

Miscellaneous Issues

Attending Congregation Prayer of Ahl –e– Sunnat

Article 705– When congregation prayer attends at “Masjid al-Haraam” or “Masjid al-Nabi” believers should not exit those holy places and shouldn’t renounce congregation prayer. But they should perform prayer with other Muslims.

Article 706– Big and caravan-arranged congregation prayers in motels and hotels of Mecca and medina by Shiites has problem if they can attend congregation prayers of Haramain, but congregation prayer by some persons doesn’t have problem.

Article 707– A person who has performed his/her prayer in circular condition in the way that has been stood in front of Imam or in his right or left side, his/her prayer is correct and there is no need to repeat that, on the condition that Imam stands closer to Ka’ba according to the circle.

Article 708– Observing the connection of rows in congregation prayer with Ahl –e– Sunnat is necessary, therefore whenever a group of them stands with distance, you go for the group that is connected to Imam.

Article 709– Persons who go to mosques of Mecca and medina for attending their congregation prayers of sunset or noon can perform their Isha’ or afternoon prayers individually after congregation prayer.

Article 710– Prayers that attends accompanying other Muslims by Imam of Ahl –e– Sunnat are correct and doesn’t need to be performed again even when there is enough time available.

Article 711– Whenever observing connection of rows needs to prostrate on carpet and insisting on prostration on floor of the mosque causes disconnection of rows then connection should be observed, although person prostrates on carpet.

Article 712– Whenever a person attends late to the congregation prayer, in the way that Muslims has started their prayers and there is no valid connection of rows according to Shi’aa and it is not possible to pass the rows and going to the place that connection is established or agents doesn’t permit this act,

then performs Iqtida (following Imam in congregation prayer) in that place which is possible, and this prayer is enough and there is no need to perform again.

Article 713– Congregation prayers that attend on the roof of Masjid al-Haraam or Masjid al-Nabi because of congestion of crowd are not enough and should be performed again.

Article 714– Friday prayer with Ahl –e– Sonnat suffices for noon prayer and performing that again is not necessary, and these are the orders that pure Imam (a.s.) has given us for keeping the unity of Muslims.

Article 715– Whenever believers reach to mosque when congregation prayer has finished but rows are not disordered yet then Azan and Iqama don't be recited and it doesn't have difference with Shiites congregation prayer in this aspect.

Article 716– Performing Ghazaa prayer with congregation prayer of Ahl –e– Sonnat doesn't have problem.

Article 717– According to the matter that if Ahl –e– Sonnat drop behind Imam one Rak'at they don't perform Tajafi (don't sit up partially), then performing this act is not necessary for Shiites.

Place of Prostration

Article 718– Prostration is permitted on all kinds of stones, whether it is marble, black mine stones or chalkstone before that it is baked. Therefore, prostrating on all cobbles of Masjid al-Haraam and Masjid al-Nabi which are from these kinds doesn't have problem.

Article 719– Prostration on carpets of Masjid al-Nabi and other mosques of Mecca and Medina doesn't have problem, but placing Mohr is not permitted, but if performer can easily access to the place that is covered with carpet and is suitable for prostration and doesn't arise the sensitivity of brothers of Ahl –e– Sonnat then that place is preferred, but it is affirmed to abstain any act that causes indignity and becoming noticeable, but prostration on carpet is not permitted in hotels.

Article 720– Prostration on mats which are used by Iranian and non-Iranian Hajjis in Mecca and Medina and are mixed with cotton doesn't have problem, on the condition that it doesn't cause indignity or becoming noticeable.

Article 721– If Hajji performs his/her prayer in the way it is not recognized that is even according to Ahl –e– Sonnat, for example to prostrate on back of prayer-performers of front row (like some of Sonni commons do when crowd is congested), or doesn't observe connection of rows, then his/her prayer should be performed again.

Article 722– Prayers of a person who has thought that prostration on cobbles of Masjid al-Haraam or Masjid al-Nabi is not correct and has prostrated on back of his/her hand are not correct, unless he/she is

defaulter ignorant.

Article 723– Hajji has the option to choose to perform prayer in the place that has lots of blessings and benefits (like the pure Rawzah of Masjid al-Nabi) but he/she has to prostrate on carpet or the place that has less benefit but he/she can prostrate on stone.

Article 724– Respected Hajjis who perform congregation prayer among Ahl –e– Sunnat on wheelchair or chairs bow during Rokoo' and bow a little more during prostration and their prayer is correct, and it is not necessary to take off their shoes or place Mohr on the forehead.

Prayer of Traveler

Article 725– Travelers have the option to choose between complete or shortened in Masjid al-Haraam and Masjid al-Nabi and all of Mecca and Medina city, and complete prayer is better and there is no difference between old and today Mecca and Medina.

Article 726– According to the fact that intention of staying for ten days should be made in one place or two close places (for example with three or four kilometers distance), respected Hajjis cannot make the intention of ten days including days of staying in Arafat, Mash"ar and Mena, but if they make the intention of staying in Mecca for ten days and go to Arafat, Mash'ar or Mena after ten days or change their mind after performing a four Rak'ats prayer and go to those sacred places then their prayers are complete in all these places. Because in present conditions the distance from Mecca to Arafat is not equal to religious lawful distance.

