



**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 your travelling 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.