

Umrah in Ramadan is equivalent to Hajj

Table Of Contents

- [Virtue of Umrah in Ramadan](#)
- [Virtue of praying in al-Masjid al-Haram](#)
- [Woman's prayer in her house is better than her prayer in the mosque](#)
- [Conditions of women going out to the mosque](#)

Virtue of Umrah in Ramadan

Ibn 'Abbaas (may Allaah be pleased with them) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said to an Ansaari woman – Ibn 'Abbaas named her but I [the narrator] forgot her name – “What kept you from going to Hajj with us?” She said: “We have a camel and Abu So and so and his son – meaning her husband and son – rode it and left a camel for us to use for irrigation. He said: “When Ramadaan comes, do ‘umrah, for ‘umrah in [Ramadaan] is equivalent to Hajj.” (Narrated by al-Bukhaari, 1782; Muslim, 1256)

This hadeeth points to the [virtue of ‘umrah in Ramadaan](#) and indicates that it is equivalent in reward to Hajj. This is a bounty and blessing of Allaah to His slaves, whereby ‘umrah becomes equivalent in reward to Hajj by combining it with Ramadaan. This indicates that the reward for a good deed is increased when done at a special time. Allaah is Most Generous and Bountiful, and He bestows whatever He will upon whomever He will however He will, and none can overturn His rulings or put back His bounty.

Umrah is done by completing its rituals even if the pilgrim does not stay in Makkah after that, but whomever Allaah enables to stay in the vicinity of the Haram during the month of Ramadaan or however much of the month he can has been given a great blessing which cannot be appreciated by anyone except the righteous who understand the value of special times and places.

If a person is in the vicinity of the House of Allaah during these blessed days, this has a great effect on his energy and worship and makes him turn to Allaah completely and turn

away from this world, body and soul, so that he can make the most of this time. It becomes easier for him to do acts of worship and focus on charity, prayer, dhikr and recitation of Qur'aan.

Virtue of praying in al-Masjid al-Haram

Concerning the virtue of praying in al-Masjid al-Haram, the Prophet (peace and blessings of Allaah be upon him) said: "One prayer in this mosque of mine is better than a thousand prayers offered anywhere else, except al-Masjid al-Haram." Narrated by al-Bukhaari, 1190; Muslim, 1256.

The Muslim has to organize his time and make the most of opportunities to do righteous deeds in this special place at this special time.

It is only a few days that pass quickly, in which the obedient and righteous can gain a great deal, and the sinners and careless lose out. The Muslim should pray taraaweeh behind the imam and not leave before him, so that the reward of qiyaam al-layl will be recorded for him. Whoever brings his family with him (for 'umrah) has to take care of them and keep checking on them. There are some people who neglect their womenfolk and children – sons and daughters alike – leaving them to play and go to the markets and waste time in the streets and annoy the slaves of Allaah – this causes a great deal of corruption.

This is a failure to undertake the duties of qiwaamah (protector and maintainer of the family) and letting women and children run the show – we ask Allaah to keep us safe and sound. These people would be better off staying in their own country, if only they knew.

A man should stop his womenfolk from doing voluntary tawaaf all day long in Ramadaan, because of the evils that result from that due to the overcrowding that occurs all day. I advise the men themselves not to do a lot of tawaaf at times when there is a lot of crowding, and leave room for those who are doing tawaaf as part of 'umrah. They should keep themselves busy with prayer, reading Qur'aan, and other kinds of worship.

Woman's prayer in her house is better than her prayer in the mosque

The [Muslim woman should remember that her prayer in her house is better than her prayer in the mosque](#), whether that is in Makkah or elsewhere, because of the general meaning of the words of the Prophet (peace and blessings of Allaah be upon him): “Do not prevent your womenfolk from going to the mosques even though their houses are better for them.”

Narrated by Abu Dawood, 567.

Shaykh Ibn ‘Uthaymeen said:

“The Sunnah indicates that it is better for a woman to pray in her house no matter where she is, whether she is in Makkah or anywhere else. Hence the Prophet (peace and blessings of Allaah be upon him) said: “Do not prevent the female slaves of Allaah from (attending) the mosques of Allaah, although their houses are better for them.” He said that in Madeenah even though praying there is such a great and virtuous deed, but a woman’s prayer in her house is more concealing for her and farther removed from fitnah (temptation), so it is better for her in her house.” (See *al-Fataawa al-Jaami’ah li’l-Mar’ah al-Muslimah*, vol. 1, p. 207; see also this answer: [Ruling on Salaat ul Taraaweeh for Women](#))

The multiplied [reward for prayer in congregation applies only to men](#). The Prophet (peace and blessings of Allaah be upon him) said to a woman: “I know that you like to pray with me, but your prayer in your house is better for you than your praying in the mosque of your people...” This hadeeth was narrated by Ahmad (*Musnad Baaqi al-Ansaar*, 25842); classed as hasan by al-Albaani in *Saheeh al-Targheeb wa’l-Tarheeb*, no. 337

But this does not mean that women should be prevented from going to the mosques, as it says in the hadeeth of ‘Abd-Allaah ibn ‘Umar who said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “Do not stop your womenfolk if they ask you for permission to go (to the mosque).” Bilaal ibn ‘Abd-Allaah said, “By Allaah, we will stop them!” ‘Abd-Allah turned to him and spoke harsh words such as I [the narrator] had never heard him use before, and said, “I tell you what the Messenger of Allaah (peace and blessings of Allaah be upon him) said, and you say, ‘By Allaah we will stop them’?!” (Narrated by Muslim, 667)

Conditions of women going out to the mosque

But for a [woman to go to the mosque](#), certain conditions must be met, as follows:

1. She should be wearing full hijab
2. She should not go out wearing perfume
3. She should have her husband's permission

And her going out should not involve anything else that is haraam, such as being alone with a non-mahram driver in the car, etc.

If a woman goes against any of the requirements mentioned, then her husband or guardian has the right to stop her going, in fact he is required to do so.

I asked our Shaykh 'Abd al-'Azeez about Taraaweeh and whether there is any virtue in women praying Taraaweeh in the mosque. He replied in the negative and said that the ahaadeeth which speak of the virtue of a woman's praying at home are general in meaning and include taraaweeh and other prayers.

And Allaah knows best.

Source: *Ahaadeeth al-Siyaam* by al-Fawzaan, p. 71.

Other Hadiths on Ramadan:

1. [Read the Qur'aan, for it will come on the Day of Resurrection and intercede for its companions](#)
2. [Those who break the fast before it is time to do so](#)
3. [One who eats or drinks by mistake](#)
4. [Whoever gives iftaar to a fasting person will have a reward like his](#)
5. [Eat suhoor, for in suhoor there is blessing.](#)
6. [There are three whose du'aa's are not rejected... including the fasting person when he breaks his fast](#)
7. [Break the fast with fresh dates](#)

8. "The people will continue to do well so long as they hasten to break the fast."
9. He would stay awake at night, wake his family and tie his izaar tight
10. The Messenger of Allaah (peace and blessings of Allaah be upon him) used to observe i'tikaaf during the last ten days of Ramadan
11. Whoever spends the night of Laylat al-Qadr in prayer out of faith and in the hope of reward, his previous sins will be forgiven