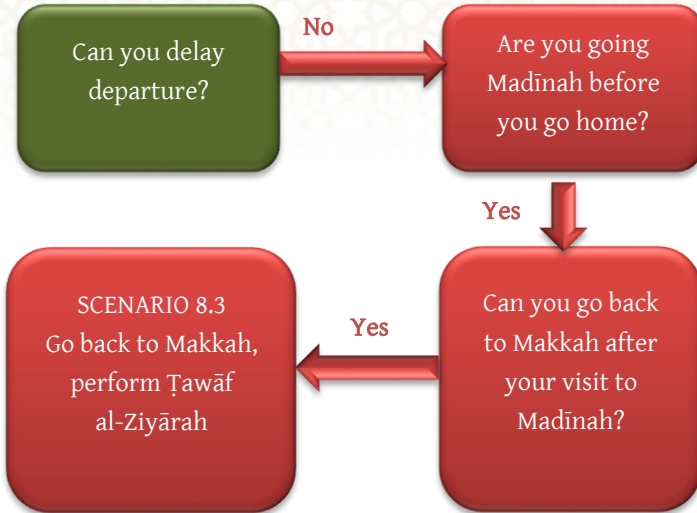
If a woman has no way to delay her departure, or come back to Makkah, then the only option available to her would be to take measures to try and stop her menstrual cycle during the days of Hajj, so that she can perform all the rituals of Hajj without issue.

These measures can be taken in the form of certain pills but are not guaranteed to work. Before she leaves for Hajj, she should consult her doctor. The doctor will now determine which pills are best for her and how they must be administered. This should be done weeks before her departure as some medication will take time to take effect.

Further information on this issue can be found on the following link from CBHUK.

<http://cbhuk.org/news/advice/menstrual-issues-getting-right-Hajj/>

Scenario 8.3 – Come back to Makkah after Madīnah and complete rituals



In this scenario, a woman will complete all the rites of Ḥajj except the Ṭawāf al-Ziyārah and its Sa‘ī. She will then go to Madīnah. During her stay in Madīnah, she will complete her monthly cycle and become pure.

When she returns to Makkah, she will not need to enter into Iḥrām again at the Miqāt. She will simply need to perform the Ṭawāf al-Ziyārah and its Sa‘ī.

Once she has completed this, relations will now be permissible again with her husband.

As she is now pure, the Farewell Ṭawāf will also become Wājib (necessary) upon her.

Once all the above have been done, she can then depart for home.

How will a woman on her monthly cycle enter Iḥrām?

There may be a scenario where a woman might be on her monthly cycle when the time comes for her to enter into Iḥrām. This may be her Iḥrām for ‘Umrah or for Hajj.

In either case, she will not be able to recite her 2 Rak‘ah Ṣalāt al-Iḥrām before she makes her intention. In the book Mu‘allimul Ḥujjāj, it mentions that she must take a bath (ghusl) or perform wuḍū and then sit in the direction of Qiblah (if possible).

Intention for ‘Umrah or Hajj Tamattu‘

If she is performing ‘Umrah or Hajj Tamattu‘ (as ‘Umrah will be performed first), then before reaching the Mīqāt (boundary), she will make the intention (Niyyah) for ‘Umrāh as follows:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

Allāh humma Innī Uridul ‘Umrata, Fa Yassirhā lī, Wa Taqabbalhā Minnī

“O Allāh, I intend to perform ‘Umrāh, so make it easy for me and accept it from me”

Intention for Hajj Ifrād or Hajj (after initial ‘Umrah has been completed or Iḥrām was exited due to continued cycle)

If the woman is making the intention for Hajj Ifrād or the Hajj for Hajj Tamattu‘, she will make the intention (Niyyah) for Hajj as follows:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

Allāh humma Innī Uridul Ḥajja, Fa Yassirhu lī Wa Taqabbalhu Minnī

“O Allāh, I am making intention of performing Hajj, make it easy for me and accept it from me”

