204991 - How often should the one who is doing Hajj tamattu‘ perform tawaaf and sa‘i?

the question

Does the one who is doing tamattu‘ have to do tawaaf and sa‘i for Hajj, or is the tawaaf and sa‘i of ‘Umrah sufficient for him?

Detailed answer

Praise be to Allah.

The one who is doing tamattu‘ has to do two tawaafs and two sa‘is: one tawaaf and sa‘i for ‘umrah and one tawaaf and sa‘i for Hajj. This is the view of the majority of scholars, including Maalik, ash-Shaafa‘i, and Ahmad, according to the most correct of the reports narrated from him.

It was narrated from Ibn ‘Abbaas (may Allah be pleased with him) that he was asked about Hajj tamattu‘ and he said: The Muhaajireen and Ansaar, and the wives of the Prophet (blessings and peace of Allah be upon him), entered ihram during the Farewell Pilgrimage, and we entered ihram, and when we came to Makkah, the Messenger of Allah (blessings and peace of Allah be upon him) said: “Make your ihram for Hajj for umrah instead, except for those who have garlanded the sacrificial animals.” So we circumambulated the Ka‘bah, and went between as-Safa and al-Marwah, and we had intercourse with our wives and wore our regular clothes. And he said: “Whoever has garlanded his sacrificial animal, it is not permissible for him (to exit ihram) until the sacrificial animal reaches the place of sacrifice.” Then on the night before the day of Tarwiyah, he instructed us to do the following: enter ihram for Hajj, then when we have completed the rituals, come and circumambulated the Ka‘bah and go between as-Safa and al-Marwah, and by doing so our Hajj would be complete, but we still had to offer the sacrifice.

Narrated by al-Bukhaari in the Book of Hajj/ Chapter on the verse in which Allah, may He be

exalted, says (interpretation of the meaning): “This is for him whose family is not present at Al-Masjid-al-Haram (i.e. non-resident of Makkah)” [al-Baqarah 2:196].

Shaykh ash-Shinqeeti (may Allah have mercy on him) said:

This hadith, which is proven in Saheeh al-Bukhaari, clearly indicates that those who were doing tamattu‘ and exited ihram after doing their ‘umrah did tawaaf and sa‘i for their ‘umrah and then did tawaaf and sa‘i again for their Hajj.

End quote from Adwa’ al-Bayaan (5/178)

And he said:

From what we have mentioned it is clear that the hadith of Ibn ‘Abbaas referred to indicates that the one who is doing tamattu‘ must do sa‘i, and do tawaaf for his Hajj after standing in ‘Arafah, and the previous tawaaf and sa‘i that he did for ‘umrah does not suffice for his Hajj.

End quote from Adwa’ al-Bayaan (5/182)

It was narrated that ‘Aa’ishah (may Allah be pleased with her) said: Those who had entered ihram for ‘Umrah did tawaaf and sa‘i and then exited ihram, then they did another tawaaf and sa‘i after they came back from Mina.

As for those who combined Hajj and ‘umrah (i.e., qiraan), they only did tawaaf and sa‘i once.

Narrated by al-Bukhaari (1557) and Muslim (1211).

Shaykh ash-Shinqeeti (may Allah have mercy on him) said:

This clear text, on which there is agreement, indicates that there is a difference between the one who does qiraan and the one who does tamattu‘. The one who does qiraan does the same as the one who is doing ifraad (Hajj on its own), and the one who is doing tamattu‘ does tawaaf and sa‘i for his ‘umrah and another tawaaf and sa‘i for his Hajj. There is no room for dispute concerning this issue after reading this hadith, and the hadith of Ibn ‘Abbaas that was mentioned above,

which was narrated by al-Bukhaari.

These texts point to the validity of this view which differentiates between the one who is doing qiraan and the one who is doing tamattu‘. This is the view of the majority of scholars, and it is the correct view, in sha Allah.

End quote from Adwa’ al-Bayaan (5/185)

The scholars of the Standing Committee said:

The one who is doing tamattu‘ must do two sa‘is: one for ‘umrah and one for Hajj.

Shaykh ‘Abd al-‘Azeez ibn ‘Abdullah ibn Baaz, Shaykh ‘Abd ar-Razzaaq ‘Afeefi, Shaykh ‘Abdullah ibn Ghadyaan

Fataawa al-Lajnah ad-Daa’imah li’l-Buhooth al-‘Ilmiyyah wa’l-Ifta’ (11/258)

This is the view which was regarded as more likely to be correct by Shaykh Muhammad ibn Ibraaheem, as he said in his Fataawa (6/65) and by Shaykh Ibn ‘Uthaymeen as he said in ash-Sharh al-Mumti‘ (7/374):

The one who is doing tamattu‘ is the one who enters ihram for ‘umrah during the months of Hajj, then exits ihram, and enters ihram for Hajj in the same year. He must do two tawaafs and two sa‘is: one tawaaf for ‘umrah and another for Hajj, and one sa‘i for ‘umrah and another for Hajj.

And Allah knows best.