204216 - She did ‘Umrah, then she got her period, and she has some questions

the question

I hope that you can explain to me the ruling on these ‘Umrahs:

- The first ‘Umrah was a few years ago. I did ‘Umrah, then I got my period, but I do not remember whether that was during the ‘Umrah or afterwards.

- The second ‘Umrah: my family intended to do ‘Umrah, and I had my period, but I travelled with them and I do not remember what my intention was on that occasion. Then my family entered ihram at the miqaat, and I do not remember whether I entered ihram or not, or whether I had the intention that if anything prevented me (from going ahead with ‘Umrah) and I stipulated the condition of the period, then I travelled. My family did ‘Umrah, and I sat and waited for them until they had finished. What I remember is that I think I did not do ‘Umrah, but there is something not correct.

- The third ‘Umrah: I did ‘Umrah in the company of my sister and her husband, and I did ‘Umrah. What is the ruling on that?

- The fourth ‘Umrah: I intended to do ‘Umrah, then my family told me that we were going to go to another city, then do ‘Umrah. We set out from our city, without passing by the miqaat, and we stayed in the other city for a few days, then we decided to do ‘Umrah, but when I was doing ghusl I saw some blood (menses), and I do not remember what my intention was after that. My family went to the miqaat and entered ihram, but I do not remember what my intention was, whether I formed the intention or I mentioned menses (as an impediment to completing ‘Umrah) when forming my intention. My family went ahead and did ‘Umrah, whilst I waited for them.

- The fifth ‘Umrah: in sha Allah I did a proper ‘Umrah

What is the ruling on the previous ‘Umrahs? Do I have to do repeat them? Can I make them up in a single journey? Please note that I have received a marriage proposal; what is the ruling on that?

Detailed answer

- With regard to the first ‘Umrah, concerning which you did not remember whether the period came during it or after it, it is a valid ‘Umrah, because the basic principle with regard to acts of worship is that they are sound, and uncertainty after having completed an act of worship does not matter.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said: Doubt or uncertainty after having completed an act of worship does not matter. For example, if a person is uncertain as to whether he did five or six circuits of tawaaf, we say: if he is still in tawaaf, let him do what he is uncertain of, and that will be the end of the matter. If it is after he has finished tawaaf and he has left (the mataaf), and he says, “By Allah, I do not know whether I did six or seven circuits,” that uncertainty does not matter; he should ignore this doubt and regard it as seven.

This is a very useful principle; if a person has a lot of doubt and uncertainty, he should not pay any attention to that. If the uncertainty arises after he has finished an act of worship, he should not pay any attention to it, unless he is certain. If he is certain, then he must do that which he had omitted.

End quote from Fataawa Noor ‘ala ad-Darb

- With regard to the second ‘Umrah, as you cannot remember whether you entered ihram and did ‘Umrah or not, you do not have to do anything about it. The basic principle is that you are free of obligation, so do not pay any attention to these doubts.

- With regard to the third ‘Umrah which you did with your sister and her husband, it is a valid ‘Umrah, but you did a mistake by travelling to Makkah without a mahram, so you have to repent

and seek forgiveness. The Prophet (blessings and peace of Allah be upon him) said: “No woman should travel except with a mahram.” Narrated by al-Bukhaari, 3006; Muslim, 1341

Please see the answer to question no. 316, 6057

- With regard to the fourth ‘Umrah, we say concerning it what we said concerning the first and second ‘Umrahs, which is that you should not pay any attention to this uncertainty, because the basic principle is that you are free of obligation.

To sum up, you are now free of obligation, and you do not have to repeat any of these ‘Umrahs.

However we should point out that what you should have done is to ask about matters that affected your acts of worship at the time when it happened, and not delay doing so. Rather you should hasten to find out what you need to know about acts of worship, and hasten to do that which is required of you. We also advise you not to pay attention to doubts and waswaas (whispers from the Shaytaan), and not to let them affect your worship, otherwise it will ruin your entire life, for the Shaytaan is eager to make the believer feel sad. So turn away from him and his traps, and seek refuge with Allah from him. We ask Allah to help you to remember Him, be grateful to Him and to worship Him properly.

And Allah knows best.