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The Latest Questions

Insulting the Sunni Figures

Q: What is the view of Your Eminence regarding what is found in media (satellite TV canals and internet) that is explicit insult and disgrace towards the wives of the Holy Prophet of Islam (S.W.A) using offensive language against her and charging her with things that throw her chastity and honor as a wife of the Nobel Prophet Muhammad (S.W.A) into question? It goes without saying that these behaviors have created great troubles within the Islamic Ummah and put the Muslims, especially the followers of Ahl al-Bayt (a.), in a state of stress.

A: It is *ḥarām* to disgrace the figures of our Sunni brothers, let alone charging the wife of the Prophet (peace be upon him and his household) with things that throw her chastity into question, rather, it is impossible for the wives of the prophets, especially those of the Master of the prophets, the great Messenger of Allah (S.W.A).

Khums Year's Starting Date

Q: I have recently been employed in a government institution. On the 1st of August I was introduced to the institution for taking a five-month paid educational course and I started to receive a full salary only in January after I passed the course. My question is that from which date does my khums year start? Is it the date I received my 1st salary? Or that on which I took my 1st educational payment?

A: If the educational payment was considered as compensation, your khums year started when you received your first educational payment. But, if that payment was under the title of help or gift, it is not subject to khums and the starting date of your khums year would be the day on which you received your 1st official salary.

Khums year

Q: What is the meaning of a 'khums year'? And how is it established?

A: The date of a khums year is a *fait accompli* matter and not to be appointed by the mukallaf.

The start of a khums year for a person is the day on which he receives his first income. The same date in the next year/s will be the end of khums year. Any amount of yearly earnings spent during the year for life requirements and within one's station is subject to no khums. While, the amount that remains surplus at the end of khums year plus the daily consumable goods (like rice, pea, etc.) that remain untouched until the same date, an unneeded thing which was bought or it is above one's station, are all subject to khums. If a mukallaf, at the end of khums year, does not pay their khums, they are not allowed to make use of khums-unpaid property. Of course, mahr (dowry), inherited property and gifts are not liable to khums.

However, if you face any problem in calculating khums, you may refer to the office of His Eminence the Supreme Leader of Muslims (d.) or one of his attorney authorized to deal with khums affairs.

To Change Khums Year's Date

Q: Can I change the date of my khums year?

A: It is impermissible to make a khums year's date earlier or later unless with the permission of the authority in charge of khums and calculating the khums of the passed period. Also, changing the date is conditioned by not having a harmful effect on the beneficiaries of the khums.

Khums on a Debtor's Property

Q: Some people owe a sum of money to someone and at the same time he owes others the same amount. Is he obliged to pay khums if he has it in mind to use the money he lent to the people to settle his debt?

A: If the money he owes was spent on the life expenses of the same year, he may subtract it from the same year's income.

To Whom to Pay Khums after Mudāwarah

Q: It is said that the khums for which we made mudāwarah with any office of His Eminence's attorneys / representatives should be paid later to the same office. Is that true? Or your Eminence allow us to pay it to another office of yours?

A: The amount one owes due to mudāwarah belongs to the fund of the two blessed shares of khums not to the individual who did mudāwarah. Therefore, it is sufficient to pay it to any of the authorized attorneys / representatives of His Eminence the Supreme leader (d.).

To Do Mudawārah on behalf of others

Q: Is it permissible that somebody do mudāwarah of an amount of khums that another person owes?

A: If he is given the power of attorney by the money owner, it would not be objected.

To Hasten Khums Payment

Q: At the end of khums year, can one separate the khums from his profits and keep it for a short period (say two weeks) until he pays it to the authorized attorney?

A: One should pay it at the end of the khums year except if he has no access to the attorney. Anyhow, separating khums by itself does not justify making use of the remaining amount which was subject to khums.

Subtracting the Expenses of 1st Month of New Khums Year from the Last Year's

Q: I am a government employee and receive my salary at the end of each month. My khums year starts on the first of July. My question is: Can I subtract the daily life expenses and instalments to be paid during July from the income of the khums year just ended?

A: If the yearly earnings, which is saved for providing one's life expenses in the next khums year, is going to be spent on the life expenses within a few days or if the mere having some savings is counted as a part of his / her life expenses, it is subject to no khums. Otherwise, its khums should be paid.

Khums on Appliances Bought for Future

Q: I am a student and want to get married. I intend to purchase domestic appliances for my future life. If I start now to purchase household appliances and a year passes on them without being used, should I pay their khums?

A: If buying domestic appliances for the future is considered in the common view as a part of your ma'ūnah, they are not liable to khums.

Khums on the Remaining Daily Consumable Goods

Q: What is the khums rule concerning pen, make-up, perfumes, etc. that were used partially and a year passed on them?

A: If they are bought from the income earned during the year and the remaining amount has a monetary value in the common view, their khums should be paid.

Khums on Tuition Fees at the End of Khums Year

Q: I made the 1st of October the date of my khums year. The problem is that I saved some money to pay the tuition fees which should be settled in the middle of October. Now, shall I pay its khums at the end of khums year? Knowing that paying its khums will make it less than the tuition fees to be paid.

A: In the given case, it is not subject to khums.

Khums on Land Bought for Housing Purposes

Q: If a mukallaf — using his yearly income — purchases a plot for housing purposes and after the khums year passes on it, he sells it to buy a residential house and other life requirements. Should he pay khums on the proceeds?

A: If he buys the plot with his yearly earnings for building a residential house on it but after the khums year passes he exchanges the very plot with a house or spends its proceeds on buying another house for living in, it is not subject to khums nor considered as new earnings. But, if its proceeds are spent on purchasing other life requirements, then it would be problematic to consider the said plot as ma'ūnah.

Khums on Goods Bought with Employees' Token

Q: Is an employee's token or the goods bought with it subject to khums?

A: A gift or a grant is not subject to khums.

Khums on Inherited Coins

Q: I got some silver coins through inheritance. Are they liable to khums or zakāt?

A: An inherited property is liable to no khums. If the coins are not used in daily transactions as money, they are not subject to zakāt, either.

Delaying Khums Payment of a Land until Its Price Rises

Q: What is the ruling regarding khums payment on a land that has been bought 20 years ago at a very low price without paying its khums and its price now risen by about 2000 times?

A: The owner owes the khums amount on the purchase price. Assuming that the actual price considerably differs from the purchase one, it is a caution that they do mus'ālahah concerning the price differences.

Khums on Proceeds from the Sale of Shares

Q: I was a member and shareholder in a producing company affiliated to the Ministry of Cooperation. I was calculating and paying my khums every year to your Eminence's representative / attorney. Now, I have sold my shares and made a settlement with the company? Is the money I received for that subject to khums?

A: If the money with which you bought the shares of the company was khums-paid, gifted, inherited, etc. i.e. was not subject to khums, after settlement and receiving it is liable to no khums. But, if you had bought them with the income earned during the khums year before paying their khums, shares selling price is subject to khums.

Khums and Zakāt on Silver

Q: should a person, who works in silver jewelry and settles its khums every year, pay zākat on it as well?

A: It is not subject to zakāt unless it is coined used in the daily transactions and it reaches the threshold.

Khums on Profit

Q: One started a business with a khums-paid capital which provides him with monthly earnings. He owes money to people and people also owe him money. He, also, helps others financially without compensation and has no independent house. Is his monthly income subject to khums or not?

A: Concerning the profit he gains from the khums-paid capital, if, at the end of khums year, any amount of it remains untouched — after spending on necessary life expenditures, good deeds, alms, etc. — and is saved, khums should be paid on the saved amount. As to the money he owes people, if it is related to his business, he can subtract it from the profit. The case is the same with the loans he took from others and spent on life requirements of the same year. But, he is not allowed to subtract the loans received during the previous years. Regarding the money he lent to people, if they return it within the same year, he must settle its khums at the end of khums year; otherwise, he has to pay its khums whenever he receives it.

Savings for Children and Their Khums

Q: The question is about those who save money for the benefit of their children without intending to escape paying khums.

The children are minors and as a result the father has the right to make use of their property, is this money subject to khums or not?

If the father — owing to a need — withdraws an amount from children's savings and replace it thereafter, is the original money liable to khums or not?

A: If the father has actually granted the money to them and the amount granted is compatible with his social station as per the common view, it is subject to no khums. But, he may make use of the money only if it is to the children's advantage. Anyhow, if the money is not granted to them and just saved under their name, it is liable to khums, then.

Subtracting Taxes from Income before Khums Calculation

Q: In 1982 I calculated the khums of the total assets I had in my store. In 1983, when I wanted to calculate my khums, I realized that I should pay tax, can I subtract the taxes of 81-82 before calculating the khums of 83?

A: The store taxes you owe are subtracted from the income of this store's the same khums year and you pay khums on the remaining amount if remains surplus over life expenses.

Khums on Saving Account Installments

Q: Are the following examples considered as ma'ūnah?

- a) Housing saving account installments paid for taking a loan to purchase a better house,
- b) Housing saving account installment paid for purchasing house for one's children,
- c) Instalments paid for a life insurance.

A: a-b) If the installments, deposited in a housing saving account for taking a loan to buy a better house or a house for children, are not spent on purchasing the house by the end of the khums year, they are subject to khums.

c) The money paid as life insurance installments is not liable to khums.

Praying as a Traveler and Returning Home before Time Ends

Q: If, on a travel, a person offers shortened prayer at its due time and then they return home before its time expires, should they repeat it in its full form?

A: There is no need for repetition.

To Act According to Previous or Actual Taqlīd

Q: A person was ignorant about certain rule regarding purity — during his following of a particular mujtahid — which caused invalidity of his prayers but he discovered his mistake after he changed to another mujtahid in taqlīd. Now, should he act upon the fatwā of the previous mujtahid or the present one?

A: If the practices he was doing, which he considered as void, were invalid according to the previous taqlīd but in order according to the contemporary one, he may consider the contemporary taqlīd and he is responsible for nothing then.

Referring to Other Marji's in Particular Matters

Q: Assuming one's marji' does not respond to one's enquiry – for whatever reason – and one, subsequently, receives different answers from other marji's, may one revert to one's (own) rationality in such cases?

A: Referring to one's rationality is not indicated in the above scenario; here, one must act by caution. Assuming this isn't feasible, then one ought to abide by the verdict of the most learned marja', next in line.

Obligatory Caution

Q: What is the mukallaf's duty in relation to those matters to which you have attributed obligatory caution? Assuming another marji' has, in fact, issued an explicit fatwā on the aforementioned matter, is one allowed to abide by the latter's fatwā (assuming the mukallaf is willing)? If it is permissible, ought one to follow the most learned marji' next in line? And if so, how must one determine such a marji'?

A: Referring to a mujtahid who hasn't decreed obligatory caution upon a given matter is unproblematic. Caution dictates that one ought to observe the most learned mujtahid among those with a clear-cut fatwā on this issue; such a duty (i.e. determining the mentioned mujtahid) lies upon the mukallaf him/herself.

Rule of the Worships Practiced before Becoming a Shī'ī

Q: I was born and grew up in a place with a majority of our Sunnī' brothers. Two years ago, praise be to God, Allah Has blessed me with the embracement of the Shī'ah school of thought. Since I was 15 years old, I was and still offering my prayers regularly but according to the method we learned in our locality starting from wuḍū' until the last steps of the prayer. Should I repeat all my prayers in the last 12 years? Or what should I do?

A: All prayers, fasts and hajj you practiced according to your previous school of thought prior to embracing that of Shī'ah are valid and you are neither required to repeat them nor to make their qaḍā.

The Criterion in Differentiation between Opinion of a Marji' and That of his Attorneys

Q: In Shī'ah circles some problems emerges every now and then concerning the declarations of some attorneys of the Islamic jurists and marji's in which sometime it is difficult — especially for the common people — to differentiate between the personal views of the attorneys and the advices and guidelines of the marji' which are considered as binding shar'ī evidence for his followers.

What is the criterion in differentiating between the attorney's personal view in the political and social issues and the advices and declarations of the marji' who appointed him?

A: The criterion is that the declarations and guidelines issued by the attorneys should be compatible in the religious, political and social perspective with the marji' who appointed them and be in conformity with the views the same marji' expressed as fatwās or declared in his public speeches. On the other hand, any declaration by the attorney, which is not in agreement with the above-mentioned, is to be considered as their personal opinion and it is they who are responsible for it.

Meaning of 'Highly Mustahabb'

Q: What does phrase 'highly mustahabb' or 'highly recommended' means?

A: It means that there is so much encouragement in shar' for doing a certain act.

Ruling of a Prayer Offered according to Invalid taqlīd

Q: if somebody was following a mujtahid who is of the opinion that one can pray with something obtained from an animal whose ritual slaughtering is doubtful and he was praying according to such a fatwā. Then, he came to know that his taqlīd was void because the mujtahid was unqualified and, therefore, he changed to a new mujtahid who forbids such a thing. What is the ruling of the prayers that he offered following the wrong mujtahid with something whose slaughtering method was doubted?

A: They are ruled as correct because he was unblamable regarding his ignorance.

To Force Somebody to Follow a Marji'

Q: I recently got married. I follow a certain marji' and my husband follows another one. He always orders me to follow his marji'. What can I do in this condition?

A: Generally speaking, nobody is allowed to force somebody else to make taqlīd of a certain marji'. Unless it is evidenced that the second marji' is the most knowledgeable one, it is not permissible — as based on obligatory caution — to change taqlīd to him.

Sprinkling of Tap Water upon Washing a Najis Thing

Q: If I put some clothes with najis spots in a medium washbasin and open a tap water on it, what is the ruling concerning the water and clothes at that time, i.e. before washing them again? When I wash my children's clothes some water drops sprinkle on me, are they najis or not?

A: Regarding the clothes, as long as the inherently najis material is not removed and purification has not been done yet, they are ruled to be najis. However, the water connected to the tap water and its sprinkling are ruled to be pure.

To Crush Cat's Dead Body with Car Tires

Q: A car's tires crushed a cat's dead body in the street.

If tires become najis with the cat's blood, do they become pure by going on street asphalt immediately after crushing the body?

A: If tires become najis, they do not become pure just by moving on the street paved with asphalt.

Method of Purifying Ceramics

Q: Would you explain to us how to purify najis ceramic?

A: After the inherently najis material is removed, it becomes pure by pouring water once on it for najis materials other than urine. For urine, one should pour qalīl water twice or to pour running / kurr water once.

Facial Acne

Q: Bacterial acne (spots) often appear on one's face. Assuming such spots are popped, leading to the discharge of liquid, would the latter be deemed najis? Assuming it is najis, what is the ruling in relation to (i) my previously performed prayers and (ii) the objects I have, since, touched with my hands?

A: Assuming the discharge contains no blood, it won't be deemed najis.

Filled Teeth and Oral Bleeding

Q: Are fillings (in teeth) regarded as external objects and ought one to wash one's mouth, with tap water in instances where a person, who beholds fillings, has another tooth extracted (thus probably causing bleeding) ? Assuming the person is a child who isn't capable of washing one's mouth or an adult who is ignorant of one's duty, what will the verdict be?

A: Assuming the filling is regarded (by laity) as part of one's natural tooth, then fillings will be decreed qua natural teeth (i.e. as natural teeth are judged); therefore, washing the internal area of one's mouth won't be necessary. With regards the extracted tooth, the mouth will be spontaneously deemed pure when the concrete najāsah is eliminated from inside the mouth. The above ruling applies irrespective of whether the person is a child, adult or one who is ignorant towards one's duty.

Bleeding of the Gums / Teeth

Q: Concerning the blood which remains succeeding a tooth extraction, assuming (a) (gently) pressing a piece of tissue against the related area causes the tissue to become contaminated with blood and (b) that one's saliva doesn't become reddened by the blood, what is one's duty?

A: Consuming food is not problematic in the above scenario; furthermore, one's utensils and vessels will be regarded pure as long as they don't become contaminated by the blood.

Purity of the Blood that Remains inside a Slaughtered Animal

Q: If one doubts whether at the moment of slaughtering blood gushed out as much as it is normal, can the blood left inside the carcass be ruled as pure depending on the following two points:

a- Considering a Muslim's act [slaughtering] as correct?

b- Considering that blood is usually gushes at the moment of slaughtering and that its being left inside the animal's body is unlikely?

A: It is ruled to be pure unless it is ascertained that it is the blood returned inside the carcass.

Liquid Doubted to Be Semen after Istibrā'

Q: If a junub person does istibrā' but without urinating, what is the ruling of unknown liquid that comes out after ghusl?

A: It is ruled to be semen unless he is sure that no trace of semen had remained in the urethra.

Industrial Alcohol

Q: I apply a lotion, prescribed by the doctor, onto my face. This lotion contains alcohol; the alcohol is mixed in solution with another medicine which, when combined together, is inedible. Is such a lotion deemed najis?

A: Assuming you acknowledge the fact that the alcohol within the lotion is (a) edible, (b) originally liquid and (c) intoxicating, obligatory caution dictates that it be deemed najis. Otherwise, it is deemed pure.

Drinking Something Served by a Non-Muslim

Q: One of our workmates is not Muslim (a Buddhist) and he serves us water and tea. Are we allowed to drink what he serves?

A: If he you are not confident that he had touched them with his body along with transmitting moisture, there is no objection to drinking them.

The Sweat of a Junub as a Result of Ḥarām Means

Q: Is the sweat of a junub deemed najis? If not, may one perform prayer in clothes contaminated with a junub's sweat?

A: The junub's sweat is deemed pure; however, obligatory caution dictates that one ought not to perform prayer whilst contaminated with his sweat if he became junub by ḥarām means [e.g. masturbation]. Note that if such a sweat dries out or is washed away, performing prayer would become unproblematic.

To Use Perfumes Doubted of Having Alcohol

Q: What is the ruling concerning perfumes which contain alcohol? And what if one doubts that?

A: Unless one knows that they contain intoxicant alcohol which is liquid in origin, using them is not a problem.

Purity of the Equipments of a Barber

Q: If I go to a barber for a shave and he injures me, shall I consider his equipments najis every time I go to him later?

A: Consider them pure if he was aware of their becoming najis and he observes the rules of purity.

Sweat of a Person who Became Junub through Ḥarām Means

Q: What shar‘ says about the sweat secreted by a person who became junub by ḥarām means? And is ghusl correct if one perspires profusely?

A: It is pure, but, according to the obligatory caution, the prayer with this sweat is invalid. Ghusl is not rendered void due to sweating in the given case.

Number of Media, during the Najāsah Process

Q: When pure and najis clothes are washed together in the same container, the former becomes najis. Assuming the two sets of, now najis, clothes are not properly (canonically) cleaned and are left to dry (out in the wind), if the set of originally pure clothes – that had become najis on contact with najis clothing – comes into contact with a wet object, does the latter become najis?

A: Assuming the first clothes had become najis as a result of its coming into contact with an inherently najis object, the wet object does become najis, according to obligatory caution, but does not itself najisate other things.

Manner of Purifying Najis Honey or Syrup

Q: Assuming a najis object falls into honey, syrup and the like, how may the latter be purified?

A: Assuming they aren't liquid (i.e. are solid), simply remove that which has come into contact with the najis plus some of the surroundings; the rest is pure. However, assuming they're liquids, they cannot be purified.

Purifying One's Urine-Contaminated Body/Clothes

Q: Assuming a drop of urine comes into contact with one's body or clothes and thus najisates it, how may one purify one's body/clothes in such cases?

A: After the elimination of the concrete najāsah (from the body/clothes), the body/clothes ought to be washed either (a) twice with qalīl water in which case they will be deemed pure once the (second) used water is removed or (b) once with kurr water so that the kurr water contacts and passes through all the najis area.

The Najāsah of a Najisated Object

Q: Assuming a cloth, that contains no visible concrete najis particles, alters in colour due to its being situated adjacent to a concrete najis. Washing the cloth, thoroughly, will eliminate the colour. Would such a cloth be deemed najis before being thoroughly washed?

A: Being merely located adjacent to a najis (without transmission of najāsah) does not make the latter najis (even though an alteration in colour is realized).

However, assuming such a contamination were realized, if no concrete najāsah were present (within the cloth), the latter would be purified either by being washed once with kurr water or twice with qalīl water.

Discovering an Obstruction to Water, after Terminating One's prayer, on Those Bodily Limbs Involved in the Wuḍū' Process

Q: After work, I had washed my hands observing no obstructions (to water) on my skin. After a while, I noticed that there was, in fact, something on my hand that was preventing the access of water to an area of my hand's skin.

Assuming I had performed prayer with such an obstruction, what is my duty?

A: Assuming to grant it possible that the obstruction had appeared after making your wuḍū', then all your previous prayers ought to be deemed valid. However, assuming you acknowledge the fact that it existed during your wuḍū', the wuḍū's and prayers performed after that are considered void.

Wearing One's Watch or Ring during Wuḍū'

Q: Assuming one makes wuḍū' whilst rotating one's watch in such a manner as to enable water to reach the appropriate skin areas accordingly, would this be problematic vis-à-vis the validity of the wuḍū'?

A: This is unproblematic assuming the water encounters the required skin areas from above downwards.

Removing the Obstruction from One's Wuḍū'/Ghusl

Q: During an obligatory ghusl, I had failed to remove the obstacle from my feet's toenails (albeit trying my hardest). Hence, I had made the ghusl with the obstacle intact. Now that the obstacle has been removed, ought I make ghusl again?

A: Assuming the obstacle removal, at the time of the ghusl, was either impossible or unbearably difficult, if one had wiped over that part with one's wet hand(s), the ghusl would be deemed as a 'jabīrah' ghusl and thus be considered valid.

The Water Attributed to the Wuḍū' Process

Q: During wuḍū', may one shut the taps with the same hand one is washing?

A: This is unproblematic assuming it (the shutting of the taps) occurs before one completes the washing of the left forearm; however, after the completion of the left hand's washing, assuming one's hand comes into contact with something wet (such as the taps) thus causing the original 'wuḍū' water to blend with external non-wuḍū' water (from the taps, post-completion of the left hand's washing), in such cases wiping the head and feet with either (i) external non-wuḍū' water or (ii) wuḍū' water mixed with external water, is deemed void.

Making One's Wuḍū' with the Waters Available within the Masjid al-Ḥarām

Q: What is the ruling in relation to making wuḍū' with the cold water – provided specifically for drinking purposes – available within the Masjid al-Ḥarām and its surroundings (irrespective of whether the water is retrieved from the water containers or taps)?

A: Assuming one has doubt with respect to the water's legitimacy, such a wuḍū' would be deemed problematic and, even, prohibited.

Wiping over Artificial Hair

Q: Is it permissible to wipe over artificial hair during the wuḍū' process?

A: Assuming the artificial hair is irremovable or its removal is unbearably difficult and wiping over the scalp isn't possible with the presence of one's artificial hair, in such cases wiping over artificial hair will be deemed sufficient.

Ink Present on Body Parts during Wuḍū'

Q: Is the ink of the ballpoint or fountain pen considered as a barrier which prevent wuḍū'?

A: If the ink makes the water adulterated – when mixes with it – or if it block water from reaching the skin because of having a substance, it hinders doing a correct wuḍū' and should be removed prior to doing wuḍū'.

Presence of cream on wuḍū' or ghusl body parts

Q: Is cream a barrier which prevents water from reaching skin and, thus, should be removed before wuḍū' or ghusl?

A: If, due to its oily nature or its being thick, it prevents water from reaching skin, it should be removed before making wuḍū' or ghusl; otherwise, there is no obligation.

Oil as an Obstacle for Wuḍū'

Q: Does the oil put on hair prevents wuḍū' water from reaching to hair if the oil is of low viscosity and is little?

A: To determine that is the responsibility of the mukallaf himself/herself. If the mentioned oil has a substance that does block water from reaching a part to be washed/wiped, wuḍū' is invalid.

Whether Kohl is a Barrier for Wuḍū'

Q: Is the kohl put around the eye – be it natural or artificial eyeliner — counted as a barrier for wuḍū'?

A: If it is inside the eye and included in the interior parts, it is no problem; otherwise, it should be removed in case it has a substance that would prevent water from reaching the skin to be washed in wuḍū'. Determining that rests with the very mukallaf.

Whether Nail Polish be a Barrier for Wuḍū'

Q: Does nail polish act as a barrier for wuḍū' and, thus, wuḍū' is incorrect with it?

A: Yes, it is a barrier if it prevents water from reaching the nail underneath.

Pouring Non-Wuḍū' Water over One's Hands

Q: During wuḍū', what is the ruling in relation to pouring non-wuḍū' water over one's hands?

A: This is unproblematic and one may wash the hands using such water with the, simultaneous, intention to make wuḍū'. That which is problematic is the wiping of the head and feet by means of non-wuḍū' water.

The Wuḍū' of the Disabled

Q: One of my legs has been amputated; when I wear the artificial leg, it injures the remaining intact part, of the amputated leg, causing bleeding whose area transgresses the canonical limitation (i.e. greater than a dirham's area). May I perform my prayers and Hajj like that? Or ought I to remove the prosthetic leg and wash off the wound and perform the prayer / Hajj without the prostheses? What if performing such rituals is unbearably difficult without the assistance of my artificial limb?

A: Assuming the rinsing of such injuries is unbearably difficult either personally or according to laity, you have no duty in relation to it. Otherwise, you ought to wash the given area; moreover, you need not detach yourself from the prostheses (before carrying out the prayer/Hajj).

The Method of Pouring Water during Wuḍū'

Q: Concerning the wuḍū' of women, ought they to pour water over the anterior aspect of their forearms when washing the forearms from the elbows downwards? Ought men to pour water over the posterior aspect of the forearm? What is the ruling were women to pour water over their forearms' posterior aspects?

A: The aforementioned actions, of wuḍū', are mustahabb. Their wuḍū' will still be deemed valid were such actions not to be observed.

Manner of Wiping One's Feet during Wuḍū'

Q: Is wiping the big toe sufficient in relation to the wuḍū's wiping of the feet?

A: Assuming the wiping occurs from the big toe upto the ankle joint, it is then deemed sufficient.

The Extent of the Wiping Process of the Feet during Wuḍū'

Q: Apparently your Eminency's fatwā requires one to wipe the feet up to the ankle joint. Assuming one had previously wiped only up to the feet's bony protuberances, ought he/she to compensate for those prayers that had been performed upon such a wuḍū'? Would such a person be regarded as not having acted according to duty?

A: Concerning his/her past prayers, they are to be deemed valid. From now on, however, he/she ought to wipe up to the ankles.

Repeating the Wiping Process during Wuḍū'

Q: How many wipes, during wuḍū', lead to its becoming void?

A: Assuming the repeated wipes are realized upon dry skin areas and obsessive tendencies do not arise, such repetitions are unproblematic.

Washing the Forearms up to the Wrists

Q: I had thought that washing the forearms up to the wrists is sufficient, wuḍū'-wise, because the area from the wrist downwards gets washed in any case (i.e. when one washes the hands before commencing the washing of the face). What is the ruling in relation to the prayers I have carried out in such a state?

A: You ought to compensate for all those prayers in which you are certain were carried out with a defective wuḍū' (such as washing the arms only up to the wrists).

How to Wipe if the Right Hand Is Disabled

Q: I am a girl. I have disability in my right hand so that I cannot open my hand, elevated it over my head or extend it. What is the right wuḍū' manner which is should follow?

A: There is no objection to opening the right hand with left one to wipe the head and foot. If that is impossible, you may wipe with the back of your right hand. Regarding washing the left arm, it is not necessary to be done with the right hand and what you mentioned in the question is enough.

Amount of wiping the foot in wudu'

Q: According to your fatwa, wiping the foot should be done until the ankle. If a person used to wipe until the bony protrusion on the dorsum of the foot (not to ankle), should he make up for the past prayers he offered with such a wudu'? Has not he acted upon his duty?

A: His previous prayers are ruled as correct. From now on, he should wipe until ankle.

Washing Face with Two Hands in Wuḍū'

Q: is it allowed to wash face with two hands in wuḍū'?

A: Yes, it is.

To Forcibly Prevent Breaking Wind while Praying

Q: What is the ruling concerning forcibly prevent breaking wind while praying?

A: There is no objection to doing so; rather, it is obligatory not to break the prayer unless it proves unbearably hard.

To Touch Hands before Wiping in Wuḍū'

Q: What is the ruling of wuḍū' in the following two cases:

- a) After finishing washing the left hand one interlocks the fingers of both hands and then wipes the head and feet?
- b) After wiping the head one interlocks the fingers of both hands and then wipes the feet?

A: The said act does not harm the correctness of wuḍū' and the prayers are correct in both cases.

Interruption during Ghusls

Q: May one abandon one's ghusl, half-way, and later return (e.g. 4 hours later) to complete it?

A: This is unproblematic, irrespective of when one returns.

Making the Janābah Ghusl with a Wet Instrument (e.g. cloth)

Q: Assuming one wets a cloth and uses it, for a janābah ghusl, to wash one's body (in the order required), would this suffice or not? Moreover, during the ghusl, assuming one of the preceding washed limbs dries off before completing the washing of a succeeding limb (or before the completion of the whole ghusl process), would this be problematic or not?

A: As long as the process is termed and regarded as a 'washing' (by laity), then that suffices. The drying off of a preceding washed limb is unproblematic.

Renewing One's Intention during the Ghusl Process

Q: May one renew one's intention to ghuslate, half-way during the ghusl, and then start the process anew?

A: Assuming the ghusl hadn't been void, such renewals aren't canonically prescribed. However, one can intend to renew one's intention to ghuslate and start anew, as a way of caution, as long as doing so does not promote any obsessive tendencies within oneself.

The Direction of the Flow of Water during a Ghusl

Q: Ought the water to be poured from above downwards as is the case with the washing of the face and hands during wuḍū'?

A: This is not necessary.

Wuḍū' Invalidators Arising during One's Ghusl

Q: Does arising a wuḍū' invalidators, during one's ghusl, invalidate the ghusl?

A: Wuḍū' invalidators, that occur during a ghusl, do not harm the ghusl's validity; hence, it's not necessary to restart one's ghusl assuming a wuḍū' invalidator occurs. However, with regards the janabāh ghusl, assuming a wuḍū' invalidators arises half-way through the ghusl, although the ghusl will still be deemed valid, it does not discharge one's responsibility in making wuḍū' for prayer purposes – and other actions whose validity/permission depends on one being free from any state of wuḍū' invalidators.

Ghusl by Immersion under Shower

Q: Is taking ghusl by shower water valid intending the ghusl by immersion or not? If yes, does it suffice if water just reaches the entire body surface and hair without wiping or not?

A: Normally, ghusl by immersion is not achieved in this way. However, sequential ghusl could be done like that if the order between washing the head and neck, right sides of the body, and the left side is observed. In this case, water's reaching the said parts is sufficient and there is no need to wiping with hand, yet doing so is mustahabb.

Making the Ghusl whilst Bearing a (Skin) Obstruction to Water Access/Contact

Q: Assuming one makes the janabāh ghusl, as required, and realizes, post-completion, that there had been a skin obstruction on his/her body (e.g. a dried semen stain) which had prevented water from coming into contact with that particular area, what ought one to do?

A: The aforementioned ghusl is void. One must initially remove the obstruction and then purify the previously-obstructed area. Then, one must rinse that area whilst having the intention to complete one's previously defective ghusl. Assuming the obstructed area was located on the right hand side of the body, one must then, according to obligatory caution, rewash the whole of the left hand side (as part of one's intention to make the ghusl).

