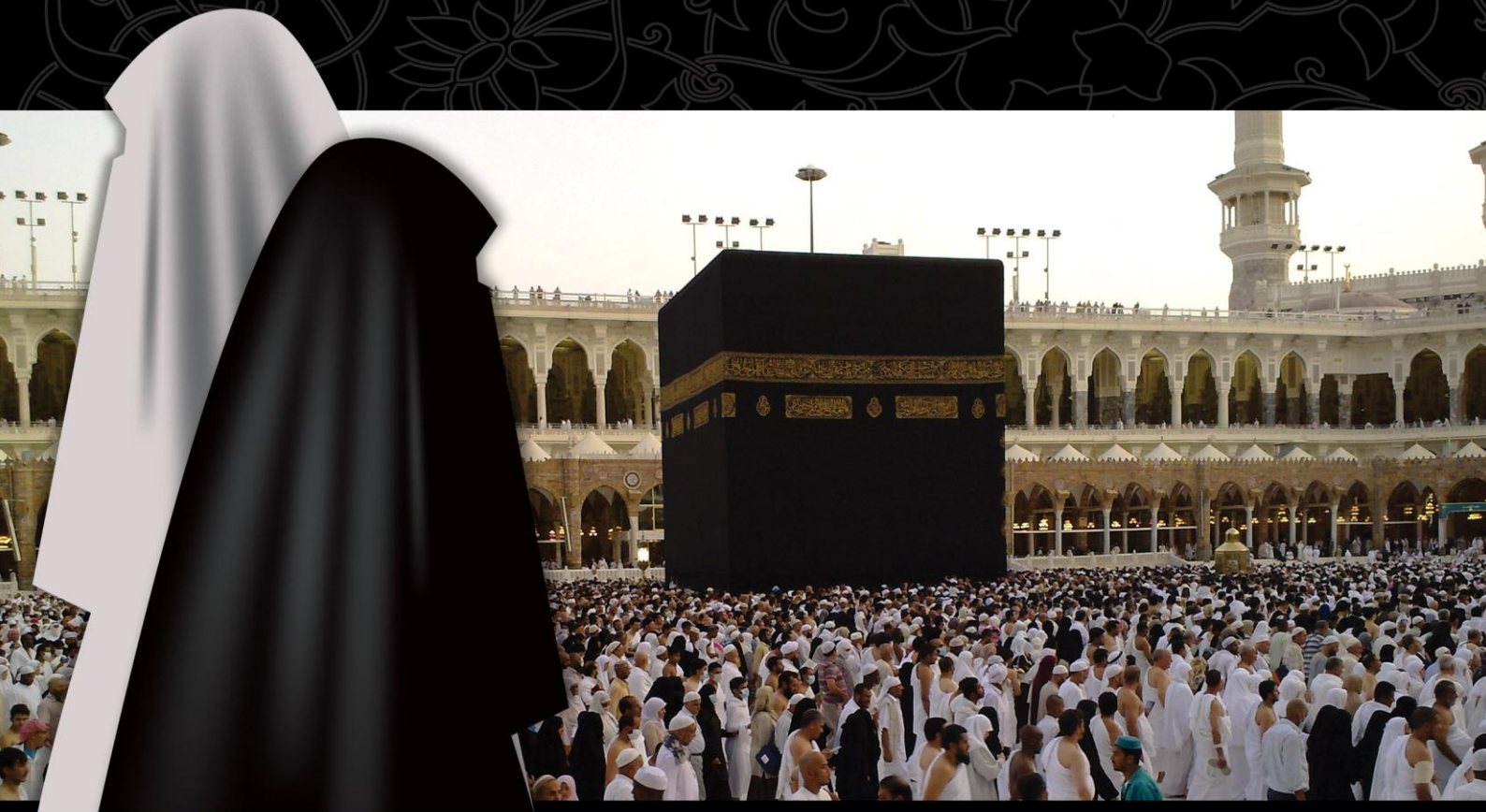




A Guide to Hajj for Muslim Women



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Introduction

Dear Muslim sister,

Congratulations on your decision to go to *Makkah* to perform the obligatory duty of *Hajj*, which is an obligation that many Muslim women overlook. Some women are ignorant of the fact that *Hajj* is obligatory for them and others know this fact, but they procrastinate until death takes them unawares. Some Muslim sisters do not understand any of the rituals so they may perform actions that are *Haraam* (unlawful) and may even invalidate their *Hajj* without their knowledge.

Hajj is a duty that Allaah The Almighty has enjoined upon His slaves, it is the fifth pillar of Islam and it is the *Jihaad* of women, as the Prophet ﷺ said to 'Aa'ishah ؓ: ***“Your Jihad is Hajj.”*** [Al-Bukhaari]

This is a compilation of advice and the rulings that apply specifically to women who want to do *Hajj* that will help to make your *Hajj* accepted, Allaah willing. As the Prophet ﷺ said: ***“An accepted Hajj brings no less a reward than Paradise.”***

General Advice to sisters going for Hajj

Sincerity towards Allaah The Almighty is a condition of any act of worship, including *Hajj*, being valid and acceptable. Thus, be sincere towards Allaah The Almighty in your *Hajj* and beware of showing off, for showing off invalidates good deeds and brings punishment.

Following the *Sunnah* (Prophetic tradition) and doing actions in accordance with the teachings of the Prophet ﷺ is the second condition of actions being valid and acceptable, because the Prophet ﷺ said: **“Whoever does any action that is not in accordance with this matter of ours, (we) will have it rejected.”** [Muslim]

This means that a Muslim woman going for *Hajj* should learn the rulings of *Hajj* according to the *Sunnah* of the Prophet ﷺ with the help of useful books which are based on *Saheeh* (authentic) evidence from the Quran and *Sunnah*.

Beware of major and minor *Shirk* (association of others with Allaah), and of sin in all its forms. Major *Shirk* means that a person goes beyond the pale of Islam, his good deeds are rendered invalid and that he is exposed to punishment. Minor *Shirk* means that a person’s good deeds are rendered invalid and he is exposed to punishment.

It is not permissible for a woman to travel for *Hajj* or for any other purpose without a *Mahram* (non-marriageable male), because the Prophet ﷺ said: **“No woman should travel without a Mahram.”** [Al-Bukhaari & Muslim].

The *Mahram* is the husband or any man whom a woman is forbidden to marry because of blood ties or *Radhaa’ah* (ties that result from breastfeeding) or ties through marriage. This is one of the conditions of *Hajj* being obligatory for women. If a woman does not have a *Mahram* to travel with her, then she does not have to do *Hajj*.

Some women, if they pass the *Meeqaat* with the intention of doing *Hajj* or *'Umrah* and happen to be menstruating, do not enter *Ihraam*, thinking that it is a condition of *Ihraam* to be free of menstruation. So they pass the *Meeqaat* without entering *Ihraam*. This is an obvious mistake, because menstruation does not mean that a woman cannot enter *Ihraam*. So a menstruating woman should enter *Ihraam* and do everything that other pilgrims do, apart from *Tawaaf* (circumambulation) around the *Ka'bah*. She should delay *Tawaaf* until she becomes pure (i.e., until her period ends). If she delays *Ihraam* and passes the *Meeqaat* without entering *Ihraam*, then she has to go back and enter *Ihraam* from the *Meeqaat*; if she does not go back then she has to offer a sacrifice because she failed to do something that was obligatory upon her.

