

Umrah - Important Masaails

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The meaning of "Umrah" is "to visit." The accomplishment of Umrah at least once in a lifetime is Sunnat-e-Mu'akkadah. The Umrah performed during the auspicious month of Ramadaan supercedes that Umrah completed in other days. Bukhari Shareef states that Umrah in Ramadaan is equal to Hajj.

THE MASAA'ILS OF UMRAH CAN BE BRIEFLY SUMMARISED AS:-

1. The wearing of Ihraam before entering the Miqat boundary
2. The performance of two Rakaahs Sunnatul Ihraam
3. The recitation of Niyah and Talbiyah
4. The advancement towards Makkatul Mukarramah while constantly reading the Talbiyah
5. The performance of Tawaaf with Idh'tibaa and Ramal
6. The performance of two Rakaah Waajib Salaah after Tawaaf behind Maqaam-e-Ebrahim
7. Advancement to the Multazam to make Du'a and drink water from the Zam Zam well
8. Performance of Sa'ee between Saffa and Marwa (9) Shaving or trimming the hair of the head.

THE FARAA'IDH OF UMRAH:

1. Ihraam
2. Four circuits of Tawaaf

WAAJIBAAT OF UMRAH:

1. Completion of all seven circuits
2. Sa'ee
3. Shaving/trimming of the hair.

N.B. The rest are either Sunnat or Adaab.

SEQUENCE OF PERFORMING UMRAH:

1. Adoption of Ihraam and performance of two Rakaah with Niyah of Umrah
2. Tawaaf
3. Du'a at Multazam

4. Performance of two Rakaah Salaah at Maqaam-e-Ebrahim
5. Drinking Zam Zam water
6. Performing Sa'ee between Saffa and Marwa
7. Two Rakaah Salaah
8. Shaving/Trimming of the hair.

VISITING THE GRAVE OF THE PROPHET:

Visiting the grave is part of the Sunnah and is both excellent and desirable. Hazrat Ibn Umar (radi Allahu anhu) said that the Prophet (sallal laahu alaihi wasallam) said, "My intercession is assured for all who visit me." (at-Tabarni) Hazrat Anas bin Malik (radi Allahu anhu) said that the Messenger of Allah (sallal laahu alaihi wasallam) said, "Anyone who visits me in Madina for the sake of Allah is near to me and I will intercede for him on the Day of Rising." (Al-Bayhaqi).

Imam Malik (radi Allahu anhu) disliked anyone saying "the tawaf of the visit," or "we visited the grave of the Prophet," because people normally use that for visits between themselves, and he did not like to put the Prophet on the same level as other people. He preferred a specific statement like "We greeted the Prophet (sallal laahu alaihi wasallam)." He did not dislike people saying, "We visited the Prophet (sallal laahu alaihi wasallam)." (Ash-Shifa)

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