

UMRA-E-TAMATTU

As part of Hajj-e-Tamattu, Umra-e-Tamattu is compulsory for those planning to perform Hajj any time during Shawwal, Zilkaad or Zilhajj (of the same year).

Umra-E-Tamattu consists of:

- 1) Ihraam
- 2) Tawaaf
- 3) Namaaz-e-Tawaaf
- 4) Sae'e
- 5) Tawseer

1) IHRAAM

FOR MEN

Ihraam is the wearing of two pieces of cloth, one wrapped around the shoulders and the other covering the body from the naval to the knees, this is wajib. Ihraam clothes must not be sewn.

FOR LADIES

Ladies can wear stitched clothing but the face, hands and feet should be open.

It is mustahab for both ladies and gents to wear white and that the material be simple.

The **conditions** for the clothes for Ihraam are the same as those clothes for prayers. i.e. they must not be:

1. Made of gold.
2. Usurped or stolen.
3. Of pure silk (even for women).
4. Part of the animal, whose flesh is not eaten.

PREREQUISITES FOR IHRAAM

Although the acts below are not Wajib they are highly recommended (mustahab) to perform them.

• **Ghusl** – It is recommended to perform Ghusl for each of the following although it will suffice to perform one Ghusl with the following five niyyats:

1. To wear Ihraam for Umra-e-Tamattu.
2. To enter the Haram (boundary) of Makkah.
3. To enter the city of Makkah.
4. To enter Masjid Al-Haram.
5. To make Tawaaf of Khana-e-Kaaba.

There is a dua to recite which can be found in Adabul Haramain on page 211

Then proceed to pray Mustahab Namaaz for wearing Ihraam, you can recite 2, 4, or 6 Rakaats, the Niyat is as follows:

“I am reciting 2 Rakaat Namaaz for Ihraam of Umra-e-Tamattu, for (Hajjatul Islam or Mustahab Hajj), Qurbatan Illallah”

There is a dua to be recited after namaaz on page 212 of Adabul Haramain. For wearing Ihraam one must proceed to Meeqat

Meeqats

These are specific places in Saudi Arabia where pilgrims must put on Ihraam. If travelling from Madinah towards Makkah the Meeqat is Masjid-e-Shajarah, if travelling from Jeddah it is necessary to stop at Johfa before proceeding to Makkah.

Niyyat - View details of Niyat Sections

It is mustahab to utter words for the niyyat of wearing Ihraam. The niyyat should encompass the following

- The intention must be for attaining nearness to Allah
- The intention must be made at a Meeqat (as above)
- That the Ihraam is worn for Umra or Hajj, and whether for Hajj-e-Tamattu, Qiran or Ifraad. If Hajj is being performed on behalf of someone else, the niyyat must be expressed as for that person.

“I am wearing Ihraam for Umra-e-Tamattu, for Hajjatul Islam Qurbatan Ilallaah.”

The niyyat will change for certain individuals as per the following:

• Those performing Hajj for the first time will mention “Hajjatul Islam” – E.g. “I am performing Tawaaf (circumambulating) around the Kaaba seven times for Umra-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah.”

• Those performing Hajj-e-Mustahab or Mandoob will mention this accordingly – E.g. “I am performing Tawaaf (circumambulating) around the Kaaba seven times for Umra-e-Tamattu, for Hajj-e-Mustahab, Wajib Qurbatan Ilallaah.”

• Those performing Hajj or certain acts of Hajj on behalf of someone else will mention this accordingly – E.g. “I am performing Tawaaf (circumambulating) around the Kaaba seven times for Umra-e-Tamattu, for Hajj-e-Mustahab, on behalf of (name of person) Wajib Qurbatan Ilallaah.”

• Those who are excused from performing the obligatory acts which are to be performed after returning from Mina such as:

a) Those who are old and weak or are ill

b) Those who fear death due to over crowding

c) Ladies who fear they might experience their menstrual periods and will not be able to perform their wajibaat after returning from Mina

Those performing these obligatory acts on behalf of the above mentioned people will make niyyat as follows: “I am performing Tawaaf of Hajj (circumambulating) around the Kaaba seven times for Umra-e-Tamattu, for Hajjatul Islam Muqaddam (in advance), Wajib Qurbatan Ilallaah.”

