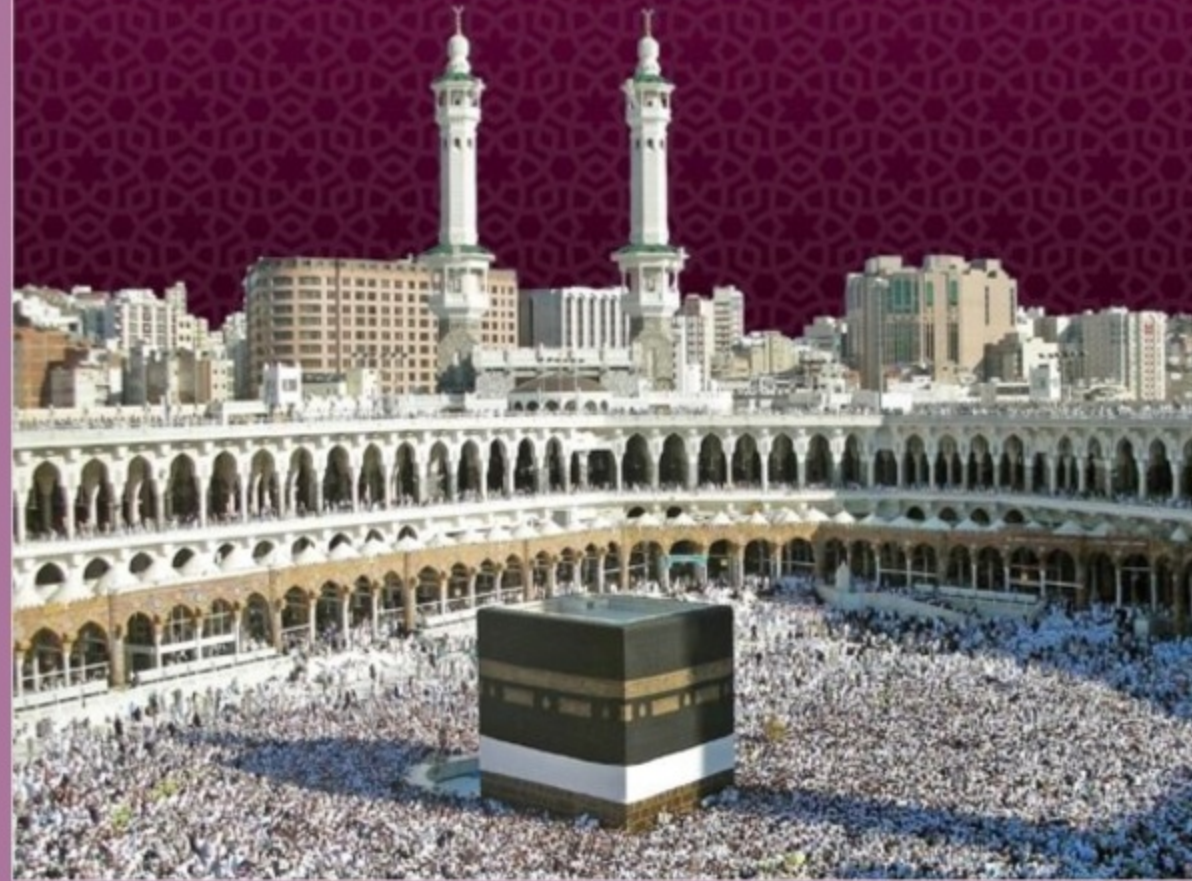


Islamic Academy of Coventry

Womens Ḥajj Companion

(4th Edition)

Maulānā Ebrahim Noor

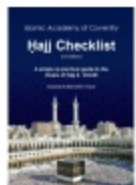


Things you Need

- Copy of booklet or printouts of pages 18-22
- Pen
- Different Coloured Highlighters
- Information about your monthly cycle
- Hajj Dates
- Dates of your Tour Package including entry & exit into both Makkah & Madīnah

Download booklet from <https://islamicportal.co.uk/wp-content/uploads/2018/01/Womens-Hajj-Companion-4th-Edition-2026.pdf>

Part 5
Hajj Scenarios



An Overview of
Menstruation

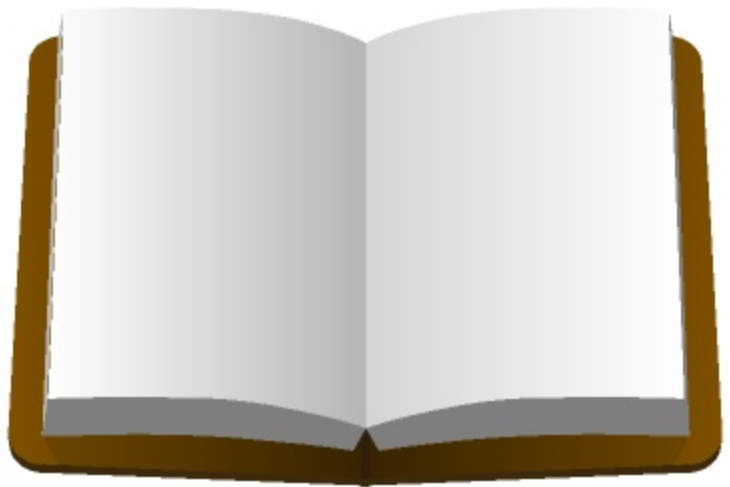
Schedule

Prayer Actions
which are
prohibited during
Menstruation

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h
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Will a woman
with a monthly cycle
enter Ihram?

Obligatory Actions
in Hajj & 'Umrah



Other issues relating

Schedule



Part 2
How to Plan
for Hajj or
'Umrah

Part 3
Calculate
your Unique
Scenario

Part 4
'Umrah Scenarios

Part 5
Hajj Scenarios

Part 6
Other Important
information for
Sisters
Salāh in Congregation
Janāzah Salāh
Prayer Areas

How will a woman
on her monthly cycle
enter Iḥrām?

Other Issues relating
to Ḥayḍ

Advice for Sisters in
the Ḥaramayn

An Overview of
Menstruation

Prayer Actions
which are
prohibited during
Menstruation

Obligatory Actions
in Hajj & 'Umrah

Departing
from Home

Entering
the State

Part 1
Introduction
Why we developed this booklet
The obligatory actions of Hajj & 'Umrah
Prayer actions which are
prohibited during Menstruation
Overview of
Menstruation

Hajj Iḥrām
into state of
Iḥrām or

Table of Contents

Table of Contents

Part 1

Introduction

Why we developed this booklet

The obligatory actions of Hajj & 'Umrah

Prayer actions which are
prohibited during Menstruation

Overview of
Menstruation

Part 2

How to Plan
for Hajj or
'Umrah



Part 3
Calculate
your Unique
Scenario



Part 4

'Umrah Scenarios



Part 5

Hajj Scenarios



Part 6

Other Important information for Sisters

Salāh in Congregation

Janāzah Salāh

Prayer Areas

Part 1

Introduction

Why we developed this booklet

The obligatory actions of Hajj & 'Umrah

Prayer actions which are
prohibited during Menstruation

Overview of
Menstruation

Purpose of Booklet

Hajj - Journey of a Lifetime

Enable sisters to prepare for Hajj & 'Umrah

Workout unique scenarios

Plan for unexpected circumstances

Provide Information on Prayer Actions
which sisters may not have carried out
before





Obligatory Actions
in Hajj & 'Umrah

Obligatory Actions in Ḥajj & ʿUmrah

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

Note: A woman may only perform Ḥajj or ʿUmrah if she is accompanied by a Maḥram.

ʿUmrah

There are 2 Farḍ - Compulsory actions in ʿUmrah 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 ʿUmrah as follows:

1. To complete all 7 rounds of the Ṭawāf
2. To perform the Saʿī 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 Saʿī cannot be performed without performing the Ṭawāf first.