Intention for Hajj Qirān

If she is making the intention of Hajj Qirān (Hajj and 'Umrah together), she will make the intention (Niyyah) for Hajj and 'Umrāh together as follows:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي

Allāh humma Inni Uridul 'Umrata wal-Ḥajja, Fa Yassirhuma lī Wa Taqabbalhumā Minnī

“O Allāh, I am making intention of performing 'Umrah and Hajj, make them both easy for me and accept both of them from me”

Talbiyah

Once the relevant Intention has been recited, she will recite the Talbiyah as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

*Labbayka Allāh humma Labbayk, Labbayka Lā Sharika laka Labbayk,
Innal Ḥamda Wan Ni'mata Laka Wal Mulk, Lā Shari Kalak*

“Here I am, O Allāh, here I am. Here I am, You have no partner, here I am, truly the Praise and Favour is Yours, and the Sovereignty, You have no Partner”

Note: Women should not recite the Talbiyah loudly, but recite it in a soft voice

Actions after monthly cycle completes

When the woman's cycle ends, she will take a bath for purification (ghusl). Whilst bathing, it would be permissible to use unscented soap however, it would be better not to do so, as she will be in the state of Iḥrām. Once she has bathed and is pure, if she wishes she can recite the 2 Rak'ah Ṣalāt al-Iḥrām she was unable to do so when she entered into Iḥrām.

She will then go on and complete the rites of 'Umrah or Hajj.

Other Issues relating to Ḥayḍ

A female starts her first menstrual cycle while at Ḥajj

There may be a situation where a younger female starts her first menstrual cycle during her pilgrimage. This could happen just before she leaves, or on the actual trip itself.

In this case she will have to calculate if there are more than 10 days left from the starting date of her cycle before she departs Makkah. If there are enough days, then she will let things take their natural course.

If she is on her cycle during the days of Ḥajj when she must perform Ṭawāf al-Ziyārah (10th to 12th Dhul Ḥijjah), she will complete all the rites of Ḥajj except the Ṭawāf al-Ziyārah and its Sa'ī. She will complete her first cycle, take a bath for purification (ghusl) then perform her Ṭawāf al-Ziyārah and its Sa'ī.

If there are not enough days for her to complete her cycle and then perform the Ṭawāf al-Ziyārah, then steps must be taken to enable her to complete her rituals before returning home.

Firstly, she should try and delay her departure, so she can complete her rituals in the normal way before returning home.

If there is no way to delay departure, then go to a local pharmacy in Makkah and explain the situation to them. They may be able to provide some medication which may stop her cycle. This may take a few days to work and again is not 100% guaranteed so the best course of action is to delay departure. If the whole group cannot stay behind, then one Maḥram can remain behind with her until she can complete all her rituals.

Unexpected change of cycle

There may also be a case where a woman's cycle changes due to several reasons. She now finds herself on her monthly cycle when she didn't expect to do so.

Note: According to the Ḥanafī school of thought, any bleeding within 15 days after the final day of the last monthly cycle will not be classified as Ḥayḍ (menstruation).

In this case she will perform the same calculations as in the previous example. She will see if there are enough days left for her to complete her cycle before departure. If not, she should try and delay departure, and if this is also not possible, then she should take steps to stop her cycle.

Can a woman give Salām in Madīnah whilst on her monthly cycle?

The situation may also arise where a woman travels to Madīnah and for part or the whole duration of the trip, she might be on her monthly cycle. How will she then give Salām?

Note: The Salām time for women is at specific times, so find out from your group leader when these times are and note them down.

Firstly, we must remember that a woman who is on her monthly cycle or in a ritual state of impurity (Janābah) is not allowed inside any Masājid. She will wait until her monthly cycle has finished, take a bath for purification (ghusl), and then proceed for Salām at the earliest opportunity.

If a woman is on her monthly cycle for the whole duration of her trip and cannot enter Al-Masjid al-Nabawī, she can present her Salām to Rasūlullāh ﷺ from outside of the Masjid.