During the course of this book the niyyats quoted will be for those performing Hajj for the first time. Please make your own niyyat for each act according to your own situation.

Talbiyyah

Talbiyyah must be recited immediately after the uttering of Niyyat and Talbiyyah should be recited personally and correctly with proper pronunciation as follows

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

TRANSLITERATION

Labbaik Allahumma Labbaik. Labbaik La Shareeka Laka Labbaik. Innal Hamda Wa Nn'imata Laka Wal Mulk, La Shareeka Laka Labbaik.

TRANSLATION

“Here I am at your service, O Lord, here I am. Here I am, No partner do you have. Here I am. Truly all praise and bounties are yours, and the dominion. No partner do you have”

(this dua can also be found on page 202 of Adabul Haramain)

One must pronounce and recite the Talbiyyah himself. A person who is dumb should point with his finger and move his tongue. Without Talbiyyah Ihraam is invalid just as without Takbiratul Ihraam a Namaaz/prayer is invalid.

There is a mustahab dua that can be added after the talbiyyah, please refer to page 214 of Adabul Haramain.

As soon as one has pronounced Talbiyyah the 25 acts below become HARAAM

25 THINGS FORBIDDEN WHILST IN IHRAAM - [View details of THINGS FORBIDDEN Sections](#)

Ihraam on the Airplane

Since Jeddah is not identified as one of the prescribed Meeqats nor Mahaz-e-Meeqat, it is, therefore, not sufficient to put on Ihraam in Jeddah. If one wishes to travel to Makkah from Jeddah then Ihraam has to be worn by NAZR in one's own country or in the Airplane at a distance approximately one hour before reaching Jeddah. In this case, one will have to pay KAFFARA (for gents only) for travelling under shade but only if this is during DAYTIME. (Please refer to your Mujtahid's book of fatwas for variations). Nazr should be made in this manner: 'Allah has the right over me that I should become Muhrim from here.'

MASJID-UL-HARAM

This is the place where the Holy Kaaba is situated. There are a number of significant areas to be aware of within the Masjid