Ruling in Relation to Skin Obstructions Located on Limbs Involved in the Wuḍū' Process

Q: There are those whose daily occupation involves hand contact with materials such as paints and oils. Washing off such materials is often very difficult to the extent that one may only remove them via paraffin and petrol hand washes. Naturally, such actions may cause harm to one's hands. What is the duty vis-à-vis such persons' wuḍū's or ghusls?

A: [The above scenario requires one to abide by the jabīrah rulings.](#)

Conditions with Regard to the Limbs during the Ghusl Process

Q: Does the dirt situated beneath one's toenails constitute a skin obstruction during the ghusl process (albeit in small amounts)?

A: Assuming the toenail is larger/longer than the norm (as deemed by laity) and that some amount of dirt is situated beneath the surplus nail [underneath which there lies no skin] to such an extent that prevents water access to the nail, then one must eliminate such dirt. However, assuming the toenail isn't long, its inferior dirt won't be deemed as an obstruction.

Invalidity of Washing Body in the Place of Ghusl of Janābah

Q: Somebody had nocturnal emission but he did not know that he became junub and he should have made a ghusl. Now should he make a ghusl and repeat all his prayers?

It is notable that he made ghusl every time he took a bath but with the intention of general purity and seeking nearness to Allah.

A: He has to make up in qaḍā' all the prayers he offered in a state of janābah even though he was ignorant of janābah. Mere washing body cannot take the place of ghusl of janābah unless it is done with such an intention. Anyhow, if he washed his body with the intention of a ghusl which he may have been to perform (whether obligatory or mustahabb), this can replace the ghusl of janābah.

Hair Moisture before Ghusl

Q: Sometimes I wash my hair before starting the ghusl of menses. Is that allowed? If not, what about my prayers and fasts?

A: There is no objection to doing so and it does not harm the correctness of prayers and fasts.

Washing Hair in Ghusl

Q: Sometime I find my body hair twisted into tangles. Am I obliged to cut these tangles or the hair of that area prior to making ghusl? What about the prayers, fasts, etc. made before cutting them?

A: It is neither obligatory to cut nor to separate them. However, on obligatory caution basis, the hair and skin underneath should be washed during ghusl. Then, if tangles would prevent that, they should be removed.

Ghusls Performed by Those Who Doubt Excessively

Q: Assuming one takes too much time when making a ghusl and believes that his/her behaviour is not obsessive but rather he/she wants to acquire certainty that water has come into contact with all the body's external skin area, what is your opinion on such a matter?

A: If his/her behaviour transgresses the norm, in such matters, then he/she ought not to pay heed to such doubts (i.e. doubts in relation to whether all areas have been washed with water).

The Obligatory Extent of Wiping Involved in Tayammum

Q: Does wiping one's forehead with one's palms during tayammum entail employing one's fingers, too, or not? What's the ruling vis-à-vis wiping one's hand's dorsum (posterior aspect) during tayammum?

A: Wiping with one's palms alone will not suffice; it's necessary to wipe the forehead with the palms and the palmar aspects of the fingers. Concerning the wiping over of the hand's dorsum, during tayammum, one ought to wipe up to the ends of the fingers.

Relying upon Observatories in Relation to the Determination of the Prayer's Timetable

Q: According to the calendars issued by the Swedish observatories, the period between the fajr and sunrise times ranges from 45-90 minutes during the year (wintertime: about 45mins; summertime: about 90mins). May one use such information and subtract the required minutes from the sunrise times in order to establish the fajr timings?

A: Relying upon the calendars of observatories situated in your country of residence is unproblematic as long as you are certain or almost sure vis-à-vis its accuracy.

The Mukallaf's Duty When the Remaining Time for Performing prayer Is Restricted

Q: Assuming the time remaining for performing one's prayer is little and that one, simultaneously, requires to use the bathroom, what is one's canonical duty in such cases?

A: Assuming one can perform the entire prayer in time (carrying out its obligatory components and leaving aside its mustahabb components), he/she ought to act accordingly. Assuming one can't refrain – by any means – from going to the lavatories, he/she ought to relieve oneself, as soon as possible, and then, perform as much parts of the prayer as possible within the stipulated time-period. Otherwise, it is not necessary.

Situated under Two Different Horizons and the repetition of the Prayer

Q: On the day of my journey, I had performed my fajr prayer at Karachi Airport; our plane arrived at Cairo Airport, the same day, before fajr. Ought I to have re-performed my fajr prayer at Cairo Airport?

A: [It's not obligatory.](#)

Intentionally Delaying the Performance of Prayer

Q: Is it *ḥarām* to intentionally delay performing one's prayer? Would such a delay lead to punishment in the Hereafter?

A: Assuming that one intentionally delays one's prayer to such an extent that one exits the prayer's stipulated time-period, he/she would have sinned and he/she ought to compensate for that prayer (by performing the required compensatory prayer) as well as repenting for his/her sin.

Offering Prayer at the Beginning of Its Time of Merit

Q: Is it preferred to pray noon together with afternoon prayer and maghrib together with 'ishā' prayer or to offer each prayer at its specified time?

A: The best is to offer prayer at the beginning of its time of merit. If one performs nāfilah between two prayers, they are not considered to be offered together.

Ascertaining the Qiblah direction

Q: (a) What's the ruling in relation to ascertaining the Qiblah by means of scientific principles? (b) What's the ruling in relation to ascertaining the Qiblah via compasses?

A: Assuming one acquires certainty that either scientific principles or compasses lead to the Qiblah's direction, they are unproblematic and can be relied upon.

Positionally Deviating Oneself from the Qiblah during Prayer

Q: Assuming one inadvertently turns one's face towards the left or right of the Qiblah, during prayer, would this make one's prayer void?

A: As long as the turning of the face isn't blatant – such that the whole face rotates to the left or right – it's not problematic.

Deviating from the Qiblah

Q: To what extent is it allowed to positionally deviate from the Qiblah?

A: Assuming one (a) knows which direction the Qiblah is and (b) intentionally deviates from it, such an action will be deemed forbidden. However, if one either doesn't know which direction the Qiblah is or forgets the direction, and then deviates and recites one's prayer, later becoming aware that he/she had in fact deviated, in such cases, assuming the deviation didn't reach 90°, their prayer will be deemed valid.

Praying towards Other than the Qiblah

Q: How significant is the Qiblah in relation to prayer? Assuming one is located somewhere and that neither the Qiblah is marked nor does there exist any means of ascertaining it, if one were to perform one's prayer and, days later, discover that he/she had prayed in the wrong direction, what does one's duty become?

A: Generally, assuming one has no means of ascertaining the Qiblah and, moreover, beholds no conjecture as to which direction it might be, obligatory caution dictates that one ought to say one's prayer in four (equally-spaced) directions. Hence, assuming one intentionally acted contrary to one's canonical duty (as above) and later realizes he/she had prayed in the wrong direction, caution dictates that he/she ought to say one's prayer.

Praying around the Ka'bah, Opposite (Facing) the Congregational Leader

Q: Is it valid to say one's prayer, whilst being situated on the other side of the Ka'bah, opposite the congregational leader in the Masjid al-Harām?

A: Praying in congregation is valid if one is situated either directly behind the leader or on either side of the leader (except for those in front of the leader).

Sharī Criterion in determining Qiblah Direction

Q: What are the sharī criteria for determining qiblah direction at any place in the world?

A: The criterion for the obligatory act of facing qiblah is to stand on the earth while facing the Ka'bah built on the surface of the earth in Mecca al-Mukarramah. Accordingly, if one stands at a point on the earth so that the lines drawn on the surface of the earth to different directions from that point to the Ka'bah are equal in length, one may choose any of them. But, if the length of one of these lines is shorter than the others so that, according to the common view, praying or standing towards Ka'bah is only applied to it, one has to choose the shortest distance.

Praying in a Plane

Q: What is the ruling of praying in a plane?

A: To pray inside an aeroplane is allowed if facing qiblah and other conditions are observed as much as possible. If, after starting the prayer, the plane changes its direction, one would change one's direction towards qiblah while stopping recitation or dhikr. However, if one cannot pray in the normal way, then, if time is short, they would pray in any possible way; otherwise, they must delay their prayer.

Praying in front of the Mirror

Q: What is the ruling in relation to saying one's prayer in front of the mirror? Is it makrūh?

A: Assuming the mirror is situated in such a way that (a) one can observe one's face in it and (b) it affects one's concentration, it would be better to either remove it or cover it up.

Praying in the Presence of Photographs

Q: What is the ruling in relation to saying prayer in a place where personal photographs are hung, albeit not facing oneself?

A: Irrespective of whose photograph it is, assuming they're not facing oneself during the prayer, praying in such a place won't be deemed makrūh.

Prayer in Aeroplanes

Q: It is often the case that passengers (to Mecca etc.) are airborne during prayer hours. Acknowledging the fact that saying prayer in planes does not hinder one's upright position and posture during prayer, assuming all other conditions are observed (such as matters relating to the Qiblah, prostrations, rukū'...) would it be considered sufficient were one to pray inside the flying plane if it were certain or probable that the plane would reach its destination before the prayer's time-period terminates (thus enabling one to pray after boarding off)? Or must one delay one's prayer for later? Assuming one undertakes the former, ought he/she to repeat one's prayer were one to reach one's destination before the prayer's time-period had ended?

A: Assuming one can maintain the required postures and ascertain the Qiblah, saying prayer in the air is valid and effective; moreover, saying prayer at the first instance is on a par with more reward.

Qiblah in Aeroplanes

Q: Unto which direction ought one to say prayer whilst airborne?

A: Assuming you can't ascertain the Qiblah (albeit having enquired from those in charge on the plane), you may pray in any direction in which you believe might be the Qiblah. However, assuming you are totally doubtful, you must either say the prayer in four equally-spaced directions – assuming you have ample time to do so – or say that which you are capable (e.g. 1, 2 or 3 of the 4 required prayers) assuming the remaining time is restricted.

To Use, or Pray in, a House of Minor Children

Q: Is it permissible to pray in a house owned by minor children whose guardian died? What about the adult children living in the same house in separate apartments?

A: The permissibility of using the deceased's estate — as far as the minor children's shares are concerned — is contingent upon the permission of their Sharī guardian.

Method of Praying in a Plane

Q: During long air travels when there is probability or certainty that prayer time is over upon reaching the destination it is often hard for the passenger to pray standing and facing qiblah. In such a case, is it permitted to pray while sitting on one's chair without facing qiblah?

If it is allowed, would you mind to explain how to say the prayer?

A: If one cannot pray in standing position, one may pray sitting while observing qiblah direction as much as possible. And if rukū' and prostrations are not possible at all, one could make them by gesturing.

Wife's Praying beside Her Husband

Q: Is wife's praying beside her husband problematic?

A: [If one span separates them, it is not a problem.](#)

Artificial Hair during Prayer and Elsewhere

Q: Is it obligatory to cover one's artificial hair during prayer?

A: In general, it is not obligatory to cover such hair during prayer; however, obligatory caution dictates that one ought to cover such artificial hair before non-maḥrams (be it during prayer or not).

Najis Clothing of a Praying Person

Q: I have become injured and sometimes blood pours out of my body without my noticing it. Furthermore, after saying prayer I often realize that my clothes have become stained with blood. In such cases, assuming the time for prayer has terminated, ought I to compensate for such prayers or would such prayers be considered valid?

A: On occasions where you notice that your clothes have become najis after completing the prayer, such prayers are deemed valid and require no compensatory prayer. Moreover, assuming the purifying of such blood is either perceived (by laity) as being burdensome for them or leading to personal difficulty/which is unbearable, then it won't be necessary to purify them and saying prayer with such (bloody) stains is unproblematic.

Acquired Certainty in Relation to a Clothing's Najāsah during Prayer

Q: Assuming during, or after, prayer a praying person notices that either a part of his/her clothing or the carpet upon which he/she is praying is najis, what is the ruling in such cases? What is the duty vis-à-vis his/her prayer? Please may you guide me?

A: The carpet's becoming najis doesn't harm the prayer's validity save in cases where either the carpet, body and or clothes are wet to such an extent that the carpet's najasāh passes onto the body or clothes.

Concerning the clothing, assuming one realizes that one's clothes are najis, post-prayer, the prayer is deemed valid. However, assuming one realizes, during the prayer, that one's clothes had been najis (to start off with), such a prayer will be deemed void if there exists ample time (before the stipulated time-period terminates). Furthermore, assuming one realizes, during the prayer, that one's clothes have become najis and that there does remain ample time, here, one must either rinse, change or discard one's clothes (assuming the remaining clothing sufficiently covers one's genitalia) without altering/affecting the external appearance of the prayer (i.e. not carrying out excessive movements to such an extent that the praying person be considered, by laity, as not praying). Assuming all this is not possible, then one must cut off one's prayer and re-perform it, wearing pure clothing.

The Ruling in Relation to Clothes Made up of Feathers

Q: What is the ruling in relation to clothes, sewn in non-Islamic countries, which are made up of birds' feathers?

A: The feathers of all birds are pure; however, assuming the feathers are those of birds whose meat have been canonically prohibited to consume, wearing such feathers during prayer leads to its becoming void.

The Body Becoming Najis during Prayer

Q: What must one do if, during prayer, blood pours out from one's nose (or from elsewhere in the body)? Ought one immediately to cut off one's prayer?

A: Assuming it is possible to rinse (and effectively purify) the affected area without affecting the external appearance of the prayer, rinsing becomes necessary. Otherwise, if there remains ample time, one must cancel one's prayer and say it again having a pure body. If, however, the time for prayer is restricted, one ought to finish one's prayer in that state [of najāsah] and the prayer will be deemed valid. The above rulings apply to situations where the area of blood spilled is greater than the size of a dirham (or the like); otherwise, if it is less, then such bleedings will be unproblematic in relation to one's prayer.

The Forehead Becoming najis during the Prayer's Prostration

Q: Assuming, during the prayer's prostration, some blood pours out from one's forehead thus contaminating the turbah (piece of earth used for prostrating upon), is such a prayer deemed valid or not?

A: Assuming that (a) the whole area upon which the forehead made contact with the earth (turbah) hasn't become contaminated with blood and (b) the area of blood is less than the skin area of the thumb's tip, such a bleeding will be unproblematic and one ought to prostrate upon that area of the turbah which hasn't been contaminated by blood.

The Required Extent of Clothing, for Women, during Prayer

Q: Is it obligatory to wear the chador during prayer? Are not the manteau and headscarf sufficient assuming they cover the required bodily parts?

A: During prayer, women must cover their entire body; however, not covering the roundness of their faces, their hands [up to the wrists] and feet (up to the ankle joints) – assuming no non-mahram is present – will not make their prayer void. Wearing the chador is not, therefore, obligatory.

The Temporary Displacement of Women's Clothing during Prayer

Q: What is the ruling in relation to a woman's prayer if a part of her body (which ought to have been kept covered during prayer) gets revealed albeit only for a short instance (before being covered up again by her)?

A: Assuming it is unintentional, her prayer will remain unproblematic.

To Pray with Something on which There Is a Jewish Sign

Q: I prayed with a hat on which there is a Jewish star while I did not know about it during the prayer. Is my prayer in order? Or should I repeat it?

A: A prayer is not voided by that.

Reciting Prayer with the Wuḍū' performed for One's Preceding Prayer

Q: May one perform the zuhr prayer by means of the same wuḍū' which had been made for (purposes of) the preceding fajr prayer?

A: Whenever a wuḍū' has been made correctly – be it for prayer purposes, reading the Qur'an or just to attain a state of ritual purity – one may continue to perform any ritual or action which conditionally requires a wuḍū' as long as one's wuḍū' hasn't become void. Even if one doubts as to whether one's wuḍū' has become void or not, one may neglect and not pay heed to such doubts and presume the wuḍū' has not become void.

Prayer of Whoever Cannot Stand up

Q: My mother is more than 70 years old. She suffers from rheumatism and pain in her feet. She prays in sitting position and put the turbah on a twenty-centimeter-high table to prostrate on because she cannot perform a full prostration. My mother can stand up and upon rukū' she can bow a little but if she prostrates, she cannot stand up again because it takes her a long time and great effort to stand up. Nor is she able to pray sitting on a chair because this position puts too much weight on her feet which is very painful for her. Thus, she sits down and offers her prayer. What is your Eminence's opinion about her way of praying?

A: If she can stand up in some rak'ahs — even in the first one, she should do that and as long as standing up in the other rak'ahs is impossible, she may complete her prayer sitting.

Regarding prostration, if she is unable to prostrate on the ground, the mentioned way of prostration is not a problem.

Intending to Recite Specific Chapters during the Prayer

Q: Must one make the intention to recite a particular chapter of the Qur'an before reciting the 'Bismillah' and then actually recite it after having said the 'Bismillah'?

A: [It is not necessary.](#)

The Congregational Leader Unintentionally Leaving out a Verse from His Recitation

Q: Assuming a congregational prayer leader omits the recitation of a verse (within a chapter), during the prayer, and that the followers realize the omission, what is the duty of the followers and what's the ruling in relation to the leader's prayer?

A: The followers must strive to alert/inform the prayer leader of his error – either by reciting the verse or pronouncing a doxology (dhikr); assuming this fails, they ought to convert their prayer to furādā and recite the chapter.

Unintentionally Missing out a Verse from One's Prayer's Recitation

Q: Assuming one unintentionally misses out reciting a verse from the prayer's chapter, what will the ruling be?

A: Assuming one's error is realized at a time whereby it can't be corrected, one's prayer will be deemed valid.

To Determine, before Basmalah, Which Chapter to Read in Prayer

Q: During prayer, is it obligatory to determine, before saying basmalah, which chapter one is going to read? If yes, how would this achieved in the congregational prayer?

A: It is not obligatory but a [mustahabb] caution to determine it.

In congregational prayer imam will take this responsibility instead of the follower and he is the one who should determine that the basmalah is for which chapter.

The Chapters not to Be Recited in Prayer

Q: What are the Qur'anic chapters not to be recited in the prayer? And if somebody recites them, what is the ruling of that prayer.

A: Reading the long chapters that time will be over if they are read is impermissible. Then, if one starts reading them absent-mindedly and notices that in the middle, one has to change to another chapter if there is enough time. Also, reciting the four chapters of 'azā'im (those with obligatory prostrations) is not allowable and if somebody absent-mindedly recite them and remembers before reaching the verse of prostration, he/she is obliged to switch to another chapter. The two chapters of Al-fīl and Iīf are considered as a single chapter.

Therefore, reciting one of them is invalid and the two should be recited together in order along with the basmalah in the middle. The same rule applies to Al-ḍuḥā and al-Sharḥ chapters.

Criterion for Quiet Recitation

Q: Should the praying person hear himself/herself while reciting al-Fatiḥah and another chapter in a quiet prayer?

A: The criterion for quiet recitation is that one could himself/herself hear his/her voice either actually or supposedly.

To Shift from the Chapter of Tawḥīd in a mustahabb Prayer

Q: Is it permissible during nāfilah to shift from the chapter of Tawḥīd or Jaḥd to another chapter?

A: [it is not free of problem.](#)

Reciting Chapter of 'fīl' without 'Quraysh' in Prayer

Q: If one recites the chapter of 'fīl' without 'Quraysh' in prayer, is the prayer correct?

A: They are considered as one chapter. However, if one does so out of unblamable ignorance, it requires no repetition.

Determining the [second] Chapter before Saying Basmalah

Q: In prayer, is it a must, before saying the basmalah, that one determines the chapter to be recited.

A: No, it is not a condition.

Observing Obligatory Madd in Prayer

Q: Is observing obligatory madd as long as six vowel sounds — like in the word of ‘al-ḍāllin’ — in the recitation of al-Fātiḥah mandatory?

A: It is not mandatory; rather it is a mustaḥabb caution to observe it.

Repeating a Mistakenly Said Word in Prayer

Q: Is it alright to repeat a mistakenly pronounced word while reciting the al-Fātiḥah or the other chapter in prayer?

A: [If one has not started the next part, they should repeat it.](#)

Reciting the ‘Salām’ Formulae in a Different Manner

Q: During the salām stage of the prayer, assuming one says yā ayyuhan-nabī instead of ayyuhan-nabī, would this be deemed problematic or not?

A: Assuming this was done unintentionally, it won't be problematic. However, one is not allowed to intentionally add anything to the prayer's wording; doing so would make the prayer void.

Additional Tashahhud

Q: What ought one do if one mistakenly recites an extra tashahhud during one's prayer?

A: Assuming this isn't done intentionally, it won't invalidate one's prayer.

The Prayer's Salām

Q: Acknowledging that the first (of the three) formulae of the salām is mustaḥabb, what is the ruling in relation to the succeeding two formulae? Will reciting either of the latter two formulae terminate one's prayer?

A: That salām which constitutes an obligatory component of prayer is either the second formula (as-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn) or the third (as-salamu ‘alaykum wa rahmatullāhi wa barakātuh). Note that assuming one recites the second formula with the intention to terminate one's prayer, in such cases the recitation of the third formula becomes a mustaḥabb feature of the prayer.

Forgetting the Tashahhud

Q: What must one do if he/she forgets to recite the tashahhud?

A: Assuming one recalls having not said the tashahhud (due to forgetfulness) before the next rukū‘, he/she ought to return to the sitting (tashahhud) position, recite the tashahhud and continue. Otherwise, once the prayer ends, he/she ought to say a tashahhud – by way of compensation – followed by two sahw prostrations.

Reciting 'wa 'ajjil Farajahum' after the Tashahhud's Salāwāt

Q: Assuming one recites wa 'ajjil farajahum after the tashahhud's salāwāt, would this invalidate one's prayer? Is it problematic or not?

A: Assuming this phrase is recited with the intention of pronouncing doxology or supplication, it isn't problematic. In general, strive to carry out your prayer as prescribed by the tawdiḥ al-masā'il.

Obligatory Dhikr for Salām of Prayer

Q: What is the obligatory dhikr for salām? Is it "Assalāmu ‘alayka ayyuha – nabiyyu wa raḥmatullāhi wa barakātuh", "assalāmu ‘alaynā wa ‘alā ‘ibādillāhi-ṣṣāliḥīn" or "aṣṣalāmu ‘alaykum wa raḥmatu-llāhi wa barakātuh"?

A: It is enough to say the 2nd or the 3rd phrase, while saying the first one alone is insufficient.

To Turn Face to Both Sides in Prayer While Saying Salām

Q: Shall I turn my head to the right and the left side whiel saying salām?

A: Salām of prayer is to say: "Assalāmu ‘alaynā wa ‘alā ‘ibādillāh-iṣ-ṣāliḥīn" or "assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh". However, it is mentioned that the imam (of the congregational prayer) or that who prays individually – while saying the last salām – may point to the right with his eye, nose or something else without ruining his facing qiblah. As for the follower (in a congregational prayer), then if nobody is sitting to his left side, he may do the same but if there is somebody sitting to the left, he may say another salām pointing to his left side in the same way. And it is preferable that one does the mentioned hoping that it is desired in shar‘. But, to turn the whole face or body while saying salām is impermissible.

The Ṣalawāt in Tashahhud

Q: During prayer can one say ‘rabbi ṣalli ‘alā Muhammad wa āli Muhammad’ in place of ‘allāhumma ṣalli ‘alā Muhammad wa āli Muhammad’?

A: As far as tashahhud is concerned, one should say the salawāt mentioned in the books on practical laws of Islam.

To Add the Third Testimony to Tashahhud

Q: is it allowed during tashahhud to add the third testimony ‘wa ashhdu anna ‘aliyyan hujjatuhu wa safiyyuh’ after testifying oneness of God and the mission of the Prophet (s.)?

A: The prayer and tashahhud — as one of its parts — are mentioned in the books on practical laws of Islam. Therefore, one should suffice with them and avoid adding any word to them even though it is a correct and true word.

The Manner of Reciting Doxologies (dhikr) during Prayer

Q: Assuming a doxology is recited whilst one is yawning, would this be deemed acceptable?

A: This is unproblematic as long as the doxology has been recited correctly.

Composure during the Prayer

Q: Please clarify what is meant by the body's having to be composed during prayer?

A: In prayer, the body must not be in motion whilst one recites either obligatory or mustahabb doxologies. However, (minor) movements of the hands (feet) and fingers (or toes) are unproblematic.

Reciting 'al-ḥamdulillāh' between a rak'ah's Two Chapters

Q: Is it permissible to recite al-ḥamdulillāh in between chapter al-ḥamd and the succeeding chapter – within a united Shi'ah environment – during a congregational prayer, with the aim of disseminating the true sunnah of the Holy Prophet?

A: It is makrūh for a ma'mūm to recite a dhikr assuming it gets heard by the imam. In order to propagate the Prophet's sunnah, recite it quietly.

Reciting the Quartet Doxology (Tasbīhāt al-'Arba'ah) Once (during the Third/Fourth rak'ahs)

Q: Under normal circumstances, what's the ruling in relation to reciting the tasbīhāt only once during the third and fourth rak'ahs of the prayer? What about under exceptional circumstances such as wanting to terminate one's individual prayer quicker in order to join the congregational prayer?

A: One is free to recite the doxology (tasbīhāt), once, under any circumstance albeit mustahabb to recite it thrice.

To Recite qunūt Quietly or Loudly

Q: How should qunūt be recited, loudly or quietly?

A: Qunūt is mustaḥabb and it makes no difference if it is recited quietly or loudly. However, saying it loudly is preferable.

To Do Mustahabb Acts in the Prayer as Something Desired in Shar‘ in General for the Sake of Allah

Q: Is performing mustahabb acts in the prayer as something desired in shar‘ in general for the sake of nearness to Allah voids the prayer?

A: the prayer is not rendered void by that. However, if one intends it to be a part of the prayer and no evidence proves that, one’s prayer will be void, then.

Sitting Oneself in between the Two Prostrations

Q: Is it obligatory to take a sitting position (as opposed to being on one's hands and knees) in between the two prostrations of obligatory / mustahabb prayers?

A: It is obligatory, irrespective of whether the prayer is obligatory or mustahabb.

Manner of Prostrating

Q: Is it obligatory that the two big toes make contact with the ground during the act of prostration? Assuming the adjacent toe(s) is longer, would it be deemed problematic were such toes to make contact with the ground, in addition to the big toe? Assuming one's big toe is amputated and that his/her adjacent toe(s) contacts the ground, instead, would such a situation be problematic in relation to one's prayer?

A: Assuming one's big toes are intact, the distal skin areas (tips) of the toes ought to make contact with the ground; there is no duty vis-à-vis the other toes and so it is unproblematic were they, too, to make contact. Assuming one's big toes are amputated, saying one's prayer, as mentioned in the question, is deemed valid.

Unintentional Repetition of the Forehead's Contact with the Turbah

Q: On prostrating, what is the ruling if the forehead uncontrollably makes contact with the turbah, twice? Would this be counted as two prostrations?

A: It is considered one prostration.

Prostrating on Tissues

Q: Is it permissible to prostrate upon tissues?

A: This is unproblematic assuming the tissue is originally made from wood (trees) or plants.

When to Make the Two Prostrations of Inadvertence (Sajdatay al-sahw)

Q: Is it a must to offer the two prostrations of inadvertence due to saying basmalah alone instead of tasbīhāt al-arba‘ah and correcting it immediately or due to mistakenly saying the word "assalām" after tashahhud of the 2nd rak‘ah?

A: Doing the two prostrations of inadvertence for saying basmalah in the place of tasbīhāt is not obligatory but it is a caution to do them for saying the word "assalām" after tashahhud of the 2nd rak‘ah.

To Say the Dhikr of Prostrations in Rukū‘ or Vice Versa

Q: If somebody absent-mindedly says the dhikr of prostrations in rukū‘ or vice versa and immediately discovers his/her mistake, what is the ruling of his prayer?

A: He/she is responsible for nothing and it is absolutely valid.

To Prostrate on Tissue Papers

Q: Is prostration on a tissue paper allowed? If no, then is it questionable if one was prostrating on them while doubting about it?

A: if it is a piece of paper, prostrating on it is not objected.

To Prostrate on Plastic and Metal Objects

Q: Why prostration on plastic and metal objects is impermissible in spite of the fact that they are from the earth?

A: Prostrating on them is not allowable and they are not categorized under the word 'earth'.

Prayer of a Disabled Persons without Putting the Turbah on the forehead

Q: I have full and permanent disability in all my body parts. When I started praying — of course sitting — I was not putting turbah on my forehead for about a year. Shall I repeat what I have prayed like that?

A: *If it was due to unblameworthy ignorance, there is no need for repetition.*

How a Sick Is to Prostrate

Q: A very old, sick woman who cannot prostrate on the ground used to lift the turbah to the level of her forehead and prostrate on it without bringing her head down to the extent possible for her. What is the ruling of her praying like that?

A: If she can put the turbah on something to prostrate on, she must do so; otherwise, she may prostrate in any possible way. In any case, she is not required to repeat her previous prayers if she was not blamed for her lack of knowledge.

To Prostrate on Colored Papers

Q: Is it alright to prostrate on colored papers?

A: The mere that does not stand as an objection to prostrating on them if they are really considered as paper and if the color does not have a substance that would prevent the contact between the forehead and paper.

Losing access to One's Turbah during the Prayer

Q: I was ready to prostrate during my prayer, when all of a sudden, an infant male relative took away my turbah and so, on prostrating, I placed two of my fingers under my forehead out of necessity. Is such a prayer valid?

A: Assuming (a) you were accountable for not having acquired the necessary knowledge in relation to your canonical duties and (b) ample time remained, then you ought to repeat your prayer.

Riyā' in Prayer

Q: If one says his prayers with riyā', should he repeat it?

A: Yes, in any case, riyā' damages one's act/worship.

Q: If somebody doubts as to whether his prayer was done with riyā' or not, what should he do?

A: He would not pay attention to his doubt.

To Sleep during Prayer

Q: A sick woman is taking medicine that makes her drowsy. Sometimes during prayer, she involuntarily dozes for a moment without being able to prevent that. What about her prayer?

A: If sleeping inhibits the sight and hearing senses, the prayer is made void; otherwise, the prayer is not harmed by slight and short nap once or twice no matter whether or not she can prevent that.

To Suppress One's Laughter during Prayer

Q: What is the ruling on smiling or suppressing one's laughter during prayer?

A: There is no harm in smiling even deliberately. The same rule applies suppress one's laughter unless one is full of laugh and preventing form laughing results in shaking and red-face so that it would distort the prayer status.

To Say taslīm but Forget Tashahhud

Q: A praying person said taslīm but forgot the tashahhud, is his prayer correct?

A: After taslīm and before doing any act incompatible with the prayer, if he remembers that he has forgotten tashahhud, it is based on caution to say tashahhud neither with the intention of aḍā' nor qaḍā' but intending what he is really obliged to do and then says taslīm and does the two sajdahs of sahw afterward. But if he remembers after an act incompatible to the prayer, his prayer is correct and he has to make up the tashaahhud in qaḍā' and perform two sajdahs of sahw.

Acquiring Doubt with Respect to the Accurate Word Pronunciation of One's Prayer

Q: What is the ruling in relation to one who acquires doubt with respect to the accurate pronunciation of a word in one's prayer – other than the recitation of al-ḥamd and the other chapter– such as the takbīrah al-iḥrām?

A: If one doubts whether or not the questioned word has been realized, assuming the relevant part has not been passed by, then it's obligatory to carry it out (i.e. re-read it accurately). However, assuming one has passed by the given phase, he/she should neglect such doubts. Furthermore, assuming one's doubt concerns whether or not a segment (of the prayer) has been validly performed – i.e. rather than whether or not the segment per se has or has not actually been realized – then, here, one ought to neglect such doubts, irrespective of whether or not the relevant segment has been passed. It is caution to repeat the doubted recitation – with the intention of attaining Allah's proximity – if one acquires doubts vis-à-vis its validity (save those of the takbīrah al-iḥrām and other rukns of the prayer) assuming the related segment has not been passed by. Were this genre of doubt to occur concerning the rukns, it is caution to terminate, and then perform, the prayer.

