

[Home](#) > [The Rites of Hajj, Practical Treatise and Rules](#) > Important Issues That May Happen in Hajj and Umrah

Important Issues That May Happen in Hajj and Umrah

- 1– Using roofed vehicles in the state of Ihram in the nights or from dawn until sunrise or completely cloudy days that shade has no use for protecting from sunlight or rain, is permitted.
- 2– It is not necessary that Tawaf is performed in the distance between Maqam of Ibrahim and the house of Ka'ba (about 13 meters); Tawaf is permitted in all of Masjid al-Haraam (especially at the time of congestion of the crowd) but it is better not to exceed from the foresaid distance if it is possible.
- 3– It is not necessary that left shoulder remains parallel to the house of Ka'ba all the time, but it is enough to circumambulate Ka'ba in a normal manner.
- 4– When there are lots of people performing Tawaf in the way that the crowd pushes the person forward by force it does not harm Tawaf, and it is enough to make the intention from the beginning that he/she goes among people for performing Tawaf.
- 5– The place for performing the prayer of obligatory Tawaf is behind Maqam of Ibrahim, but it can be performed more distant from there if the crowds are so much congested; the pilgrim should not insist on performing the prayer behind Maqam, specially when performers of Tawaf are so much that they reach behind Maqam of Ibrahim and some acts that others perform and disturb performers of Tawaf are not correct (but the prayer of Mustahab Tawaf can be performed anywhere in Masjid al-Haram).
- 6– Performing Sa'y of Safa and Marwah is not permitted in the upper level, unless congestion of crowd is too much that performing Sa'y in the lower level causes severe hardness.
- 7– It is enough to climb part of Safa and Marwah and it is not necessary to reach the bare part of the hill and but the feet on that part (covered ascent in Safa and Marwah is a part of the hill).
- 8– Sitting has no problem during performing an obligatory Tawaf for removing tiredness, but it is a precaution not to lose the sequence and the distance becomes very long; but sitting during performing

Sa'y for removing tiredness or like that has no problem and it can be as much as it takes, if it is in Safa, in Marwah or between them.

9– Performing Ramy al-Jamarat (hurling pebbles to the places of Jamarat in Mena) is permitted in the upper level, and those who cannot perform Ramy in the day can perform it the night before or after that.

10– Performing Sacrifice is permitted in any of available places of sacrifice, although they are out of Mena.

11– It is better to perform Zebh (ritual slaughter) of the sacrifice in the day of the Eid, but it can be delayed until the thirteenth day.

12– It is not necessary for the person who performs Zebh to be Shiite, but any Muslim whom his/her sacrificed animal is pure and Halaal is permitted to perform Zebh.

13– Performing Zebh of animals for sacrifice, or any other purpose by steel knives of other metals is not a problem.

14– The pilgrim can perform Zebh on animals of sacrifice personally or give the deputyship to any reliable person, and it can be the manager of the caravan or the organizer of your Hajj or some of friends (only condition is being sure about the act of proxy). And it is not necessary for proxy to know the name of the owner of sacrifice, although saying the name is better. But it is not correct to perform sacrifice in behalf of another person without being his/her proxy.

15– Muslims should do something that meats of sacrifice do not become corrupted or useless in order that they do not have to bury or burn those meats, because this is israf (wasting) and haraam. If no person could be found in Mena who deserves the meat, then it is necessary to bring the meats to other Islamic countries and towns and give them to poor persons and believers and if this act has costs, these costs should be paid by Muslims and Islamic government.

16– Sacrificing should be performed in Mena until it is possible in there to prevent meats from being corrupted, but if Hajjis become sure that there is no way of using the meats of sacrifice after necessary tries and the meat will surely be corrupted, then they should stop performing sacrifice temporarily and keep its money in order to perform sacrifice in their hometowns after returning (in that month of Dhu'l-Hijjah or the month of Dhu'l-Hijjah of the next year) and then consume the meat according to the order that we have said about the meat of sacrifice.

17– Using machineries is permitted for performing sacrifice. But the conditions of Islamic Zebh like being face to Qibla and saying “بسم الله” and other conditions are observed (the explanation is available in the book of rulings).

18– It is better to renounce Mustahab Tawaf when the crowd is congested and leave the place for those who are performing obligatory Tawaf.

19– Miqat for the Ihram of Hajj al–Tamattu’ is in Mecca and it is enough to be in any place of Mecca and there is no difference between old and new Mecca, even Ihram can be worn from places that today has been advanced to Mena, but it is obligatory precaution not to wear Ihram from places of the city of Mecca which are farther than Masjid al–Tan’eem (and are out of the zone of Haram) but the best place is Masjid al–Haraam.

20– Staff of caravans and organizations of Hajj and all persons who have performed their obligatory Hajj and performing all ritual of Hajj is hard for them can make the intention of Umrah al–Mufradah from the beginning and complete that and come out of Ihram, and after that they are free for going to Arafat and Mash’ar and Mena (without the intention) or staying in Mecca and performing their tasks.