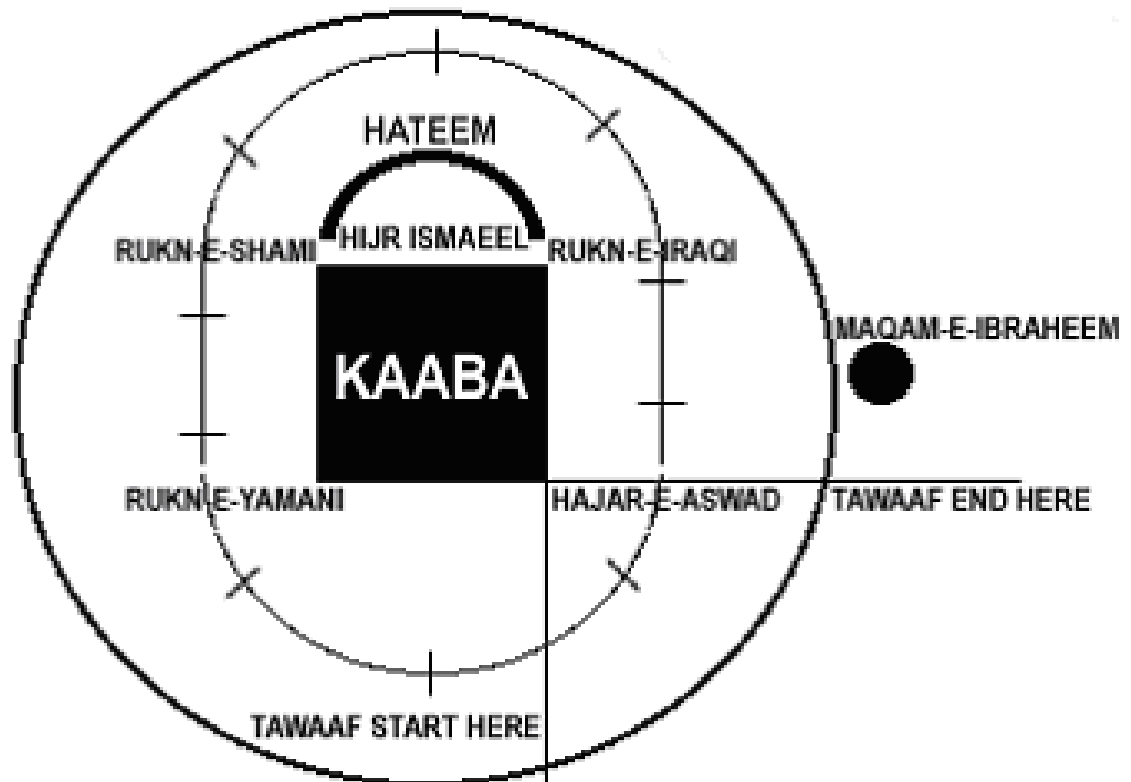
- The Holy Kaaba. The House of Allah and the birth place of Imam Ali b. Abi Talib (A.S)
- Hajar al-Aswad (The Black Stone)
- Maqam Ibrahim
- Hijr Ismail. This was the location of the house of Prophet Ismael (A.S). He and his mother are buried here. He denied access to anyone because he did not like it to be walked on. Other prophets are buried in this place also. According to Imam Baqir (A.S), the place between Rukn and Maqam is full of graves of the Prophets. According to Imam Sadiq (A.S), seventy prophets are buried between Rukn al-Aiman and Hajar al-Aswad
- Well of Zamzam
- Mizabe Rahmah: the golden trough (water channel) between Rukn Iraqi and Rukn Shami
- Shadharwan
- Mustajar: This is just before Rukn Yamani whilst walking from Rukn Shami to Rukn Yamani. It has also been defined as the area between the Black Stone (hajar al-aswad) and the door of the Ka'aba
- Mutaawadh or Multazam: The place between Rukn Yamani and the Black Stone (hajar al-aswad)
- Hatwim. According to the book "Adabul Haramain", this is the place between the door of the Ka'aba and Hajar al-Aswad. It is called Hatwim "the smasher" because it smashes major and minor sins of one who seeks forgiveness here. It is said that this is the place where Adam (A.S) was forgiven. According to the book ""Umra & Ziyarat", this is the place where Prophet Ismail, his mother and many other prophets are buried. See Hijr Ismail above.
- Rukn al-Aiman (the right-hand side corner of the Ka'aba). This is opposite the Black Stone behind the House. The Prophet (S.A.W) said "Whenever I come at this point, I find Jibrail is already there before me." Imam al-Sadiq (A.S) said: "Rukn al-Aiman is our gate to Paradise". He also said: "In this place is one of the doors of Paradise that has never been closed since it was opened. There is a river from Paradise in which deeds of the servants are dropped." Also called Rukn al-Junubi. It comes before the Black Stone corner.
- Rukn Shami/Gharbi. This is the corner of the Ka'aba that comes after Hijr Ismail
- Rukn al-Sharqi. This is the corner where Hajar al-Aswad rests.
- Rukn al-Shimali / Iraqi. This is corner that comes after the Ka'aba's door before one reaches Hijr Ismail.
- Mount Safa. When going to Safa for Sae'e, use the same door that the Prophet (S.A.W) used, which is Bab as-Safa, opposite the Black Stone.
- Mount Marwa

There are a number of duas that can be recited at various stages while entering and moving through Masjid-ul-Haram, these can be found in Adabul Haramain Pages 215 to 223 and are listed below:

- Dua for entering the Holy shrine of Makkah
- Standing at Baabus Salaam
- While at the door of the mosque and when entering
- When proceeding to the Black Stone (Hajr-al-Aswad)

2) TAWAAF

TAWAAF GUIDE FOR HOLY KAABA



THE MAXIMUM DISTANCE FOR TAWAAF OF HOLY KAABA IS 40 FEET (12 MT) PERIMETER
MAQAM-E-IBRAHEEM IS OUT OF THE LIMIT FOR TAWAAF
KEEP AS CLOSE AS POSSIBLE TO KAABA WITHOUT TOUCHING THE KAABA & HIJR ISMAEEL

Tawaaf is made up of 7 circuits around the Holy Kaaba. It is favourable to perform Tawaaf within Maqam-e-Ibrahim, but if it is difficult then the pilgrim can perform Tawaaf behind Maqam-e-Ibrahim if he is connected to people who are doing Tawaaf around the Kaaba.

