12945 - Is it necessary to do two Tawaafs, one for the child and one for the person who is carrying him, or is one Tawaaf sufficient for both?

the question

I have decided to do Hajj and I have a small child with me. Do I have to do Tawaaf for myself and then do another Tawaaf for him, or will one Tawaaf and one Sa’ee be sufficient?

Detailed answer

Praise be to Allah.

In the name of Allaah, the most Gracious, the most Merciful

Answer: the scholars are agreed that the Hajj of a child is valid. Abu Haneefah said: he is not subject to the obligations of expiation. The scholars are agreed that this does not count as the obligatory Hajj, and he must do another Hajj after he reaches adolescence.

The Hajj of a child may be one of the following three cases:

1. Where the child is able to walk, in which case he does Tawaaf and Saa’ee on his own behalf.

2. Where he is not able to walk, but he has reached an age of understanding. In this case both the one who is carrying him and the one who is carried (i.e., the child) should have the intention on his own behalf, then one Tawaaf and one Sa’ee will be sufficient for both of them.

3. Where the child is very young and has not reached an age of understanding. In this case his guardian or someone else should carry him and make the intention on his behalf. Then one Tawaaf and one Sa’ee will be sufficient for both of them. Their case is similar to that of one who is riding.

Some of the scholars said that he should do Tawaaf on his own behalf then do another Tawaaf on

behalf of the child.

But the first view is the one which is correct. It was narrated in Saheeh Muslim (1336) via Ibn ‘Uyaynah from Ibraaheem ibn ‘Uqbah from Kareeb the mawla (freed slave) of Ibn ‘Abbaas from Ibn ‘Abbaas that the Prophet (peace and blessings of Allaah be upon him) met a group of people in al-Rawhaa’, and said, “Who are you?” They said, “Muslims.” They said, “Who are you?” He said, “The Messenger of Allaah.” A woman lifted up a small child and said, “Is Hajj counted for this one?” He said, “Yes, and you will have the reward.”

The Prophet (peace and blessings of Allaah be upon him) did not say, do two Tawaafs, one on his behalf and one on your own behalf. It is not permissible to delay explaining something at the time when it is needed.

This is the view of Abu Haneefah and was favoured by Ibn al-Mundhir. Abu Muhammad ibn Hazam (may Allaah have mercy on him) said in al-Muhallaa (5/320): “We regard it as mustahabb to take a child for Hajj even if he is very young, or he is old enough. This will count as Hajj for him and he will have the reward, but it is a voluntary Hajj. The one who takes him for Hajj will also have reward. He (the child) should avoid all the things that the muhrim should avoid, but there is no penalty on him if he does anything that is not allowed. He may be carried for Tawaaf and the Ramiy (throwing stones at the Jamaraat) may be done on his behalf if he is not able to do it. The Tawaaf of the one who takes him for Tawaaf will count as Tawaaf for both of them…”

Because there is no difference between this and the one who is riding. The Tawaaf counts for both the carrier and the one who is carried. And Allaah knows best.

Shaykh Ibn Baaz (may Allaah have mercy on him) said: If the carrier intends to do tawaaf and sa’ee both on his own behalf and on behalf of the person who is being carried, that will count for both of them, according to the more sound of the two opinions. Because the Prophet (peace and blessings of Allaah be upon him) did not tell the woman who asked him about the child’s Hajj to do another Tawaaf for him. If that had been obligatory, he (peace and blessings of Allaah be upon him) would have said so.

See Majmoo’ Fataawa Shaykh ‘Abd al-‘Azeez ibn Baaz, 5/257

Shaykh Ibn Jibreen was asked about that and he said:

The ihraam of a child is valid, but his guardian is responsible for him. So he should dress him for ihraam and tie the ihraam garments on him, and make intention for Hajj on his behalf, and recite Talbiyah on his behalf, then he should hold his hand during Tawaaf and Sa’ee. If he is incapable of doing that, as in the case of a very small child or nursing infant, then there is nothing wrong with him carrying him. One Tawaaf is sufficient for both the carrier and the one who is carried, according to the correct view…

See Fataawa Islamiyyah, vol. 2, p. 182