Article 727– Whenever manager of caravan announces that we stay for ten days, considering that he knows that stay of pilgrims in Mecca or Medina is less than ten days, and pilgrims perform their prayers complete and perform fasting by trusting to his expression, and move from there before ten days then prayers and fasting of pilgrims are correct; but caravan manager shouldn't lie.

Article 728– A person who has made the intention of staying until the end of the day of Tarwiyah (the eighth of Dhu'l-Hijjah) in Mecca, and has performed his/her prayer complete assuming that from his/her arrival day until the eighth of Dhu'l-Hijjah is ten days, and then has recognized that he doesn't stay for ten days should perform prayer shortened and perform Ghazaa of those that are performed complete.

Mustahab Fasting

Article 729– Hajji can perform fasting for three days in Medina in order to get his/her needs and these days are preferred to be Wednesday, Thursday and Friday.

Article 730– Performing Nazr of fasting doesn't have problem during travel but if a person performs Nazr then it is a precaution to fulfill his/her Nazr.

Time of Prayer and Fasting

Article 731– Performing prayer with Azan of Ahl –e– Sonnat in dawn and noon prayer doesn't have problem if certainty or considerable assumption for entering the time is achieved; but about sunset prayer it is a precaution to wait until redness of the sky disappears. This is for the time when pilgrims want to perform prayer in their living place individually, but if they perform prayer with them (Sonnies) observing this precaution is not necessary and their Azan is enough.

Article 732– Persons who gain the opportunity of performing Umrah al-Mufradah in the month of Ramadan, whenever they go to Masjid al-Haraam or Masjid al-Nabi for performing prayer at the beginning of the time, others insist them to break their fasts (Iftar) before disappearance of redness of the sky, they are permitted to perform Iftar and their fasting is correct and there is no need to perform Ghazaa of that.

Announcement of Eid (festivity)

Article 733– Whenever it is announced by the judge of Ahl –e– Sonnat that a day is the day of Eid of Qurban, and we don't have certainty against that, then following them is permitted. Also if we are certain against that (which often such a certainty doesn't achieve) then we should also follow and there is no need to observe the precaution and Hajj is correct.

Hajj and Khums

Article 734– If a person pays the costs of Hajj of another person and the person who has bestowed the money doesn't pay his/her religious payments, if there is no certainty about applying Khums on foresaid money then his/her Hajj doesn't have problem, and if the pilgrim is certain about applying Khums of that money then it is necessary to pay its Khums.

Article 735– Whenever a person goes to Umrah or Hajj without paying the Khums of his/her properties and recognized his/her mistake after return then his/her Hajj or Umrah is correct, but he/she should purify his/her properties as soon as possible.

Article 736– A person who has no Khums accounting should check his/her properties when he/she wants to go to Hajj. If the person knows the date of his/her first income, all properties and assets that one year is passed them according to the date of the first income have Khums, and if he/she doesn't know the date of the first income then all the things that have been with him/her during that year have Khums, and those which are doubtful doesn't have Khums; and paying the Khums of clothing of Ihram does not suffice and Khums of all costs of Hajj or Umrah should be paid. And it is so proper that respected Hajjis who has not paid the Khums of all of their properties yet take this divine opportunity and pay the Khums of them in order to fulfill their obligatory duty and to include in divine blessings and

benefits.

Luqtah (lost property) of Haram

Article 737– Whenever Hajji finds a thing in Haram it is obligatory precaution not to take that.

Article 738– If Hajji takes Luqtah (lost property) of Haram then he/she can own and use that if the price of that thing is less than one dirham¹, and if doesn't own and doesn't neglect then he/she is not responsible, but if he/she keeps that with him/her without the intention of owning and neglected or wasted then he/she is responsible, and if he/she wants to own that thing and before using that its owner is found then he/she should return that to its owner.

Article 739– Whenever a pilgrim takes Luqtah of Haram which costs more than one dirham, if it is possible, he should give it to a trustful person in order to look for its owner and announce for one year², and pays that as alms after one year that its owner is not found and there is no hope for finding its owner, but if after paying that as alms its owner is found and is not satisfied of paying the alms then it is obligatory precaution to pay him/her the price of that thing, and anyway owning such Luqtah is not permitted, and if a person owns that then he/she doesn't become the owner and is responsible of that, and if the person has no hope of finding its owner from the beginning then he/she can pay it as alms on behalf of its main owner immediately.

Article 740– Whenever pilgrims find Saudi money in Mecca or Medina and don't know that it is owned by Iranian or non-Iranian pilgrims, if they have no hope of finding its owner then it is obligatory precaution to pay it to a poor as alms on behalf of its owner.¹

Esteftas Related to Issues of Umrah

Question 741– A person who was not Muqallid (follower in religious rulings) of any of respected Maraji', now wants to Taqlid (following in religious rulings). He has also gone to Mecca. Are his worships correct?