Doubts Occurring during the Prayer

Q: What is one's duty when one doubts excessively on matters related to one's prayer/wuḍū'? What if one's doubts are in relation to the prayer's rukns? May one who doubts excessively neglect those of his/her doubts which concern the rukns? Please may you provide me with a complete and detailed response?

A: One who doubts excessively in relation to any given matter may neglect (and not pay heed to) it.

Follower's Doubting Saying Takbīrah al-Ihrām

Q: What is the ruling pertaining the person who doubts as to whether he said takbīrah al-ihrām in a congregational prayer or not?

A: If a follower in a congregational prayer doubts about some act while he/she is in the following part — like the mustahabb listening to the imam or the like, he/she would not pay attention to his/her doubt.

To Say Adhān for 'Ishā' Prayer

Q: In a congregational prayer after the congregation finish maghrib prayer, are they allowed to raise another adhān for 'ishā' prayer?

A: If maghrib is to prayed together with 'ishā', it is a caution not to say adhān [again].

Supplicating, during the Prayer, in Other than the Arabic Language

Q: Assuming one unintentionally supplicates in Farsi during one's prostration and, after terminating one's prayer, carries out two sahw prostrations, would such a prayer be deemed valid?

A: Supplicating in Farsi during one's prayer is neither problematic nor requires sahw prostrations (to be performed).

Manner of the Prayer's Qunūt

Q: May one supplicate in English during the prayer's qunūt, irrespective of whether the prayer is obligatory or mustahabb in nature?

A: [Doing so is unproblematic.](#)

Observing the Sequence in Relation to the Prayer's Adhān and Iqāmah

Q: Is it necessary to say the adhān before the iqāmah?

A: Saying the adhān and iqāmah before the prayer is mustaḥabb; one may just recite the iqāmah if one wills. However, assuming one wants to say both of them, then he/she ought to recite the adhān before the iqāmah.

Rotating One's Ring ('s Stone) towards Oneself during the Prayer's Qunūt

Q: Is it either mustahabb or obligatory to rotate one's ring so that it faces one during the prayer's qunūt?

A: It's neither mustahabb nor obligatory; moreover, the canonical soundness of such an act is not proven.

To Do Qaḍā' of the Prayers and Fasts of Disobedient Parents

Q: Is the oldest son obliged to make up in qaḍā' all the prayers and fasts of his parents who had intentionally given up praying and fasting out of disobedience for 60 years and they had not left any estate for that? And why should the oldest son bear the burden of others' mistakes even if they were his parents when it is not his fault?

A: If they gave up praying and fasting out of disobedience, it is not obligatory to do their qaḍā' although caution goes with it.

A Deceased Male's Compensatory Prayers and Fasts Performed by means of a Woman

Q: Ought a deceased male's compensatory prayers and fasts to be carried out by a man or are women, too, allowed to perform such actions?

A: Women are allowed to perform the compensatory prayers and fasts of the deceased – irrespective of the latter's gender.

The Sequence of Performing Prayers by Those Who Are Hired to Compensate for the Deceased's Missed Prayers

Q: Concerning the prayers performed by those who are hired to compensate for the deceased's missed prayers, assuming the former carries out 6 months of fajr prayers, followed by 6 months of zuhr and 'aṣr prayers, followed by 6 months of maghrib and 'ishā' prayers, would such prayers be deemed valid or must the hired person perform the compensatory prayers sequentially, on a day-to-day basis e.g. fajr, then zuhr, then 'aṣr, maghrib, 'ishā', fajr etc.)?

A: It is deemed unproblematic as long as the hiring contract doesn't specifically stipulate otherwise.

Being Unable to Compensate for One's Missed Prayers and Fasts

Q: What is one's duty assuming one neither has the financial nor the physical means of compensating for one's missed prayers and fasts?

A: Concerning the compensatory prayers, assuming one has no hope of recovering (one's health), it becomes obligatory for him/her to say the prayers in whichever way, possible; if this isn't accomplished, then one must stipulate – within one's will – the number of prayers to be said after one's demise. Assuming, however, there does exist hope vis-à-vis one's recovery, then obligatory caution dictates that one ought to delay their execution until he/she recuperates (and say the compensatory prayers at that, later, time).

Concerning the compensatory fasts, assuming one acknowledges that he/she will never be able to carry out such fasts (until the end of their lives), here one's will must isolate a portion of capital so that the inheritor(s) can hire someone (after one's demise) to carry out the compensatory fasts. Assuming that the person has no money/property to leave behind but believes that there are some who may be willing to perform such compensatory fasts without any reward in exchange, it is still obligatory for him/her to stipulate that they be accomplished, post-demise.

Intention of a Qaḍā' Prayer

Q: What is the ruling concerning prayer one offers but then remembers that he has already said them? Can they be considered as qaḍā' of what one missed if any or one should have already determined the intention of qaḍā'?

A: They are not considered as qaḍā' of what one missed unless one makes the intention of qaḍā' upon starting them.

How to Make up for a lot of Missed Prayers

Q. A person was not praying for a long time. Now, Allah, the Exalted, has guided him towards the right path and he wants to make up for his missed prayers but he sees it too difficult to do it because he has more than 10,000 prayers to make up. Is there any method, other than praying them all, like paying kaffārah or the like?

A: Nothing can replace offering them all in qaḍā'. He should leave a will telling his heirs to do qaḍā' of the amount he fails to fulfill during his life.

Method of making qaḍā' of missed obligatory prayers

Q: Are we allowed to perform qaḍā' of obligatory prayers in sitting position while we can perform them standing?

A: That is incorrect. They should be made up in standing position if possible.

The Validity of Congregational Leadership When the Leader Is Certain That He Isn't Just

Q: A group of believers are insisting that I become their congregational leader. However, I am withstanding such an offer for I know that I am not just. Would it be possible to act as their congregational leader albeit not intending leadership at the time of the congregational prayer?

A: Your leadership will be unproblematic for those who regard you as being just and such a congregational prayer will be deemed valid. Even if you don't intend leadership, your prayer will be valid and it will be unproblematic for believers to follow you in this regard.

The Duty of the Ma'mūm When He/She Fails to Join the Prayer Leader at the Time of Rukū'

Q: When the prayer leader is in rukū', assuming a ma'mūm joins the prayer, recites the takbīrah al-iḥrām but, then, fails to enter the state of rukū' with the prayer leader, what becomes of the ma'mūm's duty thereafter?

A: Assuming the ma'mūm has actually gone into rukū' (albeit following the prayer leader's termination of the rukū'), he/she ought to say his/her prayer individually and this would be valid; moreover, he/she can convert the prayer into a mustaḥabb prayer in order to rejoin the congregational prayer. However, assuming the ma'mūm hasn't entered the rukū' state (even though the prayer leader has terminated his rukū' and has stood up in the upright position), he/she can either convert the prayer with an individual intention or wait until the prayer leader rises for the next rak'ah and consider it, accordingly, as his/her first rak'ah and follow on from there. Concerning the latter situation, assuming the time gap for the leader's standing up for the second rak'ah is so long to the extent that laity would not regard such a ma'mūm as praying in congregation, hence the ma'mūm must say his/her prayer individually.

State of Being Connected in a Congregational al-Reza's Shrine

Q: In the congregational prayers held at Imam Reza shrine, we often observe that a number of people, situated around us, are saying the shortened prayer thus terminating their prayers before ours. My question is whether our connection with the leader will be cut off (disconnected) as a result and whether we ought to continue the prayer individually or not?

A: The criterion for regarding oneself connected, in congregation, with the leader is (for the ma'mūm) to be connected to either the leader or the other ma'mūms from either the left, right or frontwards; the actual distance in each case ought not to exceed one step (i.e. approximately a yard). Assuming none of these directions of connectivity are observed, one's prayer is said individually.

Joining the Congregational Prayer from a Distance

Q: On entering a mosque, Zayd observed the prayer leader in the state of rukū'. When he was situated 4 metres away from the leader, and followers, Zayd said the takbīrah al-iḥrām and, then, rushed towards the congregation and then joined them in the state of rukū'. Is such a prayer deemed valid?

A: Assuming one fears that one won't make it in time to join the leader, in rukū', within an acceptable distance, he/she ought to say the takbīr – albeit from a distance which is normally considered impermissible – go into rukū' and, then, append oneself, maintaining that 'rukū posture, to the congregation.

Substantiating the Prayer Leader's Prerequisites

Q: On passing by a mosque, we decide to join the congregation, in prayer, albeit knowing that it's not possible to ascertain the justice of the prayer leader knowing that we will be in the mosque only as long as we pray there. What is our duty in such cases? May we append ourselves to such congregations?

A: Assuming one acquires certainty vis-à-vis the leader's justice by means of observing the presence of obedient (law-abiding, religious) individuals amongst the ma'mūms, then that is sufficient.

Ways of Being Appended to a Congregational Prayer

Q: People who are located on the balcony of a mosque are willing to append themselves to the congregational prayer, below. Assuming there exists a wall on the balcony that prevents the followers of the first row (on the balcony) to observe the congregation, below, would such an appendage be deemed valid?

A: [It's problematic and one should not neglect the caution.](#)

Prerequisites for the Prayer Leader

Q: (a) What is the ruling in relation to the prayers whereby the leader's voice isn't heard (such as the zuhr and 'asr prayers) and where one cannot, subsequently, substantiate whether or not the leader is reciting the prayer accurately (pronunciation-wise)?

(b) Are 'justice' and the 'accurate pronunciation of recitation' two essential prerequisites ought to be beheld by the prayer leader?

(c) Is having an Arabic accent part and parcel of an accurate pronunciation of the recitation?

A: (a) Assuming one doubts vis-à-vis the prayer leader's accuracy of recitation, he/she may presume its accuracy and join the prayer.

(b) Justice is an essential prerequisite to be beheld by a prayer leader and it must be substantiated by the ma'mūm before joining the prayer – albeit by means of the prayer leader's merely appearing to abide by the Islamic Canon (sharī'ah); assuming the contrary is observed after the prayer, this will in no way harm one's previously performed prayers. Concerning the accuracy of recitation, however, this may be substantiated by merely presuming that the leader's recitation is valid.

(c) Beholding an Arabic accent is not part and parcel of an accurate recitation.

What Does the Concept of ḥusn al-zāhir Mean in Relation to the Prayer Leader's Justice

Q: When substantiating the leader's justice, please may you elaborate on the definition, concept and scope of ḥusn al-zāhir?

A: Husn al-zāhir implies that the given person's behaviour and actions accord with the Islamic Canon and that no sin has been observed (in relation to the prayer leader).

Distance between the Rows of Prayer in Sunni Congregations

Q: Is it problematic to say prayer within congregations, in Mecca and Medina, in which the distance between the rows is more than standard (the norm)?

A: It won't be considered problematic as long as they, themselves, do not consider it problematic.

Seminary Theological Students Joining Congregational Prayers Lead by Non-Clergymen

Q: Is it right to claim that seminary students are not allowed to join congregational prayers led by a non-clergyman? And what exactly is meant by a clergyman?

A: Assuming the presence of a clergyman, they ought not to follow a non-clergyman in congregational prayer. A clergyman is one who actually wears the clergy's uniform in addition to beholding the necessary qualifications.

Congregational Leadership Held by a Woman

Q: May women act as prayer leaders for congregations comprising both men and women or either one of them?

A: [Women's leadership is only permitted in relation to female congregants.](#)

To Start Congregational Prayer While Imam Is in Rukū'

Q: Assuming we want to append ourselves to a congregational prayer whilst the imam is in rukū', ought we to say the takbīr after the imam is actually positioned in the rukū' position or may we say the takbīr when the imam is, even, in the process of entering the rukū' position? And what will our duty be if we are in doubt whether or not the imam has actually reached the rukū' position?

A: It's unproblematic to enter a congregational prayer during the first and second rak'ahs, irrespective of whether the imam is reciting (the chapters) or is in rukū'. However, in the third and fourth rak'ahs, assuming one joins the prayer before the imam's rukū', one must recite al-ḥamd and the succeeding chapter, oneself, before the imam's rukū'; assuming there's no time to recite both, one must make sure to, at least, complete al-ḥamd before entering into rukū' with the imam. Assuming one firmly believes that he/she won't be able to recite al-ḥamd, in its entirety, before the imam's rukū', obligatory caution dictates that one oughtn't to enter the prayer before the rukū' (of the third/fourth rak'ahs) in the first place. Assuming one joins the prayer during the leader's rukū' and had attained the rukū' posture, as required, but doubts whether or not he/she attained it during the imam's rukū', his/her prayer will be deemed valid albeit counted as an individual (not congregational) prayer.

Followers Standing Exactly Side by Side of Imam

Q: Whose prayer will be nullified were followers of a congregational prayer to stand exactly side by side of the leader?

A: Obligatory caution dictates that such a congregational prayer be deemed void. The imam's prayer is valid in any case. Assuming such followers had abided by the duties required in individual (furādā) prayers, then their prayers will be deemed, individually, valid.

The Requirement of Justice in Relation to Imam

Q: A group of people insist that I become congregational leader, at a party, whilst I myself know that I behold not the required attribute of justice; may I nevertheless lead the prayer or must I refrain from doing so?

A: The prayer of those who regard you as just will be valid; it's better not to accept though. However, assuming you accept, the prayer of the followers – as well as your own – will be deemed valid.

Not Reaching the Imam's Rukū' or Prostration in Time

Q: A person joins a congregational prayer during the first rak'ah's recitation; however, he doesn't become aware that the imam has gone into rukū' – due to the large size of the congregation or some other reason – and only later realizes that the leader has, in fact, gone into prostration. Hence, he/she accomplishes his/her rukū' and reaches the imam's first or second prostration. Is such a prayer valid? What if he/she hadn't even performed the prostration with the imam but had caught up with the imam during tashahhud?

A: Assuming he/she catches up with the imam at the time of prostration, his/her prayer is deemed valid. Otherwise, his/her congregational prayer will be void; however, the prayer will be converted into an individual prayer and he/she ought to perform the rest of the prayer individually.

Performing a Prayer, Individually, at the Same Time and Place Where a Congregational Prayer Is Being Held

Q: What is the ruling in relation to performing an individual prayer, in a mosque, at the same time as the mosque's cleric is performing the daily prayers?

A: Assuming such actions either disrespect the imam or destabilize the congregational prayer, then it won't be permissible.

Exiting Masjid al-Ḥarām/Masjid al-Nabī at the time of prayer

Q: One often observes some pilgrims exit the Masjid al-Ḥarām or Masjid al-Nabī at the time of congregational prayer. Or, one often observes that pilgrims stand on the sides (of the aforementioned Mosques) and watch the congregational prayer. Please may you write us your response?

A: [One must seriously refrain from such actions.](#)

The Imam's justice

Q: How may one ascertain the justice of the imam?

A: This may be ascertained by any means which leads to one's acquiring certainty with respect to the matter – be it by means of observing righteous and informed people following the leader or, even, via the imam's ḥusn al-ẓāhir (proper 'canonical' appearance). Once the leader's justice has been substantiated, acquiring actual/current doubts vis-à-vis his justice aren't problematic.

Women Following Their Husbands in Prayer

Q: Does the mere permission of women to follow their husbands, in prayer, imply that it's not necessary for the husband to behold all the necessary qualifications of an imam?

A: Like with all other imams, the necessary requirements ought to be observed.

Congregational Prayer in the Masjid al-Ḥarām

Q: What is the rule of taking part in the congregational prayer of the Masjid al-Ḥarām in the following situations:

- a. Praying on the 3rd floor;
- b. Praying towards any of the corners of the Holy Ka'bah;
- c. When women do not comply with praying on the roof?

A: There is no objection to pray behind the congregational prayer imam of the Masjid al-Ḥarām, no matter whether the follower is praying on the roof or the 2nd floor. Also, it is not a condition to face a certain corner of the Ka'bah and praying towards any part of it is valid. Women are not obliged to pray on the roof nor on the upper floor. They are allowed to pray with the people in the yard as well.

To Recite Tasbīḥ in Heart during Imam's Recitation

Q: Is it permissible to recite tasbīḥ in heart — i.e., without pronouncing it — while the imam is reciting the Fātiḥah in a congregational prayer?

A: [As in the given question, it is permissible.](#)

To Be Obsessive about Imam's Recitation

Q: I have a problem of having obsession and doubts about applying the correct rules of recitation by the imams of congregational prayers in our masjid because I am a teacher of Qur'an recitation, these doubts increase and I think that most of our imams recite incorrectly in a way or another in spite of the fact that there are some more qualified teachers to lead the prayer. How can I get rid of that? And what is the ruling regarding my previous prayers I had performed behind them?

A: it is not a condition to be so strict about some tajwīd rules on correct recitation [of the Fātiḥah and the other chapters]. As long as one pronounces the letters from their points of articulation that Arabs consider that he/she has read the Fātiḥah and the other chapter correctly, it is valid no matter whether some tajwīd rules are neglected.

To Be Separated by a Child in a Congregational Prayer

Q: In a congregational prayer sometime a child or several children, who does/do not know how to pray, stand/s in the row among the followers. What is the ruling concerning the prayer of the person who stands behind this row? It happens many times that in the congregational prayer a number of children stand among the men in front of me who are certainly do not know how to pray?

A: To be separated by a discriminating child does not harm unless one knows that his prayer is void. Moreover, to be separated by one child does not harm as well even though the child is not praying.

To Pray in Congregation behind Sunnīs

Q: Would I be guilty if I do not pray in my city's masjids? What can I do? For your knowledge, if I want to pray there, I should pray cross-armed?

A: You are not obliged to attend their congregational prayer. Anyhow, if you attend there and pray like them, it is valid, but, regarding crossing arms, as long as you can neglect it, you should neglect it and it seems not to be an example of taqiyyah as far as crossing arms is concerned. Of course, if taqiyyah requires praying cross-armed, it would not harm the correctness of praying behind them.

Connection with the Congregational Prayer When a Follower Shifts to Pray Individually

Q: Sometime it happens that I join an ‘ishā’ congregational prayer while I have to pray maghrib. It is known that I should keep sitting down for tashahhud and salām when the imam finishes the 3rd rak‘ah. In such a situation that I am sitting between two persons who are offering ‘ishā’ prayer, does it cut the congregational prayer of one of them due to my sitting for salām?

A: If connection was not through you, his congregational prayer is correct. Also, if connection was through you but no big gap is left by your shifting from congregation, the congregational prayer of the person connected through you is also valid.

What to Say during Tajāfī Position in a Congregational Prayer

Q: what should a follower who lately joined the congregational prayer say during tajāfī (half-sitting) position? Should he keep quiet, say tasbīḥ or say tashahhud with the imam?

A: He is not required to say anything. However, it is a caution to say tasbih instead of tashahhud, although it is more probable that saying tashahhud is permissible, or rather mustaḥabb.

To Pray behind an Imam Unacquainted with All Related Rulings

Q: Are we allowed to pray behind an imam of congregational prayer who knows only some of rulings of congregational prayer?

A: It is not a condition to know all the presumptive issues of the congregational prayer; rather, it is enough to pray correctly.

Meaning of 'Apparent Goodness'

Q: Would you clearly tell us the definition, meaning and limit of the term 'apparent goodness' in recognizing whether a congregational prayer imam is just or not?

A: Apparent goodness means that the behavior of that particular person goes with shar'ī standards and he apparently commits no sins.

To Pray behind an Excused Person

Q: A student of Islamic studies who wears turban is asked to lead congregational prayer. Congenitally, he lacks both upper limbs from from shoulders. Is praying behind him allowed?

A: [Praying behind him is invalid because he has an excuse.](#)

One Person Reading the Friday Sermons, Another Saying the Friday prayer

Q: Is it permissible for one man to read the Friday sermons whilst another performs the Friday prayer?

A: This is neither valid nor sufficient. The reader of the sermons and the prayer imam ought to be one person.

The Start of Friday Prayers

Q: Assuming the Friday prayers are said one hour after the zuhr prayer's adhān, ought one also to say the zuhr prayer (in addition to the Friday prayer)?

A: In the aforementioned scenario, saying the zuhr prayer isn't necessary; here, saying the Friday prayer will suffice.

To Say Z̤uhr Prayer as well If Friday Prayer Is Delayed

Q. Assuming the Friday prayers are said more than two hours after the z̤uhr prayer's adhān, ought one also to say the z̤uhr prayer (in addition to the Friday prayer)?

A: The time for Friday prayers starts from the beginning of the 'noon' and obligatory caution dictates that it ought to be said early after 'noon' (as expressed by laity), i.e. within 1-2 hours after 'noon'. Assuming the prayer is said after this 1-2 hour time span, then obligatory caution dictates the necessity of performing the z̤uhr prayer in addition.

Ruling in Relation to the Friday Prayer

Q: Is the Friday prayer obligatory? Assuming it is, what is the ruling were one not to attend and say the Friday prayer for three consecutive weeks?

A: It is optionally obligatory; it is not worthy of believers to refrain from such actions that behold virtue and are of utmost importance.

To Join in a Friday Prayer in the Middle

Q: I want to know how can a person, who joins the Friday prayer in the middle, follow the prayer.

A: He would adopt the same method followed in joining the normal congregational prayer in the middle.

How to Calculate the Distance between Two Friday Prayers

Q: It is a condition that the distance between two Friday prayers should be one farsakh (5.625 km.). Should this distance be calculated from the city boundary or from the place in which the Friday prayer is held to the place of the other prayer?

A: From the place of the first Friday prayer to that of the 2nd one.

The Duty of Those Who Join the Friday, Fitr or Qurbān Prayers from the Second Rak'ah

Q: What ought one to do were he/she to join the Friday, Fitr or Qurbān prayers from the second rak'ah?

A: [One ought to perform the remaining part of the prayer oneself.](#)

Unintentionally Reciting Chapter al-Tawhīd during One's Cautionary Prayer

Q: Assuming the cautionary prayer becomes binding upon one and he/she mistakenly recites the chapter al-Tawhīd, during the cautionary prayer, and realized his/her mistake after the prayer, what is one's duty in such cases? What is the ruling were one to realize of his/her mistake whilst reading al-Tawhīd during one's cautionary prayer?

A: Assuming one realizes his/her error after the prayer, one's prayer will be deemed valid; moreover, if one realizes his/her error during the recitation of the chapter, he/she ought to abandon reciting it, go into rukū' and his/her prayer will be valid.

Forgetting to Perform the Cautionary Prayer

Q: During a zuhr prayer, I had acquired doubt between the third and fourth rak'ahs and so the cautionary prayer became binding upon me; however, I forgot to say it. Then, during the fourth rak'ah of the following 'aṣr prayer, I recalled having not said the cautionary prayer out of forgetfulness. What ought I to do?

A: One must immediately abandon one's 'aṣr prayer, say the required cautionary prayer and then, according to obligatory caution, say the zuhr prayer again.

Say Mustahabb Prayers whilst Having Obligatory Compensatory Prayers upon One's Shoulders

Q: Is it permissible to say mustahabb prayers when there exist compensatory prayers binding upon him/her?

A: It's unproblematic to do so.

Acquiring Doubt during mustahabb Prayers

Q: What's the ruling in relation to acquiring doubts during one's mustahabb prayers?

A: It need not be heeded

Reciting mustahabb Doxologies (thikr) Inaccurately during One's Prayers

Q: Assuming one inaccurately recites the mustahabb doxologies – pronouncing them either wrongly or defectively – during one's prayers, will their prayer still be valid?

A: Assuming their mistake isn't blatant and doesn't alter the (expression's) meaning, the prayer won't become void.

Saying mustahabb Prayers in Motion

Q: How can one say mustahabb prayers whilst in motion? How must one carry out one's rukū's, prostrations and takbīrah al-iḥrām in such circumstances?

A: When in motion, one may recite the takbīrah al-iḥrām when intending to start the prayer; after reciting the chapter al-ḥamd and the additional chapter, one may recite the rukū's doxology whilst intending the rukū' per se and then recite the prostration's doxologies whilst intending the act of prostration. Furthermore, one may also slightly lower one's head when reciting the rukū's doxology and lower it more prominently when reciting those doxologies associated with one's prostrations.

The Night Prayer and Supplicating for Forty Believers

Q: Is the number of believers to be supplicated for during one's qunūt within the witr prayer limited to forty or may one supplicate for more believers if one desires? Does the number 40 per se bear specific effects as is the case in many instances? By way of example, when reciting the tasbiḥāt attributed to Her Holiness Fātimah al-Zahrā, after the prayer, it is stipulated that one ought to recite Allāhu akbar 34 times... and were one to intentionally recite it 35 times, he/she would lose acquiring the (spiritual/worldly) effects attributed to this holy formula (even though reciting the doxology Allāhu akbar is itself mustaḥabb).

A: Claiming that the number 40 beholds significance is not inconsiderable; one may recite forty names thus intending the desired act and then with the absolute intention of gaining proximity to Allah, one may recite more names.

To Pray on behalf of a Living Person

Q: Is praying two-rak'ah prayer in the holy shrines or the Masjid al-Harām on behalf of a living person allowed? If so, what is the intention to make?

A: To pray on behalf of a living individual, even a mustahabb prayer, is not correct. However, if one pays a visit [to a holy shrine] or performs a mustahabb tawāf on behalf of a living individual and offers the prayer of visit or prayer of mustahabb tawāf afterward, it is valid.

To Offer Ghufaylah Prayer with the Intention of Nāfilah of Maghrib

Q: After finishing the prayer of maghrib, I offer the ghufaylah prayer and want to perform mahgrib's nāfilahs as well. I read a book by an Islamic scholar who wrote one can bring them together by saying ghufaylah prayer and two rak'ahs of maghrib nāfilah and it will be considered as if he has said ghufaylah and maghrib's nāfilahs as well. Is that true?

A: There is no objection to saying ghufaylah prayer with the intention of both ghufaylah and nāfilah of maghrib.

To Pray 'Noon' Nāfilah before Adhān

Q: is it allowable to perform 'noon' nāfilah before adhān?

A: [It is not permissible except on Fridays.](#)

Not Reciting the Second Chapter in Nāfilahs

Q: In a mustahabb prayer, are we allowed not to recite any chapter of Holy Qur'an after al-Fātiḥah?

A: In nāfilah it is allowed to suffice with al-Fātiḥah unless the nāfilah has a special form to be followed.

To Say Tashahhud in the 3rd Rak'ah out of Ignorance

Q: A man has learned how to pray and he has mistakenly understood that he should say tashahhud in the 3rd rak'ah even though he says it also in the 2nd one. He has been praying like that for many years. What is the rule concerning his prayers?

A: In the given case, he is responsible for nothing regarding the prayers he had already performed.

Converting from the ‘Aṣr to Ṣuhr Prayer

Q: Before the rukū‘, during the second rak‘ah, may one convert one’s ‘aṣr prayer to that of the ṣuhr prayer?

A: In general, whenever one is engaged in prayer and realizes that he/she hadn’t said the previous prayer, having enough time one may convert one’s intention to that of the previous prayer. The opposite, however, does not apply.

Converting One's Intention from One Obligatory Prayer to another Obligatory Prayer

Q: Assuming one recalls that one's fajr prayer hadn't been said (and requires to be compensated) after reciting the takbīr of one's zuhr prayer, may he/she then convert one's intention to that of the missed fajr prayer?

A: Assuming the time for performing the zuhr prayer is not restricted, the aforementioned conversion is unproblematic and, even, mustahabb.

Donating the Rewards of One's Obligatory Prayers to Others

Q: When Performing obligatory actions (such as prayer), may one intend for one's consequent rewards to be granted to others? Or is this permissible for mustahabb actions only?

A: It's unproblematic to donate the rewards of one's obligatory actions, to others, with the hope that it'll reach them.

Manner of Replying to Others' Greetings When Engaged in Prayer

Q: Assuming someone has greeted you whilst you are in prayer, ought one reply in eloquent Arabic? Or may one just say salāmun alaykum? Assuming one just greets you with salām, may one respond by merely saying salām, too?

A: Assuming someone greets you whilst you are in prayer – albeit wrongly, but qualifiable as a salām according to laity – you must reply with salāmun alaykum in a manner deemed accurate by natives.

The Prayer of the Urinary Incontinent

Q: What is the ruling in relation to the prayer of those who suffer from urinary incontinence?

A: Assuming the degree of urinary incontinence is such that the continuous discharge of urine prevents one from performing a whole prayer in the state of purity as well as with a contamination-free body, then one must make a wuḍū' for each separate prayer in addition to wearing a clothing form of protection in order to prevent urine access to one's body; saying prayer under such conditions will be valid.

Performing Prayer at the Time of Iftār (Breaking One's Fast)

Q: At the time of the maghrib adhān, is it better to break one's fast or to say one's maghrib and 'ishā' prayers?

A: It is better to say one's maghrib and 'isha' prayers; however, assuming one won't be able to acquire mental concentration upon one's prayer – due to extreme hunger or the fact that someone is waiting for one – then breaking one's fast would be more appropriate.

To Doubt or Be Certain about Invalidity of a Prayer

Q: Praying two prayers (e.g. noon and afternoon) together, after finishing afternoon prayer one doubts or becomes certain that noon prayer was void, is it obligatory to repeat afternoon prayer as well? Or is it only required to repeat the doubted one?

A: if doubt happens after finishing afternoon prayer, one is free of any responsibility and would not pay attention to one's doubt. But, if one becomes certain after finishing both that noon prayer was void, one should only repeat noon prayer and observing the sequence between the two prayers ceases to be required in the given question.

Acknowledging the Arrival of the Month of Ramadan during the Day

Q: Assuming it is announced, before the canonical noon, that today is the first day of the month of Ramadan, what is one's duty on that day?

A: Assuming one hasn't, until then, committed any deed which would invalidate one's fast, obligatory caution dictates that one ought to make one's intention to fast and then actually fast on that day in addition to observing its compensatory fast (after the month). However, assuming such a deed was, in fact, committed, then one's fasting would be void; however, out of respect and honour to the month of Ramadan, one must refrain from committing any action which invalidates fasts until the maghrib adhān and observe the required compensatory fast after the month.

Methods of Proving the Arrival of the Month

Q: Assuming a number of just people bear testimony to the fact that two just people have in fact witnessed the (new) moon, will the arrival of the months of Ramadan or Shawwāl be subsequently proved?

A: No, one must be informed directly by the two just people (who have observed the new moon) themselves. Intermediary reports of the moon's observation are not sufficient save on occasions where it leads to one's acquiring certainty in relation to the moon's appearance.

How to Acknowledge the Observation of the New Moon?

Q: After hearing the reports of a number of people, assuming one conjectures that tomorrow is 'Id al-Fitr, may one fast on that day?

A: Until one is almost sure that tomorrow is 'Id al-Fitr, the first of Shawwāl, one cannot break one's fast on that day.

The Criterion in Relation to United Horizons

Q: What does the beholding of the same horizons actually mean? Which areas are deemed as having the same horizon?

A: It means that they are the same as to how possible/impossible it is to sight the crescent.

Witnessing the new moon before maghrib

Q: In some countries, such as Sweden, it is not possible to observe the new moon of the month of Shawwāl after sunset but 2-3 days after the moon's observation in Iran due to the fact that, in these countries, the moon sets before the sun. Assuming that, in countries like Sweden, it is possible to view the new moon before sunset, would this much be sufficient vis-à-vis proving the new moon of the month of Shawwāl?