Tawaaf is a Rukn which means that if someone misses it out purposely or by ignorance and there is no time for Umra-e-Tamattu to be performed again his Hajj would be batil. The same also applies to those who miss out part of Tawaaf purposely or intentionally.

The time for performing Umra-e-Tamattu ends when one is unable to perform it before Wuqoof at Arafat. Those who are compelled to change their Hajj-e-Tamattu into Hajj-e-Ifraad please refer to an Aalim or Hajj masael texts.

CONDITIONS OF TAWAAF

- 1.** Taharat is necessary, Tawaaf without Wudhu (or Ghusl if necessary) would be batil even if due to forgetfulness or ignorance.
- 2.** The body and clothes must be paak, just as in namaaz. As per Ehtiyat Wajib, even those najaasat which have been exempted in namaaz, like blood less than size of a dirham, or that from a wound or injury, must be removed and made paak before Tawaaf, if not possible to do so, then it is Ehtiyat to appoint someone to perform Tawaaf on his behalf while ALSO doing Tawaaf himself. If a person learns after Tawaaf, that his body or clothes were Najis, Tawaaf will be Valid. BUT if he has forgotten about the Najaasat and had performed Tawaaf he must make himself paak and repeat the Tawaaf.
- 3.** Men should be circumcised. Tawaaf by an uncircumcised man is Batil and he should not perform Sae'e, Taqseer or Tawaaf-un-Nisa. As per Ehtiyat Wajib, Tawaaf by uncircumcised children is batil, including Tawaaf-un-Nisa, if they did those Tawaaf they would have to be repeated by the child after circumcision, or by someone appointed on his behalf. Until then he would not be able to take a wife.
- 4.** One must cover the private parts with clothes that are not Ghasbi. All those conditions applicable to clothes for namaaz are applicable for Tawaaf also.
- 5.** Niyyat should be keep in mind that Tawaaf around the Kaaba is being performed for Umra-e-Tamattu, QURBATUN ILLALAH TA'ALA (for the sake of Allah)

WAJIB (OBLIGATORY) PARTS OF TAWAAF & METHOD

- **BEGIN** - The Tawaaf starts at Hajr-e-Aswad, the niyyat should be made before Hajr-e-Aswad and when one reaches parallel to it the first Tawaaf begins.
"I am performing Tawaaf of the Kaaba seven times for Umra-e-Tamattu, for Hajjatul Islam (Wajib), Qurbatan Ilallaah."
- **END** -Each circuit of the Tawaaf ends at Hajr-e-Aswad. In the last circuit it is recommended to go further round the Kaaba a little past Hajr-e-Aswad to make sure that Tawaaf is completed.
- **TOUCHING** - One must not touch the Kaaba or any of its parts, including the raised parts near the foundations of the Kaaba, it is also Ehtiyat not to touch the walls of Hijr-e-Ismael or pass over them, if one passes over it then that part of the Tawaaf would need to be repeated.
- **AREA** - Hijr-e-Ismael should be included in Tawaaf, one must not pass through Hijr-e-Ismael, if one does, that circuit would become batil and would need to be repeated again from Hajr-e-Aswad.
- **MUWALAT** (sequential continuity) - The circuits must be performed sequentially, one after the other, not doing anything to disrupt the continuity of the Tawaaf
- **ROUNDS** - One must complete only seven circuits, not more or less
- **METHOD** - While doing Tawaaf one should ensure that the Kaaba is parallel to the left shoulder. If for any reason one turns in such a way that the Kaaba is not on the left side then some steps should be retraced and that part of the Tawaaf would need to be repeated. If retracing steps is not possible one should proceed around the Kaaba until one reaches the place where one turned away and make niyyat to continue the Tawaaf from there.
- **DISTANCE** -One should remain within 26 and a half arms length from the Kaaba while performing Tawaaf, which is the distance between the Kaaba and Maqam-e-Ibrahim. This is MUSTAHAB.