Ḥajj

There are 3 Farḍ – Compulsory actions in Ḥajj 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 Ḥajj as follows:

1. To stay in Muzdalifah during the period of Wuqūf
2. To perform the Sa‘ī between Aṣ-Ṣafa and Al-Marwah
3. To perform Ramī (pelting of the Jamarāt)
4. For a person who is doing Ḥajj Tamattu‘ or Ḥajj Qirān, to perform the Uḍḥiyah (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 Uḍḥiyah (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 (Muṣallā’) 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 Maṣjid (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'i Maṣājid.
- 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.

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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
Ḥanbali	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
Ḥanbali	15 days and 15 nights

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

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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 Istiḥāḍah (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.

Part 2

How to Plan
for Hajj or
'Umrah



How to Plan for Ḥajj or ʿUmrah

Going to Ḥajj 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 Ḥajj/ʿUmrah is essential, is that a woman is not allowed to perform the Ṭawāf of the Kaʿbah while she is on her monthly cycle. The days of Ḥajj are fixed and cannot be changed, however the pilgrim can decide when she wants to perform her ʿUmrah, 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 Ḥajj:	25 th May – 29 th May
Projected start date of the cycle closest to Ḥajj:	11 th May

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

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.

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

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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: May/June/July

25	26	27	28	29	30	31
1 (May)	2	3	4	5	6	7
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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.

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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:

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1 (May)	2	3	4	5	6	7
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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 Ḥijjah. Therefore, the departure date should be at the earliest, after the 20th of Dhul Ḥijjah, i.e., the 21st of Dhul Ḥijjah onwards.

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

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

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

Note: For a female who is due to be on her menstrual cycle in the final days of Ḥajj, it is recommended that she performs her Ṭawāf al-Ziyārah and its Sa‘ī at the earliest opportunity on the 10th of Dhul Ḥijjah. 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:	5 Days
Length of your normal clean days between cycles:	20 Days
Date of the final day of your last cycle:	20th April
Dates for Hajj:	25th - 29th May
Projected start date of your cycle closest to Hajj.	11th May

- 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

How to Calculate your Arrival and Departure Dates

If you have not yet booked your Ḥajj 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:	5 Days
Length of your normal clean days between cycles:	20 Days
Date of the final day of your last cycle:	20th April
Dates for Ḥajj:	25th - 29th May
Projected start date of your cycle closest to Ḥajj.	11th May

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

Month 1: May (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: June (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	X				

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.

16th to 24th May

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 Ḥijjah and write this date down.

30th May

Note: If you enter Makkah 11 days before Hajj starts and leave after the 21st of Dhul Ḥijjah, 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).

Month 1: May (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: June (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	X				

From the tables above, work out which dates you can enter Makkah and perform your ‘Umrah before Ḥajj. If you enter Makkah at least 11 days before the start of Ḥajj, 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.

16th to 24th May

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 Ḥijjah and write this date down.

30th May

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

Part 3
Calculate
your Unique
Scenario



Calculate your Unique Scenario

If you never had a chance to select your dates for Ḥajj 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	17th May
Date of departure from Makkah:	31st May
Length of your normal monthly cycle:	5 days
Length of your normal clean days between cycles:	20 days
Date of the final day of your last cycle:	24th April
Dates for Ḥajj:	25th - 29th May
Projected start date of your cycle closest to Ḥajj:	15th May

Calculate your Unique Scenario

If you never had a chance to select your dates for Ḥajj 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	
---------------------------	--

Now fill in the table below with your unique information:

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

Month 1: May (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: June (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 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 Ḥajj. She will then be able to perform her Ḥajj without any issues regarding purity including her Ṭawāf al-Ziyārah before she leaves on the 31st of May.

Month 1: May (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: June (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 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 Ḥajj. She will then be able to perform her Ḥajj 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., June, July, August
- If any months are only 30 days, strike off day 31 from the table
- Highlight the 5 Days of Ḥajj in green
- Highlight the days of your menstrual cycle in pink
- Highlight any overlap days between Ḥajj and your cycle in yellow
- Circle the days you enter and depart Makkah

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 Ifrād, she should calculate her unique scenario and then consult a scholar to confirm what she will need to do on her pilgrimage.

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.

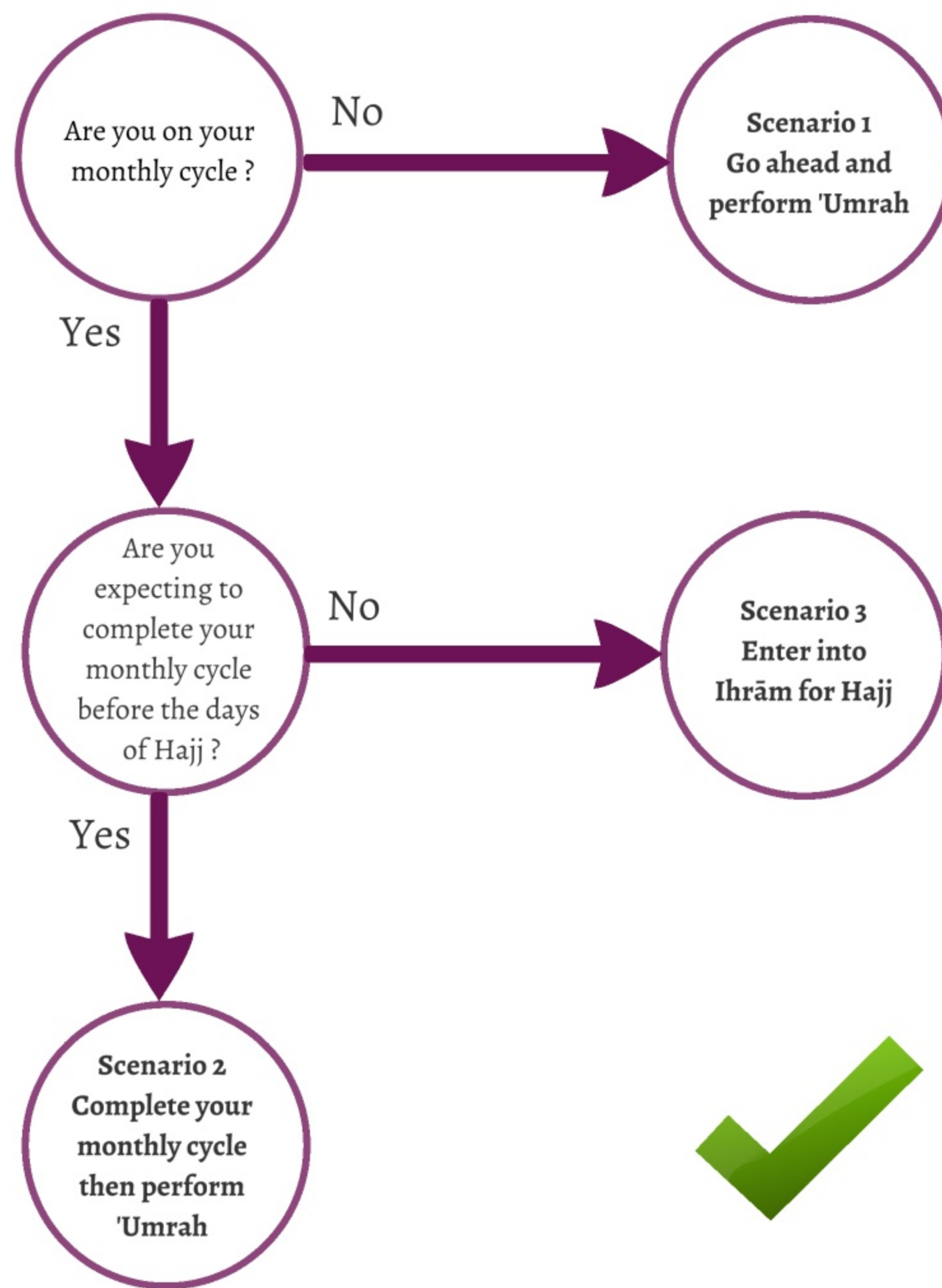
Note: The flowcharts assume that a woman has made an intention to perform Ḥajj Tamattu^ʿ, so she will perform ʿUmrah first upon entry to Makkah, then exit her Iḥrām and enter into Iḥrām again for Ḥajj.