A: Observing the new moon before sunset is sufficient in relation to proving the start of the new month as commencing from the night which follows (i.e. not from the night before).

One's Duty on Occasions Where marji's Differ in Relation to the Announcement of 'Id al-Fitr

Q: Assuming differences arise amongst the religious authorities with respect to the affirmation of 'Id al-Fitr, what is one's duty? Ought each follower to refer to his/her own marja'?

A: Following one's marji' has no role in relation to the new moon's affirmation; rather, assuming one acquires certainty, with respect to the new moon, by means of a marji's announcement then one ought to break one's fast on that day. Assuming one has doubt (post-announcement) in relation to the matter, then he/she must fast on that day.

To See the Crescent Moon or to Depend on the Testimony of Two Just Persons

Q: If somebody saw the crescent moon but the authorized religious authority did not issue a rule on sighting, what is the ruling? Also, if two just people gave testimony about their sighting but the said authority did not give his rule, what is people's responsibility?

A: Whoever sees the crescent himself/herself or two just people testify their seeing before him/her, suffices with his/her seeing or the testimonies of the two just individuals and he/she is not in need of the rule of the authorized religious authority.

Controversy about Crescent Moon's Sighting

Q: If controversy happens between two reliable, big groups about the sighting of the crescent moon (of the month of Ramadan or Shawwal), what can we do?

A: If they differ in sighting is proved or not and if among those who claim sighting there are just persons who testify that they saw it, one should accept theirs. But, if one group say it is proved that the moon is sighted and the second group say it is proved that the moon is not sighted, the two claims contradict each other and neither of them is reliable.

Saying of the Astronomers versus Witnesses' Testimony to Sighting the Crescent

Q: Would you mind to show us the sharʿī stand towards the testimony of witnesses to sighting the new crescent moon while astronomers claim that sighting is impossible.

A: If the saying of the astronomers brings confidence that the testimony of the witnesses is wrong, the testimony has no sharʿī standing.

Oral Bleeding and Bleeding of the Gums

Q: Assuming one's mouth or gums bleed during the month of Ramadan, ought one to purify the inside of one's mouth?

A: Swallowing such blood is not permissible; if one intentionally swallows such blood whilst fasting, one will be deemed as breaking one's fast with a ḥarām act. The rinsing of the inside of one's mouth isn't necessary.

Unintentionally Breaking One's Fast

Q: Assuming a fasting person forgetfully consumes something, must one remind him/her of it?

A: No, it isn't obligatory to remind them.

Swallowing Water Whilst Gargling

Q: What's the ruling concerning gargling in relation to those who are fasting?

A: Assuming water flows down the throat whilst gargling, the fast becomes void.

Chewing gum Whilst Fasting

Q: What is the ruling in relation to a fasting person chewing gum?

A: Assuming nothing enters the throat, it's unproblematic.

Brushing One's Teeth with Toothpaste Whilst Fasting

Q: Is it deemed problematic to brush one's teeth with toothpaste whilst fasting?

A: It's unproblematic; however one must prevent the swallowing of that saliva which is blended with paste and/or water.

Having Intravenous Infusion Whilst Fasting

Q: What's the ruling in relation to a fasting person being infused with intravenous fluids?

A: Obligatory caution dictates that one refrains from such infusion, irrespective of whether they are used for medicinal or nutritional purposes.

Using Tooth Floss Whilst Fasting

Q: What's the ruling in relation to a fasting person using tooth floss that contains fluoride and bears a minty taste?

A: Assuming no [fluoride-containing] saliva is swallowed, it's unproblematic.

Having to Take Regular Medication during the Month of Ramadan

Q: Assuming a patient has been prescribed, by the physician, to take regular medication thrice a day, may he/she still fast?

A: One can't fast under such circumstances.

Becoming Vaccinized during the Month of Ramadan

Q: What's the ruling in relation to a fasting person being vaccinized against hepatitis? Would it make one's fast void?

A: Assuming the vaccinization is carried out intramuscularly, it's unproblematic.

Oral Bleeding Whilst Fasting

Q: I filled a tooth yesterday and today I have noticed some bleeding whilst fasting. What is the ruling in relation to such oral bleeding? Is it permissible to swallow that saliva which has blended with such blood? What ought I to do? What is the ruling in relation to fasting under such circumstances?

A: Assuming there are no (visible) traces of blood within one's saliva, the latter will be deemed pure; hence, swallowing it is unproblematic and won't invalidate one's fast.

To Take Insulin Injection While Fasting

Q: Diabetic patients take insulin injection. Does it break fasting? If yes, what could the patient do if he/she is compelled to take it?

A: [Insulin injection does not break fasting.](#)

Nocturnal Emission Occurring after Fajr during the Month of Ramadan

Q: What must one do if nocturnal emission occurs after the fajr prayer during the month of Ramadan?

A: One's fast remains valid and one must carry out the required ghusl before performing the zuhr prayer.

Intentionally Delaying the Janābah Ghusl until moments before the Fajr adhān

Q: Assuming one wakes up, before fajr, in a state of nocturnal emission, may he/she not ghuslate oneself until moments before the fajr adhān and thus tayammumate instead?

A: Assuming one intentionally delays ghuslating until there remains limited time to ghuslate, he/she would have sinned. Nevertheless, he/she ought to tayammumate before fajr arrives and his/her fast will be deemed valid.

Matrimonial Relationships during the Month of Ramadan

Q: Assuming a man can't fast, may he perform intercourse with his fasting wife?

A: [This is not permissible.](#)

Nocturnal Emission Arising whilst Fasting

Q: Assuming a fasting person sleeps after the fajr or zuhr prayer, during the month of Ramadan, and then unintentionally ejaculates while asleep, what ought he/she to do? Would their fast be deemed void?

A: [Their fast will remain valid.](#)

Remaining in a State of Janābah during the Month of Ramadan

Q: During the month of Ramadan, last year, the janābah ghusl had become binding upon me during sahar (2-3 hour period preceding fajr adhān) one night; on waking up during sahar – in a state of janābah – I had decided to wait until the time for ghuslating becomes limited thus enabling me to tayammumate, instead of ghuslating. However, after falling asleep I hadn't woken up till after the fajr adhān. What is my duty?

A: Although you had intended to perform your duty during the limited time (preceding the fajr adhān), nevertheless the compensatory fast for that day remains binding upon you. Note that had tayammum been your canonical duty and you had, in fact, intended to carry it out before fajr – albeit unsuccessful due to having fallen asleep – the fast would have been deemed valid due to the nature of your sleep i.e. it being termed your first sleep (post-janābah).

When a Junub Person Awakes after Sunrise in Ramadan

Q: what is the ruling concerning a person who got junub by masturbating at night during the month of Ramadan then he slept and got up at noon on the next day and did ghusl knowing that the previous night he had intended to fast this day?

A: If he thought that he would be able to get up before the time of fajr and intended to do ghusl before fajr upon waking up but he unwillingly continued sleeping beyond fajr, he was obliged to keep fasting on that day and to make it up later on in qaḍā' but he owes nothing else.

To Masturbate While Fasting

Q: If somebody masturbates during the month of Ramadan but without any discharge, is his fasting invalidated?

A: if he do not intend masturbation and discharging semen and nothing is discharged, his fasting is correct even though he has done a ḥarām act. But, if he intends masturbation or he knows that he usually discharges semen by this process and semen really comes out, it is a ḥarām intentional breaking fasting.

The fasting of breastfeeding women

Q: What is the duty of the breastfeeding woman during the month of Ramadan?

A: Fasting won't be obligatory for her assuming (a) her fasting will decrease her milk supply and thus frustrate the infant or (b) she, herself, becomes harmed by means of it. Assuming she doesn't fast because of (a), she must donate $\frac{3}{4}$ kg of food (namely wheat, barley etc.) to a needy person (as described by the canon) for every day which she hadn't fasted. Concerning (b), such a ruling is decreed via obligatory caution. In any case, be it (a) or (b), she must observe the required compensatory fasts.

The Fasting of a Renal Patient

Q: Due to the stone-forming nature of my kidneys, I ought not to fast during the blessed month according to the advice of a specialist doctor. However, I don't want to break my fast. Assuming my drinking three cups of water – on either one or three separate turns – during the day, would enable me to fast, may I fast under such circumstances?

A: Assuming that the prevention of renal problems requires one to drink water, or other liquids, during the day, fasting no longer is obligatory; moreover, it will not be permissible. Drinking water, under such circumstances, will nullify one's fast.

Putting on Perfume Whilst Fasting

Q: What's the ruling in relation to a fasting person using perfume?

A: It's *mustahabb*; however, smelling scented plants/flowers is *makrūh*

Vomiting Whilst Fasting

Q: What's the ruling in relation to a fasting person who vomits after feeling nauseous?

A: Assuming it occurred involuntarily, it's unproblematic; however, if it was done intentionally, this would nullify one's fast.

Smoking Cigarettes Whilst Fasting

Q: Assuming one is addicted to smoking cigarettes and must smoke a few a day, may he/she fast and will such a fast be deemed valid?

A: Obligatory caution dictates that the fasting person ought to refrain from the smoke of tobacco products; assuming it is necessary to smoke [i.e. due to addiction], this does not absolve one from the obligatory duty to fast.

To Use Inhaler during Fast

Q: I suffer from asthma and I need to use medicine continuously especially during attack. Can I use medicine while fasting? My medicine is taken by inhaler and during dysenteric attacks I am forced to use nebulizer.

A: Using the inhaler does not harm the correctness of fasting unless it is associated with what could be called as eating or swallowing upon reaching throat. Anyhow, it seems that it is not associated with such things and the mere doubt is not enough to prevent it.

Ruling in Relation to Intentionally Breaking One's Fast

Q: What is the duty of those who, intentionally, do not fast?

A: One must observe the required compensatory fast for each missed day in addition to paying the stipulated kaffārah for each day. Paying kaffārah is accomplished either by fasting for two months per missed fast or by satiating 60 needy persons (or donating $\frac{3}{4}$ kg food to each of the 60).

One's Missed Fasts during One's Early Years of Puberty

Q: Concerning the fasts which I hadn't observed during the early years of post-puberty, ought I to pay kaffārah in addition to observing the compensatory fasts?

A: You must compensate for all the missed fasts; assuming you hadn't fasted without a legitimate excuse, you must – in addition to the compensatory fasts – pay kaffārah which is tantamount to either fasting for two months per missed fast or by satiating 60 needy persons (or donating $\frac{3}{4}$ kg food to each of the 60).

Nullifying Mustahabb Prayers

Q: Is it permissible to nullify mustahabb prayers?

A: Yes it is; however nullifying them after zuhr is makrūh.

To Break Fasting upon a Believer's Offer

Q: Is the ruling of breaking fast upon a believer's offer applicable to all types of fast?

A: This ruling does not include that who keeps qaḍā' fast for himself or on behalf of others whether as a volunteer or by hiring or keeping qaḍā' fasting of a nadhr. On the other hand, it includes that who fasts for a mustahabb cause for oneself or on other's behalf.

To Discontinue the Intention of Fasting

Q: I did not know that interruption in, discontinuation of, the intention of fasting invalidates fasting and requires making the fasting up but not the kaffārah. However, I am now aware of this ruling. Now I am sure that I was often intending eating while fasting either due to hanger or sickness but I then did not eat. Considering that I did not know this ruling, what is my duty now? And, does the ruling differ whether or not I was blamed for the lack of knowledge? If I am to pay kaffārah, then what is it?

A: The validity of your fasting is questionable and you should, by obligatory caution, complete your fasting [i.e. if you are observing the fasting now] and make it up later in qaḍā.

Travelling during the Month of Ramadan

Q: Assuming one travels during the month of Ramadan, ought one to pay any kaffārah in addition to observing the compensatory fasts?

A: No, only the compensatory fasts ought to be observed; there's no kaffārah to pay. However, assuming one delays performing the compensatory fasts until the succeeding month of Ramadan (i.e. doesn't perform them before the start of next year's month of Ramadan), he/she ought to donate $\frac{3}{4}$ kg of food, as a kaffārah, for each missed fast.

To Travel to Avoid Fasting of Ramadan

Q: May one escape fasting during the month of Ramadan by traveling?

A: It's unproblematic to travel during the month of Ramadan, irrespective of whether or not it is done for escaping purposes. However, doing so before the 23rd Ramadan is deemed makrūh.

Interruption Order in the Compensatory and Kaffārah Fasts

Q: Ought the compensatory and kaffārah fasts to be performed consecutively?

A: The compensatory fasts need not be performed consecutively; however, assuming one opts for the fasting kaffārah, for each day missed one must fast for two months of which a whole month plus a day from the second month ought to be fasted consecutively.

Ruling in Relation to One's Carelessness in Observing One's Compensatory Fasts

Q: Assuming one, who had displayed carelessness vis-à-vis observing one's compensatory fasts, now suffers from an illness thus hindering him/her from accomplishing one's compensatory fasts before the arrival of the month of Ramadan, what ought one to do?

A: Assuming one was careless and neglectful in relation to observing one's compensatory fasts during the year and, now, cannot observe them before the holy month starts, he/she must give $\frac{3}{4}$ kg food to a needy person for each unaccomplished compensatory fast. Moreover, one must fulfill those missed compensatory fasts whenever one becomes able to do so.

Break Compensatory Fasts

Q: When Observing one's compensatory fast, may one nullify it for whatever reason?

A: Assuming it's before zuhr, it's unproblematic; however, breaking one's compensatory fast after zuhr is not permissible; doing so entails the payment of 7½ kg of food to the needy (¾ kg per needy person). Assuming one doesn't have the financial means to render such food, he/she ought to fast for three days for every broken compensatory fast.

Fasting for That Which Lies upon One's Shoulder/One Is Liable Towards

Q: Assuming one doesn't know/recall whether or not he/she ought to observe compensatory fasts, may one fast in accordance with that which lies upon his/her duty i.e. intending that one's fast be compensatory were he/she liable with respect to compensatory fasts, otherwise for it to be treated as a mustahabb fast?

A: Yes, one may fast with such intentions.

Acquiring Doubt in Relation to One's Father's Compensatory Fasts

Q: My father was required to observe a few years' compensatory fasts. I don't know whether he had accomplished them; furthermore, there is no mention of this within his will. What is the duty of his eldest son?

A: Assuming the eldest son knows, with certainty, that his father died leaving a number of compensatory fasts unfulfilled, he must observe them.

Hiring Someone to observe One's (Deceased) Father's Compensatory Fasts by Means of Estate

Q: May the eldest son use some of his deceased father's estate in order to hire someone to observe his father's unfulfilled compensatory fasts?

A: No, the eldest son ought to observe the fasts himself or pay out of his own pocket in relation to hiring someone else. He does not have the right to spend from the estate unless his father had stipulated it in his will.

Priority between Observing One's Compensatory Fasts and Observing Those of His Deceased Father's

Q: Assuming one is obliged to observe both his own compensatory fasts as well as those of his deceased father's compensatory fasts, which obligation has priority over the other?

A: Since both acts are obligatory, there exists no priority between the two.

Daughter Observing Her Deceased Father's Compensatory Fasts

Q: Assuming a father's only child is a daughter, would the father's compensatory fasts be binding upon the daughter after the father's demise?

A: No, it won't.

The Ill not Being Able to Fast for a Number of Years

Q: What is the duty of one who was ill for a number of years thus neither being capable of observing one's fasts, during the month of Ramadan, nor one's compensatory fasts?

A: On recovery, assuming there remains sufficient time until the start of the following month of Ramadan, one must observe the compensatory fasts related to the last Ramadan month. Concerning all the years previous to that, one is not obligated to observe the compensatory fasts but rather pay $\frac{3}{4}$ kg of food for each missed fast.

Not Being Aware of the Signs of Puberty

Q: I used to experience nocturnal emissions before 14 years of age; however, I didn't know that nocturnal emissions were a sign of puberty and so I only started fasting at 15. Ought I to pay kaffārah in addition to observing my compensatory fasts?

A: Observing the compensatory fasts is obligatory; assuming you were justifiably ignorant with respect to the matter, paying kaffārah won't be necessary.

Method of Observing the Kaffārah Fasts

Q: Ought one to observe kaffārah of a fast, immediately, or may one do so gradually over a period of time?

A: Paying the kaffārah – be it financially or via fasting – is not regarded an immediate obligation. One has ample time to do so in the future. However, one must not manifest carelessness or neglect in this regard.

Differences between the Kaffārahs for Those Who Intentionally Break Their Fast and the Kaffārahs for the Ill

Q: Do the kaffārahs for those who intentionally break their fast differ from the kaffārahs for the ill?

A: Yes they do; both in amount and in those who ought to be provided for. Concerning the kaffārahs for those who intentionally break their fast, one must either satiate 60 needy persons for each missed fast (or give each person $\frac{3}{4}$ kg of food) or observe two months of fasting. However, with the kaffārahs for the ill, assuming the illness were to extend until the following month of Ramadan, one must give $\frac{3}{4}$ kg of food to a needy person for every missed fast. Regarding the kaffārahs for those who intentionally break their fast, assuming one does have access to 60 needy persons, one oughtn't to provide each one with more than $\frac{3}{4}$ kg; this matter isn't necessary in relation to kaffārahs for the ill.

Delaying the Kaffārah of One's Missed Fasts

Q: Assuming one is liable with respect to paying the kaffārah for one's missed fasts, may he/she delay their accomplishment?

A: Yes they may; accomplishing such kaffārahs isn't immediately binding. However, one oughtn't to be neglectful in relation to their accomplishment.

Those Provided for by Kaffārahs

Q: May one spend the kaffārah (of missed fasts) for those upon whom one is obliged to pay for their necessary expenses [e.g. one's wife, children and [needy] parents]

A: No; however, it is unproblematic to donate it to (other) family members [e.g. brothers, sisters, cousins...].

Providing the Missed Fasts' Kaffārah for Sayyids

Q: May non-sayyids provide their fasts' kaffārah for sayyids?

A: Yes, this is unproblematic albeit better (a mustaḥabb caution) not to donate it to sayyids.

Spending the Fasts' Kaffārah on Cultural Matters

Q: May one spend the fasts' kaffārah on cultural matters, wedding ceremonies, etc.?

A: No, spending it in such matters is not permissible; such kaffārahs ought to be used to feed the needy.

The Fasts' Kaffārah of Those Who Are, Themselves, Others' Dependents

Q: Assuming one's fasts' kaffārah became binding during one's childhood at one's father's house, whose responsibility is it to pay the required kaffārah?

A: Paying the kaffārah isn't obligatory for the non-pubescent; assuming one becomes 'pubescent', one's kaffārah will become one's own liability – albeit not necessary to pay it immediately.

Observing Vowed Fasts Whilst Having Compensatory Fasts

Q: Assuming one is canonically indebted in relation to observing a number of compensatory fasts, is he/she allowed vowing to fast?

A: Assuming one had intended to observe the vowed fasts after having completed one's required compensatory fasts, such vows will be deemed valid.

The Kaffārah of Breastfeeding Women due to Their Missed Fasts

Q: Assuming a woman is breastfeeding her infant and that fasting would cause her harm, would she have to pay kaffārah if she doesn't fast?

A: She must donate $\frac{3}{4}$ kg food to a needy person for each day she hadn't fasted during the month of Ramadan, in addition to compensating her missed fasts.

Ignorance with Respect to Things Which Invalidate One's Fast

Q: What is the ruling in relation to a fasting person who commits an action whilst being ignorant of the fact that the given action invalidates one's fast?

A: One must observe the compensatory fast; paying kaffārah is not necessary save on occasions where the person is blamed for negligence vis-à-vis learning canonical rules.

Mustahabb Fasts for a Traveler

Q: May travelers observe mustahabb fasts?

A: Observe mustahabb fasts during one's travels is not allowed save in Medina wherein one may fast for three consecutive days – in order for one's supplication to be accepted by the Lord; this is mustahabb. The chosen three days ought to be Wednesday, Thursday and a Friday.

Executing Mustahabb Fasts Whilst Obligated to Observe Compensatory Fasts

Q: Can one perform mustahabb fasts whilst still obliged to observe one's obligatory compensatory fasts?

A: Assuming one is liable to observe obligatory fasts, he/she may not perform mustahabb ones.

To Invalidate Mustahabb Fasting

Q: Is it permissible to intentionally break mustahabb fasting?

And is there a difference whether breaking fasting is done through a ḥalāl or ḥarām way?

A: One can break the mustahabb fasting any time he/she likes. But, although eating/drinking a ḥarām thing does break fasting, eating/drinking such a thing is absolutely ḥarām even though one is not fasting.

Sleeping Through Saḥar

Q: At night, I decided to fast the following day; however, I didn't wake up during saḥar in order to make the intention; instead, I woke up just before sunrise. Will my fast be deemed valid?

A: [The fast is valid.](#)

Time to Break Fast

Q: Is it permissible to break one's fast at the start of the maghrib adhān?

A: This is unproblematic assuming one is certain the maghrib time has arrived; assuming one doubts or conjectures the arrival of maghrib, breaking one's fast is not allowed.

Abandoning One's Fast due to Difficulties

Q: I am a laborer employed at Mahshahr; I work under terrible conditions with the weather being around 45 degrees Celsius and the nature of our work being awfully heavy. Fasting under such circumstances is extremely difficult for me such that it is taking its toll on my work and there's a chance I may be sacked as a result. Please guide me as to what I ought to do.

A: Assuming fasting will cause you harm or its toleration be accompanied with extreme difficulties, breaking one's fast is permissible; otherwise, abandoning one's fasting due to the presence of only some (non-extreme) excuses is not permissible.

Manner of Intending One's Fasts

Q: Does one have to intend fasting every day during the month of Ramadan or is intending once at the beginning of the month sufficient?

A: Assuming one intends, on the night preceding the first day, that one wills to fast throughout the whole month, this will be deemed sufficient; however, it is better (mustahabb caution) to intend one's fasting of each day during the previous night as well.

Observing Hired Fasts and Their Manner

Q: Assuming one accepts to be hired in order to observe the fasts of a deceased person, ought one to observe them without delay? And assuming one can't fulfill one's hiring contract, may one pass on one's responsibility to another person?

A: Assuming the hiring person had determined a set time frame or had hinted at observing the required fasts without delay, he/she cannot delay the fasts; otherwise, delaying them is unproblematic unless it leads to one's negligence in relation to them. Furthermore, if the hired desires to pass on one's responsibility to another, this must be done with the permission of the hirer.

Fasting of Silence

Q: I heard that fasting of silence is ḥarām. However, some people say that it is ḥalāl in case of nadhr. Is that true?

A: It is ḥarām.

Fasting on the Day of ‘Ashūrā’

Q: Is it allowed to fast on the day of ‘Ashūrā’?

A: It is disliked.

Performing the I'tikāf Ceremony Whilst Traveling

Q: May one travel to a city located more than four farsakhs away from us in order to carry out the i'tikāf ceremony? Is performing the i'tikāf ceremony whilst traveling deemed valid?

A: Assuming one neither intends to reside at the aforementioned city for at least 10 days nor has vowed (did nadhr) to fast during one's travel (to the city), fasting whilst traveling is not valid; moreover, a void fast implies a void i'tikāf.

Travelers performing the I'tikāf by Means of Vowing (nahr)

Q: I am eager to perform the i'tikāf ceremony at the province's capital; however, since I live some distance away from the capital, I ought to shorten my prayers were I to go to the capital. Would this in itself cause any obstacles for me?

A: assuming one wants to carry out the i'tikāf ceremony whilst travelling, he/she may vow to fast during one's travel and thus perform the i'tikāf ceremony accordingly.

Shar‘ī Distance inside One’s City

Q: How long is the distance one should travel inside his/her city before breaking one’s fasting?

A: To move around inside one’s city — even if it is a very large city — is not considered a travel that requires breaking fasting or shortening prayers. It is required only by traveling a distance equal to eight farsakhs (45 km.) — even back and forth — from one’s city to another place.

A Woman's Saying regarding Her Child's Father

Q: A woman married a man temporarily without writing the contract. The woman got pregnant and the man died after two months of their marital relationship. The woman did not tell anybody about her story until she gave birth to her baby. The problem is that all had denied her child even her father and she has no proof on her marriage. What can she do, then?

A: Unless it is ascertained through a sharʿī way or some people confess that this child is the son of that who married the child's mother while this confession deprives them of a right, the consequences of this sharʿī relation will not follow neither from the side of the child nor from that of the deceased's relatives. But, not one has the right to accuse the woman of committing a ḥarām act for giving birth to this child. Rather, if she admitted her sharʿī marriage with that man, she is considered the legal mother of that child and she is not required to prove that her child relates to the father if she has no evidence for that.

The Place Which Interrupts a Travel

Q: Could the passage in the work place which has not sharḥ distance be considered as an interruption of a travel on a work day or during the week end?

A: What actually interrupts a travel is one's watan and the place of residency has the same ruling. Since the work place is neither watan nor a place of residency, it does not interrupt a travel if one travels to it.

Exiting the Tarakhkhuş Limit and Returning before zuhr

Q: What is the ruling in relation to a fasting traveling person who exits one's hometown in the morning – passing the tarakhkhuş limit – but returns home before the canonical noon?

A: Assuming no nullifying action was committed, one ought to intend to fast and one's fast will be deemed valid.

Starting-point for calculating Sharī Travel Distance

Q: I carry my wife and two daughters almost every weekend to their school outside London. Our home is inside London. The distance from our home to the boundary of London is 7.5 miles. But, before getting out of London's boundaries, we must drive for another 13.5 miles around the city and from the boundaries to the school it is 4.5 miles, i.e. we must drive a total of 25.5 miles from home to school. Should I pray qasṭr there? Or shall I follow caution and offer prayer in both full and qasṭr forms?

A: The distance traveled inside London or that in the gap between city boundaries and tarkhkuṣ limit is not included in the traveling distance. Therefore, since the distance of 4.5 miles from city boundaries to destination is less than sharī distance, you have to offer full prayer there.

The Beginning and End Points of a Sharʿī Distance

Q. What is the beginning point of a sharʿī distance? Is it calculated from the quarter in which one lives or from the boundaries of the city or the village? And what is the end limit for it? Is it the beginning of the city or the place inside the destination city?

A: The sharʿī distance should be calculated from the end of one's city/town to the beginning of the destination city.

Abandoning Father's Home by Going to The Husband's One

Q: It is said that since a wife may return to her parent's home one day due to divorce or husband's demise, marriage per se does not mean abandoning hometown for a wife. The question here is: Is the mere going to live in husband's home after marriage is interpreted as abandoning parent's home? Or should the wife intend abandoning it?

A: Owing to the fact that husband's demise or divorce does not usually happen in a short time, the mere wife's intention to return to parent's house after one of these two things happens does not stand as an hindrance to her abandoning father's hometown. Rather, abandoning means naturally she is not going to return and live there anymore.

Terms Required for Abandoning Hometown to Be Materialized

Q: After marriage, a man has no intention to return to his father's hometown for living purposes. Is it considered as abandoning which requires him to say shortened prayers there?

A: If father's hometown was his *watān* but he intends not to return to it for living after leaving it, this is abandoning which if materialized, such a person will — from now on — be a normal traveler in his father's hometown.

The Required Time Period for Having a New Adopted Watʿan

Q: For adopting a place as a new watʿan, how long should one stay there for the rule of watʿan to apply on it?

A: For a period that — according to the common view — fits the definition of making a new place as an adopted watʿan, that is to say 2-3 months or even for a shorter time within which one could be considered as a citizen according to the common view.

Abandoning Original Waṭan

Q: I was born in city (a) but am living in (b) and do not have the intention to return to city (a). What is the rule about my fasting at city (a).

A: If you have abandoned city (a), your prayers there are shortened and your fasting is incorrect unless you have it in mind to stay there for 10 days.

To Make the Previous Homeland as Watan after Abandoning It

Q: I was living in a city for many years before I have moved to another place and have abandoned my first city and started praying shortened prayer when I was there. Is my shortened (qaṣr) prayer there correct?

Knowing that my parents and my uncle's family are still living there, what can I do if I want to make it my watan again?

A: After abandoning your previous watan, you are considered as a traveler and you should say shortened prayer if you enter or pass through it. If you want to make it your watan again, you should reside there for a period by which the common view can consider you as a normal citizen and then there you have to pray in full.

The Shar'ī Watan

Q: In your opinion what is the criterion for a shar'ī watan to be materialized?

A: Watan is not categorized as shar'ī and non-shar'ī. Watan, in general, is the one known by the common view but it is divided into two types: a) the original watan, in which one born and grows for 5-6 years or more and, b) the chosen watan, which is the place that a person chooses as one's watan. For the rules of watan to be applied to it, one should live in it for a period enough to be considered in the common view as one of its citizen.

Original and Adopted Wat[?]an

Q: Would you mind explaining in detail the rules of the original and adopted wat[?]ans.

A: Generally speaking, the place in which a person was born and grew up is considered as their wat[?]an (hometown) and will remain like that unless they totally abandon living in it. Similarly, a person who goes to a place other than their original wat[?]an, has the intention to live there for ever even for a part of year each year and lives there while having such an intention for a period so that the laity consider that place as their wat[?]an, that place is counted as their wat[?]an. The same ruling applies if that person stays at that place for a period so that the laity recognizes the place as their hometown even though their staying is not accompanied the abovementioned intention. Also, if an individual has the intention to stay at a place for seven to eight years for living purposes, that place will be considered as their adopted wat[?]an.

Praying as a Traveler and Returning Home before Time Ends

Q: If, on a travel, a person offers shortened prayer at its due time and then they return home before its time expires, should they repeat it in its full form?

A: [There is no need for repetition.](#)

To Change One's Marji` Regarding Study Travel

Q: I am a follower of His Eminence the Supreme Leader Ayatullah Khamenei (d.). For study purposes, I travel two days a week to another city at a distance of 50 kilometers. Knowing that His Eminence does not consider a study travel as a work one and I do not like to be deprived of the blessings of the holy month of Ramadan by neglecting the fasts, is there any solution for this matter? Please guide me in this regard.

A: As far as the issue of study travel is concerned, you may shift— while observing all the conditions of shifting — to another mujtahid whose view is to say full prayers and to fast during a study travel.

That Who Travels Much

Q: When is a person considered a frequent traveler? And if such a term applies to him, should he pray in full and fast wherever he goes? Or is this ruling confined to his work place?

A: That who travels much has not a special rule, but praying in full and fasting during traveling applies on a person whose work is traveling like a driver, a pilot, a sailor, etc. or whose work requires traveling like an employee or a worker who should cover a sharʿī distance to work there. These persons should pray in full and fast in the residential place, in the destination and on the way.

The Standard for Applying the Rule of Work Travel

Q: A person has got a work at a place more than 50 km. away from his residential place for only two months. During this period he works for a week and rests for a week. Would you tell us about his prayer's ruling while he is in his work place?

A: It is problematic to consider his working for a period less than two months in one year or every year as his job. The standard for applying the rule of work travel is that the work one does should be considered as one's job in the common view. Therefore, if his work is considered by the common view as his job, then, except for the first and the second trip, he should pray in full on the way to and back from the work place and in the work place as well unless he stays for 10 days in a certain place.

A Work Travel to other than Work Place

Q: A person travels a shar'ī distance from his home to his work place every day. What is the rule of his prayer and fasting if he is sent for work to another place which may be at a new shar'ī distance or less than that?

A: He should pray in full and fast unless a stay of 10 days in a place separates his two journeys.

To Travel for Work Purposes

Q: If I travel on daily basis from my home to work place at a distance more than the tarakhkhus^۲ limit, does the traveler rule apply on me? Then, if I travel to a city and then go to my work place, what would be the rule of my prayer and fasting?

