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60- Ruling on a person who performed 'Umrah at the end of Shawwal then returned with the intention of performing Ifrad Hajj

Q: I performed 'Umrah (lesser pilgrimage) at the end of Shawwal then returned with the intention of performing Ifrad Hajj (Hajj only). Please inform me if I am thus considered a Mutamatti' (pilgrim performing 'Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) and consequently do I have to offer a Hady (sacrificial animal offered by pilgrims) or not?

A: If a person performed 'Umrah in Shawwal or Dhul-Qa'dah then returned home then came back with the intention to perform Ifrad Hajj, their Hajj according to the Jumhur (dominant majority of scholars) is not considered as Tamattu' Hajj and the concerned pilgrim is not required to offer Hady, because they had returned home then came back for Ifrad Hajj (performing Hajj only). This is the reported view of 'Umar and his son (may Allah be pleased with them), which is the opinion of the Jumhur. However, Ibn 'Abbas was of the view that such a person is regarded as a Mutamatti' (pilgrim performing Tamattu' Hajj) and consequently must offer Hady because they combined between Hajj and 'Umrah during the months of Hajj in the same year. But the Jumhur say that if the pilgrim returns home, or as some of the scholars say travels for a distance over which it is permissible to shorten Salah (Prayers), then comes back for Ifrad Hajj, they are not to be considered as performing Tamattu' Hajj. It seems to us - and Allah knows best - that the preponderant opinion is the one stated by 'Umar and his son (may Allah be pleased with them both) i.e., once a person returns home, they are not considered performing Tamattu' Hajj and they do not have to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah).

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As for the case of a person who travels to perform Hajj but they make 'Umrah first then stay in Jeddah or Al-Ta'if where they are not resident, then assume the state of Ihram (ritual state for Hajj and 'Umrah) for Hajj; this still remains under the category of Mutamatti'. Their going out to Al-Ta'if, Jeddah or Al-Madinah does not remove them from the category of Mutamatti'. This is because, in this case, the pilgrim comes initially to perform both Hajj and 'Umrah but they travel to Jeddah or Al-Ta'if for a certain need. The same applies to whoever travels to Al-Madinah to visit Al-Masjid Al-Nabawy (the Prophet's Mosque); their Hajj remains Tamattu' Hajj and they have to offer Hady for their Tamattu' according to the more obviously correct and preponderant opinion. They also have to perform Sa'y (going between Safa and Marwah during Hajj and 'Umrah) for their Hajj as they have done for their 'Umrah.

Source: Fatwas of Ibn Baz