Remember a woman who is on her monthly cycle can read Durūd (Ṣalawāt and Salām) at any time, so she should keep herself busy reciting it as much as she can whilst in Madīnah.



Advice for Sisters in the Ḥaramayn

During your Pilgrimage, most of the time will be spent in the Ḥaramayn. It will be the first time where many Sisters will get the opportunity to participate in certain Prayers, therefore they may not know the correct procedures. For example, how to pray Ṣalāh in congregation, or the Janāzah Ṣalāh. There will also be many unique situations where special advice is needed to understand how the system operates in the Ḥaramayn. We shall cover some of these now.

Prayer Areas for Women

Makkah

In Makkah, men and women tend to use the same entrances to the Masjid so sometimes just before Ṣalāh, they could find themselves in the wrong Prayer areas.

The Prayer areas for women will be easily identifiable. They will be separated by short barricades and will be set behind the prayer areas for men. It is advisable, that you arrange a meeting point with your menfolk beforehand, so you can meet with them after Ṣalāh has finished, or after you have finished praying. It is very easy for both men and women to pray in their respective areas but still be near each other.

Madīnah

In Madīnah, the entrances for men and women are separate, so there will be no confusion in the Prayer areas. The women have several gates through which they can access the Masjid as you can see from the pink shaded areas in the map on the opposite side. The main entrance for Sisters is at the rear of the Masjid which is the northern side. There are also entrances on the north eastern and north western sides.

Note: The information supplied is correct as of now, but It is advised that you confirm the gate numbers when you arrive in Madīnah



The gate numbers through which Sisters can access the Masjid are as follows:

Gate Number	Name of Door
12	Bāb Sulṭān ‘Abdul Majīd
13	Bāb Sulṭān ‘Abdul Majīd
14	Bāb Sulṭān ‘Abdul Majīd
15	
16	Bāb ‘Umar ibn al-Khaṭṭāb
17	Bāb ‘Umar ibn al-Khaṭṭāb
24	Bāb ‘Uthmān ibn ‘Affān
25	Bāb ‘Uthmān ibn ‘Affān
26	Bāb ‘Uthmān ibn ‘Affān
28	Bāb ‘Alī ibn Abī Ṭālib
29	Bāb ‘Alī ibn Abī Ṭālib
30	Bāb ‘Alī ibn Abī Ṭālib

There may be some instances where people Pray outside in the courtyard. They must ensure that they are behind the Imām when reading Ṣalāh in congregation. Sometimes, people who are staying in accommodation in the areas at the front of the Masjid arrive late for Ṣalāh and to avoid missing the congregation read as soon as they enter the courtyard. If they are in front of the Imām, their Ṣalāh will not be valid.