A: A person, who travels from his home for work purposes (at least 45 km.) several times or even one time per 10 days without staying for 10 days at hometown or any other place, from the 3rd trip on they say full prayers and their fasts are correct, while if they have a 10-day stay at a place, they would say shortened prayer only during the first trip after that stay. It is worth mentioning that traveling further than the tarakhkhus limit per se is not ruled as a shar`i travel and, therefore, does not entail shortening prayer or invalidating fast. If your travel to the other city is not intended for work purposes and just done for a shar`i travel to materialize, your prayer should be shortened and fasting is incorrect during it.

Q: Regarding work travels, you stated that from the 3rd trip on one should offer full prayers. Now, if a person, who frequents from his home to work place for work, stays for 10 days at his hometown or another place, should he also start praying full from the 3rd trip on after the ten-day stay? Or is he obliged to offer shortened prayer only during the first trip?

A: If a ten-day stay at a place intervenes work trips, one should offer shortened prayer only during the first following trip.

A Frequent Traveler and a Traveler for Work

Q: What is the difference between a frequent traveler and that who frequently travels for work purposes?

A: If one's traveling is neither their work nor a preliminary step for it, it does not require one to shorten their prayers however frequent they are. In general, to travel much does not create a subject for a shar'ī rule.

Counting the Ten-day-stay in a travel

Q: In a travel, how can we count the ten-day-stay? Is it counted from the night to the night or from the morning break to the 10th night?

A: The first and last nights are not included, i.e. it is enough to calculate 10 days and 9 nights. It is also all right to complete a part of a day by adding a part of another day.

To Repeat a Full Prayer Said instead of a Shortened One

Q: Somebody ascent-mindedly offers full prayer in a place where he must pray shortened while he knows about the ruling itself, what is the ruling of his prayer if he remembers within the time or later?

A: If he offers full prayer forgetting that he is in a travel and remembers within the time, he should repeat it but if he remembers after the prayer time, he is not required to make up for it.

Prayer at the Work Place and on the Way

Q: My work place is at 620 km. from my hometown and I stay there 5 days [per week]. Shall I pray in full or shortened prayers? What about fasting? How can I perform them on the way?

A: You must pray full normal prayer and your fasting is correct at work place and hometown and on the way.

The Choice Between Full and Shortened Prayer at the Four Places

Q: If the right to pray in full or shortened at the four places (Mecca, Medina, Kufah and Karbalā) is an initial right in a way that if a person chooses an option, they cannot shift to the other or it is continuous in a way that one may shift to the other option every time they like?

A: [It is continuous.](#)

Praying During Comfortable Easy Travel

Q: Should a traveler offer shortened prayer nowadays when travels are so easy and comfortable?

A: As far as the said ruling is concerned, no difference exists between the present and the past time.

Making up a Missed Fast During a Travel

Q: Is it alright to keep qaḍā' fasts during a travel?

A: It is impermissible.

Children Praying and Fasting at the Parents' Watʿan

Q: How should the praying and fasting of the children be at their parents' hometown? Has the age of the children or their being independent from the parents any effect on this rule?

A: The criterion here is children's following parents and not being independent. Therefore, since the children's will and life depends on their father's, their father's hometown is ruled as theirs (and in case that they live with their mother and follow her, their mother's watʿan is theirs, as well). In this regard, it makes no difference whether the children are minors or not. That is true if the children live in their parent's watʿan. But, if they travel to their parents' home for several days, they are ruled as normal travelers unless they have the intention to stay there for at least 10 days.

Boundaries of the Four Places

Q: Would you mind determining the boundaries of the four places (Mecca, Medina, Kufah and Karbalā) where a traveler can offer full normal prayers.

A: Throughout the actual Mecca and Medina cities as well as within the masjid al-Kufah the ruling of choice between praying in qasr and full is applicable. Anyhow, in Karbala it is a caution that this choice is limited to the boundaries of the shrine of Imam Hussayn (a.).

Khums on Income Earned within Less than a Year

Q: A mukallaf signed a contract with an institution to be employed for 9 months only. Is the salary he takes subject to khums if his contract – as mentioned – is not for a complete year?

A: According to shar‘, khums should be paid on the surplus amount at the end of khums year which have not been spent on ma‘ūnah (life requirements) even if the yearly income is earned on one day let alone in months.

Khums Duty of a Working Wife

Q: A working wife receives her own salary but she and her husband spend on their life in common. Should she pay her khums separately? Or is their paying khums on the common money / property left untouched at the end of khums year enough?

A: Each has a separate khums year in accordance to his / her yearly earnings and each is obliged to pay khums on what remains from his / her own earnings at the end of his / her own khums year.

To Replace the Spent Khums-paid Money with New Profit

Q: A person had a sum of money on which khums had been paid but he spent it during the year. By the end of the new khums year he gained profits equal to that spent money. Should he pay khums on these profits at the end of khums year? Is there a difference in that between a merchant and other people?

A: At the end of khums year, he should pay khums on the amount of the profit he made if it remains as surplus and he is not allowed to count the new profit in the place of the khums-paid money that he spent on his life requirements whether he is a merchant or not. But, if a merchant spends an amount of his khums-paid capital on his yearly life requirements until he gains profit in the same year, he can complete the defect in his khums-paid capital from the newly earned profits.

Khums on Perfumes

Q: Should khums be paid on perfumes one year after their purchase?

A: If the perfume and the like — i.e. consumer nondurable goods — are bought from the profit, the portion that remains at the end of the khums year is subject to khums.

Khums on a Shroud

Q: I want to buy a shroud for myself. Am I obliged to pay its khums every year?

A: [If it is bought from profits, you should pay its khums only once when the khums year passes on it.](#)

Khums on Gifts' Profit

Q: I am a ten-year-old girl and have attained shar'ī puberty one year ago. So far, my parents have deposited all the gifts and money given to me by others in a long-term savings account on which some interest has been collected. Now, how can I calculate my khums at the end of my first khums year after shar'ī puberty?

A: In the given case, you are obliged, by obligatory caution, to pay khums on the collected profit once you have attained shar'ī puberty.

Khums on Unused Things

Q: A young male has bought a set of gold jewelry and his khums year is coming to end soon. What can he do to make this set used and not subject to khums? Would he escape paying its khums if he gives it to one of his mahram relatives to wear it or to decorate herself with it in a wedding party?

A: Doing so does not exempt one from paying khums on it.

Khums on Ornaments in the Jeweler's Shop

Q: I am a jeweler. Should I pay khums on capital? Are the gold articles and watches available for sale, burglar alarm, decoration and shop itself are included within the capital?

A: If the capital is obtained from the profits, its khums should be paid at the end of khums year. The gold made available for sale and the like are subject to khums on the khums date whether they are a art of the capital or the profits. However, what is spent to gain the profit — like the shop rent, storing, weighing, commission, etc. — are deducted the profit.

Method of Calculating Khums of Gold

Q: I purchase old gold at 42 dinars while its market price is 45 dinars, i.e. I make a 3 dinars profit but not cash. In fact, I collect old gold and sell them to the gold smiths. Is this profit included in the profit that is subject to khums?

A: You should calculate the price at which you can sell it.

Khums on the Increase in Shares' Price

Q: Regarding stock market, it is said that khums is only needed to be paid on the original price of the shares and but not on the profit unless the shares are withdrawn from the market. Is that true?

A: If one has shares, their price increases and one can sell them at the end of the khums year, the increase is subject to khums no matter whether one has sold them or not.

Delaying Khums Payment of a Land until Its Price Rises

Q: What is the ruling regarding khums payment on a land that has been bought 20 years ago at a very low price without paying its khums and its price now risen by about 2000 times?

A: The owner owes the khums amount on the purchase price. Assuming that the actual price considerably differs from the purchase one, it is a caution that they do mus^ḥalāḥah concerning the price differences.

Khums on Proceeds from the Sale of Shares

Q: I was a member and shareholder in a producing company affiliated to the Ministry of Cooperation. I was calculating and paying my khums every year to your Eminence's representative / attorney. Now, I have sold my shares and made a settlement with the company? Is the money I received for that subject to khums?

A: If the money with which you bought the shares of the company was khums-paid, gifted, inherited, etc. i.e. was not subject to khums, after settlement and receiving it is liable to no khums. But, if you had bought them with the income earned during the khums year before paying their khums, shares selling price is subject to khums.

Khums and Zakāt on Silver

Q: should a person, who works in silver jewelry and settles its khums every year, pay zākat on it as well?

A: It is not subject to zakāt unless it is coined used in the daily transactions and it reaches the threshold.

Khums on Profit

Q: One started a business with a khums-paid capital which provides him with monthly earnings. He owes money to people and people also owe him money. He, also, helps others financially without compensation and has no independent house. Is his monthly income subject to khums or not?

A: Concerning the profit he gains from the khums-paid capital, if, at the end of khums year, any amount of it remains untouched — after spending on necessary life expenditures, good deeds, alms, etc. — and is saved, khums should be paid on the saved amount. As to the money he owes people, if it is related to his business, he can subtract it from the profit. The case is the same with the loans he took from others and spent on life requirements of the same year. But, he is not allowed to subtract the loans received during the previous years. Regarding the money he lent to people, if they return it within the same year, he must settle its khums at the end of khums year; otherwise, he has to pay its khums whenever he receives it.

Khums on Rent

Q: I and my father own a residential complex that is completely rented out. A part of the purchase price of this building was provided by a loan that we pay its monthly installments from the rent we receive. Sometime an amount of the rent remains surplus that we spend later on maintenance or repayment of the loan. Is this surplus subject to khums?

A: If it is left unspent by the end of the khums year, it would be subject to khums.

Savings for Children and Their Khums

Q: The question is about those who save money for the benefit of their children without intending to escape paying khums.

The children are minors and as a result the father has the right to make use of their property, is this money subject to khums or not?

If the father — owing to a need — withdraws an amount from children's savings and replace it thereafter, is the original money liable to khums or not?

A: If the father has actually granted the money to them and the amount granted is compatible with his social station as per the common view, it is subject to no khums. But, he may make use of the money only if it is to the children's advantage. Anyhow, if the money is not granted to them and just saved under their name, it is liable to khums, then.

Paying Khums on Damaged Property

Q: Some property was subject to khums but the owner destroyed it before paying its khums. Now — after ten years— he wants to pay khums of that property from the profits of this year. Is that enough?

A: Khums should still be paid on that property which was subject to khums and it was not paid. If he wants to pay its khums from the new profit, he must pay khums on the amount first and then spend it on paying the owed khums.

Khums of Unused Things

Q: A young man bought a gold set shortly before his khums year ends. What is the criterion for this gold to be considered used and no more subject to khums? If he gives it to one of his mahram women to wear or to use it in a wedding, is it exempted from khums?

A: [The mentioned way for escaping khums payment is invalid.](#)

Khums of a Bought Shroud

Q: If somebody buys a shroud for themselves and a year passes on it, is it liable to khums?

A: If they buy it with the income earned during their khums year, it is liable to khums.

Subtracting Taxes from Income before Khums Calculation

Q: In 1982 I calculated the khums of the total assets I had in my store. In 1983, when I wanted to calculate my khums, I realized that I should pay tax, can I subtract the taxes of 81-82 before calculating the khums of 83?

A: The store taxes you owe are subtracted from the income of this store's the same khums year and you pay khums on the remaining amount if remains surplus over life expenses.

Khums on Saving Account Installments

Q: Are the following examples considered as ma'ūnah?

- a) Housing saving account installments paid for taking a loan to purchase a better house,
- b) Housing saving account installment paid for purchasing house for one's children,
- c) Instalments paid for a life insurance.

A: a-b) If the installments, deposited in a housing saving account for taking a loan to buy a better house or a house for children, are not spent on purchasing the house by the end of the khums year, they are subject to khums.

c) The money paid as life insurance installments is not liable to khums.

Subtracting the Expenses of 1st Month of New Khums Year from the Last Year's

Q: I am a government employee and receive my salary at the end of each month. My khums year starts on the first of July. My question is: Can I subtract the daily life expenses and instalments to be paid during July from the income of the khums year just ended?

A: If the yearly earnings, which is saved for providing one's life expenses in the next khums year, is going to be spent on the life expenses within a few days or if the mere having some savings is counted as a part of his / her life expenses, it is subject to no khums. Otherwise, its khums should be paid.

Khums on Appliances Bought for Future

Q: I am a student and want to get married. I intend to purchase domestic appliances for my future life. If I start now to purchase household appliances and a year passes on them without being used, should I pay their khums?

A: If buying domestic appliances for the future is considered in the common view as a part of your ma'ūnah, they are not liable to khums.

Khums on the Remaining Daily Consumable Goods

Q: What is the khums rule concerning pen, make-up, perfumes, etc. that were used partially and a year passed on them?

A: If they are bought from the income earned during the year and the remaining amount has a monetary value in the common view, their khums should be paid.

Khums on Tuition Fees at the End of Khums Year

Q: I made the 1st of October the date of my khums year. The problem is that I saved some money to pay the tuition fees which should be settled in the middle of October. Now, shall I pay its khums at the end of khums year? Knowing that paying its khums will make it less than the tuition fees to be paid.

A: [In the given case, it is not subject to khums.](#)

Khums on Land Bought for Housing Purposes

Q: If a mukallaf — using his yearly income — purchases a plot for housing purposes and after the khums year passes on it, he sells it to buy a residential house and other life requirements. Should he pay khums on the proceeds?

A: If he buys the plot with his yearly earnings for building a residential house on it but after the khums year passes he exchanges the very plot with a house or spends its proceeds on buying another house for living in, it is not subject to khums nor considered as new earnings. But, if its proceeds are spent on purchasing other life requirements, then it would be problematic to consider the said plot as ma'ūnah.

Khums on Baby's requirements before Its Birth

Q: I bought some items for my baby which is still in my womb. The khums year has passed on these items. Shall I pay their khums or not?

A: If, at the time of buying, they were considered as part of ma'ūnah (life requirements), i.e. usually baby's requirements are bought before its birth, they are not subject to khums.

Khums on land bought to build a residential house

Q: From his yearly income, a person bought a plot of land to build a residential house. After a year passed on it, he sold it to spend its money on purchasing a house or other life requirements. Is the sale money subject to khums?

A: If he buys a land from his yearly income to build a residential house and after passage of the year he spends the same land or its price on providing another house, it is subject to no khums and not considered as a new profit. But, if he spends the proceeds on other life requirements, it is problematic to consider this land as one's ma`unah [and therefore, is subject to khums].

Khums on the Money one Gives One's Mother

Q: I have a job. At the end of each month, I give a part of my salary to my mother for the household's expenses. However she does not spend this money but saves it. Recently, my mother returned to me all the amounts I was giving to her for two years or so. Should I pay khums on this money?

A: In the given case, if she became the owner of the money by your gifting it to her and it was no longer yours, you are not liable for paying khums; or else, you should pay khums on any amount on which the khums year has passed.

Khums on Goods Bought with Employees' Token

Q: Is an employee's token or the goods bought with it subject to khums?

A: A gift or a grant is not subject to khums.

Khums on Retirement Compensation

Q: If the khums year passes on the retirement compensation, which is deposited in a bank account and its owner benefits its interests, is paying khums on the capital (the original amount) obligatory?

A: If the retirement compensation is not a part of your salary paid not to you at time of working, it is considered as a gift from the payer which is subject to no khums. But, the profit gained is subject to khums if it becomes surplus (not spent on life requirements) at the end of khums year.

Khums on Money Received from the Social Welfare Departments

Q: What is the rule concerning the khums on the money received from the social welfare departments by the refugees and people of low income?

A: It is subject to no khums because it is a gift and no khums is to be paid on a gift.

Khums on Mahr Bought from the Wife

Q: A man married a woman and named a plot of land as her mahr. After the contract is made the wife returned the land to her husband in return for a sum of money that she considered as her mahr. Is this deal considered as a new exchange and, therefore, it is subject to khums if he is not in need of it? It is notable that the husband had inherited the land from his father before he gave it as mahr.

A: The mahr is what the two parties had agreed upon within the contract, i.e. the land. The couple's agreement to return the land for a sum of money is a new exchange deal and taking possession of it from the wife by paying her the price. Thus, if he paid this money from his income earned during the year, he should pay khums on the land.

Khums on Inherited Coins

Q: I got some silver coins through inheritance. Are they liable to khums or zakāt?

A: An inherited property is liable to no khums. If the coins are not used in daily transactions as money, they are not subject to zakāt, either.

Heir's Responsibility When the Dead Was not Paying Khums

Q: My father died. He was not paying khums because he did not believe that paying khums on earned profit is a must. Is the heir obliged to pay khums on his/her share if other heirs do not agree to pay khums on the whole estate?

A: If your demised father was a Shī'ah, you should pay khums on your share if you are certain that it was subject to khums during your father's life.

Khums in a Saving System

Q: In the company we work for there is a system called "saving system" according to which the company cut an amount of the employee's salary and add to it a sum from the company itself. The employee cannot receive the cut part within the first two years. After the two years, one can leave it with the company or take it after six months from the date of last withdrawal. My question is:

If my khums date comes during this period, what is the rule of this money? Knowing that I do not know the exact amount to pay its khums and cannot receive it any time I want.

A: The money the company adds on the salary is subject to no khums. While, the amount cut from the salary is considered as the income of the year in which it is received. Thus, of which what remains surplus at the end of the year, one should pay its khums, but nothing is to be paid before receiving it.

Khums on Husayniyyahs' Properties

Q: Should khums be paid on the properties endowed for the husayniyyahs and other holy places?

A: No khums is to be paid on the said endowed properties.

Khums Year's Starting Date

Q: I have recently been employed in a government institution. On the 1st of August I was introduced to the institution for taking a five-month paid educational course and I started to receive a full salary only in January after I passed the course. My question is that from which date does my khums year start? Is it the date I received my 1st salary? Or that on which I took my 1st educational payment?

A: If the educational payment was considered as compensation, your khums year started when you received your first educational payment. But, if that payment was under the title of help or gift, it is not subject to khums and the starting date of your khums year would be the day on which you received your 1st official salary.

Khums year

Q: What is the meaning of a 'khums year'? And how is it established?

A: The date of a khums year is a fait accompli matter and not to be appointed by the mukallaf.

The start of a khums year for a person is the day on which he receives his first income. The same date in the next year/s will be the end of khums year. Any amount of yearly earnings spent during the year for life requirements and within one's station is subject to no khums. While, the amount that remains surplus at the end of khums year plus the daily consumable goods (like rice, pea, etc.) that remain untouched until the same date, an unneeded thing which was bought or it is above one's station, are all subject to khums. If a mukallaf, at the end of khums year, does not pay their khums, they are not allowed to make use of khums-unpaid property. Of course, mahr (dowry), inherited property and gifts are not liable to khums.

However, if you face any problem in calculating khums, you may refer to the office of His Eminence the Supreme Leader of Muslims (d.) or one of his attorney authorized to deal with khums affairs.

To Change Khums Year's Date

Q: Can I change the date of my khums year?

A: It is impermissible to make a khums year's date earlier or later unless with the permission of the authority in charge of khums and calculating the khums of the passed period. Also, changing the date is conditioned by not having a harmful effect on the beneficiaries of the khums.

To Pay Khums on Things Immediately after Receipt

Q: Somebody is used to pay khums on anything / money immediately upon receiving it, can that replace paying khums at the end of the year?

A: Yes, it can. But doing so is not obligatory. It is enough to pay khums at the end of the khums year on the amount of the income that remains unspent on the life necessities during the year.

To Have separate Khums Years for Different Profits

Q: if a mukallaf has a khums year and he earns an amount of money during the khums year, can he specify a separate khums year for this profit, i.e. to pay khums on it after the passage of a complete year upon receiving this amount?

A: This money would be included in the profits of his khums year and, therefore, he must pay khums on it at the end of the khums year even though a complete year has not passed on it.

Khums on a Debtor's Property

Q: Some people owe a sum of money to someone and at the same time he owes others the same amount. Is he obliged to pay khums if he has it in mind to use the money he lent to the people to settle his debt?

A: If the money he owes was spent on the life expenses of the same year, he may subtract it from the same year's income.

To Calculate Khums When Gifted Money Is Mixed with the Earned One

Q: The money I received from a social welfare program is so mixed with the amounts I earn through a lawful work that it would be too difficult to count them separately. How can I calculate the surplus of the money from my work which has not been spent on my life requirements?

A: You should determine the proportion of what remains from the earned money to the total savings, i.e. the welfare money plus the earned one, and pay khums on the remaining earned money according to the same ratio.

Method of Paying Khums on a Shared Business

Q: I share a restaurant and a barbershop with a friend. Would you explain to me how can I calculate khums of the place and the profit?

A: If you bought your shares in the restaurant and barbershop with your earned profit and they became your own, you should calculate khums on your share and its profit.

Method of Calculating Khums on Capital

Q: if a capital is subject to khums, should it be calculated according to its original value or the actual one on the day of payment?

A: If it is subject to khums, its value on the day of payment (the date of the khums year) is to be calculated.

To Whom to Pay Khums after Mudāwarah

Q: It is said that the khums for which we made mudāwarah with any office of His Eminence's attorneys / representatives should be paid later to the same office. Is that true? Or your Eminence allow us to pay it to another office of yours?

A: The amount one owes due to mudāwarah belongs to the fund of the two blessed shares of khums not to the individual who did mudāwarah. Therefore, it is sufficient to pay it to any of the authorized attorneys / representatives of His Eminence the Supreme leader (d.).

To Do Mudawārah on behalf of others

Q: Is it permissible that somebody do mudāwarah of an amount of khums that another person owes?

A: If he is given the power of attorney by the money owner, it would not be objected.

To Hasten Khums Payment

Q: At the end of khums year, can one separate the khums from his profits and keep it for a short period (say two weeks) until he pays it to the authorized attorney?

A: One should pay it at the end of the khums year except if he has no access to the attorney. Anyhow, separating khums by itself does not justify making use of the remaining amount which was subject to khums.

To Give Khums from the Very Property/Money

Q: A person has a stationary shop, can he give only one type of items (say copy books) as khums in an amount equal to the khums calculated on all the items he has (books, copybooks, pens, etc.)?

A: If the very items he has (books/ copybooks, pens, etc.) are subject to khums, he is allowed to give khums only from the same mentioned items. However, giving them to those who deserve khums is dependent on getting permission.

To Use Borrowed Money to Pay Khums

Q: If someone has 50,000\$ which is subject to khums and he lends it to a friend and wants to pay its khums from another amount which he borrowed from another friend. Is he obliged to pay 1/4 or only 1/5?

A: If he wants to pay the khums settled on him from the borrowed money, he should just pay the same amount of the obligatory khums [1/5]. However, if he repays the loan from his yearly earning, he should pay its khums as well.

To Pay Khums on the Past Years' Profit from That of the Current Year

Q: Zaid collected 000 profit along 7 years and deposited it in the bank. The next year he makes profit as well and he wants to pay khums of all from the new profit. Then, should he pay 1/5 or 1/4? Knowing that the new profit is actually in his hand now?

A: If he wants to pay Khums of the previous years from the profit of the current year, he should first take out the khums of the current year's profit and use the remaining 4/5 for paying the khums of the previous years he owes.

To Invest Khums

Q: Is it permitted to invest khums money to make it grow or not?

A: With the presence of a huge number of people who deserve khums money, there is no justification for permitting holding, saving or investing it even for the purpose of increasing it at the advantage of the beneficiaries in the future. Anyway, our respected attorneys (may Allah maintain them) are not allowed to invest khums.

To Pay Sayyids' Share of Khums to a Doubtful sayyid

Q: If there is evidence that somebody is a sayyid while there is opposite evidence as well, can we pay him sayyids' share of khums, then?

A: Conflicting evidences nullify each other. Thus, it is incorrect — after obtaining the permission of the authority in charge of khums — to give it to a person who is not confirmed to be a descendant of Ḥāshim through a sharʿī way.

To calculate maintenance from Khums

Q: If the father pays the khums he owes to his son who is the sharī attorney [of his marji], can the son spend it on himself because he is poor and his father cannot maintain him?

A: It is contingent on getting a special permission. In general, he is not allowed to calculate the obligatory maintenance from Khums.

The Criterion for Spending the Sayyids' share of Khums

Q: If a sayyid marries frequently without a real need, can the sayyid's share of Khums be spent on him?

A: The criterion for its being an area of spending sayyid's share is that he should be a mu'min, needy, faithful and in need for help from sayyid's share of khums.

Partner's not Paying Khums

Q: If my partner in business refrains from paying khums, can I pay khums on my share in the capital?

A: If canceling the business agreement with the partner who does not abide by khums payment proves unbearably hard for you, there is no objection to settle khums on your own share of the capital and calculate and pay khums on your share from the profits at the end of each khums year.

Khums on Pet Birds and Fishes

Q: Should a person pay khums on the birds and fishes he keeps in his home as pets especially if they are of high prices?

A: If they are extra over one's ma'ūnah and station as recognized by the common view and are bought by one's earnings during the year, they are liable to khums; otherwise, they are not.

Khums on Old Paper Money and Coins

Q: Since two years ago I am collecting old / new, local / foreign Paper money and coins. Considering that I live with my parents and depend on them, am I obliged to pay khums on this collection?

A: If they are not used as a means of payment in daily transactions, were not liable for khums before, and not collected for trading either, but merely for making a collection and are within your station accepted by the common view, it is not liable to khums.

Losing One's Istitā'ah for Hajj due to Khums Payment

Q: One acquired Istitā'ah for hajj but his date of khums year is coming just before registration for hajj tamattu' in such a way that if he pays khums, there will not be enough money for hajj. Is he obliged to pay khums? Would this individual lose his Istitā'ah for hajj?

A: If he had already acquired Istitā'ah without going to hajj, he should do mudāwarah with the authorized attorney of the authority in charge of khums regarding this money and pay his debt later gradually.

To Spend Mixed (Khums-Paid and Khums-Unpaid) Money

Q: After khums payment at the end of khums year, a sum of money (khums-paid) remained in my bank account. During the next year my monthly salary money was added gradually to the said amount so that khums-unpaid money is mixed with the khums-paid one. What should we do while spending this money?

A: By your intention you can specify whether you are withdrawing from the khums-paid part of the account or the salary of the New Year.

Distinguishing between Khums-paid and Khums-unpaid Money by Intention

Q: According to your esteemed fatwā, distinguishing between khums-paid and khums-unpaid money in one bank account is feasible through intention. Is a general intention for such a purpose enough? For example, one has it in mind to keep his khums-paid money untouched and always withdraws from his accumulated income throughout the year without intending that upon each withdrawal. In this case, what is the sharʿī rule?

A: One should intend that every time they withdraw. However, if they initially have it in mind that whenever they withdraw from their bank account it will be from its khums-unpaid portion, they are not required to make a separate intention for each withdrawal unless they change their mind.

Ownership of the Khums

Q: Could the khums be owned or not?

A: If the khums receiver really deserves khums according to shar‘ and khums is paid to him/her by the permission of the leader of Muslims or his attorney, he/she owns what he/she takes.

To Evade Paying Khums

Q: Somebody deposits some money in a bank. Before the end of the khums year, he withdraws the money from the bank, touches it and returns it to the bank again on the basis that if the money is touched by hand, it is no more subject to khums. What is the ruling of doing so? Is it a form of cheating the shar'?

A: What is mentioned is not enough to free somebody from the obligation of khums and the basis stated in the question is untrue.

Making a Mistake about the Property to Pay Its Khums

Q: I had some money and then inherited some amount as well. When I calculated my khums account, I thought that khums should be paid on the inherited money not on the other one. After I paid the khums, I realized that it was just the reverse and it was the inherited money which is not subject to khums. Is the khums I paid considered valid? It should be noted that the money that is subject to khums is enough to cover the paid amount.

A: If your intention was to pay khums according to your actual duty and you made a mistake about money on which to pay khums, the amount you paid suffices.

To Spend Zakāt on Islamic Seminarians

Q: Wheat is collected as zakāt for Islamic seminaries. People who give it include hashimīs and others and so are the students of these schools. If the zakāt (wheat) collected for an Islamic seminary is given to non-hashimīs teachers and workers of this school as monthly salary and then they sell it (wheat) to the school, could it be consumed by the Islamic seminarians in such a case or not?

A: The Islamic seminarians and their teachers are allowed to take zakāt and spend it on their life expenditures if they are in need of it as long as they are studying and teaching. Whosoever is allowed to take zakāt, he/she is permitted, after taking possession of it, to sell it. The buyer also can spend what he/she have bought on any area even though it is not an area for which zakāt should be spent.

Zakāt al-fitrah of a Nāshiz Wife

Q: Does paying the zakāt al-fitrah of a rebellious wife, who does not yield to her husband's sexual needs, ceases to be the responsibility of her husband?

A: No, her husband should pay her zakāt al-fitrah unless she is a dependant of another person.

Not Paying Zakāt al-fitrah and Duty of Wife and Children

Q: What is the duty of the wife and children of somebody who refrains from paying zakāt al-fitrah?

A: They are not responsible for anything nor required to pay it themselves.

Zakāt al-fitrah of the Wife Who Provides for Family's Living

Q: if a wife assists in providing living for the family because her husband is needy, who should pay their zakāt al-fitrah?

A: if the wife is a dependant of her husband, the husband should pay their zakāt al-fitrah if he can afford it. But, if she is neither a dependant of her husband nor that of another person, she has to pay her own zakāt al-fitrah, herself.

Guest's Zakāt al-fitrah

Q: Who should pay the Zakāt al-fitrah of a guest who stays at the host's home only the night before the 'Id al-Fitrah?

A: Their fitrah does not rest with the host.

Q: If the guest pays his fitrah, does it exempt the host from paying it?

A: On assumption that the guest is a dependant of the host, then if he gives his firtah with the permission of the host and on his behalf, the host will be exempted from paying it.

Q: Should the person, who had a guest at the night before 'Id al-Fitrah and only in the morning he understood that it was 'Id al-Fitrah, pay the fitrah of both himself and the guest?

A: Not being aware of moon sighting has no effect on the rule of Zakāt al-fitrah. Anyhow, it is already mentioned that the fitrah of a one-night guest rests with himself.

Zakāt al-fitrah of a Needy

Q: Is a person with financial difficulties obliged to pay zakāt al-fitrah?

A: If he is needy, paying zakāt al-fitrah is not mandatory for him. However, if he has 3 kg. of wheat, etc. or its price, it is mustahabb to pay it as zakāt al-fitrah. If he has some dependant(s) in his family, he may circulate the same among his family and it is preferable that the last member give it to an individual that does not belong to the same family.

Zakāt on Jewellery

Q: Over years, my wife has been gifted so much gold by relatives and me. Knowing that she is a house wife and has no separate income, should she pay zakāt on her gold or not?

A: No zakāt is to be paid on non-coined gold.

Material to Be Given as Zakāt al-fitrha

Q: Should zakāt al-fitr^{rah} be given form the conventional food or the shar‘ī one?

A: If it is given from wheat, barely, date, rice, or the like, it is sufficient and it is not necessary to pay it from the mostly consumed food.

Amount of Zakāt al-fitrah

Q: How much should be zakāt al-fitrah?

A: For him and each dependant family member, a person should pay 3 kg. of food consumed by people (like wheat, barley, date, currant, rice, corn, etc.) or their price to a needy person.

Separating Fitṭrah and Using It

Q: If somebody separates his zakāt al-fitṭrah from his money, can he use it and then compensate for it using other money?

A: No, he has to pay the same fitṭrah he has separated.