MUSTAHAB ACTS IN TAWAAF

- There are duas that are mustahab to recite for each of the seven rounds of the Kaaba, please refer to the small hand held book 'DUAS FOR TAWAF' or Adabul Haramain Page 224 to 228
- To recite Zikr of Allah such as Allahu Akber Al-Hamdu Lillah, Subhanallah La Illaha Illallah
- To recite Sura's such as Sura Al-Hamd, Sura Al-Ikhlās, Sura An-Naas, Sura Al-Qadr...
- To recite Salawat
- To seek refuge in Allah from Shaitan.
- To remember ones sins and lapses and seek forgiveness for them.
- To pray for oneself, one's parents and the Mo'mineen.

MASAELS FOR TAWAAF

A. If a person purposely performs fewer rounds, it is wajib that they proceed to complete the remaining rounds provided nothing has disrupted Muwalat (continuity) and the sequence has been done. If Muwalat has been disrupted then the Tawaaf must be repeated.

Tawaaf is a Rukn which means that if someone misses it out purposely or by ignorance and there is no time for Umra-e-Tamattu to be performed again his Hajj would be batil. The same also applies to those who miss out part of Tawaaf.

The time for performing Umra-e-Tamattu ends when one is unable to perform it before Wuqoof at Arafat. Those who are compelled to change their Hajj-e-Tamattu into Hajj-e-Ifraad please refer to an Aalim or Hajj masael texts.

B. If due to forgetfulness a person performs less than seven rounds but does not exceed three and half rounds, then the whole Tawaaf must be performed all over again.

If he has exceeded three and half rounds then:

- i. if only one circuit has been forgotten, he should complete it
- ii. if he has missed more than one he should complete the remaining circuits but before Namaaz of Tawaaf he should perform the whole Tawaaf all over again (as per Ehtiyat-e-Wajib) and then pray it's Namaaz

For Mustahab Tawaaf it is sufficient just to complete any remaining rounds, there is no need to repeat Tawaaf.

C. If someone purposely performs more than seven rounds,

- i. it would be a Makrooh act if the Tawaaf was a Mustahab Tawaaf
- ii. in a Wajib Tawaaf, it is forbidden and Haraam to join two Tawaaf. It invalidates Tawaaf irrespective of whether the intention was made before, during or at the completion of Tawaaf. However, if the extra

round or rounds were performed aimlessly, Tawaaf would not be affected.

- If someone decides to perform more than seven rounds then Tawaaf is Batil from the beginning.
- If someone decides during Tawaaf, it becomes Batil from that point.
- If someone decides at the end the Tawaaf would be Batil – It is Ehtiyat that the Namaaz of Tawaaf is performed and then the Whole Tawaaf and its Namaaz be repeated.

D. If someone forgets and adds to the seventh round of Tawaaf, and if that addition is less than one complete round, he should abandon it, and his Tawaaf would be valid.

If the addition is one full round or more, his Wajib Tawaaf would be valid, but it is Mustahab that he should proceed and complete seven rounds with the niyyat of Qurbat. As per Ahwat, he will recite Namaaz for the Wajib Tawaaf before Sae, and for the Mustahab Tawaaf after Sae. As per Ehtiyat, it is Recommended that the Wajib Tawaaf and its Namaaz be repeated.

E. When someone forgets Tawaaf altogether or a part of it, and does not remember about it until he returns to his country or city, it would be wajib upon him to appoint someone to perform Tawaaf on his behalf if he finds it difficult to return to Makkah for that purpose. As per Ehtiyat-e-Wajib he should also give Qurbani of a camel (as per Ahwat).

F. If someone has doubts about the number of rounds he has performed after completing Tawaaf, he should ignore that doubt.