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

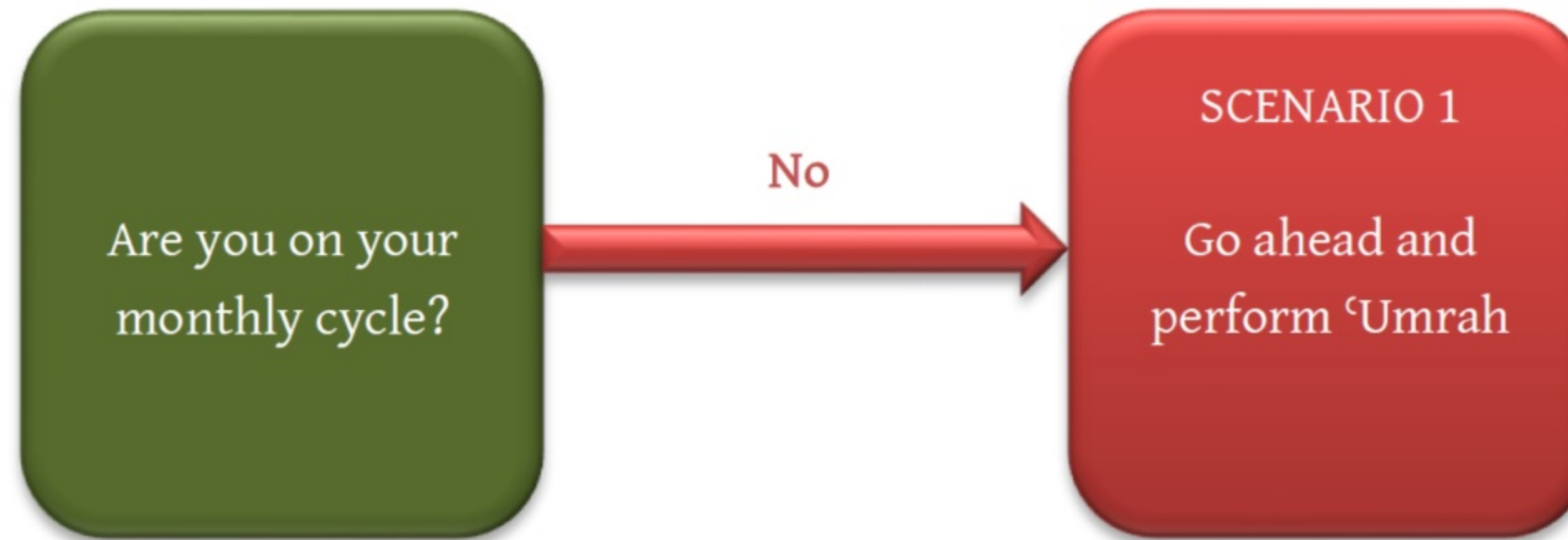
Part 4

'Umrah Scenarios





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 ‘Umrah



In this scenario, a woman has entered Makkah in Iḥrām but is on her monthly cycle. She is unable to perform her ‘Umrah 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 ‘Umrah but not read her 2 Rak‘ah Ṣalāh for Iḥrām. She will enter Makkah and wait until she has completed her monthly cycle. Then she will do ghusl and perform her ‘Umrah. 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 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 Sa‘ī 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



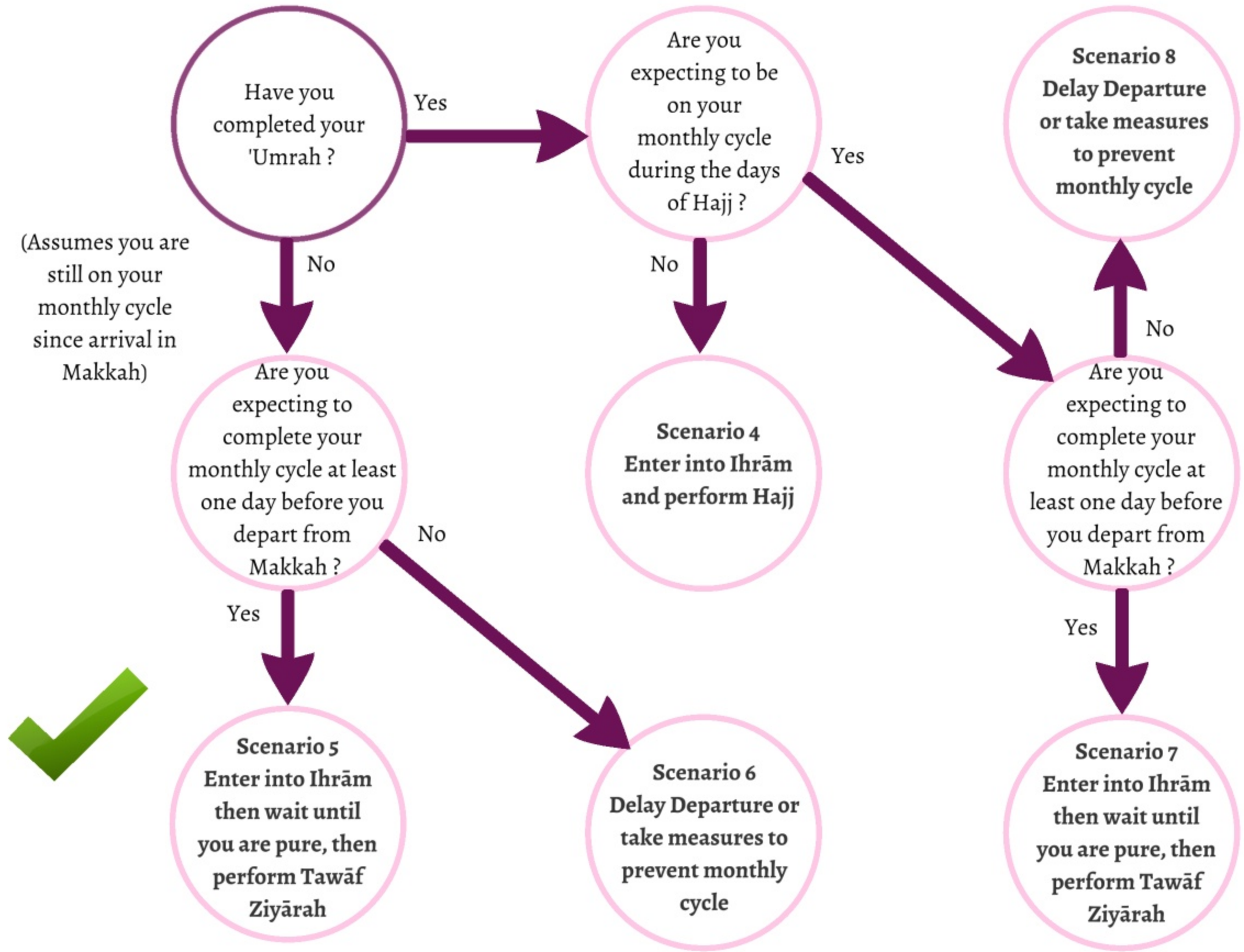
In this scenario, a woman has entered Makkah while she was on her monthly cycle. She has made the intention for Ḥajj Tamattu' but was unable to perform her initial 'Umrah due to still being on her monthly cycle. The days of Ḥajj have arrived and she is still on her monthly cycle, what should she do?

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

Part 5

Hajj Scenarios





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 Ḥajj 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 Madīnah.

