

Only performing one Umrah in one journey

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The Muhaddith of The Era

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shaykh Muhammad Naasir-ud-Deen al-Albaanee (d.1420A.H) (رَحِمَهُ اللهُ)¹ was asked:

‘Is it permissible for me to perform Umrah twice in one journey, since I am from Jordan. The first one from Abyaar Alee (the local name for the Meeqat Dhul Hulayfah just outside Madinah), and the second from at-Tan’eem (outskirts of Makkah), just like ‘Aaishah² (رَضِيَ اللهُ عَنْهَا)³. If this is not permissible, then can I perform it for my deceased father or mother? May Allaah reward you with goodness.

Shaykh al-Albaanee (رَحِمَهُ اللهُ) answered:

‘The person who wants to repeat an Umrah then it is necessary for him to return to the Meeqat from whence he entered into Ihraam, whether that is for his own self or for his parents.

As for entering into Ihraam from at-Tan’eem, from whence the Noble lady ‘Aaishah entered into Ihraam, then this ruling is specific for ‘Aaishah and those who are in a similar condition to her.

I term this Umrah from at-Tan’eem as the Umrah of the menstruating woman. The reason for this is because when ‘Aaishah (رَضِيَ اللهُ عَنْهَا) went out with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)⁴ to perform the farewell Hajj, and she had entered into Ihraam to perform Umrah, but when she reached a place close to Makkah, known as ‘Sarif’ the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered upon her and found her crying. So he said to her:

مالك أنفست

‘Why are you crying? Have you started your menstrual cycle?’

¹ (رَحِمَهُ اللهُ) (rahimahullaah) May Allaah the Most High have mercy on him

² Umm-al-Mumineen ‘Aaishah, the Mother of The Believers (رَضِيَ اللهُ عَنْهَا)

³ (رَضِيَ اللهُ عَنْهَا) (rad iyallaahu `anhaa) May Allaah the Most High be pleased with her

⁴ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu `alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

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She replied: ‘Yes, O Messenger of Allaah.’

He (صلى الله عليه وسلم) said:

هذا أمر قد كتبه الله على بنات آدم، فاصنعي ما يصنع الحاج غير ألا تطوفي ولا تصلي

‘This is a matter which Allaah has written for the daughters of Aadam, so do that which the person performing Hajj does, except do not perform the Tawwaf and do not perform the Salat.’

So she did not perform the Tawwaf or the Salat until she had become clean in Araafat, then she continued with the rites of Hajj and accomplished Hajj completely. When the Messenger (صلى الله عليه وسلم) had decided to travel and return to Madinah, he entered upon ‘Aishah in her tent and again he found her crying.

He asked her: **‘What is wrong with you?’**

She said: ‘What is wrong with me? The people are returning with Hajj and Umrah, and I am returning with Hajj without Umrah.’

The reason was because her menstruation had caused her Umrah to be changed to a Hajj, a Hajj Mufrad (Hajj without Umrah), so here she is saying, she is crying out of grief of what she missed out from performing an Umrah before performing the Hajj, whereas her co-wives like Umm Salamah and other than her, returned with Umrah and Hajj, and that is why was crying.

She said: ‘Why should I not cry? The people are returning with a Hajj and Umrah and I am returning with a Hajj.’

So the Messenger (صلى الله عليه وسلم) had compassion on her and ordered her brother AbdurRahmaan bin Abee Bakr as-Siddiq to accompany her, with him on his camel and go out with her to at-Tan’eem. So he did that and she returned, and performed an Umrah and soothed her soul.

This is why we say, if a woman is afflicted with that which had afflicted ‘Aishah from amongst the women, whereby her menstrual cycle started, while she wanted to perform Umrah, and she could not complete the Umrah, so that her Umrah was changed into a Hajj. So here a woman can perform Umrah in place of what she missed out on, in the same way that Allaah legislated upon the tongue of His Messenger for ‘Aishah, so the woman who was menstruating goes out again to at-Tan’eem and comes and performs an Umrah.

As for men then, Alhamdulillah they do not menstruate so they do not take the ruling of the menstruating woman. The proof is, as some of the scholars of Seerah and history of the Companions, say: a hundred thousand Companions performed Hajj with the Messenger, not

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one of them did an Umrah the like of the Umrah of 'Aaishah (رَضِيَ اللهُ عَنْهَا), so if that was something good then they would have proceeded us in that action. Therefore, the person who wants to perform an Umrah returns to the Meeqat and enters into Ihraam from there, whether for himself or for his mother and father.

This is sufficient and praise be to Allaah Lord of all the worlds.'

[Taken from: 'Silsilah Huda wa Noor' no.2]