If doubt occurs at the end of any round, he should decide that it is the seventh round. When a doubt occurs during any of the rounds as to whether it is the seventh or eighth, then as per Ehtiyat, Tawaaf is Batil, he should perform Namaaz of the Tawaaf and then he should repeat the whole Tawaaf and its Namaaz.

G. If a person is sure that he has not performed more than seven circuits but is in doubt as to whether he has completed the seven circuits, he should repeat the whole Tawaaf.

It is Ehtiyat that when doubt occurs that the lesser number be taken, the Tawaaf should be completed along with its Namaaz, then the Tawaaf and the Namaaz should be performed again.

H. If a person is pushed further during Tawaaf by the surging crowd of pilgrims, his Tawaaf would be valid as long as he is in full control of himself and the Niyyat for Tawaaf is unchanged.

I. Although it has more Thawaab to do Tawaaf and Sae on ones feet, it is permissible to do it on wheelchairs, carriages or upon the shoulders of others.

3) NAMAAZ OF TAWAAF

Namaaz of Tawaaf is a two Rakaat Namaaz, exactly like Fajr prayers, Wajib after every Tawaaf. This Namaaz can be prayed silently or loudly. It is Ehtiyat that Namaaz be recited immediately after Tawaaf and that it is performed behind Maqam-e-Ibrahim. When that becomes impossible then one can pray at any place behind Maqam-e-Ibrahim or at the sides, but as close as is possible. However it is better to repeat that Namaaz if one finds a place behind Maqam-e-Ibrahim.

The niyyat is as follows:

“I am reciting 2 Rakaat Namaaz of Tawaaf, for Umra-e-Tamattu, for Hajjatul Islam, Wajib Qurbatan Illallah”



The dua to be recited after Namaaz of Tawaaf is on Page 229 of Adabul Haramain

A. If one forgets wajib Namaaz of Tawaaf, he should go and pray behind Maqam-e-Ibrahim whenever he remembers. If he remembers after Sae and other acts, it will not be necessary to repeat Sae and other rituals although it is Ahwat to do so.

B. If someone forgets Namaaz of Tawaaf, he must return to Maqam-e-Ibrahim to perform it. If it becomes difficult to return, one should perform it at the place where he remembered it, even if it is another city. It is better for one to appoint someone to go to Maqam-e-Ibrahim and recite it on his behalf.

C. If someone forgets the Wajib Namaaz of Tawaaf and dies before he can perform it, then it is wajib on the eldest son to give its Qadha.

4) SAAE

Sae is wajib to be performed after Namaaz of Tawaaf. Sae means to travel seven times between Safa and Marwa. This can be done walking, riding or by being carried on one's shoulders.



Sae starts from Safa towards Marwa – that's the first, then returning from Marwa to Safa – that's the second. Each time one goes from Safa to Marwa and comes back, one has completed two. This way the seventh will finish at Marwa.

Sae is a Rukn : if someone leaves it out due to forgetfulness or ignorance, he must perform it and do Taqseer if he remembers before Wuqoof at Arafat.

It is not necessary to be in Wudhu or Ghisl in Sae, nor is it necessary for the body or the clothes to be Paak. However it is Ehtiyat-e-Mustahab to be in Wudhu or Ghisl.

WAJIB PARTS OF SAAE

- Niyyat is Wajib, if a person doing Sae for Umra-e-Tamattu he must have in mind that he is doing seven Sae between Safa and Marwa for Umra-e-Tamattu in Hajj in obedience to the command of Allah. It is Mustahab to utter the words of Niyyat and to say it before Sae so that his Sae is fully covered by the Niyyat.

"I am performing Sae between Safa and Marwa for Umra-e-Tamattu, for Hajjatul Islam, Wajib Qurbanat Ilallah."