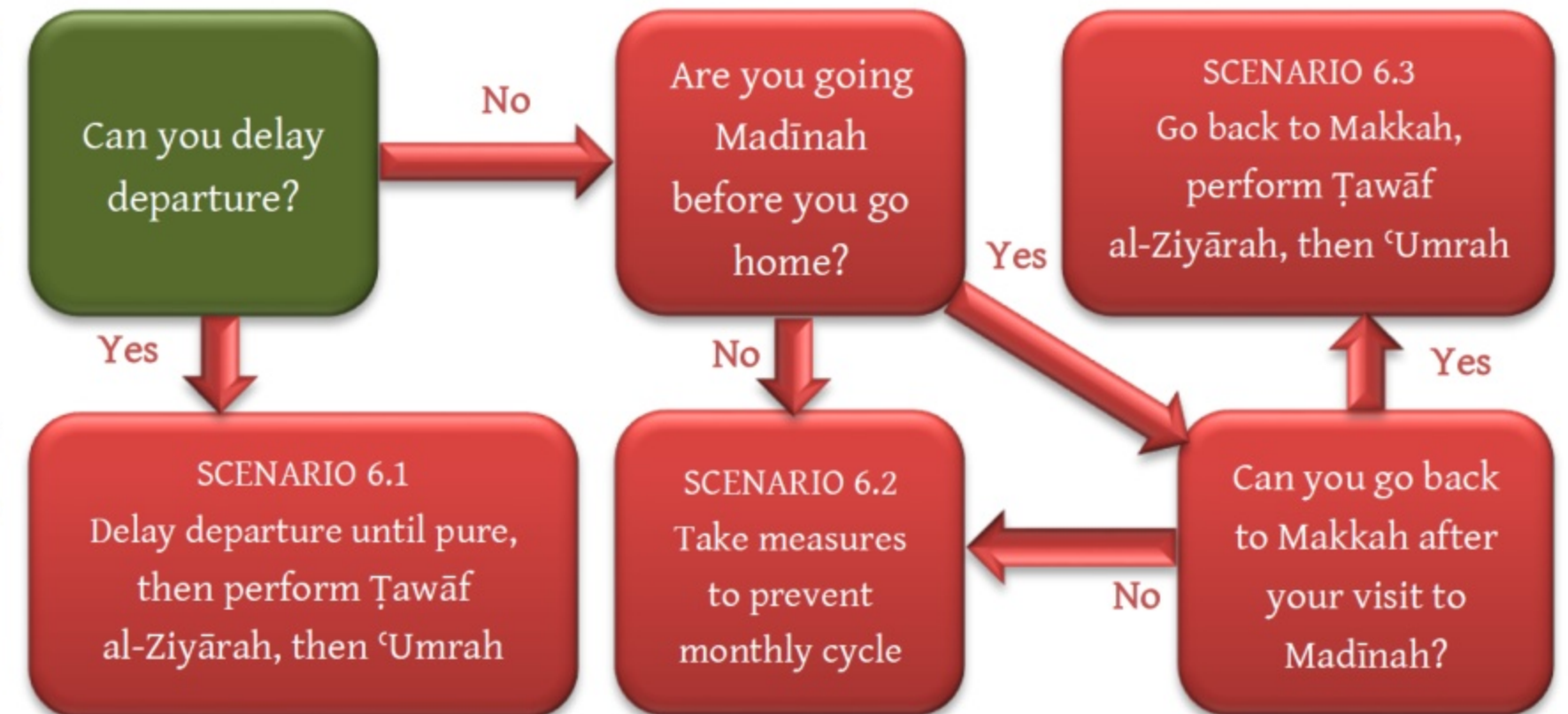
This is the reason why a woman should plan her trip to Makkah, so she has at least one day to spare after her monthly cycle has finished to perform the Ṭawāf al-Ziyārah and ‘Umrāh. Performing the Ṭawāf al-Ziyārah and ‘Umrāh in one day will be physically exhausting, thus it is recommended to have a few 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 Ḥajj

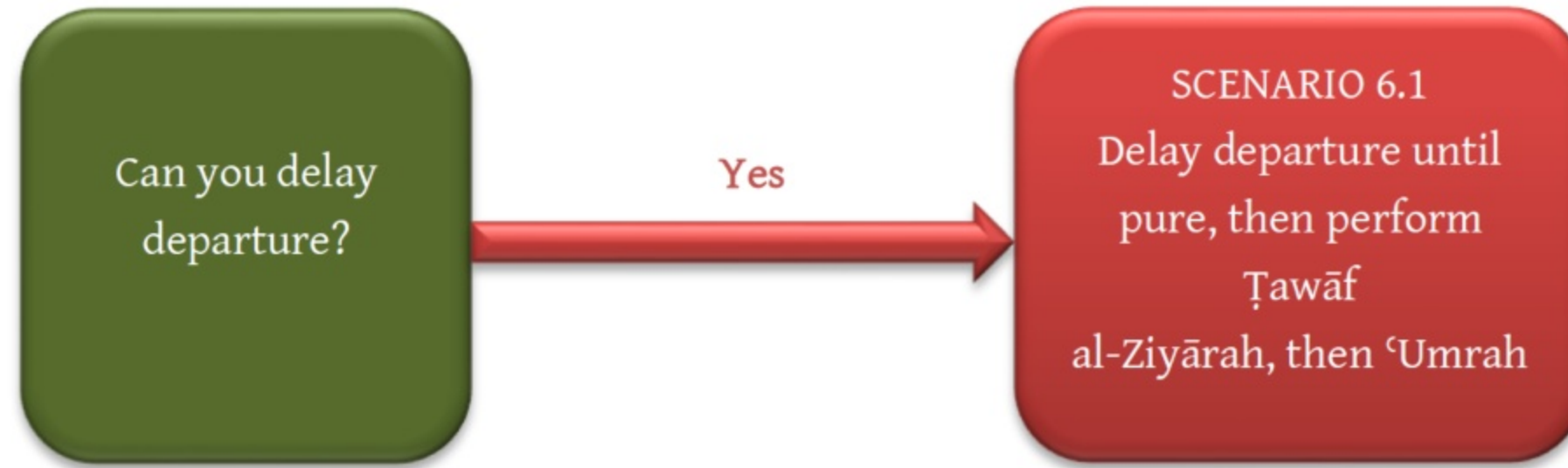


In this scenario, a woman has entered Makkah while she was on her monthly cycle. She has made the intention for Ḥajj Tamaṭṭu‘ but is unable to perform her ‘Umrah due to her monthly cycle not completing. The days of Ḥajj have now arrived. Furthermore, she does not expect to complete her monthly cycle 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