Time of Separating Zakāt al-fitrah

Q: At what time one should separate and pay fitrah?

A: when sighting the new moon of the month of Shawwāl is established, one can separate it. If the person offers the 'Id prayer, it is an obligatory caution that they pay or separate it before 'Id prayer. Anyhow, a person, who does not perform the 'Id prayer, has time until 'noon' of 'Id day.

Paying Zakāt al-fitrah before Ramadan

Q: Is it allowed to pay zakāt al-fitrah to a needy person prior to the month of Ramadan?

A: No, it is invalid. But, one can give it to them as a loan and on 'Id day consider this loan as fitrah.

Paying Zakāt al-fitrah at Another Place

Q: Is it allowed to pay our zakāt al-fitrah at another city?

A: If no deserving person is found in one's city / place, they can send it to be paid at another city.

Paying Zakāt al-fitrah to a Non-religious Person

Q: Can zakāt al-fitrah be paid to the family of a non-religious needy person?

A: It is not necessary that the receiver of zakāt al-fitrah be ‘ādil (just). Anyhow, it is an obligatory caution not to pay fitrah to a person who openly commits major sins.

Paying Fitrah to Somebody Whose Maintaining Is the Payer's Obligation

Q: Can a father pay zakāt al-fitrah to his needy son who is a student?

A: If children are needy, the parents are not allowed to cover their life expenses using zakāt al-fitrah. However, there is no harm in using fit(rah to settle children's loans or cover other life requirements providing of which is not the father's duty.

Paying Fitrah to Needy Relatives

Q: Is it allowed to give zakāt al-fitrah as gift to one's needy, modest, and honorable relatives?

A: One can give it to them as a gift without being necessary to tell them that it is fitrah. Anyhow, one should intend it as zakāt al-fitrah.

Spending Zakāt al-Fitrah on Cultural Functions

Q: Is it allowable to spend zakāt al-fit(rah on cultural and religious functions that aim at spreading religious teaching, etc.?

A: There is no problem in spending zakāt al-fit(rah on spreading religious teachings and sciences. However, it is preferable to pay it to the needy people.

Paying a Non-sayyid's Fitrah to a Sayyid

Q: Can a non-sayyid pay his / her zakāt al-fit(rah to a sayyid person?

A: No, they cannot.

Sayyids' Zakāt al-fitrah

Q: My wife is a sayyid while I am not. In view of the fact that sayyids' fit(rah is separately received, should I pay her own fitrah to the fund specified for sayyids?

A: The standard to follow in paying zakāt al-fitrah is the paterfamilias (fit(rah prayer) not his dependant family members. Therefore, you are not allowed to pay your zakāt al-fit(rah to sayyids even though your wife is a sayyid.

Paying Zakāt al-fitrah to Needy Sayyids

Q: Can zakāt al-fitrah be paid to needy sayyids?

A: Non-sayyids are not allowed to pay their own zakāt al-fitrah to sayyid individuals.

Choice between House and Obligatory Hajj

Q: I have no house of my own while people of my class or even of a lower class have one. Can I buy a residential house with the available money, which is enough for going to hajj, and postpone performing hajj?

A: [If you have no residential house and you need it, you do not have istiṭā'ah.](#)

Acquiring Istiṭā'ah by a Debtor

Q: If a person receives a loan and built a residential house or bought some household appliances to be settled in installments, should he perform hajjah al-Islam if all other conditions for doing hajj are applicable?

A: If he is confident that he will be able to pay the installments at their due time and all other conditions for performing hajj are applicable, hajj becomes obligatory for him.

Istiṭā'ah of Personnel in Charge of Hajj

Q: Do the caravan's servants, physicians, helpers and other hajj personnel, who come to miqāt in a mission, acquire istiṭā'ah by attending at miqāt and, thus, should perform hajjah al-Islam?

A: If performing hajj rites does not conflict with their duties as hajj personnel and upon returning to home they have good living resources according to their station (judged by the laity) to continue with their life, they are ruled as having istiṭā'ah.

Not to Be Mustatī any more after Booking for Hajj

Q: A person was financially able and has booked for hajj and now it is the time to depart but is prevented by his physician from going to hajj due to an illness or old age.

A) Is he still mustatī and hajj is obligatory for him?

B) Can he hire another person to go for hajj on his behalf during his life?

A: a) He is not mustatī.

b) Hiring another person is not mandatory.

Being Mustatī' and in Debt at the same Time

Q: Some people have built a residential house or purchased some important life requirements with a loan which they should repay in installments. Now, they fulfill all other conditions of being mustatī', should they perform hajjah al-islam?

A: If they are sure that they can settle the loan on due time and they have all the other conditions of being mustatī', hajj is obligatory for them.

Ability of Hajj Caravan Team

Q: Are the caravan workers, doctors, staff and other persons who attend mīqāt on duty mustatī' and, thus, should perform hajjah al-islam?

A: If their performing hajj rites does not impede them from fulfilling their duty and upon returning home they will have the means for continuing their life to the extent required by their station as judged by common view, they are mustatī'.

Hajj of a Debtor

Q: Is a debtor allowed to go to hajj or pay charity? Should he settle his debt first?

A: If the loan is to be paid later and is not due yet or the lender is not claiming it now, there is no objection to his going to hajj or paying charity.

To Become Mustafī through Wedding Gifts

Q: If wedding gifts are enough to have one's name registered for hajj but one does not know whether or not they can pay for the remaining amount and other hajj expenses in the future, is hajj obligatory for them? What about the ruling if they owe money but it is to be settled in installments or it is not yet due? If it is stipulated in the marriage contract that the husband should pay for his wife's hajj al-tamattu' expenses as a part of dowry, can wedding gifts be paid for hajj, then?

A: If, apparently, your life is not affected by your going to hajj, hajj is obligatory for you. If gifts have been presented to the husband, it is his own and he can pay dowry from them.

To Choose Buying a House or Performing Obligatory Hajj

Q: I have no house while people of my class or even of a lower class have their own houses. Can I buy a house with the money I have — that is equal to hajj expenses — and postpone performing hajj?

A: [If you have no house and you need it, you are not mustatī.](#)

To Cease to Be Mustatī' by Paying Khums

Q: If somebody is mustatī' but the date of his khums year arrives before booking for hajj al-tamattu'. If he pays khums, there will not be enough money for booking. Is he obliged to pay khums? Does such a person cease to be mustatī'?

A: If he has already been mustatī', he should, in the given case, give khums to the authorized attorney of the authority in charge of khums and receive it as a loan. Later he will pay off his debt gradually.

Performing Hajj with a Khums-Unpaid Money

Q: A woman gave me a sum of money to perform mustahabb hajj on behalf of her parents, but later she told me that she does not pay khums. What is my duty, then?

A: If you are uncertain whether the very money she gave to you is subject to khums or not, you are responsible for nothing in this regard.

Performing Hajj by a Debtor

Q: Is a debtor allowed to go to hajj or pay charity? Or should he/she settle his / her loan first?

A: If it is a time-specified loan and not due yet or if the lender does not claim it now, there is no objection to going to hajj nor to pay charity.

Not performing Hajj al-Tamattu' while Having Istiṭā'ah

Q: I am working and capable of going to hajj al-tamattu'. Can I spend hajj money for helping needy families and perform hajj al-tamattu' later whenever I become financially capable again?

A: Upon acquiring istiṭā'ah one should immediately perform hajj.

Khums on Iḥrām Dresses

Q: For the validity of ‘umrah and hajj actions, is it enough for the person who has not a khums count to pay khums on iḥrām dresses, i.e. those clothes he wears during performing tawāf and its prayer? Or should he make a khums count of all his properties first?

A: In the given situations, paying khums on the said things and on the money paid for buying the animal to be sacrificed is enough.

Entering iḥrām in Ḥudaybiyyah

Q: Can the pilgrims of the House of Allah in ‘umrah or hajj enter iḥrām in the mīqāt of Ḥudaybiyyah? Is Ḥudaybiyyah like other mīqāts, e.g. al-Shajarah and Juḥfah or not?

A: Ḥudaybiyyah is — like al-Tan‘īm — a mīqāt for ‘umrah al-mufradah for the persons who are inside Mecca whether its people or the pilgrims who want to perform ‘umrah al-mufradah after completing hajj rites.

Entering Iḥrām before Mīqāt by Nadhr

Q: If somebody takes a nadhr in his country that he will enter iḥrām in Jaddah and then will go to Mecca to do ‘umrah mufradah, is this nadhr valid? Is his iḥrām in order?

A: His nadhr and iḥrām are incorrect.

Passing Mecca al-Mukarramah and Mīqāts by Air

Q: What is your esteemed opinion about the duty of those who want to pass or approach the air boundaries of Ḥaram (the House of Allah) or to pass a place parallel to mīqāt by air (whether intending to enter Mecca for hajj or ‘umrah al-tamattu’ or not).

A: If they are not to enter Mecca directly by air, they are not required to enter iḥrām.

Ihrām at Ḥudaybiyyah

Q: Can hajj or ‘umrah pilgrims enter ihrām at Ḥudaybiyyah? And is Ḥudaybiyyah similar to other mīqāts, like masjid al-Shajarah and Juḥfah or not?

A: Like Tanīm, Ḥudaybiyyah is a mīqāt for ‘umrah mufradah for those who are inside Mecca, i.e. both Mecca inhabitants and pilgrims who have the intention to perform ‘umrah mufradah after completing hajj rites.

Entering Ih̄rām with a Najis Dress

Q: If ih̄rām dresses are najis, ih̄rām is valid or not?

If their purity is intentionally neglected, does ih̄rām remain in order?

A: Purity of ih̄rām dresses is not a condition for the ih̄rām to be correct.

Where to Stop Talbiyah in Hajj or 'Umrah

Q: We know that it is obligatory to stop reciting talbiyah upon seeing Mecca buildings in 'umrah of tamattu' and by 'noon' on the day of 'Arafah in hajj al-Tamattu'. Now, is it permissible to utter talbiyah after entering Mecca or in the afternoon on the day of 'Arafah? Are the new buildings of Mecca to be included?

A: It is not permissible in both cases. The criterion is the actual city of Mecca.

Doing Taqṣīr for Others before Oneself

Q: If a person in iḥrām absent-mindedly does taqṣīr for another pilgrim before doing it for himself, what is the rule concerning their hajj? And is kaffārah required or not?

A: In case of absent-mindedness, nothing is on the doer. Furthermore, as the 2nd person intended to be released from iḥrām status, his taqṣīr was in order and he actually got released from iḥrām.

Using Blanket and more Clothes during Iḥrām

Q: In cold weather can a pilgrim in iḥrām put some other clothes or a blanket on?

A: If it is neither sewn nor semi-sewn, it is no problem. However, men should not cover their head women their face. Using a blanket with a sewn edge is not objected either.

To Travel in a Roofed Car while In Iḥrām

Q: While in iḥrām, a man traveled to Mecca in a roofed car at night. On the way it rained so little that he did not notice it before passing a distance. Is shading kaffārah obligatory upon him in this case?

A: In the given case, no kaffārah is required.

To Travel a Distance in a Roofed Car while in Iḥrām

Q: When it rains the driver brakes the car but it takes some distance to stop due to its speed. What is the ruling of covering this distance (braking distance) while it is raining? Is kaffārah obligatory?

A: No kaffārah is required unless one covers a certain distance in a roofed car to avoid rain in case of which kaffārah should, by caution, be observed.

Using Blanket and more Cloths during Iḥrām

Q: In cold weather are people in iḥrām allowed to use further cloths or a blanket for example?

A: If they are not sewn at all, it is not a problem. However, men should not cover their head and women should not cover their face. There is also no objection to using a blanket with sewn edges.

Wearing a Watch while in Iḥrām

Q: What is the ruling of wearing a watch with a sewn watchband during iḥrām?

A: To wear something which is not considered as clothes is not a problem no matter whether it is sewn.

To Sleep inside "Sleeping Bag" during Iḥrām

Q: There is a sleeping bag used especially by soldiers where one can lie down and it is zipped over the body leaving the head uncovered. It is made of sewn fabric. Can the person in iḥrām sleep inside it?

A: Yes, he/she can.

Iḥrām by Nadhr before Mīqāt

Q: If somebody makes a nadhr from his country that he will enter iḥrām at Jeddah and then go directly to Mecca to perform ‘umrah mufradah, is his nadhr in order? What about his iḥrām?

A: Both his nadhr and iḥrām are void.

Using Najis Iḥrām Dresses while Entering Iḥrām

Q: Is the purity of iḥrām dresses or other conditions which are required for the clothes used by a praying person required for iḥrām to be in order? Is iḥrām correct by deliberately neglecting these conditions?

A: Purity of iḥrām dresses is not a condition for iḥrām to be correct.

Ihrām of a Child

Q: While his parents were entering Ihrām, a discriminating child was present and recited the words of intention and talbiyah with the others but his parents did not have the intention to make him enter Ihrām, is he considered as muḥrim?

A: If he says the talbiyah correctly intending Ihrām while noticing its details, his Ihrām is in order.

Muwālāt in Ṭawāf and Sa'y

Q: How could muwālāt between the rounds of ṭawāf or sa'y be disrupted? Can it be disrupted by offering a two-rak'ah prayer or doing an act which is incompatible to the status of ṭawāf in between?

A: Lack of muwālāt is a matter to be determined by the common view. In sa'y muwālāt is not significant unless sa'y is interrupted before completing the first round, in which case, if interruption disrupts muwālāt, it is a caution to restart sa'y from the beginning.

Criterion for a Much Doubting Person in Ṭawāf

Q: How would a much doubting individual be defined as far as the number of ṭawāf rounds done or ramy stones thrown is concerned? What is it meant by “not paying attention to their doubts here”? Is it by considering the smaller or the bigger number?

A: The criterion for a much doubting individual in ṭawāf is to be determined by the common view with the same meaning mentioned for the much doubting person in prayer. But, there is no special rule for those who doubt much about the number of stones thrown in ramy. Then, if they doubt it, they have to continue throwing until they are sure that they have thrown the full number.

No Interruption in Tawāf/sa'y

Q: How could muwālāt (succession without delay) among the rounds of tawāf/sa'y is destroyed? Could that happen by offering a two-rak'ah mustahabb prayer or doing something incompatible with tawāf?

A: Destroying muwālāt is a matter determined by the common view. In sa'y, observing muwālāt is not significant except if it is not observed before completing the first round in case of which it is a caution to start sa'y from the beginning.

Going on Unvoluntarily in Tawāf

Q: A person was drifted by the crowds in one of tawāf rounds for a few steps and he completed tawāf after that. Now that he is aware of the ruling, he does not know where this defect happened and at which round. What is his duty now?

A: If he did so with the intention of tawāf, it is no problem.

Tawāf Track Limits

Q: When it is crowded, if women pilgrims want to walk within the prescribed limits of tawāf or pray behind Maqām Ibrāhīm they will be jostled by non-maḥram men. What is their duty, then?

A: To do tawāf anywhere that could be interpreted as tawāf around Ka‘bah inside Masjid al-Ḥarām or to offer prayer of tawāf anywhere that could be considered as praying behind Maqām Ibrāhīm inside Masjid al-Ḥarām is sufficient and valid even in case one has the choice. However, it is preferable and goes more with caution to choose the nearest position in this case.

To Doubt the Number of Tawāf Rounds

Q: If during obligatory tawāf, one doubts the number of tawāf rounds he/she completed, what should he/she do?

A: If during tawāf, one forgets how many rounds he/she have done, his/her tawāf is rendered void and it must be repeated from the beginning.

Criterion for too many Doubts in Tawāf

Q: What is the criterion for that who doubts much in the number of performed tawāf rounds or that of stones thrown at a Jamarah? What does paying no attention to such doubts mean? Should one consider the smaller or the bigger number?

A: the criterion for too many doubts in tawāf is determined by the common view and it is similar to that of prayer. But, doubting too much about the number of stones has no special ruling, i.e. if one doubts the number of stones thrown, he/she must throw more stones until become confident of full number.

Place of Offering Tawāf Prayer

Q: When the crowd reaches its peak or at the time of congregational morning prayer, the staff of Masjid al-Ḥarām prevent pilgrims especially women from offering tawāf prayer behind Maqām Ibrāhīm or even beat them. In such a case, is praying in the area located in front of the Black Rock corner to that located in front of the ‘Irāqī corner valid?

A: prayer of tawāf should be offered behind Maqām Ibrāhīm provided that it does not bother others. If doing so closely behind Maqām is impossible due to the crowd, one can offer it at a further distance behind it.

Men and Women Saying Tawāf Prayer side by side

Q: is it correct that men and women pray side by side behind Maqām Ibrāhīm?

A: A small separating gap even as small as one span between them or the man's praying a little ahead of the woman is sufficient.

To Separate between Tawāf and Its Prayer

Q: Is it allowed to separate between tawāf and its prayer? What is the duty if the congregational prayer starts [after tawāf]?

A: It is obligatory to offer tawāf prayer immediately after completing tawāf. The criterion whether they are separated or not is common view. Therefore, it is not unlikely that offering normal daily prayer for few minutes between tawāf and its prayer is not considered as a harmful separation.

To Separate between Tawāf Prayer and Sa'y

Q: If somebody performs tawāf and its prayer, can they postpone sa'y a lot, e.g. to the next day? If they performs tawāf and its prayer at night and are too tired, can they perform sa'y on the next day?

A: If they perform tawāf and its prayer during the day, they are not allowed to postpone sa'y until the next day, but postponing it until the night of the same day is not objected.

The Starting Point of Sa'y

Q: Is it right if we start sa'y from the slopes of Şafā mountain that is paved with stones and end it at the slopes of Marwah mountain that is also paved with stones?

A: If you are certain that these places are the starting points of the two mountains, there is no objection to that.

Required Gap between Two 'umrahs

Q: How much should the gap between two 'umrahs be? Is it specific for two 'umrah mufradah or should it also be observed between an 'umrah al-tamattu' and a mufradah one?

A: It is not a condition to separate two 'umrahs with a certain gap. However, it is a caution that during each hijri month one performs only one 'umrah for oneself, but doing other 'umrahs for others (one for each person) is allowed.

Repeating 'Umrah

Q: During hajj season can a person perform two 'umrahs for himself as a caution in one month?

A: [There is no objection to that.](#)

Intending Doing ‘umrah al-tamattu‘ without Being Sure of Staying in Mecca

Q: Due to the nature of his job an employee of hajj institution may leave Mecca – say for Medina. Can such a person enter iḥrām at mīqāt for ‘umrah al-tamattu‘?

A: Yes, he can. Moreover, leaving Mecca by itself does not stand as an obstacle for entering iḥrām if one is sure of returning to it before hajj rites start. However, he must observe the rules of leaving Mecca as to whether it makes the already done ‘umrah void or not.

Women's Compulsory Wuqūf at Mash'ar

Q: Are female pilgrims absolutely allowed to do the night compulsory wuqūf at Mash'ar al-Ḥaram and depart before morning adhān? Or is this rule specific for excused women?

A: The said ruling is not confined to excused women.

Stoning New Jamarāt

Q: Recently hajj authorities have built a wall with 25m. length and 1m width in the place of the old Jamarāt at both the ground and upper floors a matter that made it so difficult, or even impossible, to recognize the place of the old pillar or to stand in this crowded place and search for it. Knowing that, would you mind to express your esteemed opinion regarding the ramy of Jamarāt?

A: If one is able – without difficulty or unbearable hardship – to stone what is actually in the place of the old pillar, they are obliged to do that. However, if searching for the place of the old pillar or stoning it entails difficulty or unbearable hardship, it is valid, God willing, to throw the pebbles at any point on the said wall.

Doing Ramy on Others' Behalf

Q: Can a person, who is only able to stone Jamarah al-'Aqabah in the afternoon on 'Id day, hire a nā'ib to do ramy in the morning? If he wants to stone Jamarah al-'Aqabah himself in the afternoon, he will not have enough time to sacrifice on the same day. For such a reason, is he allowed to hire a nā'ib for the said purpose? Also, what is the duty of a person who – for several years – was hiring a nā'ib for stoning in the morning while he was able to do it himself in the afternoon?

A: On assumption that one is able to do ramy at any moment during daytime, even in the afternoon, it is invalid to hire a nā'ib. But, if one is not hopeful that his excuse will be removed before the night, he will hire a nā'ib. However, if accidentally his excuse is removed after the nā'ib has done the ramy, the nā'ib's action is valid and it is not necessary that the person himself repeats it. As far as the previous years are concerned, if hiring the nā'ib was not in order, he has to make up for them.

Order of Minā Actions

Q: Is it a condition that Minā actions on ʿīd al-Aḏḥā be done in the prescribed order? Can one sacrifice before stoning the Jamarah of ‘Aqabah? Is there any difference between excused and non-excused people here?

A: By obligatory caution, slaughtering the sacrifice should be done after performing ramy of Jamarah al-‘Aqabah.

Doing Taqṣīr for others while in Iḥrām

Q: Can a person in iḥrām do taqṣīr for others (cutting their hair or clipping their nail) before doing it for himself/herself, i.e. before he/she gets released from iḥrām?

A: Clipping their nail is not a problem but cutting their hair is not permissible.

To Hire a Nā'ib in Saudi Arabia

Q: Can I pay hiring price to a person who is going to hajj so that he hires somebody there in Saudi Arabia to perform hajj on my behalf? If that is possible, how would be my hajj in the viewpoint of shari'ah?

A: If you have istiṭā'ah and are able to go yourself to perform hajj, the mentioned hajj does not replace your obligatory one. But, if you have previously acquired istiṭā'ah but did not go to hajj and you are not capable of performing it, you are obliged to hire a nā'ib while there is no objection to give the power of attorney to another person to hire the same. Furthermore, if you like to hire somebody to perform mustaḥabb hajj for you, you can appoint another person as your agent to hire him.

Hiring a nā'ib in Saudi Arabia

Q: Can I give niyābah money to somebody who is going to hajj in order to find and hire a nā'ib there to perform hajj on my behalf? What is the ruling on my hajj then?

A: If you have istitā'ah and can perform hajj, that is not enough to replace your obligatory hajj. But, if hajj has become obligatory for you, yet you have not performed it and now you are not able to, you should hire a nā'ib and there is no objection to giving the power of attorney to somebody else to hire someone for you. Moreover, if you like to hire a nā'ib to perform a mustahabb hajj for you, you can give the power of attorney to another person to do so on your behalf.

To Perform Hajj on behalf of Two Persons

Q: Is a person allowed to perform a single hajjah al-Islam for himself/herself and on behalf of somebody else or one's father at the same time?

A: It is invalid to perform hajjah al-Islam by a person on behalf of two individuals. In a mustahabb hajj one is not allowed to share it with another person either, i.e. to perform it for oneself and on behalf of another person at the same time. Anyhow, to perform a mustahabb hajj on behalf of two other persons or more is not a problem.

Nā'ib's Expenditures

Q: To say nothing of hajj expenses, in niyābi hajj on behalf who is to be held responsible for providing the expenses of nā'ib's family and repaying his debts?

A: They are the responsibility of the very nā'ib.

Performing 'Umrah on behalf of more than One Person

Q: Can a person perform 'umrah on behalf of many people (say 100)?

A: [There is no harm in that.](#)

Q: If a group of people agree to appoint a person (not necessarily being one of them) for performing 'umrah mufradah on behalf of all the group members by distributing 'umrah expenses equally among them, is this procedure accepted by Islamic law?

A: [The thing significant is that all group members completely accept to help the chosen person, i.e. all agree to hire him as their nā'ib.](#)

Nā'ib's Knowledge about Type of Representation

Q: A nā'ib knows that he has been hired for performing hajj al-tamattu' but does not know whether it is a hajjah al-Islam, a hajj for nadhr or a mustahabb hajj. If he says as intention: "I do hajj al-tamattu' on behalf of the hiring person" or "I do hajj al-tamattu' on behalf of whoever hired me", is it valid and enough?

A: A general intention of performing hajj for which he has been hired as a nā'ib is sufficient.

To Forget Intending Taqṣīr on behalf of the Person in 'Umrah Al-niyābiyyah

Q: I performed 'umrah at the beginning of the month of Rajab on behalf of a dead believer woman. When I was doing taqṣīr, I forgot to make an intention on her behalf while I did that regarding other 'umrah practices. What is the ruling for that?

A: If you had intended to make taqṣīr for the sake of nearness to Allah, it is just valid and you are responsible for nothing.

To Know the Type of Hajj on behalf

Q: A person knows that he has been hired for hajj al-tamattu‘ but he does not know whether it is hajjah al-islam, a hajj to fulfill a nadhr or mustahabb one. Is it valid and correct if he says for the intention '... hajj al-tamattu‘ on behalf of the person who has hired me' or '... the hajj that I have been hired to perform' or not?

A: It suffices to intend performing the hajj that he has been hired for without specifying it.

Difference between Performing Ḥajj on behalf of Others Voluntarily or for Payment

Q: Does performing ḥajj on others' behalf for payment have the same rules as doing so voluntarily on behalf of another person or one of the Imams (a.)?

What are the differences?

A: Ruling of *niyābī ḥajj* (ḥajj performed on others' behalf) apply to both, voluntarily and for payment. Of course, there are two types of ḥajj on others' behalf, obligatory and *mustaḥabb*. However, in ḥajj on others' behalf done for payment, the items stipulated within the hiring contract in addition to those commonly observed — whether *mustaḥabb* practices, those done for caution or some etiquettes — should be observed while observing the same in voluntary ḥajj is not a must.

Performing ḥajj on behalf with Borrowed Iḥrām clothes

Q: If one borrows iḥrām clothes for performing ḥajj on other's behalf, is the ḥajj affected whether the borrower is a man or a woman? Is borrowing [money] for making ḥajjah al-Islam accepted?

A: What is mentioned does not affect the ḥajj on behalf. As for borrowing enough money to become mustatī ' for ḥajj, then if one can borrow the money and pay it back easily, there is no doubt in its being valid to be accepted as ḥajjah al-Islam.

Using a Part of Kaffārah Slaughtered for a Prohibited Act Committed in Iḥrām

Q: I had traveled shaded in day time while in iḥrām of ‘umrah. For this reason I asked my parents to slaughter an animal as kaffārah. They bought the animal, slaughtered it and distributed among their relatives, themselves and needy people? Is their action valid? What are the conditions to be observed in distributing a sheep meat as kaffārah and how should it be done, i.e. to whom should it be distributed and in what amount?

A: The animal slaughtered as a kaffārah for the prohibited actions done during iḥrām should totally be given to a shar‘ī needy person without being necessary to divide it, i.e. all the animal can be given to one needy person. A kaffārah, that the person himself uses a portion of it and give another portion to relatives, is not sufficient.

Place of Slaughtering Kaffārah of Iḥrām and Area of Spending

Q: A person in iḥrām should slaughter an animal as a kaffārah. Where should he slaughter the animal and to whom it should be given?

A: Kaffārah meat has to be given to people in need. As for kaffārah of hunting during ‘umrah, it should be slaughtered in Mecca and that during hajj, it should be slaughtered in Minā. It is a caution that for other kaffārahs the same thing is done.

Place of Slaughtering Kaffārah of Iḥrām and Area of Spending

Q: One should slaughter an animal as kaffārah which became obligatory during hajj. Is he allowed to do it in his own country? Can he and his relatives consume it or it should be given to needy persons?

A: If slaughtering in Mecca or Minā is impossible or unbearably difficult, he can do that in his own country. In any case, slaughtering it in one's country is valid and meat should be given to people in need.

Regarding 'Umrah

Q: During hajj can one perform two 'umrahs for himself in one month for caution?

A: [There is no objection to doing so.](#)

To Enter Mecca without Iḥrām after Performing ‘Umrah

Q: Am I permitted to enter the holy city of Mecca without iḥrām in the same month in which I had performed ‘umrah on behalf of another.

A: [It is not a problem.](#)

Leaving Mecca between ‘Umrah al-Tamattu‘ and Iḥrām of Hajj al-Tamattu‘

Q: Can one leave Mecca in the period between ‘umrah al-tamattu‘ and iḥrām of hajj al-tamattu‘? What is the duty if one does so intentionally, out of ignorance or absent-mindedly?

A: If one is confident that one’s leaving does not prevent him/her from performing hajj rites, there is no objection to that. Anyhow, if his/her return to Mecca will be in a month other than that in which he/she had performed ‘umrah al-tamattu‘, the previous ‘umrah is invalidated and he/she must make another ‘umrah al-tamattu‘ for hajj al-tamattu‘.

Selling Ḥarām Food Products

Q: If I open a restaurant in my country, can I prepare dishes that contain crab, shellfish or non-scaled fish to be sold to Sunni brothers and non-Muslims?

A: The sale of food products, whose eating is ḥarām, is void and the money and income made out of such a sale is ḥarām even though the buyer considers them as ḥalāl.

To Sell on Credit at a Higher Price

Q: Is it a ribā-based transaction to sell goods on credit at a price higher than its actual one by paying through a postponed check due after 10 days with the buyer's consent?

A: To sell on credit is no problem even though at a price higher than its cash one.

Increasing Good's Price for Selling on Installments

Q: What is the sharī ruling on selling an item on installments by charging an extra over each payment? Should the extra amount be fixed?

A: If, at sale time, the credit price or the total installments to be paid for it is fixed, the transaction is in order, even though the total price by installments is higher than the cash one. But, if the transaction is arranged according to the cash price and a certain percentage is added to each installment to be paid, such a contract is ḥarām and void.

To Receive Compensation for a Delay in Settling a Payment

Q: My work is selling goods in installments in a way that the buyer agrees to compensate for the loss that originates from delay in their payment. Am I allowed to receive delay charge from the buyers due to the loss they cause to me?

A: There is no sharʿī justification for committing oneself to paying charge for the loss created by delaying payment nor is there a sharʿī justification for receiving it. However, the seller may, at the time of transacting, make a condition to enjoy the right to revoke the whole transaction if the buyer does not settle his debt / installment on its due date.

Multiple-payment Purchase with Paying Interest

Q: I live in USA and work as a taxi driver. I pay 00 as a taxi rental on monthly bases. If I want to by this car on interest, after 5 years it will become my own. I also reside in an apartment paying 0 monthly as rent. I also can buy the same apartment on interest to own it in the future. My question is: is paying interest in the situations mentioned accepted by shar‘?

A: If you mean buying the taxi or the apartment on credit and paying a higher price on installments, this difference in price is not ribā and buying things like that is not problematic according to shar‘. But, if you want to barrow money on interest-basis to purchase a taxi or an apartment with it and then settle the loan by making multiple payments with interest, taking such a loan is ḥarām by shar‘, but the loan money itself (after taking) is in order and there is no problem in buying a car, an apartment or other life requirements with it.

Exchange Gold

Q: I hope you explain the ruling of exchanging gold.

A: In exchanging or selling gold for gold the amounts being exchanged should be equal to have a ribā-free transaction no matter whether the exchanged gold is better or newer than the other. Of course, there is no objection to determining bilaterally agreed upon prices and sell it for one price to the goldsmith and then buy the new one for the second price.

Buyer's Promising the Goldsmith to Sell Him the Gold

Q: Are we allowed to buy gold at a certain price while promising the goldsmith that we will return the same gold to him at a higher price within a determined period if he likes that? If yes, is this promise binding?

A: If the promise to sell the goldsmith at a higher price the same gold one has bought from him is just a promise without being binding neither on the buyer nor on the seller, it is not a problem. But, if the transaction of buying gold or anything else is conditioned by that so that both parties are to be bound to this condition, it is ḥarām and void.

