This is something that Allah has ordained for the daughters of Adam. So, do everything the pilgrim does, but do not make Tawāf around the Ka‘bah until you are pure

‘Ā’ishah (may Allah be pleased with her) reported: We set out with the Messenger of Allah (may Allah's peace and blessings be upon him) with the sole intention of performing Hajj. When we reached Sarif, I got my menses. The Messenger of Allah (may Allah's peace and blessings be upon him) came to me while I was weeping. He said: "Why are you weeping?" I said: "By Allah, I wish I had not come this year (for Hajj)." He said: "What is the matter with you, have you got your menses?" I replied: 'Yes.' He said: "This is something that Allah has ordained for the daughters of Adam. So, do everything the pilgrim does, but do not make Tawāf around the Ka‘bah until you are pure." ‘Ā’ishah added: When we approached Makkah, the Messenger of Allah (may Allah's peace and blessings be upon him) said to his Companions: "Make it ‘Umrah." So the people lifted the restrictions of Ihrām except for those who had brought a sacrificial animal. There was a sacrificial animal with the Prophet (may Allah's peace and blessings be upon him) as well as Abu Bakr, ‘Umar, and the rich ones; then they raised their voices in Talbiyah as they set out. On the Day of Sacrifice, I became pure, so the Messenger of Allah (may Allah's peace and blessings be upon him) ordered me to perform Tawāf al-Ifādah, and I did. We were brought cow meat and I said: "What is this?" The people said: "The Messenger of Allah (may Allah's peace and blessings be upon him) sacrificed cows on behalf of his wives." On the night of Al-Hasbah, I said: "O Messenger of Allah, will the people return having made Hajj and ‘Umrah while I will return having made Hajj only?" So he ordered ‘Abdur-Rahmān ibn Abi Bakr, and he rode me on the back of his camel. I remember - and I was just a young girl - I would doze off and the rear part of the saddlebags would hit my face; until we arrived at Tan‘īm. I raised my voice with Talbiyah intending ‘Umrah to make up for the one people had performed.

[Authentic hadith] [Narrated by Muslim]

"We set out with the Messenger of Allah (may Allah's peace and blessings be upon him) with the sole intention of performing Hajj", meaning: he departed on a Saturday during the last five days of Dhu al-Qi‘dah from Madīnah, after he had completed the Zhuhr prayer as four Rak‘ahs. Then when he arrived at Dhu al-Hulayfah, he performed the ‘Asr prayer as two Rak‘ahs. In another narration: "We were determined to perform Hajj." However, it was reported on her authority in another authentic Hadīth: "Some of us intended ‘Umrah while others intended Hajj, and I was one of those who intended ‘Umrah." Based on this, her statements, may Allah be pleased with her: "With the sole intention of performing Hajj," and "We were determined to perform Hajj," must have been due to (one of) the following

circumstances: 1. She meant the obligation of Hajj in principle, without specifying the type of rite for which they assumed Ihrām. 2. She meant while they were departing and before they reached the Miqāt, and assumed Ihrām. 3. She meant the condition of other Companions, excluding herself. "Sarif", meaning: a name of a place close to Makkah. "The Messenger of Allah (may Allah's peace and blessings be upon him) came to me while I was weeping, and said: "Why are you weeping?" I said: "By Allah, I wish I had not come this year (for Hajj)", meaning: when she got her menses, she cried and wished that she had not made Hajj with them that year, thinking that her menses would interrupt her Hajj, and therefore she would miss out on its benefits and rewards. "He said: 'This is something that Allah has ordained for the daughters of Adam'", meaning: the menses is something decreed and written for the daughters of Adam, so it is not specific to you nor up to you; therefore, there is no need to cry. "So, do everything the pilgrim does, but do not make Tawāf around the Ka'bah until you are pure'", meaning: the Prophet (may Allah's peace and blessings be upon him) informed her that the menses did not prevent her from continuing with her rituals, nor did it invalidate her Ihrām. She had to do what other pilgrims do, such as standing on 'Arafah, going to Mina and Muzdalifah, throwing the Jamarāt, and doing all the rituals of Hajj except Tawāf around the Ka'bah, which she had to postpone until she would become pure and take the ritual bath. "When we approached Makkah, the Messenger of Allah (may Allah's peace and blessings be upon him) said to his Companions: "Make it 'Umrah", meaning: when the Prophet (may Allah's peace and blessings be upon him) approached Makkah, he ordered those who had not brought a sacrificial animal to intend 'Umrah with their Ihrām. Therefore, whoever assumed Ihrām with the intention of Hajj, but had not brought a sacrificial animal, was to change his Ihrām for Hajj to that of 'Umrah. They had to perform Tawāf and Sa'i and cut their hair. Then, they had to remove their Ihrām. In another narration by Muslim: "The Messenger of Allah (may Allah's peace and blessings be upon him) ordered those of us who had not brought a sacrificial animal to remove their Ihrām. They said: 'Which one exactly?' He said: 'All of it (completely lifting the restrictions of Ihrām).'" "So the people lifted the restrictions of Ihrām except for those who had brought a sacrificial animal." She added: "There was a sacrificial animal with the Prophet (may Allah's peace and blessings be upon him) as well as Abu Bakr, 'Umar, and the rich ones", meaning: those who had not brought a sacrificial animal, removed their Ihrām after they had made Tawāf, performed Sa'i, and cut their hair. The Prophet (may Allah's peace and blessings be upon him) as well as Abu Bakr and 'Umar (may Allah be pleased with both of them) and the rich people who had brought a sacrificial animal all remained in their Ihrām, because whoever had a sacrificial animal was not permitted to change his Ihrām from Hajj to 'Umrah. This is due to his statement (may Allah's peace and blessings be upon him): "Had I not brought a sacrificial animal, I would have done what I have ordered you to do." "Then they raised their voices in Talbiyah as they set out", meaning: those who made Tawāf, performed Sa'i, and cut their hair raised their voices with Talbiyah of Hajj as they set to Mina, which was on the Day of Tarwiyah, the eighth of Dhu al-Hijjah. "On the Day of Sacrifice, I became pure", meaning: she became pure of her menses on the Day of Sacrifice, the tenth of Dhu al-Hijjah, and it was called such because of the slaughter of the sacrifice on that day. "So the Messenger of Allah (may Allah's peace and blessings be upon him) ordered me to perform Tawāf al-Ifādah, and I did", meaning: after becoming pure of her menses, on the Day of Sacrifice, the Prophet (may Allah's peace and blessings be upon him) ordered her to make Tawāf al-Ifādah and she did. "We were brought cow meat and I said: 'What is this?'", meaning: she and the women with her were sent some