Answer: Whenever his acts are according to fatwa of Marja' which is presently follow then they are correct.

Question 742– There are Qur"ans in Masjid al-Haraam which on some of them is written “وقف لله تعالى” and on some of them this sentence is not written. Please two following question about foresaid Qur"ans:

A) It famous among Hajjis that taking Qur"ans without the foresaid sentence is permitted. Is this expression true?

Answer: Taking those Qur"ans is not permitted without the permission of related authorities, and those who have taken them should return.

B) Sometimes, authorities of Masjid al-Haraam give Qur"ans with this sentence as a gift to Hajjis. It is permissible to take such Qur"ans?

Answer: It doesn't have problem.

Question 743– Is it permissible to take a par of stone of Safa and Marwah, or Mash'ar desert for blessing?

Answer: Taking stone from Safa and Marwah hills is not permitted; and it is a precaution to renounce taking from Mash'ar.

Question 744– Sometimes, it can be seen that some of respected Hajjis take some of the soil of Baqi cemetery for blessing and bring it to Iran. Is this act correct according to religious law? If it is not permitted then what is their duty now?

Answer: It is not permitted and it is a precaution to return that.

Question 745– Last year, one of my friends who had gone to Hajj brought me two pieces of stone from Hera cave as a gift. I have placed those stones in a proper place and I kiss and pilgrimage them once in some days for blessings. Is this act considered as polytheism?

Answer: This act is not essentially Haraam; but abstain this act because it may become the source of false comprehension by malignant people or heresy.

Question 746– Is it permissible to use meat and fish conserves which are available at market of Muslims in Mecca and Medina?

Answer: If you don't know that from where is it imported or it is imported from Islamic countries then it doesn't have problem, and if you are certain that it is imported from non-Islamic countries then you are permitted to use only if its importer is Muslim and assuming that he/she observe the Islamic ritual slaughter and has distributed among Muslims, or the phrase "Ritually Slaughtered" or "Halaal Food" is written on it.

Question 747– What is the ruling if a person gives some foreign currency to a person and takes Iranian money in exchange?

Answer: If it is not against the rules and it is done by satisfaction of both parties then it doesn't have problem.

Question 748– When a part of Masjid al-Haraam become Najis (impure) then staff purifies that place in the following method: first, they remove the impure thing, then pour Qaleel water on that place, and in third part remove the poured water. According to this method or purification a person gains certainty about impurity of all of Masjid al-Haraam. Is it permissible to prostrate on foresaid stones in the

condition of question?

Answer: Knowledge about impurity of the entire mosque is not achieved and should not pay attention to the doubt; and this is also a kind of purification.

Question 749– If a person becomes Muhtalim in Masjid al-Haraam or Masjid al-Nabi then what intention should he make for performing Tayammum?

Answer: He should exit the mosque immediately and performs Tayammum instead of Ghusl of Janabat for exiting the mosque, unless the time of exiting is less than the time of making the intention that in this case exits immediately.

Question 750– Is it permissible for the persons in the state of Janabat or menstruation to move in the extended parts of Masjid al-Haraam and Masjid al-Nabi?

Answer: It is not permitted, and there is no difference between the new and old parts.

Question 751– What is the purpose of severe hardness or discomfort that you have pointed to them in some of articles? Is personal hardness and discomfort should be considered or typical?

Answer: The purpose is personal hardness and discomfort.

Question 752– Does making the intention of invalidating Umrah or a part of that (without continuing the act while making the intention of invalidation) cause invalidation of that?

Answer: Intention of invalidation doesn't invalidate.

Question 753– How long is Ghusl of Ihram, pilgrimage and like them valid? And which things invalidate them?

Answer: It is valid for one day; and if minor Hadath happens then the person repeats that with the intention of Rija' (hoping for the goodness of the act), but it is not obligatory.

Question 754– Is it permissible to ask mercy for the founders, keepers and servants of Masjid al-Haraam and Masjid al-Nabi who bear lots of difficulties?

Answer: Ask guidance for them.

Question 755– Some of Hajjis bring their portion of food and consumer goods (like drinks, banana, orange, apple, cheese, fruit juice, soap, shampoo etc.), which have not used during travel back to Iran. What is the ruling of this act? Is it permissible to use them?

Answer: If they are their portion for real then it doesn't have problem; but if they are only free for use then they have the right to use them in thee but taking them is not permitted.

Question 756– How is performing Hajj with Haraam property or property that is doubtful of being Haraam?

Answer: It is not permitted with Haraam property; but if the property is doubtful of being Haraam and the person is not certain that it is Haraam then he/she can use it for Hajj, on the condition that seemingly it is considered Halaal, which means it has been gained in seemingly Halaal way.

Question 757– What is the ruling of doubt in the acts of Umrah?

Answer: Whenever the pilgrim doubts after beginning the next act then doesn't pay attention, whether in performing or correctness of that.

1. One dirham has about 2.4gr silver coin which its present price is about 400 toman.

If it is announced every day for one week from the day that it is found and every week for one year in the place of congregation of people then it is enough.

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