To Sell a Sum of Money of a Certain Currency for an Amount of a Different Currency at a Higher Price

Q: Can we sell a sum of money of a certain currency in return for buying an amount of a different currency at a price higher than the market one so that we pay the sold amount to the buyer in cash and he will pay us the bought amount in installments?

A: Owing to the fact that the mentioned transaction is a trick to get ribā, it is ḥarām and void.

To Drop Right of Revocation due to Exorbitant Unfairness

Q: A man sold his property at 14 million through a sale contract within which the two parties agreed to drop the right of revocation, in case of exorbitant unfairness for both of them. After they have signed the sale, the vendor came to notice that his property actually is worth more than 200 million. In such a situation, does the vendor have the right to revoke the sale?

A: The right of revocation due to unfairness is dropped by making it a condition in the sale contract but within the limits intended. In the given case, the right of revocation is dropped only for the degree of unfairness that the common view recognizes as exorbitant for this very transaction, e.g. for a transaction of 14 million could unfairness be up to the double price, not 15 times higher. Therefore, the vendor here has the right of revocation.

Revocation due to Non-compliance with a Condition in Selling a Property

Q: My father had a building. Sometime ago he sold one half of it to a person and the buyer agreed to settle his debts in return for the building price. But, the said person settled only one half of my father's debts and refrained from paying the remaining half. In such a case, does my father have the right to revoke the sale?

A: In view of the fact that the price and conditions stipulated within the contract should be precisely determined, in case the said contract is in order, buyer's refusal to pay vendor's debts does not stand as a justification for revocation by the vendor. But, if a condition is stipulated within the contract that the buyer should pay vendor's debts within a certain period — which should have been strictly determined before the agreement — to the creditors and the buyer does not comply with the condition, the vendor can revoke the deal due to buyer's non-compliance with the agreed-upon term. Let it be known also, if the buyer agrees to settle creditors' loans with their consent, the vendor no longer owes them anything. But, should the agreement is only between the buyer and the vendor, any amount of the loans that the buyer did not pay rests with the vendor himself to settle.

Validity of Regulations Written in a Plane Ticket

Q: Knowing that a plane ticket is only received after paying its price, do the laws printed on it have any legal standing? Are they binding to the buyer? And, is this transaction correct?

A: It is a must to obey the terms / laws (printed on the back of a plane ticket) by the buyer. By the way, knowing about the information / terms printed on the back of the plane ticket does not depend on purchasing it and paying its price.

Using Forged Banknotes

Q: If somebody unknowingly spends some forged money in the market and now he does not know to whom he paid and in what amount, what is his duty now?

A: A person, who bought something with forged money (even though unknowingly) and made use of it, he is held liable to compensate the vendor for the price.

Something Sold But Something Else Delivered

Q: If it is agreed to buy onion seed but after sowing it appears that they were seeds of something else, can the vendor cancel the transaction and claim the ownership of the crop by paying back its price? Is the buyer allowed to claim the price difference from the vendor? Does the buyer have the right to claim damages from the vendor?

A: Since the seeds received by the buyer was not that agreed upon in the transaction, it is still under the ownership of the vendor who if want, can take them back. Yet, he has to compensate for the damage the buyer suffered. Also, the both buyer and vendor may reach a compromise, for example, through buyer's accepting to take the sowed seeds in place of seeds the vendor owes him. Whatever the case was, this type of transaction is not among the examples that can be revoked.

Buying, Selling and Using Leather Items

Q: What is your view about buying, selling and using items made from leather like shoes, hats, belts, etc. if there is a probability that wet clothes or body might come in contact with them?

A: Leather goods that are present in Muslims' market or Muslim countries have the rule of ritually slaughtered items and, thus, buying, selling and using them are no problem. The same rule applies if the making country is a Muslim one.

To Accept Money and to Donating Blood

Q: Can a person donate blood in return for money to a person who is in need of it?

A: [There is no problem in taking money for being ready to donate blood.](#)

Seller's Claiming a Price Higher than That Agreed upon

Q: Something has been sold at a certain price but upon delivery, the vendor claims a higher price than that already agreed upon and insists on it. Is it ḥalāl to take this extra money?

A: The vendor does not deserve and the buyer does not owe more than the price at which the good is already sold.

To Revoke a Preliminary Agreement on Purchasing a House

Q: I agreed with somebody on buying his house and I gave him an amount as a down payment. We agreed also on a date to conclude the contract and officially register it on the condition that he receives the remaining amount upon registering. But, he could not attend at the determined date due to his work abroad. During this period I found another house which is better than the first and at a lower price.

1. Am I allowed, according to shar‘, to revoke my preliminary agreement with the owner of the first house?
2. If I am allowed, may I claim the down payment I already paid to him?

A: If you just reached a preliminary agreement with the owner of the house upon purchasing it and you paid him a down payment but the sale and purchase transaction did not take place between you, you are allowed to turn away from purchasing the house and claim what you have paid him as a down payment. But, if the shar‘ī contract of sale and purchase has been concluded between you and only its official registration remained, you are neither permitted to unilaterally revoke the transaction without his consent nor to get the down payment back without canceling the contract either through iqālah or the right of revocation.

To Sell Different Items in a Draw

Q: Somebody has goods and decides to sell them in a draw. The prices of items range from 1 to 5 dinars. He writes the name of each item on a paper and the buyer pay 1 dinar and draw a paper and he/she may win a piece of 1 dinar or 5 dinars without any loss, rather the person may win an item worth more than what they pay. Is it allowed?

A: It is impermissible.

Selling Price of Goods that Appreciated in Value

Q: If I bought some good at a certain price and after a year its price rises 400 percent, should I sell it at the old or new price?

A: You have the choice to determine the selling price unless it reaches the level of unfairness.

Buying Fish from a Muslim

Q: Is it allowed to buy fish for eating purposes from a Muslim fisher who does not abide by sharʿī rules?

A: It is allowed unless you know that he has taken them dead from water or it has no scales.

To Claim Delay Compensation from a Hired Worker

Q: If a landlord hires a worker to build a house on the condition that it is finished within no more 5 months, is the landlord permitted to demand compensation from the worker for the delay if it is not completed within 5 months?

A: The landlord has no right to demand delay compensation if it was not stipulated within the hiring contract.

Contractor's Demanding Increase in Constructing Materials' Price from the Landlord

Q: If the price of construction materials increases during the period of construction of a house, should the landlord pay the difference?

A: The contractor has no right to claim more money from the landlord for the increase in the value of the construction materials unless he already stipulated that within the contract.

To Rent on the Condition of Borrowing some Money

Q: Renting a house, etc., people usually give sum of money as a deposit to the landlord in addition to the monthly rent or agree to rent the property for a deposit only.

Explain to us your esteemed view regarding these two transactions?

In case that it is not in order, would you mind explaining the right method for renting a house?

What is the ruling of doing wuḍū' and praying in a house rented like that?

A: Generally speaking, to rent on the condition of borrowing is correct. For example, if the landlord says to the tenant: 'I rent you my house for this determined rent (say 10) on condition that you give me a determined amount as an interest-free loan (say 100,000)', and the tenant agrees, there would be no problem according to shar`. But, to loan on condition of renting is incorrect. Furthermore, in the 1st case the amount of rent should be compatible with that accepted by the common view, e.g. the house whose monthly rent — as accepted by the common view — is about 200,000 cannot be rented for 1000 owing to paying the deposit because such a rent is not accepted by the common view, rather, it may be decreased to 100,000 (for example). Accordingly, it is made clear that renting in return for only a deposit (without taking any monthly payment from the tenant due to borrowing some money from him) is not in order either. In any case, the prayers and wuḍū' done in such a house with the consent of the landlord are correct.

Concept of Renting on Condition of Transferring Ownership

Q: What a kind of contract the renting on condition of transferring ownership of the property is? Is it legal according to shar`? What is its jurisprudential and legal position?

A: To rent out a property on condition of transferring its ownership means delivering a property to a tenant for a determined monthly rent for a specified period of time (say 10 years) stipulating within the contract that, at the expiration of renting period, the ownership of the property is transferred to the tenant for free or at a certain (even low) price which is mentioned in the stipulation. To put it differently, this transaction is a renting contract with the stipulation of transferring the ownership of the very rented property to the tenant at the end of the renting period and it is correct and no problem according to shar`. Legally, the tenant has the right to claim transfer of the rented property to him / his at the end of renting period and the landlord is obliged — according to both law and shariah — to comply with this term.

To Charge a Fee for Keeping and Storing a Pawn

Q: Is it permissible to take a fee for storing, keeping and guarding the gold pawned in exchange for an interest-free loan? If yes, is it allowed to calculate fee on the basis of gold weight and time of pawning?

A: Storing and keeping a pawn is the duty of the pawnbroker and he/she has no right to take fees for that. Moreover, charging and taking such money in return for storing the pawn is really a trick to take ribā and, thus, it is ḥarām.

A Compensated Gift

Q: What does the compensated gift mean?

A: It is the gift given on condition of receiving reward or a compensation whether in the form of *ṣulḥ* or gifting / granting, e.g. one stipulates that in return for the gift the receiver gives something to the gifting person. When this is not stipulated in the gift deed but practically the receiver compensates the gifting person by giving him / her a gift, it is also a compensated gift which is ruled by certain rules.

Debtor's Claiming that the Loan Was a Gift

Q: A mother-in-law gave her son-in-law R200,000 without claiming it. After sometime, it resulted in a disagreement as she demanded the money from him claiming that it really was a loan but her son-in-law says that it was a gift. What is your opinion regarding this case?

A: If the son-in-law admits that he has taken the money from his mother-in-law, he should pay it back to her unless he proves that he has taken it as a gift and she has granted him the same. But, if there is no witness, the mother-in-law can swear before the judge. If she refrains from swearing, he is asked to swear.

Husband's Revoking a Gift Dead

Q: A man gifted a present to his wife. After a period of time he demanded it back from her but due to her carelessness, the present had been stolen. Does she owe him the same?

A: if the very gift has been stolen before the gifting person revokes the deed, he has no right to demand it from his wife. But, after revoking and demanding it, if the wife refrained from giving it back to him, she is held responsible for compensation. Nevertheless, it is a caution, that the husband does not claim it.

Giftng or Selling a Gift

Q: is giftng or selling a gift permissible?

A: There is no objection to that.

Partnership in a Business Whose Capital Originates from a Ribā-based Loan

Q: I work in a store. The original capital of the store was taken from a person as a loan on ribā basis and now the whole capital plus its interest has been paid back to the lender. I am now one of the partners in the store. Is the living I earn from this business ḥalāl or ḥarām?

A: In the given case, it is no problem. Anyhow, the person who had taken the ribā-based loan has committed a ḥarām action.

To Sell a Jointly Owned Land without Partner's Permission

Q: Two persons purchased a plot of land of 1000 square meters as a joint property. One of them sold 200 square meters of it from the north without the other partner's permission. The other partner came and said to the first, divide the land even by giving me one third of it. The first partner accepted and gave him the third which includes the sold part – because he forgot about the sale – while the second was not aware of that. Then, a conflict happens as to whom this sold piece belongs? Should the second partner share the plot with the buyer and the vendor compensates for his share? Or is the sale originally invalid as far as the seller's share is concerned because he sold a specified part while the property is a joint one?

A: As far as the share of the 2nd partner is concerned, purchase contract of the specified (200 square meters) plot is *fuḍūlī* and depends on his permission. Then, if the 2nd partner agrees on the sale, it is in order; otherwise, the sale is void as far as the 2nd partner's share is concerned and the buyer has the choice regarding the vendor's share. Also, dividing the land or partitioning it off without informing the 2nd partner about what the 1st one had done is void.

Method of Signing a Silent Partnership Contract

Q: How to conclude a silent partnership contract according to Islam?

A: A silent partnership contract is to invest a sum of money in a business on the condition that the earned profit is divided between the silent partner and the active partner according to an already agreed upon percentage, e.g. 50-50, 30-70, etc.. However, if the active one pays the other a fixed monthly payment as the owner's share of profit on account and the both reach a conciliation about the share of each at the end of the contract period, it is no problem. It is no problem either if they agree on a condition that the active partner bears all the losses on the invested capital.

Illegal Silent Partnership

Q: Is it allowed to go into a silent partnership in which the agent pays a fixed monthly amount to the owner and takes all the profit with a bilateral agreement? If it is not, could a shar'ī justification be found for this transaction?

A: The stated transaction is not a shar'ī silent partnership and it could not be justified by any means.

A Silent Partnership in Which the Principal Is Guaranteed

Q: If two persons agreed to go into a silent partnership in which it is stipulated that the agent should compensate for any loss or that he/she should pay a fixed monthly profit, i.e. the transaction is originally incorrect, then can the owner take the money back? And if not, can he/she take it with agent's consent even as a gift?

A: In a non-shar'ī silent partnership the total profit should be the owner's after he/she authorizes the deal for himself/herself. The agent here does not deserve even the standard wages unless he/she did not know that it was invalid according to shar'ī, in case of which the agent only deserves the standard wages for such a work.

Silent Partnership with Shares of Commercial Banks

Q: Is it allowed, by shar‘ to do business through silent partnership with shares of commercial banks whose transaction are partly Islamic and partly not?

A: If they belong to the non-shar‘ transactions, it is impermissible.

Ownership of Insurance Money

Q: I have arranged for a life insurance with an insurance company and I determined – in a will – my Sharī heirs who can receive the insurance money after my death. Can I leave a will regarding the third of this insurance money for making up prayers, fasts, etc. that I missed?

A: The ownership of the insurance money depends on how the agreement is reached at the time of making the insurance contract. Therefore, if the insured person is the owner, the money is considered as his other properties. But, if it belongs to already determined individuals, it is their own and the dead owns nothing.

Returning the Insurance Company Money in Excess of the Loss to

Q: Few days ago, I had a car accident. The insurance company estimated the damage at 2000 rials and paid that amount. The car has been repaired at only 500 rials. Should I pay them back the excess? Knowing that the insurance company claims to be a cooperative one and in our country estimating the damage is calculated by comparing car price before and after the accident.

A: As long as the money is paid to you according to the laws and regulations of the insurance company, you are not required to return the excess.

Transacting an Item for Another of the Same Type

Q: There are two items of the same type but different in value which are usually sold by weight / volume. If they are exchanged in a transaction, is this transaction in order? Sometimes there is no intention to deal on ribā basis but they do so because if one of them sells his item and buy the other's item with the proceeds, this procedure will cost money. Can they — in this case — exchange the said items with each other?

A: If the two items are equal in weight, it is no problem. Otherwise, it would be ribā and ḥarām unless some thing of a different type is added to the lesser item.

Difference between Consumer and Productive Ribā

Q: What is the opinion of your Eminence about the following:

Prohibition of the ribā mentioned in the Qur'an and hadiths is confined to the consumer ribā not the productive type used for investment.

What is meant by consumer ribā? And what is the meaning of the productive ribā used for investment?

A: Loan ribā is ḥarām, be it in low or high rate with no difference between the one invested and used for productive purposes – whether in trading, industry, agriculture and the like – and the consumer ribā which is spent on daily requirements.

To Sell Money for Money

Q: What is the ruling pertaining to selling money for money? For example to sell an instantly paid 10.000 rials for 12,000 rials to be paid later?

A: If it is just a sham transaction to escape dealing with ribā, it is ḥarām in shar‘ and void.

To Overdraw and Pay Interest

Q: In case one overdraws his / her account, the bank charges some interest. Is it allowed to overdraw and in which cases?

A: If one overdraws in accordance with one of the Islamic contracts, it is no problem. But, if it is done with the intention of taking loan from the bank planning to pay interest, it is a ribā-bearing loan and ḥarām.

Q: In England students receive a student loan. They are not required to repay it unless the student is graduated and his / her yearly salary exceeds a certain level. However, the debt increases every month according to the inflation rate in U.K. Is it permissible to get such a loan considering that it involves interest in the above mentioned manner?

A: It is ḥarām to take this loan in which it is made a condition to pay interest. Anyhow, the loan taker is its owner and is allowed to use it.

Service Charge Taken by Interest-free Loan Foundations

Q: What is the ruling concerning service charges taken by the interest-free loan foundations?

A: Service charges are taken to cover foundations expenditures. Therefore, foundation authorities should calculate service charges so that they are just enough to cover current foundation expenses, like water, electricity, employees' salary, etc. Yet if an amount remains extra, spending it is to be determined by the foundation authorities.

Buying and Selling a Postponed Check

Q: In what circumstances buying and selling a postponed check are allowable?

A: To sell the check to a third person at a lower value is impermissible. But selling it to the check drawer is no problem.

To Use a Credit Card and Pay Interest

Q: I have an ATM card. I overdrew / bought something when I had no money in the account and should pay a mark up monthly. If this extra amount is counted as interest, what is the kaffārah of this sin? And how can I rescue myself and family from the impacts of this ḥarām act in the future? Because I must pay this money back in 20 monthly payments plus interest.

A: If, through using a credit card, one receives a loan to be paid back later with an interest, the money borrowed is ḥalāl. However, unless it is charged by the bank as a fee, the extra paid is ribā and ḥarām and, according to sharʿ, you do not owe the bank this amount although the bank will inevitably take it from you.

Purchasing Shares of Ribā-based Banks

Q: Is it allowed to buy some shares of ribā-based banks just for the rise in their value and not for profit purposes?

A: It is not permissible to buy shares of ribā-based financial institutions or banks.

To Purchase Ribā-bearing Shares

Q: Is it permissible to purchase some shares of a bank that deals in ribā? Is buying and selling these shares on the same day allowed? And what about long term or short term investment of these shares? Also, is this ruling a fatwā or a cautionary issue?

A: Purchasing ribā-bearing shares is absolutely impermissible. The ruling mentioned is a clear-cut fatwā.

Q: Is it permissible to purchase some shares of a bank that deals in ribā for the appreciation in their value and not for the shares' profit?

A: Buying the shares of a bank or a financial organization that deals in ribā is not permissible.

To Raise, Buy and Sell Crocodiles

Q: Are crocodiles ḥarām? Is it forbidden to use their skin to make handbags, shoes, etc. that are not used during prayer? Is it a problem if crocodiles are raised to be exported to non-Muslim countries where people use their meat and skin?

A: Crocodile is a religiously non-edible animal. Anyhow, if it is slaughtered in an Islamic way, it will be no problem to use its skin. But, selling its meat, even to those who consider it ḥalāl is impermissible. However, if raising and selling religiously non-edible animals (like crocodiles, etc.) are intended for ḥalāl purposes, like using their skin for making things mentioned in the question or their meat for feeding other animals, there would be no sharʿī objection to that.

To Sell Non-ritually Died Fish to Somebody who Considers It as Ritually Died

Q: If the vender follows a marji' who considers fish, which have died within the fishing net inside water, ḥarām, can he sell the fish to the followers of another marji' who considers them as ḥalāl.

A: It is impermissible to sell it for human consumption even though the buyer believes that it is ḥalāl.

Ownership of Narcotic Drugs

Q: If one of the drug dealers repents of his act and gives up trading in them but he has money/properties that he has already got through such trading, what is the ruling of such money/properties?

A: If, according to shar‘, the narcotic drugs have monetary value even though it is ḥarām to deal in them, the money got through dealing in them is the merchant’s and ḥalāl for him no matter whether he had committed a ḥarām act by trading in them. But, if the drugs are not of monetary value, as per shar‘, like intoxicants, the money got through selling them remains the original owner’s (those who bought them) and he should pay the money back to them if he knows them — at least as a few people among a small group. But, if he does not know them, he must give it as ṣadaqah (alms) to the poor on behalf of the owners with the permission of the authorized religious authority by caution.

To Provide Internet Services Used in ḥarām Ways

Q: What is the duty of an internet café owner if he knows that some clients use the internet services he provides for chatting with non-maḥrams or visiting immoral websites? And what is your opinion about the money he earns through this work?

A: If he knows for sure that the clients use the system put at their disposal in ḥarām avenues, it is not allowed and making living from such a work is problematic. However, in case of doubt as to whether the clients use it for ḥarām purposes or not, it is no problem.

To Take Possession of Non-Muslim's Money/Property by Declaring Bankruptcy

Q: The foreign banks give money/loan on the condition of paying it back with mark up (ribā). If somebody apply for such money to rescue his/her right from a non-Muslim with the intention of not returning it by declaring bankruptcy, is such an act permissible? Knowing that these banks are foreign and such an act has no adverse effect on anybody, sect, or nationality.

A: To take possession of non-Muslim's property/money and trick by declaring bankruptcy so that one would not repay what he/she owes is not permissible according to shar'. No Muslim has the right to take possession of non-Muslims' property/money by himself/herself. Also, imagining that this procedure and such trick will not cause any adverse effect to any one is just wrong because Islam and Muslims are the first who will be harmed by this through being accused of stealing people's money without reason.

Barbers' Shaving Beard of Somebody Who Is Compelled to Do That

Q: If somebody becomes compelled to shave his beard, can a barber shave it for him? Or is the permissibility restricted to him?

A: If according to shar' shaving becomes allowed for a mukallaf, it is permissible for the barber to do that on the mukallaf's request.

To Take Change from a Barber Who Shaves Beard

Q: When I go to the barber to cut my hair, he gives me some change. If the barber shaves some customers' beard, what is the ruling regarding this change if he pays it from his own pocket? And what about it if he gives me change from the till?

A: if the change is paid from an amount other than shaving money, it is not a problem. But, if he pays you change from the till and all the money in it will be paid to you so that you would be sure it includes shaving money, it is impermissible to get it by obligatory caution.

To invest in “creative investment companies”

Q: For running business or productive enterprise involving certain agricultural, industrial affairs or providing services, a company started to collect a capital by offering shares to investors through Islamic contracts like ju‘alah, sulh, silent partnership, etc. For encouraging the present shareholders to attract new investors and develop investment, the company offers prizes under the name of “prize of participating in generating creative investment” to all shareholders who have purchased some shares before (and then to the next group who will be in the same situation in comparison to the following shareholders) so that it creates a money circulation by the way of the shareholders. In view of the fact that all these procedures take place with the consent of all shareholders and company’s functions are according to Islamic contracts, is there any problem as per shar‘ in such transactions?

A: [Taking into consideration the beginning and end of the question, the mentioned transactions do not have any shar‘ justification.](#)

Buying Books and Taking Part in Multi-level Marketing Circulation

Q: A book shop charges fees upon applying for its membership and in return it posts to the member the books requested by them for free. In addition to that, each member who encourages others for the membership will receive 2000 Tumans for every two new members introduced under the title of 'marketing fees'.

The number of members increases in a pyramidal manner in a way that every member has a subgroup of two members. Whenever a two-member subgroup is formed, the head of this subgroup as well as all the members above him / her will receive 2000 Tumans. What is your opinion regarding the abovementioned method of marketing?

A: The mentioned type of transactions has no sharf justification.

Money Received for Visiting Advertising Websites

Q: Some advertising websites pay money, if you visit their sites, to increase the number of their visitors so that they receive more advertisements from different commercial / industrial companies. In view of the fact that our visiting these sites cost us money as well as time, does receiving this money from them amount to using ill-gotten property? Is there any other problem in it?

A: If visiting advertising websites does not amount to propagating corruption, spreading lies, showing wrong subjects or involvement in ḥarām practices, there is no harm in visiting them. Nor is there any harm in receiving the said money.

To Earn Living through a Work that Entails Occupying a Public Place

Q: Is it ḥalāl to earn living (and to spend it on life expenses) through working in a public place if it amounts to crowding people who use the mentioned place?

A: The person does commit a ḥarām act through that. But, the money one makes this way per se is no problem.

To Earn Living to Maintain One's Family

Q: Is it mandatory that one works to earn living?

A: If it proves feasible, it is mandatory for one to work and to earn living to maintain themselves and their dependent family members in case the work is compatible with one's dignity and honor.

Maqāṣṣah from a Debtor

Q: Is it allowed to take from a debtor's property without his knowledge?

A: It is permitted to do maqāṣṣah only if the debtor denies the debt or defaults on it and there is no way to take back one's but through maqāṣṣah. Otherwise, taking their property without their permission and making use of it are not permissible.

Muqāṣṣah from the Employer's Property

Q: A person works in a store for a salary which he receives from the owner (employer). He also hands over the profit of the store to the owner regularly. For several months, and due to the fact that the store got into debt, the worker was not giving the owner any profit (because there was no profit). As a result, the owner refrained from paying him his salary and the worker remained several months without salary. Is the worker allowed to take his salary from the store?

A: If the worker is hired by the owner to run the store and several months had passed on him without salary and the owner refuses to give him salary, he is allowed to take all his previous salaries from the store as muqāṣṣah.

To Lend Money for Taking Interest

Q: A person lends money as an interest-free loan to somebody who suffers from a financially bad condition. The lender suggests that the borrower adds some amount to the money and lends it to a 3rd person on interest basis so that he can solve his financial problem and then pay him (the first person) back the same amount he lent without interest. Now, we want to know your opinion on the following:

a- Did the first person commit a wrong act?

b- Is the money he took back ḥarām or not?

c- If money status is questionable, what should he do if he has already used it for his obligatory hajj?

A: a- If he lends him the money so that the later takes ribā from the third party, he has made a mistake.

b- If he does not know for sure that the money he took back is the very ḥarām one, there is no objection to taking it.

c- In case he has no certainty that the same money is ḥarām, he is responsible for nothing and there is no shar`i objection to spending it on performing hajj.

To Borrow/Lend Raw/Worked Gold

Q: I deal in gold (sell and buy). In some occasions I face suspicious transactions that I will mention some of them to know the position of shar' in this regard.

First: I need to borrow gold (raw/worked) from the importers and they calculate the cost according to the weight, period and percentage.

Note: The importer is often either a non-Muslim individual or a ribā-based bank in which some Muslims have shares; and the percentage is determined by the market custom or an amount bilaterally agreed upon.

Second: I also lend gold (in the form mentioned) to my Muslim customers in the same way stated above.

A: There is no objection to borrowing raw or worked gold for a certain period provided that no mark up is stipulated on returning it whether the mark up is calculated in return for working gold or the period; otherwise, it is a ribā-bearing loan which is ḥarām. However, it is permissible to bilaterally agree on a certain price for the gold and buy it on credit even at a higher price to be paid in installments. In this case the buyer [borrower] is liable for the same agreed upon price at the time of transacting. The same is applied for lending gold, i.e. lending gold to others with mark up is not permissible be it [the mark up] in compensation for working wages or the period.

However, it is permissible to sell it on credit for a higher price on which the two parties agree. In such a case, when it is due, the seller can demand the same amount they had already determined on selling.

To Settle a Loan Using Harām Money

Q: I lent an amount of money to somebody. I recently noticed that he invested it in a ḥarām business and wants to settle my loan from the profit he makes from this very work. What can I do? Can I accept this money from him?

A: [If it is from the very ḥarām money, you are not allowed to accept it.](#)

To Withdraw Money from a Charity Box and Give It to the Poor

Q: My family keeps an alms box owned by an Islamic institution and, at the same time, they know some needy individuals. They asked an Islamic scholar if they are allowed to withdraw money from this box and give to the poor they know. The answer was: they can do that provided that the money should be given as alms just as it had been put in the box. But another scholar said later that they are not allowed to do so except after getting the permission of the institution. Knowing that this family cannot return the amount given to the poor to the box again, would you clarify this matter to us, please!

Note: For face-saving purposes, the said family cannot tell box owner (the institution) about that.

A: As long as the very money paid as alms is still inside the box, they can withdraw it, but making use of the box by breaking or opening it should be done with the permission of the institution that distributed these boxes to different persons and shops.

Khums on Charity Box Money in the House

Q: sometime charitable institution and associations put boxes in the houses to collect alms and donations. If the box remains in my home until the end of the khums year, should I pay khums on its money or not (because it is not mine but that of the institution)?

A: At the end of khums year, you should calculate what you had throw in the box – present in your house or shop – from your own money and pay its khums unless the process of putting in the box is regarded as handing the money over to the charitable association or institution. However, it depends on the type of box and regulations made by it owner.

To Withdraw from a Charity Box

Q: My family has a charity box that belongs to an Islamic institution in our house. However, they also know some needy persons. They asked an Islamic scholar if they can withdraw money from this box and give it to those poor they know and he answered, "yes, you can do so provided that you give it as charity (ṣadaqah) just as you have put in the box as charity'. Another scholar said "it is impermissible unless you obtain the permission of the person in charge of the institution". Would you clarify this subject to us?

A: As long as the very money given as charity is present in the box, one is allowed to withdraw it, but handling the box by breaking or opening it should not be done but by the permission of the distributing institution.

To Change the Purpose of Spending the Donated Money

Q: A groups of believers collected some donations for someone to get a second wife but after investigation, they discovered that his 2nd marriage is not justifiable and thus, kept the money. Later, they found a poor person who deserves such a donation. Are they allowed to give this money to the latter even though the purpose of collecting it was for marriage?

A: It depends on the agreement of all those who contributed to the collected amount.

Meaning of Obligatory and Recommended Şadaqah

Q: What is the obligatory şadaqah or gift? And what is the mustahabb one?

A: The obligatory şadaqah is the two types of zakāt: zakāt al-fitrah and zakāt on property [nine items] and the rest is categorized as mustahabb şadaqah. As for the gift, it is not obligatory in itself.

To Donate Others' Money without Their Permission

Q: Is the government allowed to cut a one day's salary of the government employees without taking their agreement to be distributed among the families of martyrs who were killed in a certain event?

A: It is not permissible to do so without taking their permission or knowing about their agreement. But, if this act goes with the laws followed in the department, it is not a problem.

Donating Blood to Non-Muslims

Q: Being Muslim, are we allowed in the month of Muḥarram to donate blood in non-Muslims' hospitals? Knowing that blood will go to the People of the book who are mostly Christians. Is this act mustahabb?

A: By itself, there is no objection to that. Rather, it is recommended by shar' in certain circumstances.

How an Endowment of a Masjid Is Materialized

Q: Should the rules concerning a masjid be applied just by reciting the formula of a masjid's endowment?

A: For a masjid's endowment to be materialized, it is enough to build it as a masjid, hand it over to praying individuals and at least a two-rak`ah prayer is offered in it.

Payment for a Trustee of an Endowment

Q: Is the trustee of an agricultural endowment allowed to get paid for the work he does in the endowment, e.g. to receive 50 Riyal for every time he waters the farm, if the endower did not determine a certain payment for watering?

A: He is allowed to get the standard compensation [for such a work] if the endower did not determine a certain payment.

A Masjid's Turbah Left in One's Pocket

Q: What should an individual do if a masjid's turbah (mohr) remains in his pocket absent-mindedly?

A: If the turbah is specially endowed for that masjid, one has to return it to it. The same rule applies if one doubts the same.

To Rent a Ḥusayniyyah

Q: In our village it became so common to rent the ḥusainiyyah for wedding and engagement parties for a night in such a way that the ḥusayniyyah becomes occupied for such purposes for many days. We do not refuse renting it for parties. The question is that is there any Islamic rulings for such an act? Because they bring drums inside it and the voice of woman singers and drums sound are easily heard. What is your fatwā in this matter?

A: Ḥusayniyyah is endowed to be used itself and it is not permissible at all to rent this type of endowment. However, as for holding other ceremonies in the ḥusayniyyah, the purpose of the endowment and the conformity of the ceremony with this purpose should be observed.

Ruling of Taking an Endowed Tree

Q: Somebody took a tree from an endowed place. Should he pay money? How much?

A: He must return the same tree unless it is ruined in case of which he has to give a similar tree — if it is considered as 'similar' — in its place. Otherwise, he should pay its price.

