



## 106575 - Can a woman do Hajj qiraan because it is easier than tamattu'?

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### the question

A man has several elderly women with him; which is better, tamattu' (doing Hajj and 'umrah together, exiting ihram in between) or qiraan (doing Hajj and 'umrah together, without exiting ihram in between)? Because the Qur'an waives sa'i in the case of qiraan, and it is also possible for a woman to combine tawaf al-ifaadah and the farewell tawaf, and that will be easier for the older women. Do you advise older women to do tamattu' or qiraan?

### Detailed answer

Praise be to Allah.

Undoubtedly, in our times it is difficult for many pilgrims, if they are doing tamattu', to do the tawaf of 'umrah and the sa'i of 'umrah, then to do the tawaf of Hajj and the sa'i of Hajj, then to do the farewell tawaf (tawaf al-wadaa'). So some women think that they should do qiraan, so when they reach Makkah, they do tawaf al-qudoom (the tawaf of arrival), and they do one sa'i for both Hajj and 'umrah, and they do not repeat sa'i. In this regard, qiraan is easier than tamattu'. It is also easier than tamattu' from another angle, because if a person does qiraan, he can delay tawaf until after he has done Hajj. In other words, it is permissible for him not to do tawaf upon arrival and not to do sa'i; rather he enters ihraam for Hajj and 'umrah together, then he goes out to Mina and completes Hajj, then after that he does tawaf and sa'i when he is able to, even if that is after the 13<sup>th</sup> or 14<sup>th</sup> or 15<sup>th</sup> days of Dhu'l-Hijjah, or at the end of the month. So qiraan is easier than tamattu' in two ways:

1. The pilgrim only has to do one tawaf and one sa'i;
2. The one who is doing qiraan does not have to do tawaf or sa'i as soon as he arrives; rather he may go out to Mina and complete Hajj, then when it is easy for him, he can do tawaf and sa'i.



Based on that, we say, if this is easier, then the Prophet (blessings and peace of Allah be upon him) was never given the choice between two things but he chose the easier of the two, so long as it was not a sin. Qiraan is not a sin; rather it is one of the ways of doing Hajj, and the one who does it does 'umrah and Hajj and also offers a sacrifice, because the one who is doing qiraan must offer a sacrifice, like the one who does tamattu'. End quote.

Majmoo' Fataawa Ibn 'Uthaymeen (22/58-60).

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