21– Performing prayer with Ahl –e– Sunnah and attending their congregations in the days Hajj and like that, is from affirmed Mustahab acts and causes the rows of Muslims to be strengthen against enemies and it has been so much affirmed about this matter in the hadeeth of Ma’soomin (infallibles). And this prayer deserves to be sufficed as an obligatory prayer and it is not necessary to perform that again and it has no problem to follow them in the matters of time and like that and about prostration, Shiites should perform prostration on the stones of the floor of the mosque (because prostrating on all of these stones is permitted) if it is possible and if it is not, they can prostrate on the carpet; but it is not necessary to perform the prayer with their hands on the chest or saying amen after Hamd Sura.

Also, it is possible to follow them about the issue of crescent of the month of Dhu’l–Hijjah, and in the matter of the time of Iftar (breaking the fasting) for those who are in Masjid al–Haraam or other mosques of them and they insist these people to perform Iftar, it is has no problem and their fasting is correct.

22– Using hand–held fans sennit mats or ordinary mats for prostration is permitted in any condition and it is not necessary to use Mohr (prayer seal) that oppositions have been sensitized about that because of false propagandas, but using Mohr has problem in some cases.

23– It is permitted to go to the cave of Hira and places like that out of Mecca after completing Umrah and before performing Hajj, but Hajjis should not go to farther places unless there is a necessity in that act.

24– Missionaries of caravans, servants and staff of Hajj organizations and bank clerks and physicians and nurses and all those who are invited to Hajj for any purpose can have the intention of performing obligatory Hajj, even if they have not gained the ability of performing Hajj yet, and in this case there is no obligatory Hajj on them.

25– It is an obligatory precaution for those who perform Hajj on behalf of another person, and this is their first year of performing Hajj, to perform Umrah al–Mufradah for themselves after completing Hajj (with Tawaf of Nisa’).

26– It is an obligatory precaution that incapable persons who have to renounce some of the rituals of Hajj do not become proxy, but normal excuses which appear for ordinary people in the journey of Hajj

like Tayammum (dry ablution) and Jabira (splint) and not reaching to some of voluntary Wuqufs and like them do not prevent the acts of the proxy, but he/she performs according to the order and his/her Hajj is correct. Also if a person is forced to reduce the Hajj al-Tamattu' to Hajj al-Ifrad because of the insufficiency of time, but people who are not capable of correcting their reciting of Hamd and Sura because of illiteracy or less-literacy should not accept to be the proxy, although their own Hajj is correct is the cases of necessity.

27- The proxy should perform the rituals of Hajj according to his/her own Ijtihad or Taqlid (following in religious rulings) not the Ijtihad or Taqlid of the person who has deputized him/her.

28- Travelers are free to choose between performing their prayers complete or shortened in Mecca and Medina in Masjid al-Haraam and Masjid al-Nabi also in all places of Mecca and Medina and the complete prayer is better and there is no difference between old Mecca and Medina and today's cities.

29- People who have made the intention of staying in Mecca for ten days before going to Arafat, their prayer should be performed complete anywhere in Arafat, Mash'ar and Mena; and although this distance had been 4 parasang in the past but today is lesser because of the advancement of Mecca.

30- Wearing Ihram is permitted from all places which are today a part of Masjid al-Shajarah and all places which today has become a part of Masjid al-Haraam and Masjid al-Nabi (a.s.) has the same ruling.

31- Shiite Hajjis and followers of the sect of Ahl-e-Bait (a.s.) should not form separate congregation prayers in groups in the days of Hajj in caravans or Masjid al-Haraam or Masjid al-Nabi, as such a prayer has a problem.

32- Pilgrims of the house of Allah should abstain from all acts that vilify the religion such as:

- a) Returning from Masjid al-Haraam and Masjid al-Nabi (a.s.) and disrupting congregation rows at the time of Azan or around that time.
- b) Trading in bazaars and streets or returning with purchased goods in these hours back to their group
- c) Congregating behind the walls of Baqi cemetery for pilgrimage of the tombs of Ma'soomin (infallibles) (a.s.) at the time of congregation prayer.
- d) Wearing unsuitable clothes which vilify the religion in front of eyes of people.
- e) Confronting violently in speech or behavior with other pilgrims of the house of Allah or habitants of Mecca and Medina.

Briefly, they should behave in the way that all people feel that they have an excellent culture because of the blessings of following Ahl-e-Bait (a.s.) and do not give any excuse to oppositions, which this act

increases the benefits and blessings of their Hajj.

Allah Willing.

Source URL:

<https://www.al-islam.org/rites-hajj-practical-treatise-and-rules-naser-makarem-shirazi/important-issues-may-happen-hajj-and#comment-0>