Summary of the Rites of Hajj:

(i) When the Day of *At-Tarwiyah* comes, which is the eighth day of *Thul-Hijjah*, do *Ghusl* (ritual bath) and enter *Ihraam*, and recite the *Talbiyah*, saying, "*Labbayka Allaahumma labbayk, labbayka laa shareeka laka labbayk. Inna Al-hamd wa'l-ni'mata laka wa'l-mulk, laa shareeka lak (Here I am, O Allaah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).*"

(ii) Go out to Mina, and pray there *Thuhr*, *'Asr*, *Maghrib*, *'Ishaa'* and *Fajr*, shortening the four-*Rak'ah* prayers to two *Rak'ahs* without joining them.

(iii) When the sun rises on the ninth day of *Thul-Hijjah*, go to '*Arafah*, and pray *Thuhr* and '*Asr* there, shortened and joined at the time of *Thuhr* . Stay in '*Arafah* making *Du'aa* ', remembering Allaah, beseeching Allaah and repenting, until sunset.

(iv) When the sun sets on the ninth day, go from '*Arafah* to *Muzdalifah*, and pray there *Maghrib* and '*Ishaa*' shortened and joined. Stay there until *Fajr* prayer, and strive hard after *Fajr* in *Thikr*, *Du'aa*' and conversing with Allaah, until it becomes very light.

(v) Set out from *Muzdalifah* to *Mina* before the sun rises on the day of 'Eed. When you reach *Mina*, do the following:

a. Stone *Jamrat Al-'Aqabah* with seven pebbles, and say the *Takbeer* ("Allaahu Akbar") with each throw.

b. Slaughter the *Hady* (sacrificial animal) after the sun has risen.

c. Cut a fingertip's length from each side of your hair (approximately two centimeters).

d. Go back to *Makkah* and do *Tawaaf Al-Ifaadah*, and do the *Sa'y* of *Hajj* between *As-Safa* and *Al-Marwah*, if you are doing *Tamattu'*, or if you are doing *Ifraad* or *Qiraan* but you did not do *Sa'y* after the *Tawaaf* of arrival.

(vi) Stone the *Jamaraat* on the 11th, 12th and 13th of *Thul-Hijjah*, after the sun has passed its zenith, if you want to delay departure; or on the 11th and 12th only if you want to leave sooner. You must also stay in *Mina* on those nights.

(vii) If you want to go back to your country, then do the farewell *Tawaaf*; this will conclude the actions of *Hajj*.


Recommended actions for women

Women should not recite the *Talbiyah* out loud, rather they should say it quietly so that only they and the women next to them can hear it and so that non-*Mahram* men cannot hear it, lest that cause *Fitnah* (temptation) and attract attention. The time for reciting the *Talbiyah* starts from after entering *Ihraam* for *Hajj* and lasts until one stones the *Jamrat Al-‘Aqabah* on the Day of Sacrifice.

If a woman’s period begins after she has done *Tawaaf* and before she does *Sa’y*, she should complete the rest of the rituals and do *Sa’y* even if she is menstruating, because *Tahaarah* (purity) is not essential for *Sa’y*.

It is permissible for a woman to use pills to delay menstruation to enable her to perform the rituals of *Hajj*, subject to the condition that this will not cause her harm.

Beware of crowding with men in all the rituals of *Hajj*, especially during *Tawaaf* and at the Black Stone and the Yemeni Corner, during *Sa’y* and when stoning the *Jamaraat*. Choose times when there is less crowding.

The Mother of the Believers ‘*Aa’ishah*  used to do *Tawaaf* in an area away from the men, and she did not touch the Black Stone or the Yemeni Corner if there was crowding.

Women do not have to walk quickly (*Raml*) during *Tawaaf* or jog rapidly (*Rakdh*) during *Sa’y*. *Raml* means walking quickly in the first three

circuits of *Tawaaf*, and *Rakdh* means jogging between the two green markers in every circuit of *Sa'y*. These actions are *Sunnah* for men only.

There are certain books that contain innovated *Du'aa*'s, such as a specific *Du'aa*' for each circuit of *Tawaaf* and *Sa'y* for which there is no evidence from the Quran and *Sunnah*. It is prescribed to recite *Du'aa*' during *Tawaaf* and *Sa'y* however one wishes, for the best in this world and in the Hereafter. If the *Du'aa*' is one that is narrated from the Prophet ﷺ that is even better.

A woman who is menstruating can read books of *Du'aa*' and *Thikr* that are prescribed in the *Sharee'ah*, even if they contain verses of Quran. It is also permissible for her to recite Quran without touching the *Mus-haf* (copy of the Quran).

Women should beware of uncovering any part of the body, especially in places where men could see them, such as public *Wudhoo*' areas. Some women do not care about men being close to such areas and they uncover during *Wudhoo*' things that it is not permissible to uncover, such as the face, forearms and calves. They may even take off their headcovers, thus uncovering their heads and necks. All of that is *Haraam* and is not permissible, because it causes a great deal of *Fitnah* (temptation) to them and to men.

Permissible actions

It is permissible for women to leave *Muzdalifah* before dawn, because the Prophet ﷺ allowed some women, especially those who were weak, to

leave *Muzdalifah* after the moon had set at the end of the night. That was so that they could stone *Jamarat Al-‘Aqabah* before it became crowded.

In *as-Saheehayn* it is narrated from ‘Aa’ishah رضي الله عنها that *Sawdah* رضي الله عنها asked the Prophet ﷺ on the night of *Muzdalifah* for permission to leave before it became too crowded, because she was a heavy woman, and he gave her permission.

It is permissible to delay stoning the *Jamrah* until the night, if the woman’s guardian thinks that the crowding is too great around *Jamrat Al-‘Aqabah* and that this may pose a danger to the women who are with him. So it is permissible to delay their stoning of the *Jamrah* until the crowding is less or has stopped, and there is nothing wrong with them doing that.

The same applies with regard to stoning of the *Jamaraat* during the three days of *Tashreeq*, when women can stone them after ‘*Asr*, which is the time when the crowding is a lot less, as is well known. If that is not possible then there is nothing wrong with them delaying it until the night.

Beware of the following point: it is not permissible for a woman to allow her husband to have intercourse with her or to be intimate with her so long as she has not yet exited *Ihraam* completely. This exiting *Ihraam* is achieved when three things take place:

- (i) Stoning *Jamarat Al-‘Aqabah* with seven pebbles.
- (ii) Cutting the length of a fingertip from all ends of the hair, which is approximately 2 centimeters.
- (iii) Doing the *Tawaaf* of *Hajj* (*Tawaaf Al-Ifaadhah*).

Once a woman has done these three things it is permissible to do all the things that were forbidden to her during *Ihraam*, including intercourse. If she has only done two of them then it is permissible for her to do anything apart from intercourse.

It is not permissible for a woman to show her hair to non-*Mahram* men whilst she is cutting the ends of her hair, as many women do at the *Mas'aa* (place of *Sa'y*), because the hair is *'Awhrah* and it is not permissible to show it to any non-*Mahram* men.

Beware of sleeping in front of men. This is what we see many women doing who do *Hajj* with their families without a tent or anything to conceal them from the eyes of men, so they sleep in the streets or on the sidewalks, and under elevated bridges, and in *Masjid Al-Kheef*, amongst men or close to men. This is one of the greatest evils, which must be stopped.