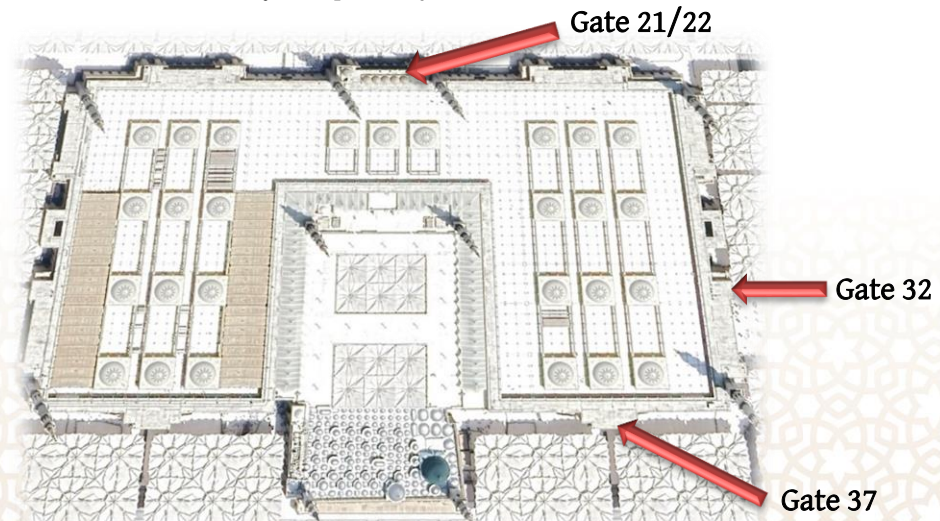
Rawḍah Bookings

Access to the Rawḍah for both men and women must now be done through the Nusuk application. The slots get booked up very quickly, so it is advisable to keep checking the app well in advance and book as soon as there is availability. There is also now a queuing system outside the Masjid to get into the Rawḍah. For sisters, the queues are to the front left of the Masjid. At the time of writing this was gate 37, but this could be subject to change. Make sure you arrive well in time, and make sure you have your phone with you as the QR code on the permit will be checked before you are allowed inside.

Once you have entered the Masjid, follow the instructions of the Sisters who will guide you towards the Rawḍah. Stay calm and do not rush, everyone will Inshā'Allāh get a place to pray. This will be another time where you may have to exercise patience, as the crowds can get large, especially during Ḥajj time. Remember you are in the House of Allāh **سُبْحَانَكَ وَبِحَمْدِكَ** and keep your lips moist with Durūd (Ṣalawāt and Salām).

Presenting Salām

There are also certain times of the day where Sisters can present their Salām. It is best to check when you arrive what times these are and which gates you need to enter from, as this could be subject to change. At the time of writing, timings were after Fajr and 'Ishā, and the gates were 21/22 and 32 located to the back (opposite Qiblah side) and left of the Masjid respectively.



Ṭawāf

The Ṭawāf is performed by both men and women at the same time. There are no segregated areas just for women, therefore extra precaution must be taken. The closer you get towards the Ka'bah in the Maṭāf, the more congested it becomes, resulting in contact with others. It is advisable to avoid the crowded places. Try and perform Ṭawāf in areas where you can maintain your private space.

Ṭawāf can also be performed on the first floor as well as the roof. There are less crowds, and the first floor also provides shade. Even though the distance is longer, the time taken to perform the Ṭawāf can sometimes be the same.

The floor in the Maṭāf and Maṣjid is made from marble, so could be hard and hot on the feet. Special ankle socks can be purchased which you can wear whilst performing Ṭawāf. You can also wear Khufayn or Masaḥ socks.



Reading Ṣalāh with Congregation

Depending on which School of thought you follow, the procedure for reading Ṣalāh behind an Imām may vary slightly. It is advised that you consult with the men in your family, so you can learn the correct procedure.

As mentioned earlier, the Prayer areas for men and women are separate, so as soon as the Adhān starts, make your way to one of the women's Prayer areas.

If you are performing Ṭawāf, then you can stop and carry on your Ṭawāf after the Ṣalāh has concluded. If you leave it too late and the rows start to form for Ṣalāh, you could find yourself in a tricky situation. To avoid this, ensure you are in the correct area in good time before the Ṣalāh commences.

The procedure on how to read Ṣalāh with congregation explained below follows the Ḥanafī School of thought.

You will make the intention of reading Ṣalāh behind the Imām, this does not have to be verbal. Once Ṣalāh has started, you will also recite the Takbīr quietly, raise your hands then fold them. You will recite Thanā' and then remain quiet.

You will not recite Sūrah al-Fātiḥah or any other Sūrah's whilst the Imām is reciting. This is for all Ṣalāh, and all Rak'āt read in congregation, whether the Imām is reading loudly or quietly.

You will recite the Prayers in the various positions in a quiet voice. You will also read Tashah-hud, Durūd and Du'ā whilst sitting and conclude the Ṣalāh with Salām in a quiet voice. To Summarize, you will Pray as you would do when you Pray alone, however you will not recite any Qur'ān when standing as the Imāms recitation is sufficient for us.

Joining the Ṣalāh Late (Ruling of a Masbūq)

There may be instances where a person may join the congregation late. They might even miss a few Rak'āt. This person is known as a 'Masbūq'. What should they do to make up the missed Rak'āt?

