315620 - He is a resident of Jeddah; he did ‘umrah during the months of Hajj and wants to do tamattu`, but he has to go back to Jeddah for work. Does his going back to Jeddah cancel his tamattu`?

the question

I hope that you can advise me. I am a resident of Jeddah, and my wife and I did `umrah in Shawwal, to be followed by Hajj [tamattu`, i.e., entering ihram for `umrah, then exiting ihram, and entering ihram again for Hajj]. After that we will stay in Makkah until Hajj, but I have work in Jeddah which compels me to go to Jeddah and come back every day, and that will continue until the Eid al-Adha break and the end of my work. Does that change the type of Hajj I will do, because I want my Hajj to be tamattu`, even if my trip to Jeddah lasts for two days, meaning that I go to do some errands for me and my family in the morning, that require me to stay in Jeddah until the following day.

Detailed answer

Praise be to Allah.

The one who does `umrah during the months of Hajj – which are Shawwal, Dhu’l-Qa`dah and the first nine days of Dhu’l-Hijjah – and does Hajj in the same year is doing tamattu`, so long as he does not go back to his place of residence in between `umrah and Hajj. If he does that, he has cancelled his tamattu`, and if he enters ihram for Hajj after that, he is doing ifrad [Hajj on its own].

If he wants to do tamattu`, he must enter ihram for `umrah again [and do `umrah] before Hajj.

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said: If someone enters ihram for tamattu` and reaches Makkah, he must circumambulate the Ka`bah, do sa`i [between as-Safa and al-Marwah], and cut his hair; thus he will have exited ihram. After that, he may go out to Jeddah, or to at-Ta’if or Madinah, or any other city, and that does not spoil his tamattu`, even if he returns

having entered ihram for Hajj, his tamattu` will not be spoiled.

But if he travels to his city where he resides, then returns from his city having entered ihram for Hajj, then his tamattu` will be spoiled.

If he returns having entered ihram for `umrah, after coming back from his city where he resides, then his tamattu` is for a second `umrah, not his first `umrah, because the first `umrah can no longer be connected to Hajj as a result of him having returned to his city.

To sum up: the one who is doing tamattu` may travel to his city or elsewhere between `umrah and Hajj, but if he travels to his city, then returns having entered ihram for Hajj, then his tamattu` is cancelled and he is doing ifrad.

If he travels somewhere other than his city in which he resides, then comes back having entered ihram for Hajj, then his tamattu` is still valid, and he must offer a hadiy (sacrifice), as is well known.(*Al-Liqa' ash-Shahri*, 16/4).

Shaykh Ibn Baz (may Allah have mercy on him) was asked about a man who did `umrah in Shawwal, then he went back to his family, then he came back to Makkah with the intention of doing Hajj ifrad. Is he still regarded as doing tamattu`, and does he have to offer a hadiy?

He replied: If someone did `umrah in Shawwal, then went back to his family, then came to do Hajj ifrad, the majority of scholars are of the view that he is not doing tamattu` and he does not have to offer a hadiy, because he went to his family, then came back to do Hajj ifrad, This is what was narrated from `Umar and his son (may Allah be pleased with them both), and it is the view of the majority of scholars.

What was narrated from Ibn `Abbas is that it is tamattu`, and that he has to offer a hadiy, because he did both `umrah and Hajj in the months of Hajj, in the same year.

However the majority of scholars say: If he went back to his family – and some of them said: if he travelled the distance that allows one to shorten prayers – then came back to do Hajj ifrad, then he is not doing tamattu`.

What appears to be the case, and Allah knows best, that the more correct view is that which was narrated from `Umar and his son (may Allah be pleased with them both), that if he went back to his family, then he is no longer doing tamattu`, and he does not have to offer a compensatory sacrifice. As for one who came for Hajj and did `umrah (first) then remained in Jeddah or at-Ta'if, and he is not a resident of those cities, then he entered ihram for Hajj, he is doing tamattu', so his going out to at-Ta'if or Jeddah or Madinah does not mean that he is no longer doing tamattu`, because he came to do both rituals together, and he only travelled to Jeddah or at-Ta'if for some errands. The same applies if he went to Madinah to visit the mosque. None of that means that he is no longer doing tamattu`, according to the stronger and more correct view. Thus he has to offer the hadiy of tamattu`, and do the sa`i of Hajj as he did sa`i for his `umrah.(*Majmu` Fatawa ash-Shaykh Ibn Baz* 17/96).

In another fatwa of Shaykh Ibn Baz (17/98), it says: If he comes back in ihram for `umrah – meaning on his second journey – then exits ihram and stays until he does Hajj, then he is doing tamattu`, and his first `umrah is not connected to tamattu` according to the majority of scholars. Rather he is doing tamattu` because of the second `umrah that he did, then he remained in Makkah until he did Hajj. End quote.

So yourtravelling to Jeddah, which is your place of residence, cancels your tamattu`.

If you want to do tamattu`, do `umrah before your Hajj and do not go back to Jeddah until you have done Hajj.

And Allah knows best.