Women who are menstruating or bleeding following childbirth do not have to do the farewell *Tawaaf*. This is one of the allowances that the *Sharee'ah* (Islamic jurisprudence) makes for women. Women who are menstruating can go back to their families even if they have not done the farewell *Tawaaf*, so give thanks to Allaah for this allowance and blessing.

Issues related to a woman's Ihraam

A woman may enter *Ihraam* in whatever clothes she likes, black or any other color, so long as she avoids wanton display (*Tabarruj*) or clothes of fame and vanity such as tight, see-through, short, thin or decorated

clothes. Women must also be careful to avoid clothes that resemble the clothes of men or the *Kuffaar* (disbelievers).

There is no evidence for the practice of some people in choosing a specific color for women to wear in *Ihraam*, such as green or white; rather this is a kind of *Bid'ah* (innovation).

It is permissible for the woman to wear any clothes she pleases which are not attractive or resemble the clothes of men, or are tight-fitting showing the dimensions of her limbs, or transparent not concealing what is underneath, or too short not covering her legs or hands, but instead should be abundant, thick and wide.

Ibn Al-Munthir رحمته said, as quoted in *Al-Mughni*, "There is consensus among the scholars that the woman in *Ihraam* can wear shirts, vests, baggy trousers, *Khimars*, and leather socks."

She does not have to wear a particular color (such as green) and can instead wear any colors she desires from among those specific to women (such as dark red, green or black). It is also permissible for her to change these colors if she wishes.

It is permissible for women to wear jewelry while she is in a state of *Ihraam*. It was narrated in *Saheeh Al-Bukhaari*, that The Mother of the Believers *Aa'ishah* رضي الله عنها used to not consider anything wrong with a *Muhrimah* wearing jewelry.

Ibn Qudamah رحمته says in *Al-Mughni*, "I heard from Ahmad, who heard from Nafi' that the women (from the household) of Ibn 'Umar used to

wear jewelry while they were in a state of Ihraam. Ibn 'Umar (seeing this) would not forbid them."

Thus, it is apparent from the *Math-hab* of *Imaam Ahmad* رحمته that it is permissible for a woman in *Ihraam* to wear jewelry.

This permissibility of wearing jewelry is also the opinion of the *Hanafiyyah* and *Malikiyyah*. They quote as their proof the fact that wearing jewelry is an act of adornment and a woman in *Hajj* is not forbidden from adorning herself.

After making the intention for *Ihraam*, it is *Haraam* for the *Muhrimah* (woman in *Ihraam*) to put on any kind of perfume, whether on the body or clothes, as it is for the *Muhrim* man.

It is *Haraam* for the *Muhrimah* to remove any hair from her head or body by any means, or to clip her nails, as it is for the *Muhrim* man.

It is *Haraam* for the *Muhrimah* to wear the *Burqu'* or *Niqaab* (kinds of face-veils), and to wear gloves, because the Prophet ﷺ said: ***“Women (during Hajj) should not wear Niqaab or gloves.”*** [Al-Bukhaari]

The *Muhrimah* should not uncover her face or hands in front of non-*Mahram* men using the excuse that the *Niqaab* and gloves are among the things that are forbidden in *Ihraam*, because they can cover their faces and hands with anything such as their clothes, scarves, etc. The Mother of the Believers 'Aa'ishah رضي الله عنها said, *“The riders used to pass by us when we were with the Messenger of Allaah ﷺ in Ihraam. When they came alongside us we would lower our Jilbaabs from our heads over our faces, and when they had passed by we would uncover them.”* Narrated by Abu

Daawood رحمه الله and classed as *Saheeh* by *Al-Albaani* رحمه الله in *Hijaab Al-Mar'ah Al-Muslimah*.

Some women, when they enter *Ihraam*, put something like a turban or clips on their heads, so that no part of the *Khimaar* or *Jilbaab* will cover their faces. This is going to extra trouble for which there is no need, because there is nothing wrong with the cover touching the face of the *Muhrimah*.

It is permissible for the *Muhrimah* to wear a shirt, pants, and socks on the feet, gold bangles and rings, watches, etc., but she should cover her adornments in front of non-*Mahram* men during *Hajj* and at other times.

Some women, if they pass the *Meeqaat* with the intention of doing *Hajj* or *'Umrah* and happen to be menstruating, do not enter *Ihraam*, thinking that it is a condition of *Ihraam* to be free of menstruation. So they pass the *Meeqaat* without entering *Ihraam*. This is an obvious mistake, because menstruation does not mean that a woman cannot enter *Ihraam*. So a menstruating woman should enter *Ihraam* and do everything that other pilgrims do, apart from *Tawaaf* around the *Ka'bah*. She should delay *Tawaaf* until she becomes pure (i.e., until her period ends). If she delays *Ihraam* and passes the *Meeqaat* without entering *Ihraam*, then she has to go back and enter *Ihraam* from the *Meeqaat*; if she does not go back then she has to offer a sacrifice because she failed to do something that was obligatory upon her.

If a woman fears that she may not be able to complete the rituals of *Hajj*, she may stipulate a condition when entering *Ihraam* by saying, “*If I am prevented (from completing Hajj), then I will exit Ihraam at the point at*

which I am prevented.” Then if something happens to prevent her from completing *Hajj*, she will exit *Ihraam* and there will be no blame on her.

It is equally part of the *Sunnah* (tradition) for a woman to shower before assuming *Ihraam* (sacral state) just as it is for a man. In fact, in the case of women who at the time may be experiencing *Haydh* (menstrual bleeding) or *Nafaas* (post-partum bleeding), there is specific proof that she should take this shower.

Imaam Muslim رحمته relates in his *Saheeh* from *Aa'ishah* رضي الله عنها that she said, "*Asma' bint `Umays had Nafaas after giving birth to Muhammad ibn Abu Bakr. This happened at Ash-Shajarah (a place near the Meeqat outside of Madeenah). So Allaah's Messenger* ﷺ *directed that she should bathe and begin the Tahleel.*"

In this regard of showering before *Ihraam*, the menstruating woman is in the same ruling as one who finds herself in *Nafaas*. The Prophet of Allaah ﷺ said: ***"If the menstruating woman and the one in Nafaas enter the time they should bathe and enter into Ihraam and complete all the rituals (like others) except Tawaaf of the (Ka'bah)."***

Abu Daawood رحمته and others narrated that *Ibn Abbas* asked *Abu Ayyoob Al-Ansaari* رضي الله عنه "*While he was in a state of Ihraam, how did the Prophet of Allaah* ﷺ *wash his head?"* *Abu Ayyoob* رضي الله عنه (who was bathing at the time) replied by asking someone to pour water on his head. He then rubbed his head with his hand, going back and forth. He then said, "*I saw the Prophet* ﷺ *wash in such a way.*"

This narration is used by the scholars as proof that it is permissible for a male or female in *Ihraam* to take a bath and pour water over their head and to pass their hand through their hair.

If the bath is needed because of sexual impurity (*Janabah*), then the scholars agree that it is permissible. Even if one is bathing to refresh oneself or other non-essential reasons, the majority of scholars say that it is permissible without any reservations.

Imaam Ash-Shaafi'i رحمه الله said after narrating this incident about *Abu Ayyoob Al-Ansaari* رضي الله عنه "This is the opinion that we hold. A *Muhrim* may take a bath whether it is due to sexual impurity or for other reasons. One may wash their head and soak their body with water."