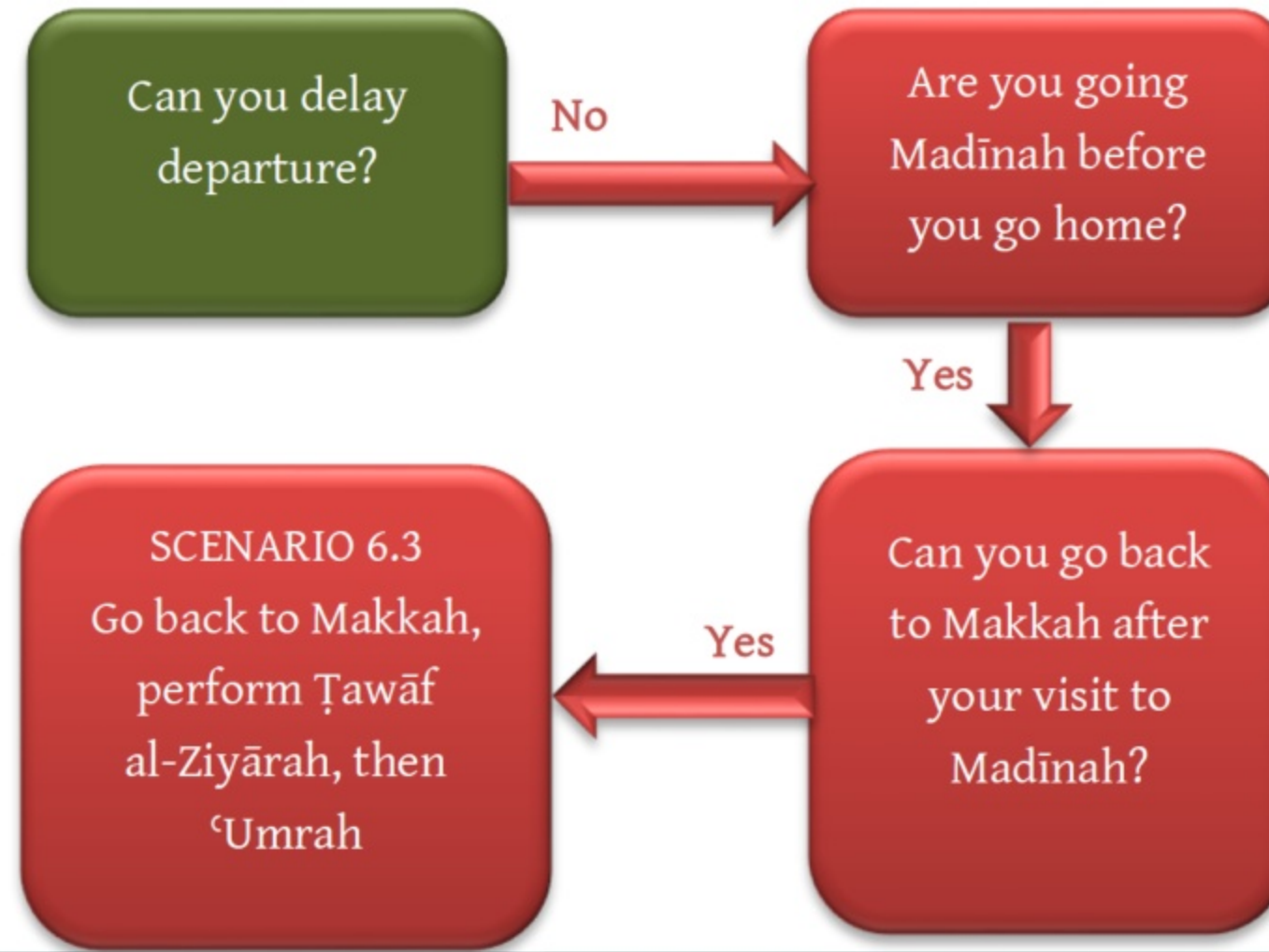
In this scenario, if there is no way a woman can delay her departure, or come back to Makkah, then the only option available to her would be to take measures to try and stop the menstrual cycle during these days, so that she can perform all the rituals of ‘Umrah and Ḥajj.

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 Mīqāt. 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 Ḥajj 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 Ḥajj. 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 Ḥajj 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 Ḥajj, 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 Ḥajj in the state of Ihram. This will save her some time and effort when she must perform the Ṭawāf al-Ziyārah after she becomes pure.

Recap

- Which actions cannot be performed during Hajj and ‘Umrah whilst on monthly cycle
- How to fill out the date charts to predict scenarios
- Work out ‘Umrah scenarios
- Work out Hajj scenarios
- Make plans accordingly if necessary

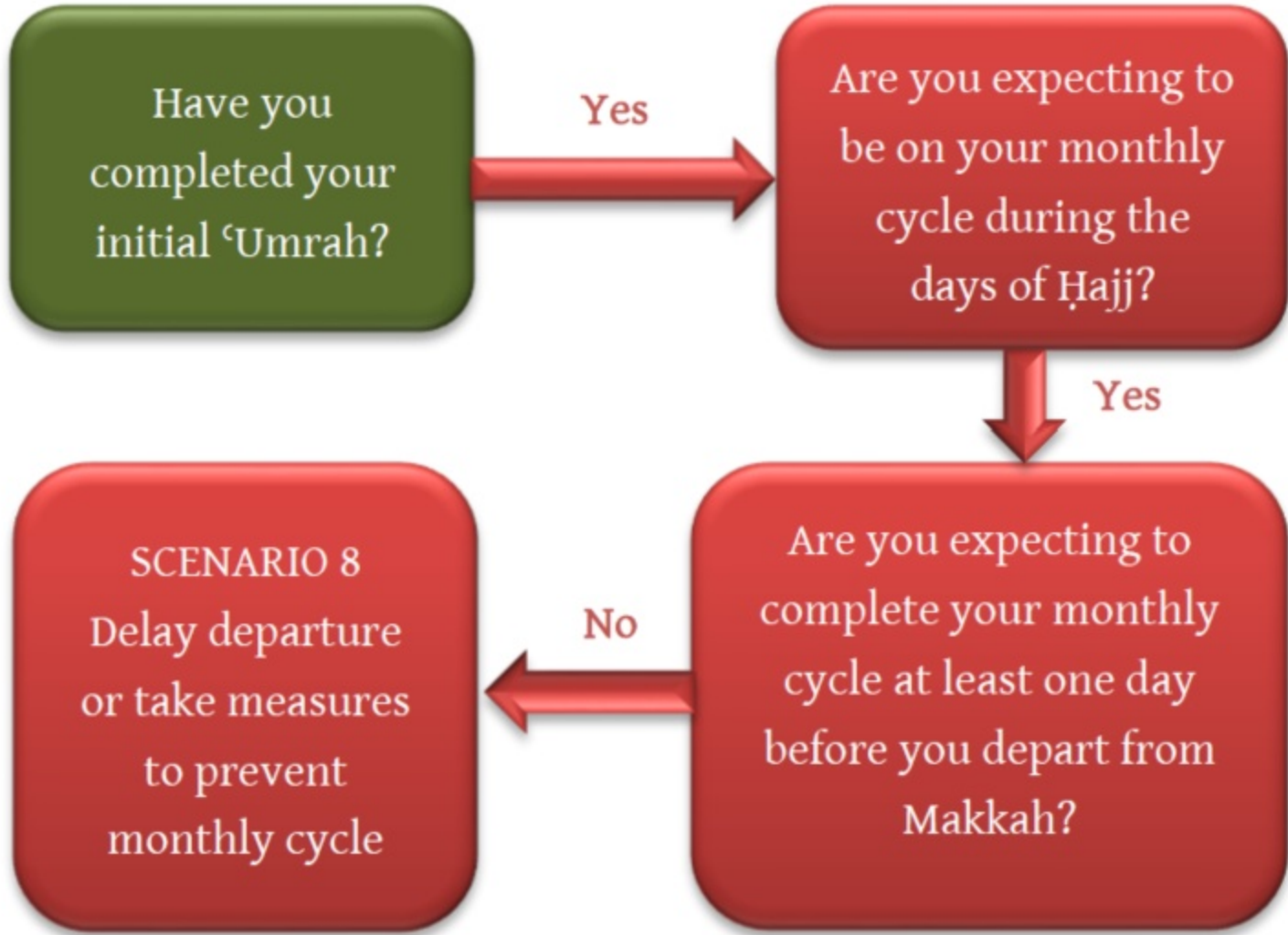
What to do next?