Firstly, the Masbūq will make their intention, recite the Takbīr, raise their hands and fold them. They will then join the Ṣalāh in whichever Rukn (position) the Imām is in.

If the Imām is standing, whether he is reciting loudly or not, the Masbūq will remain quiet after their initial Takbīr. If the Imām is in any other position, the Masbūq will recite their Tasbīḥ/Du'ā as normal.

Note: If a person joined Ṣalāh whilst the Imām was still in the Rukū' position, then that Rak'ah will have been attained, they will not need to repeat it. For any position after that, that Rak'ah will be counted as missed and will have to be made up.

The Masbūq will carry on reading behind the Imām, however in the final sitting, they will only recite Tashah-hud and then remain silent. By this time, they will have calculated how many Rak'āt they need to make up.

The Imām will conclude his prayer with 2 Salāms. After the 2nd Salām has concluded, the Masbūq will stand back up again and now make up the Rak'āt (units) they have missed.

The table on page 51 shows what the Masbūq needs to recite in each Rak'ah they have missed.

Prayer Reference

Ta'awudh	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
Basmalah	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Thanā'	سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ عِزِّكَ
Tashah-hud	التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
Durūd	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
Du'ā	اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

What needs to be read in each Rak'ah Missed

Rak'āt (units) missed	What to Recite in Qiyām (standing position) in each Rak'ah you need to make up		What to Recite when sitting down
1	1 st Rak'ah	Recite Thanā, Ta'awudh, Basmalah, Sūrah al-Fātiḥah, Basmalah, any Sūrah, then complete your prayer as normal	In all Ṣalāh, Tashah-hud, Durūd & Du'ā
2	1 st Rak'ah	Recite Thanā, Ta'awudh, Basmalah, Sūrah al-Fātiḥah, Basmalah, any Sūrah	In Maghrib Ṣalāh, sit down and recite Tashah-hud.
	2 nd Rak'ah	Recite Basmalah, Sūrah al-Fātiḥah, Basmalah, any Sūrah, then complete your prayer as normal	In all Ṣalāh, Tashah-hud, Durūd & Du'ā
3	1 st Rak'ah	Recite Thanā, Ta'awudh, Basmalah, Sūrah al-Fātiḥah, Basmalah, any Sūrah	In Ḍuhr, 'Aṣr & 'Ishā' Tashah-hud
	2 nd Rak'ah	Recite Basmalah, Sūrah al-Fātiḥah, Basmalah, any Sūrah	In Maghrib, Tashah-hud
	3 rd Rak'ah	Recite Basmalah, Sūrah al-Fātiḥah, then complete your prayer as normal	In all Ṣalāh, Tashah-hud, Durūd & Du'ā
4	1 st Rak'ah	Recite Thanā, Ta'awudh, Basmalah, Sūrah al-Fātiḥah, Basmalah, any Sūrah	No sitting in any Ṣalāh
	2 nd Rak'ah	Recite Basmalah, Sūrah al-Fātiḥah, Basmalah, any Sūrah,	In all Ṣalāh, Tashah-hud,
	3 rd Rak'ah	Recite Basmalah, Sūrah al-Fātiḥah	No sitting in any Ṣalāh
	4 th Rak'ah	Recite Basmalah, Sūrah al-Fātiḥah, then complete your prayer as normal	In all Ṣalāh, Tashah-hud, Durūd & Du'ā

The Janāzah Ṣalāh

In this section, the procedure for Janāzah Ṣalāh will be explained.

The Janāzah Ṣalāh is prayed not only for the forgiveness of the deceased but also due to respect. It is classed as Farḍ al-Kifāyah, which means from the locality at least one person should attend, and the obligation will be fulfilled on behalf of the whole community. However, if no one attends, then all will be sinful.

It is recommended to read the Janāzah Ṣalāh whilst you are in the Ḥaramayn as it a highly rewardable and commendable action.