However, some scholars have recommended that a woman should not shower unless it is necessary. This is because she is in *Ihraam* and busy with the actions of *Hajj*. In fact, to bathe during *Ihraam* is simply an issue of permissibility, but there is no one that says that it is recommended (*Mustahabb*). To some scholars, it is more recommended to remain dusty and disheveled.

Imaam An-Nawawi رحمه الله said, "It is more desirable that the pilgrim remain dusty and disheveled. The proof of this is the statement of Allaah (which means): **{Then let them end their untidiness...}** [Quran 22/29] and the statement of the Prophet of Allaah ﷺ: **"Verily Allaah boasts the people of Arafah to the inhabitants of the heavens, saying: `Look at My slaves they have come to me disheveled and dusty.'"**

It is *Makrooh* (disliked) for a woman (or man) in *Ihraam* to comb their hair vigorously causing excessive amounts of hair to fall out or to brush

unnecessarily. This is because doing so may lead to hair being cut which is one of the forbidden acts when someone is in *Ihraam*.

As for brushing lightly or scratching one's head, this is permissible. There is a famous saying in the books of *Fiqh* (Islamic jurisprudence) where they suggest that someone should scratch with the insides of their hands i.e. softly.

Imaam An-Nawawi رحمه الله said, "As for a *Muhrim* (someone in the state of *Ihraam*), I do not know of any opinion that says he is not permitted to scratch his head. Rather, it is something permissible."

There is a phenomenon amongst some women wherein they tie up their head very tightly and do not untie it until their *Hajj* is over. When they are in need of making *Wudhoo'*, instead of wiping their hair they merely wipe over their *Hijaab* instead.

This is an example of someone placing a hardship upon themselves, a hardship that the *Sharee'ah* does not require. When a person combs their hair lightly or scratches, the person is not held responsible for the dead hairs that naturally come out.

A woman in *Hajj* should not cover her face or wear gloves, just as a male should not cover his head. There is no difference of opinion on this issue, based on the clear statement of the Prophet of Allaah ﷺ ***"The Muhrimah (a female in Ihraam) should not cover her face, nor should she wear gloves."***

Having said that, it is permissible for her to cover her face if she fears the gaze of non-*Mahram* men upon her.

It was narrated that The Mother of the Believers 'Aa'ishah رضي الله عنها said, "*The riders would pass by us while we were with the Prophet of Allaah ﷺ in a state of Ihraam. When one of them would ride next to us, we would take our Jilbaab and cover (bringing down the cloth from our heads) our face. When the rider would pass, we would uncover once again.*"

Scholars have used this *Hadeeth* to show that if a woman is in need of covering her face then it is permissible for her to do so.

However, the *Shafi'iyah* set a condition to this covering saying that the *Niqaab* should not touch the women's face. This was also the opinion of *Al-Qaadhi* رحمته الله from the *Hanabilah*.

In actuality, this condition does not have overall agreement from the scholars. *Ibn Qudamah* رحمته الله said in regards to this condition, "*I have not found this condition to be from (Imaam) Ahmad, nor is it from the Hadeeth. In fact, reality contradicts this condition. For indeed, the cloth that covers over a women's face, rarely does it remain not touching her skin. Had this been a condition (that it should not touch her face) the Prophet ﷺ would have explained it.*"

Refuting the claims of those who claimed that the condition of the women's *Niqaab* in *Hajj* is that it not touch her face, *Imaam Ash-Shawkaani* used similar arguments as that of *Imaam Ibn Qudaamah* رحمته الله both.

Touching one's spouse intimately or non-intimately

If a male in *Ihraam* touches his wife with desire, or kisses her, then he would be obliged to pay the *Fidyah* (penalty) - and the same would go for women. This is the opinion of the *Hanabilah* رحمه الله .

More so, the male is between two situations after touching his wife: either he releases some fluid or not. If he does not release anything, then the penalty for him is that he must slaughter a sheep. If he does release something, then he must slaughter a camel.

As for the women in this situation, then perhaps her situation is that of the males. *Ibn Qudaamah* رحمه الله said, "*The women is just like the male in this respect.*"

The *Hanafiyyah* and *Shafi'iyyah* said: It is *Wajib* for someone who kisses or touches his or her spouse with desire that they pay the *Fidyah* – which is the slaughtering of a sheep. If they cannot find or afford the sheep, then they should alternatively either feed the poor or fast.

From what the *Hanafiyyah* and *Shafi'iyyah* are saying, it seems that the same applies to women if they kiss or touch their husband with desire.

The ruling of women performing Hajj without a Mahram

There are five general conditions before *Hajj* becomes compulsory upon someone. They are that the person is Muslim, has reached the age of discernment, is of full mental capacity and is not a slave. Additionally,

they must be capable of completing the journey to *Hajj*, both physically and financially.

Both males and females share these conditions. However, the Muslim woman has an extra condition before she can be held accountable for not performing *Hajj* and that is the accompaniment of a *Mahram*.

The statements of the scholars regarding this matter:

The *Shafi'iyyah* state that *Hajj* is not obligatory upon a woman until she finds a male *Mahram* relative or a husband or a group of trusted women. If she finds any of the previous three, it is obligatory upon her to perform *Hajj*. If she cannot find one of the three, she is not obliged to perform the *Hajj*.

The condition that the *Shafi'iyyah* hold for a woman to perform *Hajj* is that she must be able to perform the journey securely. This security can be found when a husband or a *Mahram* or a group of trusted women accompanies her.

In the popular opinion of the *Math-hab*, it is permissible for a woman to perform *Hajj* if she finds only one trusted women to take the journey with. More so, they say it is permissible for her to travel alone if she shall be safe and she fears nothing on the road. This is how they understand the *Hadeeth* which forbids a woman from traveling alone.

However, if she has already performed her first obligatory *Hajj* and this is a voluntary *Hajj*, then she is not permitted to travel alone – she must be accompanied by a husband or a *Mahram*. In this case, traveling with a group of trusted women is not permitted; this is the more correct position in the *Mathhab*.

The opinion of the *Malikiyyah* is similar to that of the *Shafi'iyah* in that they allow a woman who does not find a *Mahram* or husband to travel with a secure group. They add that this secure group may be a group of men, a group of women, or a group made up of men and women.

In the *Mathhab* of *Imaam Ahmad* رحمته *Hajj* is not obligatory upon a woman who does not find a *Mahram* or husband to travel with her. In fact, *Imaam Ahmad* رحمته specifically commented on this issue, as *Abu Daawood* رحمته states, "I said to Ahmad, 'A wealthy woman who does not find a *Mahram* to travel with her to perform *Hajj*, is *Hajj* *Wajib* upon her?' He said, 'No.'"

They cited as proof for what the opinion that they took a selection of a *Hadeeth* which we shall mention shortly.

The *Hanafiyyah* held an opinion similar to that of the *Hanabilah*. They said that *Hajj* is not compulsory upon a woman who does not find a *Mahram* or husband to travel with. In addition to the following *Hadeeth*, they said that for her to perform *Hajj* without male assistance would expose her to situations that may very well harm her.