- EE in your details on Page 34
- Please save date to monthly table on Page 34

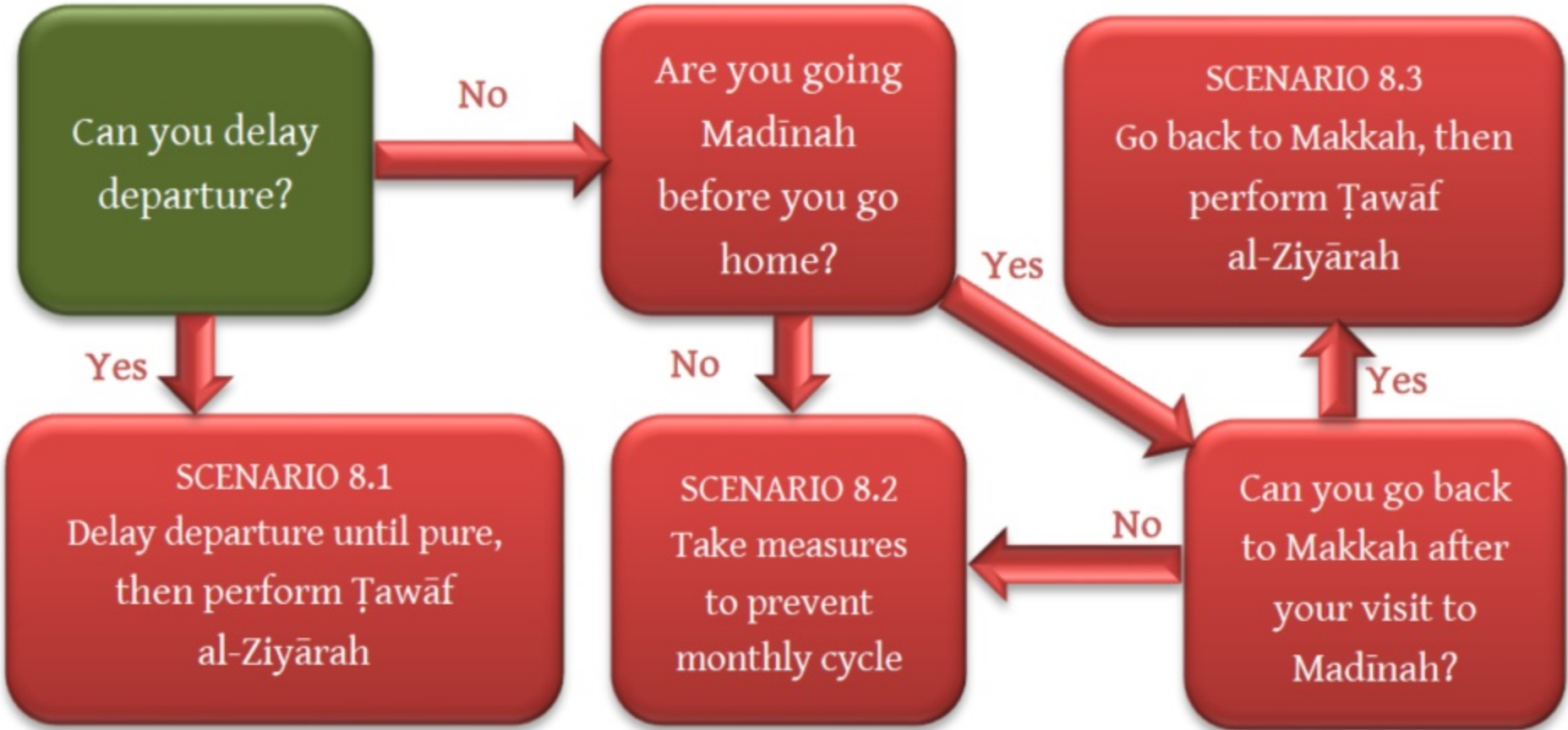


الْحَجُّ الْمَرْكُومُ وَتَوَاتُرُ الْوَجْهِ وَالْقِيَامَةُ

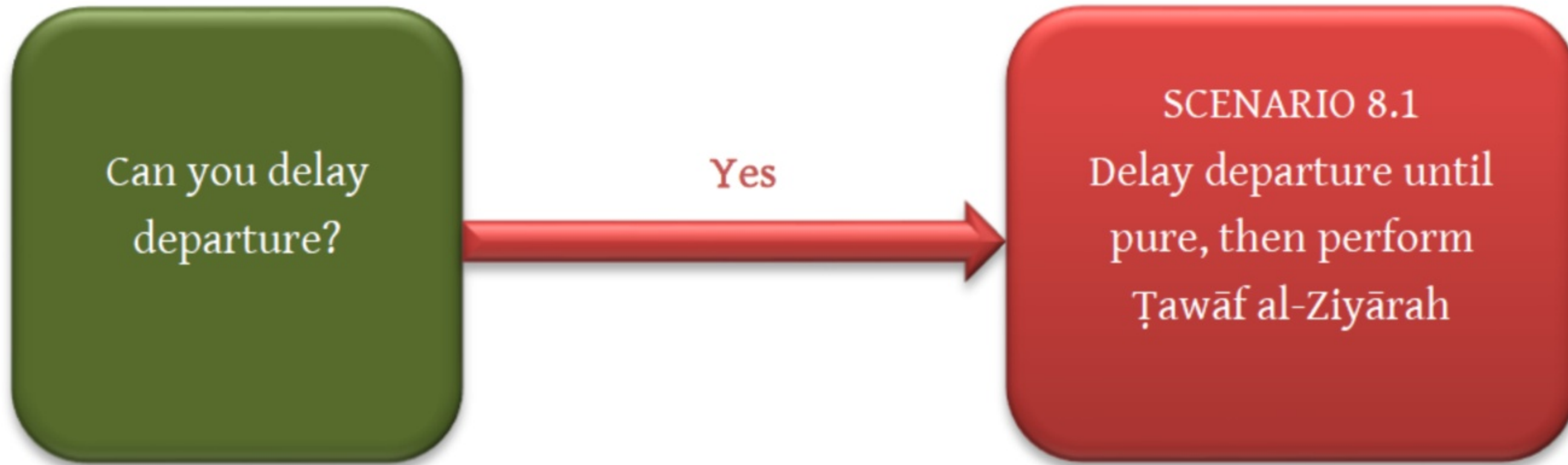
Scenario 8 – A woman has performed initial ‘Umrāh, is due to be on her monthly cycle during the days of Ḥajj and does not expect to complete her cycle before her planned departure from Makkah



In this scenario, a woman has performed her initial ‘Umrāh. She is due to start her monthly cycle during the days of Ḥajj. 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 Ḥajj except the Ṭawāf al-Ziyārah, and it's Saʿī (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 Saʿī. 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



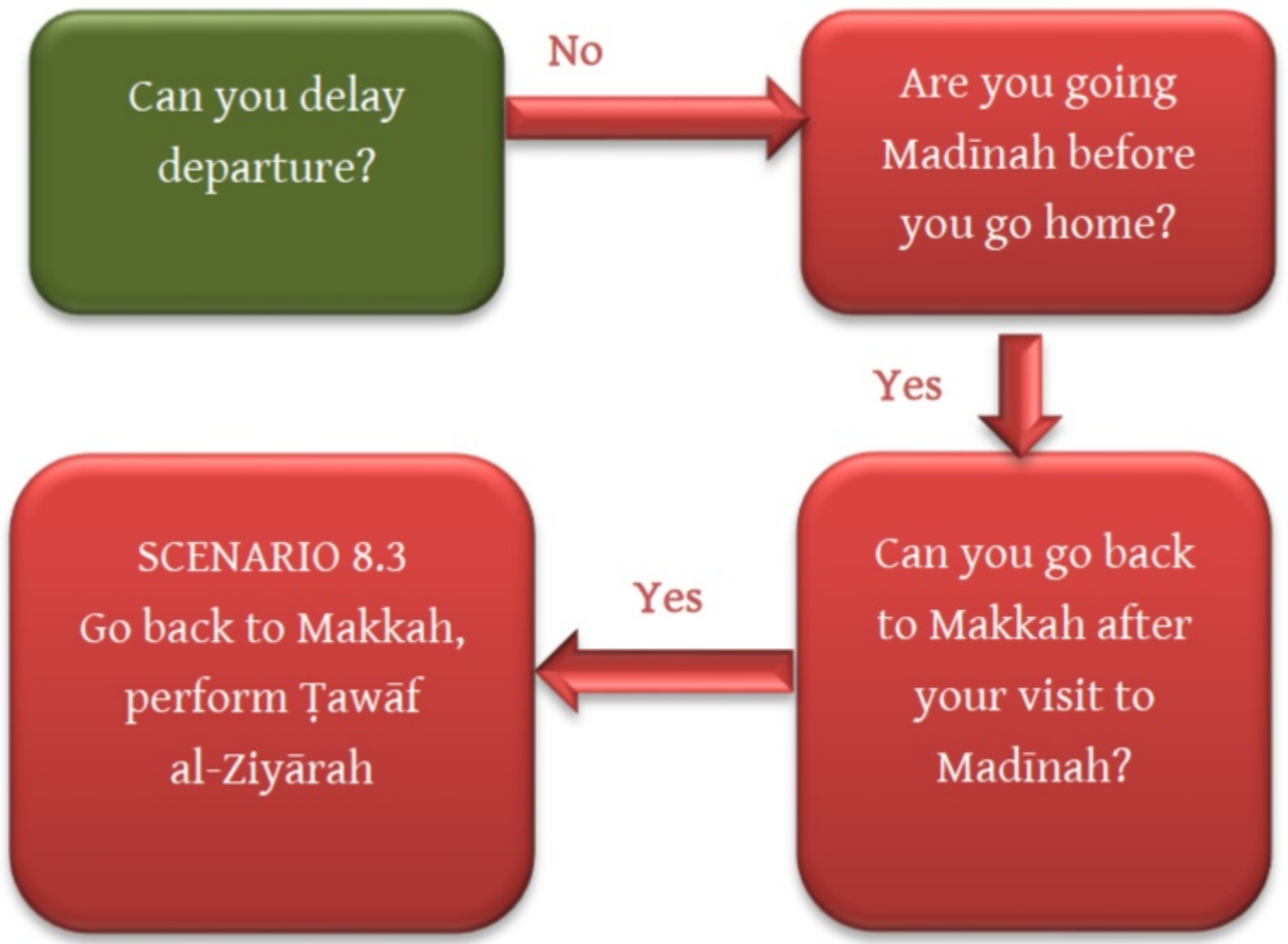
If a woman has no way to delay her departure, or come back to Makkah, then the only option available to her would be to take measures to try and stop her menstrual cycle during the days of Ḥajj, so that she can perform all the rituals of Ḥajj without issue.