cow meat, and she asked about it. "The people said: 'The Messenger of Allah (may Allah's peace and blessings be upon him) sacrificed cows on behalf of his wives", meaning: the Prophet (may Allah's peace and blessings be upon him) slaughtered a cow, one on behalf of each of his wives. "On the night of Al-Hasbah", meaning: the night of descending from Mina, which comes after the days of Tashrīq (11th, 12th and 13th of Dhu al-Hijjah). It was called as such because the people leave Mina and go to Al-Muhassab, and spend the night there. In Al-Bukhāri: "The Prophet (may Allah's peace and blessings be upon him) slept at Al-Muhassab then rode to the House where he made Tawāf." "I said: 'O Messenger of Allah, will the people return having made Hajj and ‘Umrah while I will return having made Hajj only?'", meaning: they return with a separate Hajj and separate ‘Umrah, because they made Tamattu‘, while I return without a separate ‘Umrah; because it was combined with Hajj out of necessity. In another narration by Muslim: "Will the people return with two rewards and I return with one?", meaning: she wished that she would have the reward of a ‘Umrah separate from Hajj, as it was for the other Mothers of the Believers and the rest of the Companions who had voided their Hajj and made ‘Umrah, then completed ‘Umrah and removed Ihrām before the Day of Tarwiyah, and then assumed Ihrām for Hajj from Makkah on the Day of Tarwiyah, thereby achieving a separate ‘Umrah and a separate Hajj. ‘Ā'ishah (may Allah be pleased with her) had only achieved a single ‘Umrah combined with Hajj. So, on the day of leaving Mina, the Prophet (may Allah's peace and blessings be upon him) told her that her Tawāf was sufficient for her Hajj and ‘Umrah, but she insisted and wished to have a separate ‘Umrah, just like everyone else. "So he ordered ‘Abdur-Rahmān ibn Abi Bakr, and he rode me on the back of his camel", meaning: the Prophet (may Allah's peace and blessings be upon him) ordered her brother ‘Abdur-Rahmān ibn Abi Bakr (may Allah be pleased with him) to take her out to Tan‘īm to perform ‘Umrah from there, so that she would be like everyone else. So he,(may Allah be pleased with him) rode her behind him, as stated in the other narration of Muslim. "I remember - and I was just a young girl - I would doze off and the rear part of the saddlebags would hit my face", meaning: when ‘Abdur-Rahmān ibn Abi Bakr (may Allah be pleased with him) rode her behind him to Tan‘īm, she would doze off until her head would fall from sleeping, and she would hit the rear of the saddlebags. "Until we arrived at Tan‘īm. I raised my voice with Talbiyah intending ‘Umrah to make up for the one people had performed", meaning: when they arrived at Tan‘īm, she, (may Allah be pleased with her) raised her voice with Talbiyah intending ‘Umrah for its own independent reward like those who had performed it first. In a narration in the two Sahīh collections, the Prophet (may Allah's peace and blessings be upon him) said to her after she had performed ‘Umrah: "This made up for your ‘Umrah", meaning: this ‘Umrah is in place of the ‘Umrah that you intended to perform, separate from Hajj, but your menses prevented you from performing.

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