A Discussion of the Daleel

[The woman should not travel except accompanied by a *Mahram*]

The *Hadeeth* of 'Adiyy ibn Haatim رضي الله عنه in which the Prophet ﷺ said to him ***"if your life is prolonged, you shall live to see Ath-Tha'eenah (a woman) traveling from Al-Hirah (in Iraq) all the way until she performs Tawaaf of the Ka'bah, fearing no one except Allaah."***

They also cite *Qiyaas* (analogy). They compare a woman traveling alone to that of a woman who converts to Islam in the land of the *Kuffaar*. Or a Muslim woman who may have escaped from the clutches of the disbelievers – in both cases there is unanimous agreement that she is permitted to travel alone. So should the case be in her traveling alone to perform *Hajj*.

The *Hanafiyyah* and the *Hanabilah* reject these proofs with the authentic *Hadeeth* that forbade a woman from traveling alone. It is true, they say, that the *Hadeeth* of 'Adiyy رضي الله عنه is authentic, but it was a statement of the Prophet ﷺ that did not amount to him sanctioning the act. Rather, it was an account to 'Adiyy رضي الله عنه of what would happen in the future.

As *Imaam Ash-Shawkaani* رحمته الله said that it is more befitting to take the *Hadeeth* to mean that such a thing would happen –not that it is permissible. This is so there would be no contradiction between it and the *Hadeeth* that forbids women from traveling alone.

Should a woman raise her voice when saying the Talbiyah?

The *Talbiyah* is a chant that someone performing *Hajj* recites throughout his or her *Hajj* rites. It includes the words "*I am here, O Allaah, I am here. I am here, there is no god but you, I am here. Verily, all praise and all blessings and all sovereignty belong to you. There is no god but you.*"

It is a *Sunnah* to not only say this, but to chant it loudly.

As for women, they should not raise their voice above what is needed for them to hear themselves.

Ibn Al-Munthir رحمته said, "There is a consensus amongst scholars that the Sunnah regarding women is that they do not have to raise their voice when chanting the Talbiyah. All she is required to do is to raise her voice enough so that she can hear herself. This is the opinion of Ata', Maalik, Al-Awzaa'i, Ash-Shaafi'i, and it is also the opinion of the Hanaabilah and the Hanafis. They feared that with her raising her voice, a Fitnah make occur. For the same reason, it is not Sunnah for her to give the Athaan for Salaah, nor the Iqaamah."

*Shaykh Al-Albaani رحمته said in his book *Manaasik Al-Hajj wal 'Umrah*, "In regards to the Talbiyah the ruling for the women is that of the men - as the two preceding Hadeeth are general. However, they too should raise their voices as long as there is no fear of Fitnah."*

Aa'ishah رضي الله عنها used to raise her voice until the men could hear her. Abu Atiyyah said, "I heard Aa'ishah saying, 'Verily I know how the Talbiyah of the Prophet of Allaah was.' I heard her say after that, 'Labbayk Allaahumma Labbayk...'"

And Qaasim ibn Muhammad said, "Mu'aawiyah went out at night and heard the voice of someone making Talbiyah, so he said, 'Who is that?' It was said Aa'ishah, Mother of the Believers, making `Umrah from at-Tan'im. When that was mentioned to Aa'ishah, she said, 'If he had asked me I would have told him.'"

What both men and woman perform equally in Tawaaf

Firstly, the desirability of making *Du'aa'*, remembering Allaah, or reciting Quran.

Secondly, the desirability of touching the Black Stone or kissing it if possible, on condition that a woman does not crowd the men in doing so. The same ruling applies to the Yemeni corner.

Thirdly, the permissibility of speaking if necessary or with befitting speech.

Fourthly, the undesirability of eating or holding the urge to urinate, or pass wind, or having a strong desire for food and other things of this nature.

The Difference in Tawaaf between men and women

In general, the method of performing *Tawaaf* is the same for men and women. The agreed upon rule is that what is mentioned concerning the men applies to the women so long as there is no specific proof which shows that her ruling is different.

Women should not jog in Tawaaf

At the beginning of *Tawaaf*, it is *Sunnah* for the men to walk quickly, known in Arabic as *Raml*, the first three circumambulations around the *Ka'bah*. The woman is not required to do this.

Ibn Al-Munthir said, "There is consensus amongst the scholars that the woman should not jog in Tawaaf. Instead, she should do the Tawaaf walking."

Al-Idhtibaa' (uncovering the right shoulder)

It is logically clear that a woman should not uncover her right shoulder when performing *Tawaaf*. *Imaam An-Nawawi* رحمته said, "*Uncovering the right shoulder is Sunnah for the men and not permissible for the women. There is no difference of opinion on this matter.*"

Going close to the Ka'bah

It is recommended that the women should not crowd themselves near the wall of the Ka'bah, jostling with the men. Instead, she should perform her *Tawaaf* on the outer circles of the *Tawaaf*, away from the crowd.

This is recommended as a protection for her. However, if she is performing *Tawaaf* at a time when the crowd is light, she may draw as near as she can to the *Ka'bah*.

This ruling is based on an incident that happened in which *Umm Salamah* رضي الله عنها the wife of Allaah's Messenger صلى الله عليه وسلم complained of a sickness. He صلى الله عليه وسلم instructed her to perform the *Tawaaf* riding on a camel, behind the people.

Ibn Hajar رحمته said when explaining this Hadeeth, "*He instructed her thus because the Sunnah for the women is that they should distance themselves from the men in Tawaaf.*"

Performing Tawaaf at Night

The scholars mentioned that it is desirable for a woman to delay her *Tawaaf* until night if she arrives in *Makkah* during the day. The reason, they say, is that this would be more protective for her and others since the crowd would be lighter at that time.

This ruling is illustrated by that which *Imaam Al-Bukhari* رحمته الله narrated from `Ataa', who said, "Aa'ishah رضي الله عنها used to perform *Tawaaf* away from the men, not crowding them. A woman said to her, 'Let us go, O Umm Al-Mu'mineen, to touch the Black Stone.' Aa'ishah declined until night came and then they went for *Tawaaf*. Whenever they wished to perform *Tawaaf* they stood there until the crowd of men would be on their way out."

However, if she feels that she may be nearing her monthly cycle, it is better that she performs the *Tawaaf* as soon as she can so that she does not miss it.

Crowding to kiss the Black Stone

It is desirable that a woman should not crowd with the men to kiss the Black Stone. Instead, she should wave to it with her hand just like the person who cannot reach it.

Imaam An-Nawawi رحمته الله said, "Our 'Ulamaa' have said that it is not desirable for a woman to kiss the Black Stone, nor to touch it, except at those times when the *Tawaaf* area is light or empty, like during the night

or at other times. This is because in her crowding the men it would bring hardship upon herself and hardship upon the men."

The difference in Sa'y between men and women

The method of performing *Sa'y*, in general, is the same for men and women. However, there are basic differences in the etiquettes of *Sa'y* between men and women.

Firstly: A woman in her Menses

As is explained in the books of *Fiqh*, it is not a must that a person be clean from sexual impurity (*Janaabah*) or, for women, her monthly period in order to perform *Sa'y*. However, this issue needs a little clarification.

According to the *Hanafi* school of Islamic jurisprudence, it is only permissible for a woman in sexual impurity or her menses to perform the *Sa'y* if she has already performed the *Tawaaf* in a state of purity. Meaning, if her menses started after the *Tawaaf* then it is permissible to continue with the *Sa'y*.