When is the Janāzah Ṣalāh performed?

This Janāzah Ṣalāh will take place directly after the Farḍ Ṣalāt has been completed. Many times, the Imām will make an announcement informing the congregation of whether it is an adult or a child, or both in some cases. Even if there are multiple people, only one Ṣalāh will be prayed.

How will the Janāzah Ṣalāh be prayed?

The Janāzah Ṣalāh is read in a standing position, there will be no Rukūʿ, Sajdah or sitting. Depending on the school of thought you follow, there will be a slight variance in what will be recited within the Ṣalāh. There will be four Takbīrs in total.

Intention will be made to read the Janāzah Ṣalāh behind the Imām. The congregation will stand in rows and the Imām will raise his hands to his ears and recite the first Takbīr loudly and fold his hands.

اللَّهُ أَكْبَرُ

The congregation will also raise their hands and recite the Takbīr quietly and fold their hands,

After the first Takbīr, according to the Ḥanafī and Māliki Schools of thought, Thanāʾ will be recited as follows:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

According to the Shāfi'ī and Ḥanbalī Schools of thought, Sūrah al-Fātiḥah will be recited.

The Imām will then recite the second Takbīr loudly, the congregation will also recite the Takbīr but quietly. No one will raise their hands to their ears when they recite the Takbīr.

After the second Takbīr, recite Durūd as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

The Imām will then recite the third Takbīr loudly, the congregation will also recite the Takbīr but quietly. No one will raise their hands to their ears when they recite the Takbīr.

After the third Takbīr, any Du'ā can be read which invokes forgiveness for the deceased. The following Du'ā has been narrated in a Ḥadīth:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا
 وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنثَانَا
 اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ
 وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

“O Allāh forgive the people who are living and those who are dead, the ones who are present and the ones who are absent, the young from amongst us and the old from amongst us, the males and the females. O Allāh, the one who you wish to keep alive from us, make him live according to Islām, and the one whom you wish to die from amongst us, make him die on Imān (Faith)”

Note: If the deceased was only a child, then different supplications can be recited which can be found in other Ḥadīth, however the above Du‘ā will suffice.

The Imām will then recite the fourth and final Takbīr. The congregation will follow again, reading it quietly and no one raising their hands. The Imām will then conclude the Prayer by reciting Salām.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Note: The Imām in the Ḥaramayn may only perform one Salām to the right to conclude the Janāzah Ṣalāh. We will conclude our Ṣalāh with 2 Salāms as per our other Ṣalāh, so we will recite a second Salām and turn our heads to the left. Once this is done, our Prayer will be concluded. As the Janāzah Ṣalāh is itself a supplication, there will be no Du‘ā (supplication) after the prayer concludes.

Summary

I pray that this booklet has helped in predicting your cycle while you are on your pilgrimage and helped you plan accordingly. I also pray that the additional information we have included in this edition will address some of the common issues faced by sisters when they visit the Haramayn.

Let's summarise some of the important points discussed.

- A menstruating woman should plan her journey beforehand, so she has enough time in Makkah to perform all her rituals properly without having to take serious measures. If possible, leave after the 21st of Dhul Hijjah to account for all scenarios.
- Ensure that this exercise is done by all females who have reached puberty and who are neither pregnant nor reached menopause.
- A woman should see which scenario suits her unique position for both Hajj and 'Umrah, then prepare accordingly.
- If a woman's time in Makkah is so short that she cannot complete her rituals before departure due to her monthly cycle, (and there is no way to delay departure) then she should see her physician/doctor and ask for advice with regards to medication which will stop/delay her monthly cycle.
- If she is ever confused, she should ask her local male or female scholar for advice, never feeling embarrassed or shy when it comes to asking questions about matters pertaining to religion.

May Allāh ﷻ give us the ability to do our Hajj properly, to understand its requirement and carry out all the rituals in a correct manner. May Allāh ﷻ grant us all a Hajj Mabrūr and Hajj Maqbūl. Āmīn.

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