109230 - The one who is doing tamattu‘ must do sa‘i twice – once for ‘umrah and once for Hajj

the question

For the one who is doing tamattu‘, is it sufficient to do sa‘i between as-Safa and al-Marwah once for both ‘umrah and Hajj, or must he do sa‘i twice?

Detailed answer

Praise be to Allah.

The one who is doing tamattu‘ must do sa‘i between as-Safa and al-Marwah twice, the first time for ‘umrah and the second time for Hajj.

One sa‘i is not sufficient according to the most correct scholarly opinion, because of the hadith of ‘Aa’ishah (may Allah be pleased with her) who said: We set out with the Messenger of Allah (blessings and peace of Allah be upon him)… He said: “Whoever has a hadiy with him, let him enter ihram for Hajj with ‘umrah (qiraan), then not exit ihram until he exits ihram from both of them together.” … She said: Those who had entered ihram for ‘umrah circumambulated the Ka‘bah and went between as-Safa and al-Marwah, then they exited ihram, then they did likewise after they returned from Mina, for their Hajj.

Narrated by al-Bukhaari and Muslim.

Her words concerning those who entered ihram for ‘umrah: “then they did likewise after they returned from Mina, for their Hajj” refer to going between as-Safa and al-Marwah (i.e., sa‘i), according to the most correct view concerning the meaning of this hadith. As for the view of those who said that what she meant was tawaaf al-ifaadah, that is not correct, because tawaaf al-ifaadah is one of the essential parts of Hajj for all pilgrims, and they did that. Rather what is meant here is that which applies specifically to the one who is doing tamattu‘, which is going between as-Safa and al-Marwah a second time after returning from Mina in order to complete his Hajj. This is

clear, praise be to Allah, and it is the view of most of the scholars. The soundness of that is also indicated by the report narrated by al-Bukhaari in his Saheeh, in a mu'allaq majzoom report 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 'Umrah, except those who have already garlanded their sacrificial animals." So we circumambulated the Ka'bah and went between as-Safa and al-Marwah (i.e., sa'i), then we engaged in intimacy with our wives, and put on our ordinary clothes.

And he said: "Whoever has garlanded his sacrificial animal should not exit ihram until his sacrificial animal reaches the place of sacrifice." Then he instructed us on the night of at-Tarwiyah to enter ihram for Hajj. Then when we had finished the rituals, we came and circumambulated the House and went between as-Safa and al-Marwah.

End quote. This clearly mentions that the one who is doing tamattu' should do sa'i twice. And Allah knows best.

With regard to what Muslim narrated from Jaabir may Allah be pleased with him), that the Prophet (blessings and peace of Allah be upon him) and his companions did not go between as-Safa and al-Marwah except once, namely their first sa'i, this may be understood as referring to those among the Sahaabah who brought a sacrificial animal (hadiy) with them, because they remained in ihram with the Prophet (blessings and peace of Allah be upon him) until they exited ihram of Hajj and 'umrah together. The Prophet (blessings and peace of Allah be upon him) had entered ihram for Hajj and 'Umrah, and he instructed those who had brought sacrificial animals with them to enter ihram for Hajj with 'umrah, and not to exit ihram until they exited ihram of both of them together. The one who is doing qiraan (i.e., entering ihram for 'umrah and remaining in ihram until he has completed Hajj) only has to do sa'i once, as is indicated by the hadith of Jaabir referred to above and other saheeh hadiths.

Similarly, the one who is doing ifraad (Hajj only, without 'umrah) and remains in his ihram until the

Day of Sacrifice only has to do sa‘i once. If the one who is doing qiraan or ifraad does sa‘i after tawaaf al-qudoom (tawaaf upon arrival in Makkah), that will suffice and he does not have to do sa‘i after tawaaf al-ifaadah. This is the way to reconcile between the hadiths of ‘Aa’ishah and Ibn ‘Abbaas on the one hand and the hadith of Jaabir on the other (may Allah be pleased with them all). This will dispel any contradiction and enable us to act upon all of the hadiths.

What supports this way of reconciling between the reports is the fact that the hadiths of ‘Aa’ishah and Ibn ‘Abbaas are saheeh hadiths, which confirm the second sa‘i in the case of the one who is doing tamattu‘. The apparent meaning of the hadith of Jaabir negates that, but that which is proven takes precedence over that which negates, as is well established in the fields of usool and mustalah al-hadith. And Allah, may He be glorified and exalted, is the guide to what is right and there is no power and no strength except with Allah. End quote.

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allah have mercy on him)

Majmoo‘ Fataawa Ibn Baaz (16/79-81).