However, scholars have disagreed with the *Hanafi* school of Islamic jurisprudence on this issue for the following reason:

It was narrated by *Al-Bukhaari* رحمته that The Mother of the Believers *Aa'ishah* رضي الله عنها said, "*I arrived in Makkah and at the time I was in my monthly period. I had not performed the Tawaaf of the (Ka'bah), nor had I performed the (Sa'y) between the Safa and the Marwah.*" She continues,

"I mentioned this to the Prophet of Allaah ﷺ and he said to me, 'Do as the Hajji (Hajj pilgrim) does other than performing Tawaaf of the (Ka'bah) until you are clean.'"

In explaining this Hadeeth, Ibn Hajar رحمه الله, said,

*"As for the acceptability of performing Sa'y before Tawaaf, scholars of Hadeeth considered it permissible, citing as their proof the Hadeeth of Usaamah ibn Shurayk in which a man came to the Prophet ﷺ and said, 'I performed Sa'y before performing Tawaaf.' The Prophet ﷺ replied: **'Perform Tawaaf, there is no difficulty.'**"*

"Thus, a woman in her menses may perform all the rites of Hajj other than the Tawaaf. And she may perform the Sa'y before her Tawaaf in accordance with the Hadeeth of Usaamah ibn Shurayk and her Sa'y will be correct and acceptable."

"Those that forbade the woman from performing Sa'y until she first becomes clean of her menses, placed a condition on her that has no basis. In reality, the proof we have mentioned rejects this opinion."

Jogging rapidly between As-Safa and Al-Marwah

Imaam Ash-Shaafi'i رحمه الله said, "A woman should not jog between Safa and Marwah, nor should she uncover her arm like a man. This is because she seeks coming closer to Allaah by covering and protecting herself and jogging and uncovering would contradict that."

However, according to the scholars of the *Shaafi'i* school of Islamic jurisprudence, there are two opinions on this issue.

The first, which is the opinion of the majority, is that she should not jog in the jogging area. Instead, she should walk all throughout the distance from Mount *Safa* to Mount *Marwah* – whether it be daytime or nighttime when no one is watching. This is because she is *'Aurah* and her *Fiqh* is based on covering and protecting herself.

The second, which is held by a minority, is that if she is performing *Sa'y* at night and there is no one watching, it is desirable for her to jog in the area of jogging.

This is also the opinion of the *Hanbali school* of Islamic jurisprudence. *Ibn Qudaamah* رحمه الله stated in *Al-Mughni*, "A woman should not do *Raml* in *Tawaaf* or jog in *Sa'y*."

Women leaving Muzdalifah early

Spending the night in *Muzdalifah* on the eve of the 10th of *Thul-Hijjah* is just as much a part of *Hajj* for the women as it is for the men. When she leaves the plain of *'Arafah*, she does as the male would do in *Muzdalifah* – that is, she should join her *Maghrib* and *'Ishaa'* at the time of *'Ishaa'*, remember Allaah The Almighty and spend the night there.

Some scholars have noted that it is permissible for women who fear the crowd of *Muzdalifah* (and the predicted crowd at the *Jamaraat* the next day) to leave early from *Muzdalifah* before *Fajr*. The default *Sunnah* however is that a person should wait until after *Fajr* – after the sun has come up bright – to move on to *Mina*.

The narrations regarding this issue are the following:

First: Al-Bukhaari رحمه الله narrated from *Aa'ishah رضي الله عنها* who said, "(Umm Al-Mu'mineen) *Sawdah* sought permission from the Messenger of Allaah ﷺ to leave *Muzdalifah* before him (i.e. before *Fajr*) and before the crush of the people, because she was heavy. He ﷺ gave her permission."

Second: Muslim رحمه الله narrated from *Umm Habeebah رضي الله عنها* that the Prophet ﷺ sent her from *Muzdalifah* during the night (before *Fajr*).

Third: Muslim رحمه الله narrated from *Ibn Abbaas رضي الله عنه* who said, "The Messenger of Allaah ﷺ sent me with the weak folk from *Muzdalifah* during the night (before *Fajr*)."

Fourth: Muslim رحمه الله narrated that *Ibn Umar رضي الله عنه* used to take the weak of his family to *Muzdalifah*. They would stand at *Al-Mash'ar Al-Haram* in *Muzdalifah* at night, remembering Allaah The Almighty. Then, before the *Imaam* would move out (from *Muzdalifah*), they would leave before him. Some of them would arrive in *Mina* before the time of *Fajr* (i.e. at *Fajr* time); others would arrive after that. When they would arrive, they would throw their *Jamaraat*. *Ibn Umar رضي الله عنه* both, would comment, "The Messenger of Allaah ﷺ granted permission to these people."

Concerning the issue of leaving *Muzdalifah* halfway through the night, *Imaam Ash-Shaafi'i رحمه الله* said,

"The Sunnah is that women and weak folk should move out of Muzdalifah before Fajr - after half the night has passed, so that

they may throw their Jamaraat before the crowd arrives. This is based on the Hadeeth of Aa'ishah, in which she said, '(Umm Al-Mu'mineen) Sawdah sought permission from the Messenger of Allaah ﷺ to leave Muzdalifah before him (i.e. before Fajr) and before the crush of the people, because she was heavy. He ﷺ gave her permission.'"

This is also the opinion of the *Hanbali* school of Islamic jurisprudence. *Al-Mughni* states:

"It is all right for women and weak folk to leave Muzdalifah early. From those who would allow their women and weak family members to precede them were Abdur-Rahmaan ibn 'Awf and Aa'ishah ﷺ both. This is the opinion of 'Ataa' and Ath-Thawri and Ash-Shaafi'i and As-hab Ar-Ra'i (the Hanafis). We do not know anyone that differs with this opinion, as it is an opinion that carries facility for the women and weak folk and saves them from the hardship of the crowd, and it is also the permission of their Prophet ﷺ."

Thus from the previous quotes we see that it was permissible for the women and weak folk to leave *Muzdalifah* during the night, i.e. before *Fajr* and before the crowd arrives after *Fajr*. Those that are included in this permission are the women and children and those in their situation. And Allaah knows best.

How much hair should a woman cut when coming out of Ihraam

Shaving one's head is one of the rites of *Hajj* and *'Umrah*. The *Hanafiyyah* have said: To shave one's head or to trim it is a *Waajib* aspect of *Hajj*. This is also the *Math-hab* of the *Maaliki* school of Islamic jurisprudence, who said that shaving itself is *Waajib*, and that trimming, on the other hand, is sufficient.

The *Shaafi'i* school of Islamic jurisprudence state: Our *Math-hab* is that shaving is a rite that one is rewarded for performing. By performing it, one leaves the first stage of *Ihraam*, the *Tahallul Al-Asghar*. Thus, according to this, shaving or trimming is a *Rukn* by which *Hajj* or *'Umrah* is not accepted until it is performed.

According to the *Hanaabi* school of Islamic jurisprudence, shaving or trimming is a rite from the rites of *Hajj* or *'Umrah*. Thus according to them it is *Waajib*. In the book *Al-'Uddah Sharh Al-'Umdah*, it is stated, "And shaving the head is *Waajib* because the Prophet ﷺ did it, this coupled with the *Hadeeth*: **'Take from me your Hajj rituals.'**"

As for men, it is better for them to shave their head. The proof for this is the obvious order given in the verse (which means): **{having shaved your heads and trimmed}** because the Arabs would often begin with that which was more important and preferred.

