



## 49992 - Should she enter ihraam for 'umrah when she is menstruating?

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### the question

We are going to travel for ten days to do 'umrah, and we will go to Madeenah first then to Makkah. But I will have my period when we go from Madeenah to Makkah. Of course everyone who is with us will enter ihram from Abyaar 'Ali. Is it correct for me to enter ihram like them even though I will have my period, which will end when we are in Makkah? From where should I enter ihram in Makkah?.

### Detailed answer

Praise be to Allah.

If a menstruating woman passes the meeqaat with the intention of doing Hajj or 'Umrah, she is obliged to enter ihram from the meeqaat. It is not permissible for her to delay entering ihram until she reaches Makkah and becomes pure [i.e., her period ends].

The Sunnah and scholarly consensus indicate that menstruation does not prevent one from entering ihraam, so a woman may enter ihram even if she is menstruating, but then she should not do 'umrah until she becomes pure and does ghusl.

Muslim (1210) narrated from Jaabir ibn 'Abd-Allah (may Allah be pleased with him) that when Asma' bint 'Umays gave birth at Dhu'l-Hulayfah, the Messenger of Allah (peace and blessings of Allah be upon him) instructed Abu Bakr (may Allah be pleased with him) to tell her to do ghusl and enter ihraam.

Al-Nawawi said:

This indicates that the ihram of women who are bleeding following childbirth or who are menstruating is valid, and that it is mustahabb for them to do ghusl when entering ihraam.



Al-Bukhaari (1556) and Muslim (1211) narrated that 'Aa'ishah (may Allah be pleased with her), the wife of the Prophet (peace and blessings of Allah be upon him), said: We went out with the Prophet (peace and blessings of Allah be upon him) on the Farewell Pilgrimage. I came to Makkah when I was menstruating and I did not circumambulate the House or do saa'i between al-Safa and al-Marwah. I complained about that to the Prophet (peace and blessings of Allah be upon him) and he said: "Undo your braids and comb your hair (i.e., do ghusl) and enter ihram for Hajj..." This was narrated by al-Bukhaari in a chapter entitled: "How menstruating women and women who are bleeding following childbirth should enter ihraam."

Al-Nawawi said:

This indicates that menstruating women, women who are bleeding following childbirth, those who have broken their wudoo' and those who are junub may do all the actions and say all the words of Hajj except tawaaf and the two rak'ahs to be prayed afterwards. Their standing in 'Arafah is valid, as are other actions of Hajj. The ghusl that is prescribed for Hajj is prescribed for menstruating women and others whom we have mentioned above. This indicates that tawaaf on the part of a menstruating woman is not valid. There is scholarly consensus on this point.

It was narrated from Ibn 'Abbaas that the Prophet (peace and blessings of Allah be upon him) said: "When menstruating women and women who are bleeding following childbirth come to the meeqaat, they should do ghusl and enter ihram and do all the rituals apart from Tawaaf around the Ka'bah." Narrated by Abu Dawood, 1744; classed as saheeh by al-Albaani in Sunan Abi Dawood.

Shaykh al-Islam Ibn Taymiyah said in al-Fatawa al-Kubra, 1/447:

The Prophet (peace and blessings of Allah be upon him) commanded menstruating women and women who were bleeding following childbirth to enter ihram and recite the Talbiyah etc, and to attend 'Arafah and recite dhikr and du'aa', and to stone the Jamaraat remembering Allah, and so on. He did not regard it as makrooh for them to do that, rather that is obligatory for them.

Shaykh Ibn Baaz (may Allah have mercy on him) said in Majmoo' al-Fatawa (16/126):



When a menstruating woman or a woman who is bleeding following childbirth reaches the meeqaat, it is obligatory for her to enter ihraam, if that is for an obligatory Hajj or 'umrah. If it is a voluntary pilgrimage and she has already performed the Hajj and 'umrah that are required in Islam, then it is prescribed for her to enter ihram from the meeqaat just like other women who are pure (i.e., not menstruating or bleeding following childbirth).

Shaykh Ibn 'Uthaymeen said:

A woman whose period begins before she enters ihram can enter ihram while menstruating, because the Prophet (peace and blessings of Allah be upon him) commanded Asma' bint 'Umays, the wife of Abu Bakr (may Allah be pleased with them both), who gave birth at Dhu'l-Hulayfah, to do ghusl and tie a cloth around herself, and enter ihraam. The same applies to menstruating women, and they should remain in ihram until they become pure (i.e., until their period or nifaas ends and they do ghusl), then they should do tawaaf around the Ka'bah and saa'i.

Sittoon Su'aalan fi Ahkaam al-Hayd.