These measures can be taken in the form of certain pills but are not guaranteed to work. Before she leaves for Ḥajj, 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-Ḥajj/>

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 Mīqāt. 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.

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

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.



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

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.

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.

Jumu'ah Ṣalāh

There are 14 Rak'āt in Jumu'ah Ṣalāh as follows:

Type	Amount
Sunnah Mu'akkadah	4
Farḍ	2
Sunnah Mu'akkadah	4
Sunnah Mu'akkadah	2
Nafl	2

Whilst the Khuṭbah is being recited, everyone should remain silent and listen attentively.

Note: There are 2 Adhāns for Jumu'ah Ṣalāh. The first Adhān may be given before the actual time for Ṣalāh has begun, so delay praying your 4 Sunnah until the Ṣalāh time has begun. If the second Adhān for the Khuṭbah commences at the start time of Ṣalāh, pray the 4 Sunnah after the Farḍ.



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 Rakʿāt. This person is known as a ‘Masbūq’. What should they do to make up the missed Rakʿāt?

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/Duʿā as normal.

Note: If a person joined Ṣalāh whilst the Imām was still in the Rukūʿ position, then that Rakʿah will have been attained, they will not need to repeat it. For any position after that, that Rakʿah 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 Rakʿāt 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 Rakʿāt (units) they have missed.

Prayer Reference

Taʿawudh	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
Basmalah	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Thanāʾ	سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ
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
Duʿā	اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ 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 Ṣalāh, '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 Mālikī Schools of thought, Thanā' will be recited as follows:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ

According to the Shāfiʿī 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 وَأُنْثَانَا
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.

Recap

- Which actions cannot be performed during Hajj and 'Umrah whilst on monthly cycle
- How to fill out the date charts to predict scenarios
- Work out 'Umrah scenario
- Work out Hajj scenario
- Make plans accordingly if necessary

What to do next?

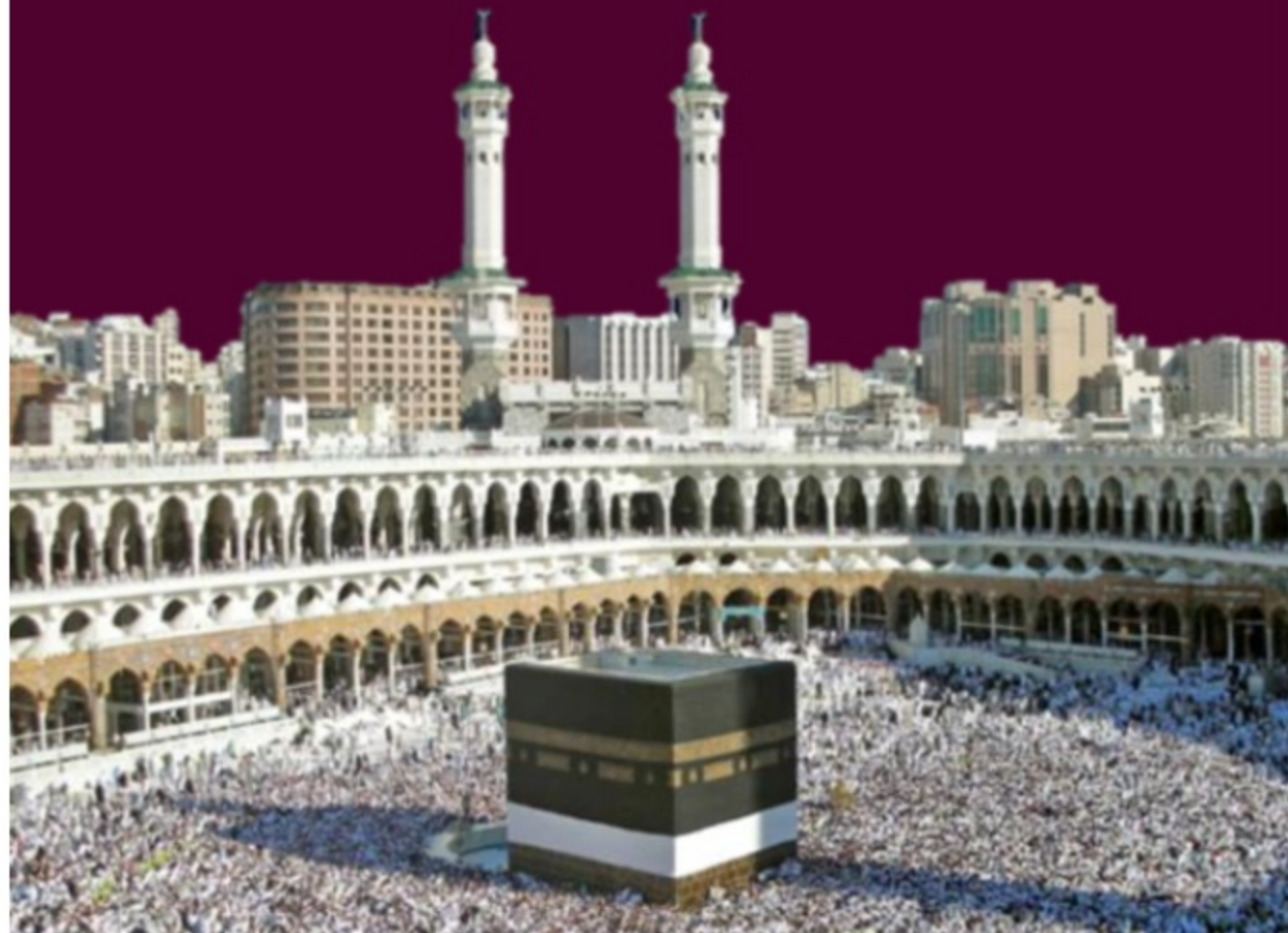
- Fill in your details on Page 20
- Enter your data in monthly tables on Page 22
- Using flowchart on Page 24, calculate your 'Umrah Scenario
- Using flowchart on Page 28, calculate your Hajj Scenario
- Follow suggested guidance
- Keep a record of your last 3 monthly cycles in case of unexpected situations
- If you experience Istihādhā (irregular bleeding) or continuous bleeding, keep a record of your last 3 cycles prior to irregular bleeding