This preference is based on the *Hadeeth* in which the Prophet ﷺ said: **"O Allaah, be merciful to those who shave."** They asked, "What about those who trim, O Messenger of Allaah?" He ﷺ said: **"O Allaah, be merciful to those who shave."** They asked, "What about those that trim, O Messenger of Allaah?" He ﷺ said: **"And those that trim."**

In another narration according to Muslim, the Prophet ﷺ prayed for those who would shave three times and those who would trim once.

Even he ﷺ shaved his head during *Hajj*, and there is no doubt that Allaah The Almighty would never choose for his Prophet anything other than that which is more preferred.

However, having said that, there is no difference of opinion that it is permissible to choose trimming instead of shaving. In *Saheeh Muslim* with the explanation of *Imaam An-Nawawi* رحمه الله it is stated, "*There is Ijmaa' (consensus) from the 'Ulamaa' (Scholars) that shaving is better than trimming, but that trimming is permissible.*"

In *Al-Mughni*, it is stated, "*There is no difference of opinion between the people of knowledge that the Sunnah for a woman is that she should only trim her hair and not shave. Ibn Al-Munthir said, 'The consensus (Ijmaa') of the people of knowledge is that a woman should trim and not shave. This is because shaving in a woman's case would be considered mutilation.'*"

In addition, *Ibn Hajar* رحمه الله said, "*As for women, the Sunnah is that they should only trim their hair. There is Ijmaa' on this.*"

According to the *Maliki* school of Islamic jurisprudence, a woman should take from all her hair the span of an *Anmulah* (a fingertip span, about 1 centimeter), or a little bit more or less. Explaining this further, in a book entitled *Mawahib Al-Jaleel*, *Imaam Maalik* رحمه الله said, "*There is no set measurement according to us. Whatever a man or woman takes from their hair it will be sufficient.*"

The *Hanabi* school of Islamic jurisprudence says, "A woman should trim from her hair the span of an *Anmulah*." *Abu Daawood* رحمته said, "I heard someone ask *Ahmad* about whether a woman should cut from her entire head or not. He said, 'Yes, she should join her hair together and then take from the ends of her hair the span of an *Anmulah*.'"

According to the *Shaafi'i* school of Islamic jurisprudence, it is desirable for a woman to trim the span of an *Anmulah* from all sides of her head. *Al-Maawardi* said, "She should not trim from the sides of her head because that will mar her. Instead she should lift up the hair and cut from that which is underneath."

Having said this, according to the *Shaafi'i* school of Islamic jurisprudence, all that is sufficient for both a man and a woman is three hairs whether they cut it or shave it. Nothing less than this is acceptable.

The *Hanafi* school of Islamic jurisprudence said, "What is meant by trimming is that a man or a woman should take from at least a quarter of the hair of their head, the span of an *Anmulah*. Meaning, they should take from all of that hair this measurement." They also said, "It is *Waajib* to cut a little more than the span of an *Anmulah* so that for sure at least an *Anmulah* was cut."

A woman gets her menses before her performance of Tawaaf Al-Ifaadhah

Being free from menses is a condition for a woman who wants to perform any *Tawaaf*. Thus, with this in mind, if a woman performs *Tawaaf* while in her menses her *Tawaaf* will not be valid.

This is based on the authentic *Hadeeth* that The Mother of the Believers Aa'ishah رضي الله عنها said, "I arrived in Makkah and at the time I was in my monthly period. I had not performed the *Tawaaf* of the (Ka'bah), nor had I performed the (Sa'y) between Safa and Marwah. I mentioned this to the Prophet of Allaah ﷺ and he said to me: **"Do as the Hajji (Hajj pilgrim) does other than performing Tawaaf (circumambulating the Ka'bah) until you are clean."**

This *Hadeeth* makes it clear that a woman in her menses cannot perform any *Tawaaf* until she has completed her period. What she should do is wait in *Makkah* until she completes her period, washes up, and then goes and performs her *Tawaaf*.

Her *Mahram* should stay with her during this time. This is based on the *Hadeeth* in which the Mother of the Believers, Aa'ishah رضي الله عنها said to Allaah's Messenger ﷺ "Safiyah bint Huyayy has got her period." He ﷺ replied: **"She might delay us from leaving (then). Did she not perform Tawaaf with you (i.e. the women)?"** Aa'ishah رضي الله عنها said, "Yes (she did)." He ﷺ said, **"Then you may go."**

On these lines, the scholars and the Muslims in the early generations would not leave *Makkah* until the menstruating women in their group got a chance to complete their period and perform *Tawaaf Al-Ifaadah*.

Abu Hurayrah رضي الله عنه used to say,

"An Amir who is not an Amir, who is it? It is a woman with a group of people who receives her period before performing Tawaaf Al-Ifaadhah. They, because of her, will be forced to stay until she completes her period and performs the Tawaaf."

However, what happens if, due to circumstances out of her control, a woman cannot stay in Makkah until her period is over in order to perform *Tawaaf Al-Ifaadhah*?

She would have one of three scenarios:

One: She may cut off her *Hajj* and go home with no *Hajj*.

Two: She may perform *Tawaaf* even though she has her period because of the dire necessity she is in.

Three: If she leaves without performing *Tawaaf Al-Ifaadhah* then she would still be in *Ihraam*. Her husband would not be *Halaal* (permissible) for her until she returned to Makkah and made up the *Tawaaf*.

Many scholars have debated over the solution to this problem. Perhaps the most merciful scenario and that which is closer to the principles of the *Sharee'ah* is scenario two in which she performs *Tawaaf* even though she has her period due to the dire necessity.

Shaykh Al-Islam Ibn Taymiyyah رحمه الله gave the following *Fatwa*:

"A woman in her period should do the Hajj rites that she is capable of. What she has no control over is forgiven – thus she may perform Tawaaf (even though she is in her period). She should shower as she showers for

Ihraam, in fact, this situation is more deserving, and she should wrap herself tightly as she would during Istihadah blood, in fact this situation is more deserving.

This is what the texts (of the Quran and Sunnah) point to, in addition to the principles of the Sharee'ah. With this opinion, no contradiction is made with Islamic principles.

*The texts point to Tahaarah (state of ritual purity) being a Waajib aspect of Tawaaf. Such as the statement of Allaah's Messenger ﷺ: **"The menstruating woman should perform all the rites of Hajj except the Tawaaf."** This is a general Waajib.*

*Nevertheless, we know from the principles of Sharee'ah that an issue is Waajib only if the person is capable of performing it. As Allaah The Almighty Says in the Quran (what means): **{Thus, fear Allaah as much as you are able}**. And as the Messenger of Allaah ﷺ said: **"If I command you with something then do what you are capable of."***

The most Taharah is in Tawaaf is that it is a condition. At the same time, we know that in Salah if a person is not able to be in a state of Tahaarah due to some external situation out of their control they are allowed to pray without it. Case in point: The Salaah of a woman in Istihadah (a woman having blood discharge outside the regular monthly period) or someone who cannot control their urine may perform Salaah regardless.

If this is the case where the conditions of Salah are forgiven when a person cannot fulfill them, then the conditions of Tawaaf should also be

forgiven when someone cannot fulfill them. In fact, the situation of Tawaaf is more deserving of this ruling.

In any other solution (either she cancels her Hajj or tries to come back in the future, remaining in Ihraam until she does) there is a huge hardship on her and hardship is cancelled in Sharee'ah.

As for those who say she may perform the Tawaaf in her state but she must pay a penalty for it, our opinion is that there is no penalty. This is because the Waajib, if a person is not blameworthy for not performing it, then there is no penalty upon them. This is different from when someone leaves a Waajib due to forgetfulness, or ignorance, or intentionally.