- Sae must begin from Safa and end at Marwa. In order to be absolutely sure, as per Ehtiyat, one must climb parts of the rocks which are at Safa and Marwa and include them in Sae.
- Sae must be seven in all, no more or less. If a person knowingly performs more, his Sae would be Batil. If he does it forgetfully or because of ignorance of the masael, his Sae would be Valid.
- If a person forgets altogether, or forgets and performs fewer than seven walks, he must perform it fully or partly, as the case may be, when he remembers.
- If he has already left Makkah, even back to his own country, he must return to perform Sae at its place. If he cannot return, he can appoint someone to perform it on his behalf. It is Ehtiyat-e-Mustahab that if he had not completed four full walks that he first completes the remaining walks and then repeats the full Sae again.



- If a person forgets and performs less than seven Sae, remains in Ihraam, and forbidden acts do not become permissible for him until he completes the remaining part of Sae. If he has sexual intercourse or cuts his nails in this situation he must give a Kaffara of one cow.
- If a person forgets Sae altogether and remembers after returning to his own country or city, he must appoint someone to perform Sae on his behalf. If he has sexual intercourse or cuts his nails in this situation he must give Kaffara.

- If a doubt occurs about the number of walks after completing Sae, that doubt should be ignored. If one has a strong feeling that one has performed fewer than seven walks then it is Ehtiyat to repeat Sae again.
- If someone doubts while at Marwa whether he has performed seven walks or more he should ignore that doubt. If the doubt occurs between Safa and Marwa as to whether it is the seventh or eighth time, Sae will be Batil and it must be repeated.
- Sae must be performed between Safa and Marwa and in its usual designated route.
- It is wajib that while walking from Safa, one should face Marwa, and while returning, one should face Safa, if one walks in reverse (facing Marwa while going towards Safa or vice versa) Sae would not be correct.
- It is wajib that the clothes and shoes worn in Sae are Mubah and not Ghasbi
- It is wajib that Sae is performed after Tawaaf. If someone forgets due to ignorance and performs Sae before Tawaaf, it is Ehtiyat-e-Wajib for him to perform Sae again after Tawaaf.

MUSTABHAT ACTS IN SAAE:

- To be with Tahaarat i.e. Wudhu or Ghisl.
- Before performing Sae to kiss or make salaam to Hajar-e-Aswad.
- Before performing Sae to drink the water of Zamzam and pour it on one's body.
- To proceed to Safa for Sae through the door facing Hajar-e-Aswad called Babus-Safa.
- To go with peace of mind and reverence.
- To climb the steps of Safa and to kiss the corner of the stone of Safa.
- To thank the Almighty and praise Him and remember His kindness.
- To read Duas and Zikr during the walk. For Duas refer to Adabul Haramain Pages 231 to 238.

5) TAQSEER

Taqseer is wajib to be done after Sae'e, intending to be relieved from Ihraam, so that CERTAIN forbidden acts which are normally permissible if not in ihraam during umra-e-tamattu, become permissible.

The niyyat of Taqseer should be that one is doing it for the sake of obedience to the command of Allah.

"I am doing Taqseer for Umra-e-Tamattu, for Hajjatul Islam Wajib, Qurbatan Ilallaah."

Taqseer means to cut off some of one's nails or hair from the head, beard or moustache.

It is Haraam to shave off the hair of the head in Umra-e-Tamattu.

- If someone shaves off his head hair completely in Umra-e-Tamattu knowingly or otherwise, it is Ehtiyat for him to sacrifice a sheep.
- If a person forgets Taqseer altogether, and does not remember until wearing Ihraam for Hajj-e-Tamattu, his Umra would be valid but as per Ehtiyat-e-Wajib he must give Kaffara of one sheep.
- If a person purposely avoids Taqseer until the time he puts on Ihraam for Hajj-e-Tamattu, his Umra would be Batil. His Hajj would then be Hajj-e-Ifraad and after completion it is Ehtiyat-e-Wajib for him to perform Umra Mufradah and to do Hajj all over again the next year.

After Taqseer, all those acts which were forbidden while in Ihraam for Umra-e-Tamattu become Halaal and permissible, except shaving of the head, which is still haraam for him.

TAWAAF-UN-NISA

Tawaaf-un-Nisa is not wajib in Umra-e-Tamattu. It is Wajib in Hajj-e-Tamattu and Umra Mufradah, regardless of whether it is a Wajib Hajj or Mustahab.