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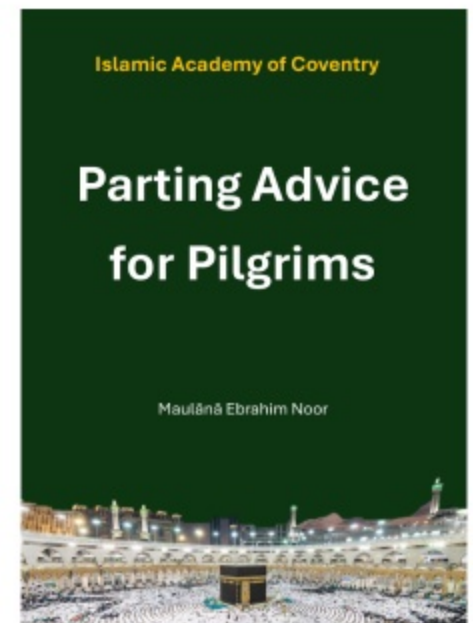
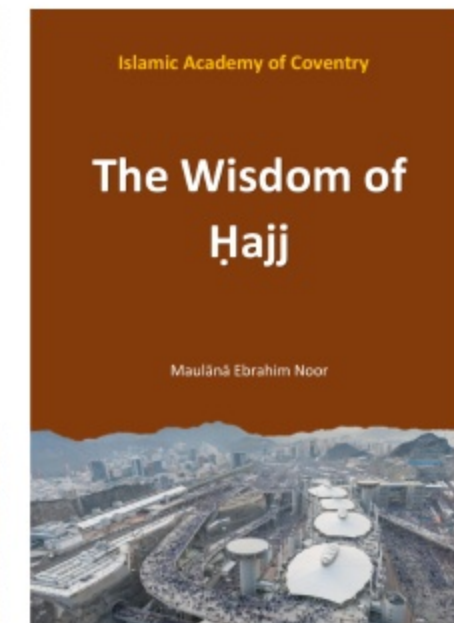
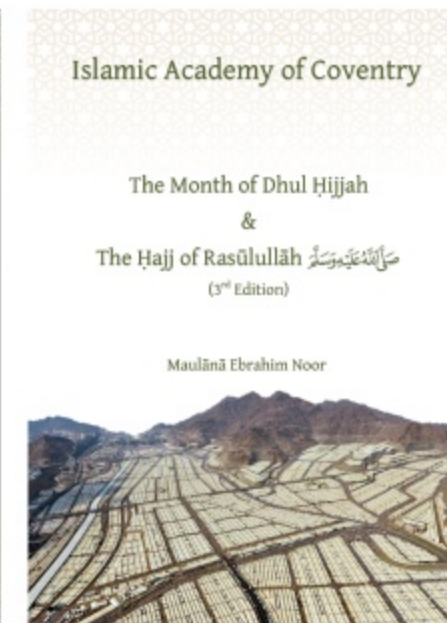
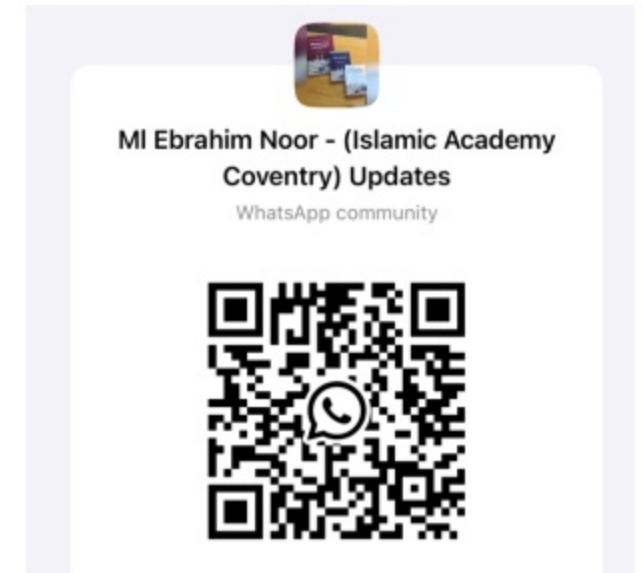
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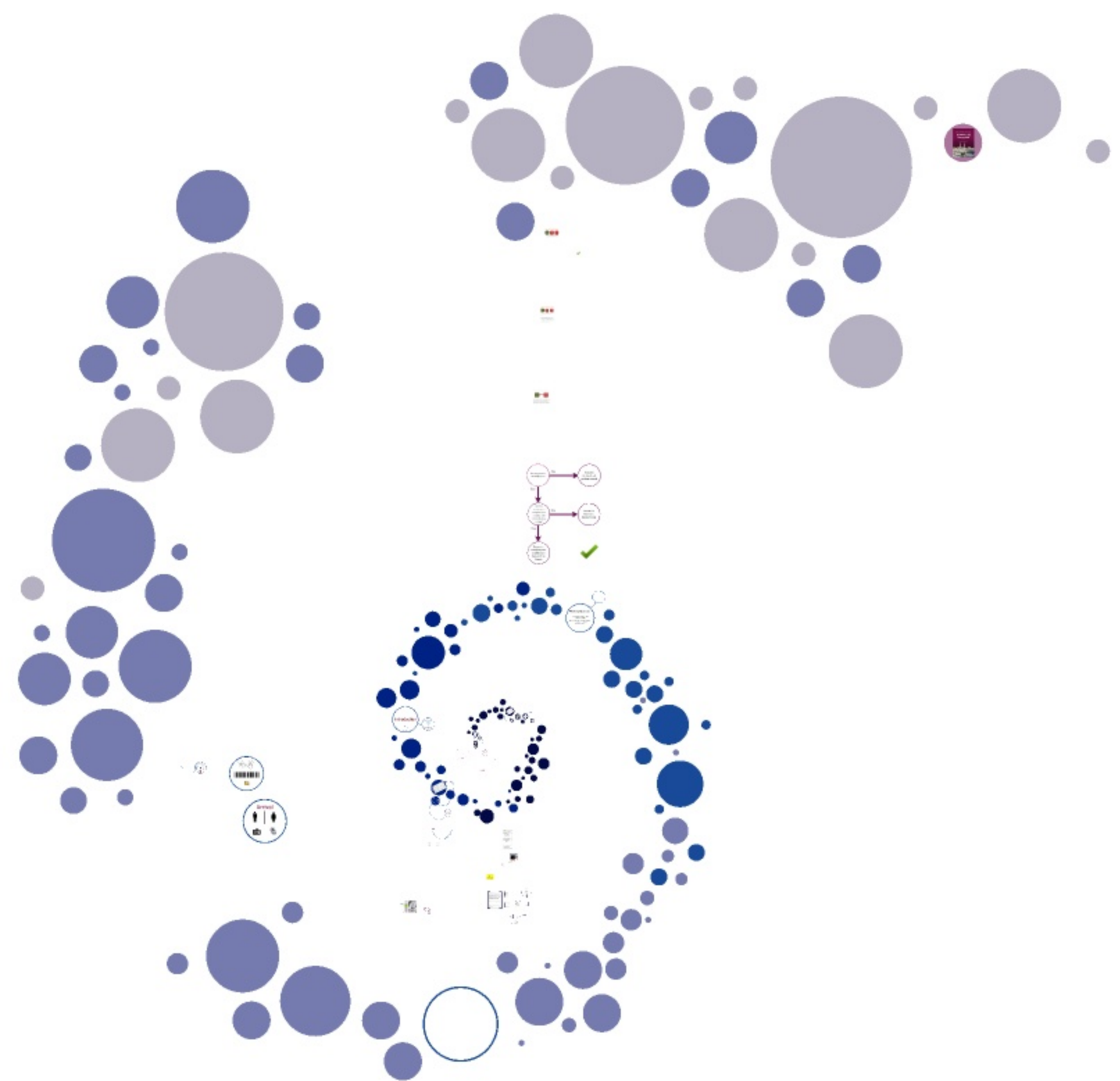
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Reading Salāh with Congregation

How to perform Janāzah Salāh



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