The menstruating woman did not leave this Waajib in this case due to a blame-worthy reason. She could not fulfill the Waajib due to her menses, which is something that does not begin according to her will and desire. Thus, there is no penalty upon her.

Thus, if a woman has her period before she has performed Tawaaf Al-Ifaadhah, she must remain in Makkah until she is in a state of ritual purity and then go and perform it.

If in special circumstances and under dire necessity she needs to leave Makkah before completing her period, then according to some scholars, such as Shaykh Al-Islam Ibn Taymiyyah رحمته she may perform her Tawaaf even though she has her period and there is no penalty upon her." And Allaah Knows best.

Does a menstruating woman need to perform Tawaaf Al-Wadaa'?

If a woman has her menses before she has completed her *Tawaaf Al-Wadaa'* (her farewell *Tawaaf*) and she has already done her *Tawaaf Al-Ifaadhah*, then she may leave Makkah without performing the *Wadaa'*. There is no penalty for her to do this.

This is the opinion of the general body of scholars. This facilitation is proved by the authentic statement of *Ibn Abbaas* رضي الله عنه in which he said, "*The people were commanded that the last thing they do (in Makkah) is Tawaaf, except for the menstruating woman the command was lightened.*"

Moreover, in the *Hadeeth* in which *Aa'ishah* رضي الله عنها told the Prophet صلى الله عليه وسلم about *Safiyyah's* menses, he asked her if she performed *Tawaaf Al-Ifaadhah*. When *Aa'ishah* رضي الله عنها said that she had, the Prophet صلى الله عليه وسلم said that they would not be held back, which meant that she was allowed to leave Makkah without performing *Tawaaf Al-Wadaa'*.

In addition, there is no penalty upon a woman in doing this, since the Prophet صلى الله عليه وسلم did not make mention of any penalty upon *Safiyyah* رضي الله عنها.

Conclusion

To summarize, as far as most of the rituals and regulations of *Hajj* are concerned, there are basically no major differences between men and women.

The spirit of *Hajj* is turning to Allaah The Almighty wholeheartedly in humble and passionate yearning and ardent love and devotion. This spirit

should rule the hearts of all pilgrims at all times, regardless of gender differences.

Men and women during *Hajj* also share equally in the various taboos and restrictions. Both must refrain from all forms of intimate sexual contacts with spouses, including foreplay, kissing, and touching with sexual desire. They also must shun all vain talk, wrangling and quarrels.

Likewise, both males and females must absolutely avoid using any kind of perfumes or scents, clipping nails, removing, plucking, trimming or shaving of hair, etc.

It is, however, permissible for both males and females during *Ihraam* to bathe or take showers, or wash.

Likewise, they are permitted to use shampoos, soaps or creams, lotions, etc. so long as these are not scented.

Specific issues or regulations that concern women exclusively during *Hajj* can be listed as follows:

1) Unlike men, women are allowed to wear their normal clothes or attires regardless of whether they are sewn or not. There are no restrictions whatsoever on the kind of clothes they can wear during *Ihraam* so long as they are not dyed in saffron or scented. Thus, it is permissible for them to wear even clothes with colors or designs; although women pilgrims may do well in keeping it simple and avoid attractive designs and colors. After all, it should be noted that the hallmark of *Hajj* is simplicity and humility before the Creator of all beings.

2) Women, as opposed to men, may wear shoes, slippers or sandals as they choose.

3) Women, however, may not wear either face-veils or gloves during *Ihraam*; they must not cover their faces while in a state of *Ihraam*.

4) Women who are menstruating should assume *Ihraam* after a bath and recite *Talbiyah* and engage in *Thikr* (remembrance of Allaah) and *Du'aa'*. However, they must not offer prayers.

5) Menstruating women can practice all of the rituals of *Hajj* with the sole exception of *Tawaaf*. As far as performing *Tawaaf* is concerned, they should postpone it until such time that they are free of menses and have purified themselves through *Ghusl* (ritual bath).

6) If, however, because of circumstances beyond their control, they find themselves unable to stay in Makkah (for instance, they have no choice but to leave with the group because of inability to change or reschedule travel plans), then they are allowed to perform *Tawaaf* while still menstruating after cleaning themselves and wearing pads, etc.

The above ruling is given by *Ibn Taymiyyah* رحمته and has been based on a valid principle of Islamic jurisprudence which states that any condition upon which the validity of a certain act of worship is dependent can be waived if a person cannot fulfill the same; and the act of worship thus performed will be considered as valid without it. An example for this is covering oneself during prayer. Thus if a person finds himself unable to cover his *'Awrah* (what must be covered) because he could not find anything to wear, then he must still pray without covering himself and his

prayer will still be considered as valid, although in ordinary circumstances such a prayer will be considered as null and void. The same rule applies to a menstruating woman who must leave *Makkah* because of circumstances beyond her control. The normal condition of purification from menses for the validity of *Tawaaf* can be waived in her case, and her *Hajj* will be considered as perfectly valid.

7) Finally, rules for women are relatively more relaxed in regards to throwing pebbles at the stone pillars. Thus, women, as well as those who are weak and elderly, are allowed to leave *Muzdalifah* early before *Fajr* in order to perform the rite of throwing pebbles at the stone pillar before the crowd arrives in *Mina*.

It is equally part of the *Sunnah* for a woman to shower before *Ihraam* just as it is for a man and that this ruling is not different for a woman in her *Haydh* or *Nafaas*. We learnt that showering during *Ihraam* was permissible and that a person may pour water on their hair and rub their head lightly.

Additionally, we learnt that she may wear any color of clothing, as long as it meets the Islamic standard of modest dress. She may also wear jewelry. She should uncover her face while in *Ihraam*, but if she fears the gaze of non-*Mahram* men upon her, she may cover her face as the wives of the Prophet ﷺ used to do. In addition, they should not touch their spouse with desire.

A woman should not travel to *Hajj* without the company of a *Mahram*. She should not raise her voice excessively when saying the *Talbiyah*. Concerning the *Tawaaf*, she differs with the men in that she should not do *Raml* (walking quickly) for the first three circumbulations, she should not

uncover her right shoulder, and she should not crowd the men in trying to get near the *Ka'bah* or to kiss the Black Stone. Moreover, it is desirable for her to choose a time when there will be less crowding.

Regarding the *Sa'y*, we learnt that being clean of menses is not a requirement, and that a woman may perform it even if she is in her menses. She is not required for her to run in the valley of *As-Safa* and *Al-Marwah*.

We learnt that it is a special Prophetic dispensation for the women and the weak folk to leave *Muzdalifah* early. Shaving the head is only preferred for men and women should not cut more than a centimeter of hair from the tips of her braids.

A woman who begins her period before her performance of *Tawaaf Al-Ifaadhah* should wait until she completes her period to perform it, and her *Mahram* should stay with her. If, due to dire circumstances she needs to leave Makkah, some scholars gave the *Fatwa* that she may shower, wrap herself tightly, and perform the *Tawaaf* even with her menses. However, this should only be sought when there is an inescapable necessity for this.

A woman who receives her menses before performing *Tawaaf Al-Wadaa'* does not have to wait in *Makkah* until she completes her menses. She may leave without performing it, as shown in the *Sunnah* of the Prophet of Allaah ﷺ which is the best guidance.