



58- Ihram for Tamattu' Hajj has a limited period

Q: Is performing Tamattu' Hajj (Umrah during the months of Hajj followed by Hajj in the same year with a break in between) limited to a definite period of time? Is it permissible for a pilgrim of this type to assume the state of Ihram (ritual state for Hajj and Umrah) for Hajj before the Day of Tarwiyah (8th of Dhul-Hijjah)?

A: Ihram for Tamattu' is limited to a definite period of two months and ten days, namely Shawwal, Dhul-Qa'dah and the first ten days of Dhul-Hijjah. These are the months of Hajj. Therefore, a pilgrim is not permitted to assume Ihram for Tamattu' Hajj before Shawwal or after the night of 'Eid-ul-Adha (the Festival of the Sacrifice). It is preferable for a pilgrim of this type to assume the state of Ihram for Umrah (lesser pilgrimage) only. After completing the rituals of Umrah, they assume the state of Ihram for Hajj only. This is the complete form of Tamattu'. If they assume Ihram for performing both Hajj and Umrah, they will be falling under the category of Mutamatti' (pilgrim performing Tamattu' Hajj) and Qarin (pilgrim performing Qiran Hajj [combining Hajj and Umrah without a break in between]). In both cases the pilgrim will be required to offer Dam (sacrificial animal required of a pilgrim in atonement for a willful violation of a prohibition or obligation while in the ritual state for Hajj and Umrah), known as "Dam of Tamattu'", which is a sacrificial animal that fulfills the conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) or one seventh of a she-camel or a cow. This is based on the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: **Then if you are in safety and whosoever performs the Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford**. But if the pilgrim is unable to offer Dam, they have to fast ten days; three observed during Hajj and seven upon returning to their family.

(Part No. 17; Page No. 92)

If the pilgrim assumes Ihram for Umrah at the beginning of Shawwal, and then performs Tahalul (removal of the ritual state for Hajj and Umrah) after finishing the Umrah, there will be a long period between the Umrah and assuming the state of Ihram for Hajj on the eighth of Dhul-Hijjah. Therefore, it is preferable for the pilgrim performing Tamattu' Hajj to assume Ihram for Hajj on the eighth of Dhul-Hijjah, as the Sahabah (Companions of the Prophet) did it according to the direction of the Prophet (peace be upon him). The Prophet (peace be upon him) directed them to remove their Ihram when some of them came with the intention of performing Ifrad Hajj (performing Hajj only) while others with the intention of Qiran Hajj (combining Hajj and Umrah simultaneously). The Prophet (peace be upon him) ordered both categories to remove their Ihram except those pilgrims who brought with them the Hady (sacrificial animal offered by pilgrims). So, they made Tawaf (circumambulation around the Ka'bah), Sa'y (going between Safa and Marwah during Hajj and Umrah), clipped their hair and then made Tahalul and by doing so they became Mutamatti's (pilgrims performing Tamattu' Hajj). When it was the Day of Tarwiyah (8th of Dhul-Hijjah), the Prophet (peace be upon him) ordered them to assume Ihram for Hajj from their places of sojourn, and this is the best. It is sufficient and valid, however, for the pilgrim to assume Ihram for Hajj on the first days of Dhul-Hijjah or before this. But it is preferable to assume Ihram for Hajj on the eighth of Dhul-Hijjah, as the Sahabah did in compliance with the command of the Prophet (peace be upon him).