How to Make Use of a Ruined Building of Mourning Ceremonies

Q: In the year 1943 at the time of our forefathers a piece of land was endowed for a hall to hold mourning ceremonies of Imam Ḥusayn (a.) and the hall was built for this purpose. Because the building was too small to accommodate a large number of neighbors, a follower of Ahl al-Bayt(a.) donated a larger land and a bigger hall was built for the same purpose in the year 1984. The old building was destroyed and remained as ruins until now. Can we use this land to build apartments for rent to maintain the new building financially?

A: If the firstly endowed land was utilizable for the purpose it was endowed for, e.g. gatherings of some neighbors to hold mourning ceremonies of Imam Ḥusayn (a.) or teaching the youth the Holy Qur'an, tradition, shar'ī rules, etc., it is not permissible to sell it or change it to a building for rent. But, if it was not feasible to use it for the same endowment purpose — neither then nor later, there is no objection to building residential apartment on it for rent and spending the proceeds for the mourning ceremonies or selling it and using the money to construct another ḥusayniyyah at another place.

To Sell an Endowed Property

Q: If somebody holds an orchard as an endowment so that its proceeds are to be used for Ahl al-Bayt (a.) but its proceeds do not exceed say 400 rials. While if this orchard is sold and a house or a building is bought with its price, the proceeds may exceed 30000 rials yearly. In this case, is it allowed to sell the orchard for the best advantage of the endowment and the beneficiaries? And are there any further details?

A: What is mentioned does not justify selling the endowment which is impermissible to be sold. Of course, if the endowment is of the kind whose proceeds are to be spent, it could be rent out.

To Get back a Plot of Land after Endowing It

Q: A mukallaf donates a plot for Muslims and it has been endowed in accordance to the sharʿī regulations. Is he/she allowed to get it back?

A: If endowment is made as per sharʿī regulations, he/she is not allowed to do so.

Non-compliance with Endowment Instructions

Q: A person lives in a place whose endowment document states, for example, that the beneficiary should read one part of the holy Qur'an a day. If this person does not act upon the endowment document, what will his duty be?

A: it is *ḥarām* not to comply with the purpose for which a place is endowed or the avenue for which it is to be used and he cannot make use of the place.

Payment for a Worker in an Endowed Property

Q: In any endowed farm, can the worker in charge of the farm take the surplus proceeds of it?

A: It is not allowed to use/spend the endowed property or its proceeds for areas other than those determined in the endowment deed. Anyhow, there is no objection to giving the worker in charge of it some payment for his works by the consent of the endowment trustee.

To Make a Financial Nadhr while Being Indebted

Q: If one makes a nadhr for Allah of paying some money while one has due debts, which should be advanced?

A: If the nadhr is taken regarding specified money, one should fulfill the nadhr using the same money and settle one's debts from the remaining amount unless the nadhr is taken to escape paying one's debts to the people.

But, if he/she makes a nadhr to spend some money (in general) for the sake of Allah, he/she has to pay off the debts first, and then fulfill the nadhr using the rest if any; otherwise, he/she is liable for nothing.

Criterion for Intended/Said Terms of a Nadhr

Q: If some one makes a nadhr and intends a certain time period for it but he does not really determine the time period verbally while pronouncing the shar'ī formula. Is he obliged to act upon what it was in his mind or upon what he verbally pronounced?

A: He should act according to his intention.

To Take a Nadhr to Marry One's Daughter to a Sayyid Man

Q: I have a daughter who is 24 years old. When she was a child, she fell sick and I took a nadhr that I will marry her to a sayyid if her disease is cured. Praise be to Allah, she restored her health and grew up but I did not tell her about that. Then, she loved a non-sayyid man so much for 8 years and there is a strong relationship between them. What can I do now? Is the said person allowed to marry her?

A: You are not obliged to fulfill your said nadhr. However, if a sayyid man asks for her hand and he is her equivalent, you should accept to marry her to him.

Non-compliance with a Nadhr

Q: I have made a nadhr to keep 30 fasts before the next holy month of Ramadan but I, till now, failed to fulfill the same. What is my duty now? If I neglect to fulfill my nadhr, what will happen?

A: If, for making the nadhr, you have recited its special formula and were able to fulfill such a promise, you should act accordingly; otherwise, you have to observe the kaffārah of non-compliance with a nadhr which likes that of oath. However, if you do not keep fasts (made obligatory by a valid nadhr) due to an excuse, you are required to make up for them in qada' after the excuse is over in which case no kaffārah is needed.

To Forget a Time-Specified Nadhr

Q: I traveled to Iran last year and I took a nadhr that if I would go the next year again, I would read the whole Qur'an at the shrine of Imam Riḍā (a.). This year we went there and I have read a great deal of Qur'an but I forgot the nadhr and only remembered it one month after I came back to my country. What can I do now?

A: If your nadhr was specified for this year, you are responsible for nothing as per the given question. Otherwise, complete the Qur'an at the shrine of Imam Riḍā' (a.) later.

Miscellaneous Issues in Nadhr

Q: A person made a nadhr to say 100 ṣalawāts every day for 10 days. If in the nadhr formula he did not determine what is the meaning of 'day', does the 'day' terminates at midnight, 12 o'clock? If one day he forgot it and only remembered after midnight and said them, is his nadhr performance in order?

A: If the limits are not determined, it is enough to do it anytime during the 24 hrs. However, in case one did not recite the special nadhr formula for making it, there would be no objection to not fulfilling it. So, performing it after the said time limit is also correct.

Kaffārah of a Promise and an Oath

Q: What is the kaffārah of breaking of a promise or an oath?

A: Kaffārah of breaking a promise is to feed 60 needy persons to satisfaction or keep 60 fasts the first 31 fasts of which should be in row. The kaffārah of breaking an oath is to feed 10 needy individuals to satisfaction or provide them with clothing. If these are not feasible, one has to keep 3 fasts which, by the obligatory caution, should be in row.

Swearing by the Qur'an

Q: Putting my hand on the holy Qur'an, I swore by it not to do an action, but unfortunately I did it again. Am I required to observe a kaffārah? If yes, what is the amount?

A: If you did not swear by the a name / attribute of Allah, you should pay no kaffārah.

To Swear by Allah in Front of Polytheists

Q: Is swearing by Allah in front of polytheists permissible?

A: [In itself, there is no objection to it.](#)

Mother's Annoying Her Children

Q: I am a mother and I live with my children in a single house containing four rooms each for one person. Due to my bad temper I sometimes push the chair with my foot an act which makes unpleasant noise that annoys my neighbors and those living with me and if they make objections, I say rudely 'if you do not like it, you can leave the house'. Am I allowed to push the chair like that?

A: The mother has no right to do what the common view sees annoying and harmful to others even her children. She is, also, not allowed to force the children to leave the house that they have right to live in.

To Break up with One's Father for not Fulfilling His Responsibilities

Q: A father has abandoned his responsibilities towards his minor and adult children who have not completed their university education yet. He had also divorced his wife and married another and his children feel that he does not wish to see them because they are living with their mother since five years ago.

1- Are the children allowed to obey their mother who asks them to break up with their father and not speak with him (so that he may give up the behavior and feel guilty)? Knowing that she provides for their life requirements.

2- Are the children permitted to cut relations with their father by themselves (so that he may give up this behavior and feel guilty)?

A1: Just abandoning maintaining one's children and wife does not cancel father's guardianship over his family or his paternal rights. Thus, it is not permissible for the children to cut ties of kinship with their father and isolate themselves from him and they are not allowed to obey their mother in this matter.

A2: It is mentioned that children are not allowed to break up with their father just for not fulfilling his responsibilities towards them and it is not permissible to cut ties of kinship with him by themselves or at their mother's request. They can keep in contact with their father and urge him to perform his duty of providing for his children's requirements and taking care of them by resorting to other ways of enjoining good and forbidding evil.

A Residential House Government Gives to an Employee

My father was working for a governmental company affiliated to the Ministry of Housing. Because of his service, the government gave him an apartment which he was paying its rent monthly. After my father's death the company asked us that either one of the children occupies his/her father's job or we must vacate the apartment according to the state law. Six months later the company notified us again of the same request and because both my brother and sister refused to work in the company, I had been forced to accept that. After one and a half year the government issued a law according to which the apartment was transferred to our ownership at a price determined by the government which should be paid in installments in an amount of 275000 dinar. I paid the first payment from my own money and then my brother contributed with 5000 dinar because he and his family are living with us. I have not paid 2nd and 3rd payments yet and they are due now.

Q: Is this apartment which we live in considered as inheritance or it is my own? My brother wants to transfer it to his name instead of mine!

A: If, according to the government law, the house is transferred to the ownership of the employee who works in the company of the Ministry of Housing and lives in it, he is the only owner. But, if the law means to transfer the house to the ownership of whomsoever lives in it including the employee and his family, relatives, etc. it should jointly be owned by all. Anyhow, it is by no means their inheritance.

To Get Paid for a Work without Doing It

Q: Someone applied for a work with the condition that the employer pays him a percentage of the payment and the remainder is provided by the government. But, this person did not start his job and continued to receive the monthly payments the government deposits in his bank account although the government stipulated within the contract that receiving the payment is conditioned by doing the job. What is the ruling concerning the money this person has taken? And what can he do to discharge his obligation?

A: Assuming that he did not set out to his job, he had no right to take the payment from the government, does not own what he took and has to return it to the department which paid him.

Illegal Usage of Government Properties

Q: What is the sharī ruling regarding the government houses (that government provides for government employees) used by those who are financially fit or have their own houses? If such houses are taken through favoritism or the like, is praying in them problematic?

A: If it is against the law, it is impermissible. Also, if they are occupied through an unlawful way, praying there have the ruling of praying in a usurped place.

Unlawful Use of Water and Electricity

Q: What is the ruling concerning living in a house of somebody who uses water and electric power supply, in an unlawful way?

A: Using water and electricity supply services without the permission of, and setting up the counters by, the related departments amounts to usurpation which is ḥarām and the devotions done by using such a water are void. That said, unless one was not the usurper in the past or was not aware that this very water was usurped. In such a case, one's previous devotions are ruled as correct but they are held responsible for compensating the value of the used water and electricity.

Using Electric Power Supply in Mourning Ceremonies

Q: Can electric power supply be used for lightening the places used for holding mourning ceremonies in the month of Muḥarram?

A: if that is done against laws, it is problematic and necessitates compensation.

Illegal Usage of Government Properties

Q: What is the sharī ruling regarding the government houses (that government provides for its employees) if used by those who are financially fit or have their own houses? If such houses are taken through favoritism or the like, is praying in them problematic?

A: If it is against the law, it is impermissible. Also, if a house is occupied through an unlawful way, praying there have the ruling of praying in a usurped place.

To Engage in Other Things During Work Hours

Q: During work hours and in the work place if one does not have any work to do, can they engage in some other work?

A: A person, who has the duty of performing a certain work at a specified time, is not allowed to spend time in performing works which are not connected to this very place even when no work is to be done. That said, unless with the permission of the official who has the right — both from legal and sharī aspects — to permit the same.

To Have a Paid Leave

Q: I was absent from my work for a period of time with the knowledge of my manager. But, he has considered this period as presence for me and, therefore, I received full salary. Of course, I did not use the amount related to this period and my khums year's date came. Knowing that returning this amount to the department is unfeasible, would you mind to tell me how can I spend this amount? And what about its khums?

A: It depends on the laws of the department. If law permits you to own this money, it is considered as your income on which khums should be paid upon the arrival of khums year's date.

Getting Paid for Hours during which No Work Is Done

Q: An employer gives his workers a low salary so that it does not meet their life expenditures. However, in spite of no work, the workers stay overtime even when there is no work to do, is the salary they receive during these extra hours ḥalāl?

A: In the given case, this overtime has no sharʿ evidence and the salary / wages taken for it is problematic.

To Use Student Accommodation by Non-eligible Students

Q: According to university regulations, the students who live at a distance more than 30 km. away from the university are provided with accommodation. For acquiring such accommodation, my friend — who lives in the same city and is not allowed by the regulations to have accommodation — succeed in acquiring a residential document which proves that he lives 60 km. away from the university in another city. In view of the fact that he really lives inside the department, is he allowed to do so to get an accommodation?

A: As the conditions required for getting accommodation do not apply to him, he is not allowed to use university accommodation. Moreover, his living there is ruled to be usurpation and ḥarām.

Using Water Pump

Q: We suffer from insufficient water supply through water pipes, a matter which led some people to use water pumps which does affect the pressure of water supplied to the neighboring houses that do not have such a pump. Also, for your knowledge, the government has banned such an act and anybody found using this pump will be fined. We have also heard that you consider wuḍū' and ghusl made with such water problematic, isn't it?

A: Installation of water electrical pumps on the water pipes to pump water more than what is normally flow in the pipes is impermissible and the water pumped by this method without the agreement of the water supply institution is ruled to be usurped. Neither of the things mentioned in the question justify usurpation, but, rather, the permissibility of such an act depends on getting the permission of the water supply institution.

To Disobey One's Parents

Q: Is it ḥarām if one behaves against their parents' view?

A: If you mean behaving against your parents' view regarding their own works, you have no right to interfere in their private works. But, if you mean not obeying their taste regarding your own works, the disobedience per se is not ḥarām but hurting or annoying them is ḥarām.

To Work Using a Forged Certificate

Q: A person applied for a job at a government department. The applicants were required to have certificate of a diploma degree. Since this person did not have such a certificate, he forged one — out of compulsion — and gave it to the department. As a result, he was employed. Question: What is the ruling concerning his job? And what about the salary he takes for it?

A: In the given case, although the said person has done a ḥarām act by forging such a document; if, after employment, he does what is really required from a similar employee and if the diploma certificate has nothing to do with the nature of the work he does in this department, he is allowed to continue with this work and get paid for it.

To Use Pipe Water without Installing a Counter

Q: I bought a house and found there two pipes that supply water. One of them is with a counter but the other is without a counter. I closed the pipe on which a counter — that counts the amount of water used — is installed so that it would not count the water used and connected the pipe which has no counter. Then, if we know that it is the government which provides houses with water pipes, what is the ruling of the water I use?

A: To use water without installation of a counter and paying the price of the used water is considered as usurpation so it is not permissible and one will be liable to pay unless the water company agrees with it.

To Escape Paying Taxes

Q: Is it permissible in Europe to escape paying taxes?

A: Laws should be obeyed as long as they are not against religion.

Occupying a Public Place

Q: What is the ruling regarding occupying a part of a public passage which is considered as the public assets of Muslims and belongs to all people?

A: If this act crowds the passing people or is against the law, it is impermissible.

To Disclose a Secret

Q: If I come to know that somebody has disclosed my secret, what can I do? Can I punish him?

A: In any case, it is not permissible to commit a ḥarām act due to that.

To Sell Books in a Masjid

Q: Is selling books in a masjid as a philanthropic work permitted?

A: If it bothers the praying persons or is incompatible with the status and position of the masjid, it is impermissible; otherwise, there is no objection to selling and buying in the masjid, yet it is disliked.

To Pray in a Masjid a Contributor of which Sells Alcohol

Q: Is it permissible to pray in a masjid of which a contributor is a partner and a member in the board of directors of a group of institutions and companies that one of their activities is selling and marketing alcoholic drinks?

A: The mere mentioned thing does not prevent one from praying in this masjid.

Ghusl of Entering Masjid al-Ḥarām

Q: Is the recommendation of doing ghusl before entering Masjid al-Ḥarām, is it confined to those who are entering it for the first time and those performing ‘umrah? Or is it mustaḥabb before each entrance to it?

A: It is not specific to the first entrance.

Greeting Masjid al-Ḥarām

Q: For greeting Masjid al-Ḥarām should we say a prayer or perform ṭawāf around Ka'bah?

A: It is in the form of ṭawāf.

To take a Qur'anic Script out of a Masjid

Q: Can one carry a Qur'anic script of Masjid al-Harām outside the Masjid to recite and return it later on?

A: It is impermissible to carry it out without taking the permission of the officials in charge of these matters.

Trustee's Preventing Somebody from Entering the Ḥusayniyyah

Q: Ḥusayniyyah trustee prevented someone from entering into it. After a time the trustee died. Is his prevention still effective after his death even if the newly appointed trustee permits him?

A: Nobody, even the trustee of an endowment, can prevent anyone – who is allowed by shar‘ to use the endowed ḥusayniyyah – from entering and making benefit from it and the trustee's prevention is ineffective both in his life and after death.

To Rent a Ma'tam for Weddings

Q: Is it allowed to rent out a ma'tam building for holding wedding parties? If not, can the person who uses the ma'tam for the same purpose (without the intention of renting) pay an amount that he likes as a donation for the ma'tam?

A: If the building of the ma'tam is endowed for holding religious and cultural ceremonies, it is neither permissible to rent it out nor to use it for free for wedding parties. If somebody uses it for a marriage ceremony, he does what he is not allowed to do even though he pays an amount to those in charge of it later; then in case this amount is intended to be in return for using the ma'tam for wedding, it is impermissible to take it from him; while if it is given as donation for the ma'tam, there would be no objection to receiving this money and spending it on ma'tam needs.

The Use of Properties of a Mourning Corps

Q: We have a corps established by our locality friends for holding mourning ceremonies several years ago. During this time, we have gradually collected items to be used by the corps, like the sound system equipments, utensils, etc. through people's monetary contributions but nobody has endowed these items for the corps. Now, what is the rule concerning these items? Knowing that these items are owned by the corps and not by a certain person, can they be loaned to corps' members? Can these items be rent out to different people while spending the proceeds on the corps?

A: if their being endowed for the corps is not verified, how to use them is dependent on the permission of the contributors.

To Study Doctrines of Islam

Q: Is studying doctrines of Islam obligatory especially in the contemporary time?

A: It is obligatory to the degree sufficient for acquiring certainty about the fundamentals of religion.

To Guide a Person who does not Know Prayer Rulings

Q: If I saw some believers who make mistakes in their prayer while telling them about their mistake may result in embarrassment between us, what can I do? May I leave them like that or what?

A: As per caution, you should guide and teach them how to pray correctly in a polite manner which does not lead to embarrassment.

To Learn the Frequently Encountered Shar‘ī Issues

Q: Is it obligatory for a mukallaf to learn the obligatory and mustahabb prayer actions? And if a mukallaf prays thinking that some of the mustahabb actions he/she is doing — like qunūt — are obligatory, does that make his/her prayer defective?

A: A mukallaf should learn the issues that are often encountered like those related to doubt and mistakes in a prayer and the like. The mere thinking that some actions are obligatory does not harm the correctness of the prayer.

Girls' Studying in Western Coeducational Schools

Q: Is it permitted for a Muslim girl to study in a coeducational school / college in the west in spite of the immoral environment and corrupt behaviors of both male and female students?

A: If shar'ī duties — including Islamic ḥijāb — are observed, there is no harm, per se, in that.

Walking on Fire in the Mourning Ceremony of Imam Ḥusayn (a.)

Q: What is the ruling concerning walking on fire in the mourning ceremony of Imam Ḥusayn (a.)?

A: According to sharʿ, such acts are not justified. There are variable ways for commemorating the martyrdom of the Master of Martyrs (a.) such as talking about the sufferings of Ahl al-Bayt (a.) and weeping at the unfairness they faced.

To Obliterate Allah's Names and Qur'anic Verses by Ink

Q: Is it permissible to obliterate Allah's names and Qur'anic verses using ink or color so that they could not be read or known? Knowing that it is difficult to dissolve them or bury them in the soil.

A: [If it leads to their disappearance, there is no objection to that.](#)

To Hear a Recorded Verse of Prostration

Q: Is prostration obligatory when one hears or listens to the verse of prostration from a tape, (i.e. not live)?

A: Yes, prostration is obligatory when listening to it even from a tape recorder.

Q: What is the ruling of prostration upon listening to the chapters of ‘azā’im on a cassette or on TV when it is recorded (not live)?

A: One should prostrate when listen to it [the verse of prostration].

Prostration of Recitation when Learning Recitation of Qur'an

Q: Is doing prostration of recitation a must during learning recitation the Glorious Qur'an for both the teacher and learner?

A: If a person reads or listens to one of the four verses of obligatory prostration, he / she has to prostrate no matter whether or not it is for learning purposes.

Method of Qur'anic Obligatory Prostration

Q: How can we perform the obligatory prostration of Reading Qur'an?

A: For doing an obligatory Qur'anic prostration, it is enough to put forehead on earth / soil without being necessary to say anything. However, it is *mustahabb* to recite a *dhikr* during it and it is more preferable to say the following *dhikr*: 'La ilāha illallāhu īmānan wa tasdiqā. La ilāha illallāhu 'ubūdiyyatan wa riqqā. Sajadtu laka yā rabbi ta'abbudan wa riqqā, la mustankifan wa la mustakbiran bal ana 'abdun dhalīlun, ḡa'īfun, khā'ifun, mustajīr.

To Write inside a Qur'an with a Pen/Pencil

Q: What ruling applies to writing inside the Qur'an with a pen/pencil?

A: There is no objection to doing so if the Qur'an is one's own.

To Sell a Copy of the Holy Qur'an at a Profit

Q: Is selling a copy of the Holy Qur'an allowed or not? And what is the ruling of taking profit on that? Like when one buys it at 10 Rials and sells it for 15.

A: [It is permissible.](#)

Reading Qur'an in Mecca

Q: One of the recommended practices in Mecca is reading some / the whole verses of the glorious Qur'an. Is the same recommendation applied to the pilgrim who performs hajj rites and keeps on reading Qur'an on the day of 'Arafāh and Tashrīq days at 'Arafāt, Mash'ar and Minā? Or is it specified to the city of Mecca?

A: [It is restricted to the city of Mecca.](#)

Reward of Reading Qur'an on a Computer Monitor

Q: which of the following has more reward: reading Qur'an on the script / a computer monitor?

A: Both of them provide one with reward. However, it is better to read the script observing all the required etiquettes.

Fall of Qur'anic Verse in a Toilet Drain

Q: Recently an amulet, in which Qur'anic verses are written, fell into the toilet drain of the local masjid. Masjid's authorities closed the door of the toilet temporarily to find the amulet. What is the duty of the imam of congregational prayer, the trustee board and the praying people in this regard?

A: Going to this toilet is only impermissible for those who are aware of it through a shar'i evidence. Such individuals should wait until they are certain that the amulet has been decomposed and disappeared. People with no knowledge about it do not have any duty in this regard. The person who threw the amulet into the toilet is not required to tell others about it. Furthermore, if it is too difficult and unbearably hard, it is not necessary to empty the drain.

Woman's Entering the Shrine of the Lady Zaynab (s.) in Menses

Q: Is the woman in menses allowed to enter the shrine of the Lady Zainab (s.) which consists of a courtyard, an arcade and a roofed building that contains the tomb? Is she permitted to reach the area surrounding the tomb where some believers are praying obligatory or other prayers?

A: It is permissible except for the place that is considered as a masjid.

Inadvisability of Praying in a Cemetery

Q: What is the ruling on praying in a cemetery?

A: It is *makrūh*.

Touching the Names of Imams (a.) Written in a Language other than Arabic

Q: Does the ruling concerning touching the names of the Noble Prophet (s.), Infallible Imams, and Fātimah al-Zahrā' (a.) apply also to these name written in a language other than Arabic?

A: By obligatory caution, it is impermissible [to touch them without purity] even in the given case. Writing the said names in Arabic, English or other languages make no difference as far as this ruling is concerned.

To Touch Names Similar to That of the Infallible Imams (a.)

Q: It is well known that disrespecting the names of Ahl al-Bayt (a.) or touching them without ritual purity is impermissible. The question is that if a person's name is (Muḥammad, Ali, Fatimah, Ḥasan, Ḥusayn, or the like), is he/she allowed to touch his/her name without wuḍū' or purity or not.

A: [There is no objection to touching the said name if it is not aimed to be of the Infallible \(a.\).](#)

To Use Prophet's (s.) Name and Kunya Together in One's Name

Q: What is your opinion about using the kunyah of `Abu-Qasim (the father of Qasim) by whoever names Muhammad? Please explain the details of the rule if any.

A: Using both the name and kunyah is disliked.

To Compose Poetry Expressing what seems to be an Imam's (a.) Feelings

Q: Is it permissible to compose poetry reporting words that seem as though an Imam (a.) had said although they had not? Like when a poet imagines Imam Ḥsuayn (a.) saying to the lady Zaynab (s.) after his death 'I cannot stand up! Would you go to 'Abbas perhaps he pulls out his sword'?

A: If it is only as telling what seems to be said [by them (a.)] according to the narrator's conclusion and if there is no proof that it is false and lie, there would be no objection to that.

To Change One's School of Thought for Marriage

Q: I am a young man. I proposed to a Sunni girl and told her family that I am a Twelver Shī'ah and they gave their consent for our marriage. Just before making the marriage contract, her father told me that I should change to a Sunni. Am I allowed to do taqiyyah here and tell that I have changed my school of thought? And is the marriage contract valid if it is done after I had told him that out of taqiyyah?

A: It is not permissible to renounce the true school of thought, even by pretending that, for marriage purposes or the like.

To Take Part in Wahhabīs' Conferences to Defend the True School of Thought

Q: Would a person get reward by defending the Ahl al-Bayt's (a.) school of thought through participating in Wahhabīs' internet conferences? I take part in Wahhabī websites which claim defending the sunnah. Or you may advise me not to take part in such conferences?

A: If you have good knowledge of the Ahl al-Bayt's (a.) school of thought and its foundations and are able to refute the queries the anti-Shī'ah raise though disproving their evidences in a true manner, you are allowed to participate and you will, God wiling, get reward for such a good deed; or else, it is preferable to give up attending such conferences.

Applying Kohl / Eye Liner during Muḥarram and Şafar

Q: Is applying kohl / eyeliner to eye during the month of Muḥarram and Şafar allowed even for purposes other than adornment?

A: If it is not considered as adornment by the common view, there is no objection. But, if the common view counts it as adornment, it is not allowed if it proves insult to this occasion.

Making Love with one's Spouse in Muḥarram

Q: Is it allowed to make love with one's spouse in the month of Muḥarram?

A: It is permissible. Anyhow, the believer, during the days and nights of the anniversaries of the Infallible Imams' (a.) martyrdom, should not forget everything and be totally absorbed in pleasures.

To Listen to Children's Songs

Q: What is your opinion about listening to children's songs? Are the children allowed to sing for their homeland, parents, etc. while using singing equipments?

A: Listening to ghinā' is impermissible no matter whether it is sung by children. Also, the parents should not provide their children with musical instruments to be used in songs even though children are not bound to religious duties.

To Sing/Hum to Oneself

Q: A not very religious Muslim recently became faithful. Is he allowed to sing/hum — to himself or in front of his friends — the songs he learnt by heart?

A: He is not allowed to sing the ḥarām ghinā' even to himself, let alone in front of his previous friends.

To Listen to Recorded Ghinā'

Q: Is it allowable to listen to recorded ghinā' in weddings?

A: In weddings it is not permissible to listen to recorded ghinā' or lahwī music.

Disagreement among Different Marji's on a Ruling

Q1: If we are in a car listening to a music cassette which is ḥalāl according to our marji' and a person has joined us who does taqlīd of a different marji' that consider all types of music ḥarām, are we guilty if we leave the cassette playing? Or should we stop it in order not to embarrass him (although he did not ask us to do so)?

A1: let every mukallaf act according to his marji' and he/she is not guilty of that.

Q2: If somebody asks me to give him a cassette which contains ḥalāl music according to my marji' but ḥarām according to his, am I allowed to give him it even though he knows that it is ḥarām in accordance to his taqlīd?

A2: Yes, you are.

To Listen to Ghinā' in Weddings

Q: Is it permissible in weddings to listen to ghinā' cassettes that contains lahwī and mutrib music suitable for the gathering of lahw and sins and shown in different satellite channels? It is absolutely permissible to use such cassettes in wedding parties or are there rules for using them?

A: [It is impermissible to use them even during weddings.](#)

A Woman's Dancing in a Wedding despite Husband's Disagreement

Q: Is a woman allowed to dance in weddings if her husband rejects that?

A: If her dancing is sexually exciting, entails committing ḥarām practices or leads to vile consequences, it is impermissible. In this case, husband's consent has no effect on the rule.

Taking Part in Cultural Meetings and Gatherings of Romantic Poems

Q: I am a student in Kashmir University. There is an annual function in our hostel. On this occasion students present cultural programs like songs, plays, romantic poems, etc. in an unconflicted way. I myself want to present a romantic poem on the same occasion. Is it a right decision? What is your remark about such matters?

A: By itself, there is no problem in reading romantic poems and singing unless it is performed in association with vocal undulation and rapture which is suited for the gatherings of play and sin, in case of which it is impermissible. The associated music is not allowed either if it is played in a way suitable for the gatherings of merrymaking and debauchery.

Listening to Music While Exercising

Q: What is the view of shar' regarding taking part in exercising sessions in which music is played if we put earplugs so that we do not hear anything or hear only low sound?

A: If the music is not lahwī or muṭrib, there is no objection to that. Determining this subject is the duty of the very mukallaf.

Listening to Women's Singing

Q: what is the ruling of listening to women's singing if the songs are not lahwī nor contains rubbish contents as far as the words and music are concerned?

A: If woman's signing is sexually exciting or listening to it leads to vile consequences, it is not allowed to listen to it.

To Change a Man's Voice to a Woman's

Q: If a man totally changes his voice to a woman's whether by using an instrument or not, what will be the Islamic view on it?

A: Such behaviors are not free of problem.

Determining Ḥarām Music and Ghinā'

Q: It seems somewhat difficult for me to distinguish between ḥalāl and ḥarām singing and music. What is my duty, then?

A: It is the very mukallaf as a member of laity who is to determine the ghinā' and the lahwī, ḥarām music.

Ghinā' and Woman's Voice

Q: If a woman's singing does not fit the definition of ghinā', are we (men) allowed to listen to it?

A: Ghinā' is ḥarām whether the singer is a male or a female. Listening to a woman is not forbidden by shar' unless it is ghinā' intended for questionable purposes or leads to vile consequences. But, listening to a woman's singing which is often associated with corrupt results is not allowed.

To Watch Barbaric Scenes

Q: There are some video cassettes, pictures on the internet, or even CDs containing barbaric scenes, i.e. acts done in Iraq by some groups who pretend Islam like severing heads of hostages by a knife. There are also similar scenes which show the crimes of the Ba'th regime in Iraq as exploding prisoners or butchering, etc. and they are all savage scenes. The question is: what is the ruling of watching these pictures or scenes?

A: It is impermissible to watch such pictures or scenes if it is intended for spreading corruption or if watching them leads to social vile consequences.

To Assemble the Parts of a Statue

Q: It is ḥarām to make a statue of beings with soul, I know. But, is it also ḥarām to fit together the parts of a disassembled statue?

A: To assemble the parts of a disassembled statue is not ḥarām.

To Crack a Software

Q: What is your blessed opinion about cracking soft wares/CDs as some people do nowadays? And what is the rule pertaining to buying cracked CD?

A: For copying CDs and reproducing them, it is necessary that their owner's right is observed through obtaining their permission. Buying such a CD is not free of problem either and it is necessary to observe the laws and regulations in this regard.

Different Ways to Prevent Envy

Q: We hear and see that there are some methods to prevent envy in some societies like:

- a) hanging a blue bead in the car or house or on children;
- b) burning a piece of alum and rotating it around the envied person to prevent the effect of the evil eye (along with reading some Qur'anic verse); or
- c) using salt.

Are these methods permitted?

A: Nothing like that is mentioned in shar'. Anyhow, to seek blessing by reciting Qur'anic verses is permissible in itself.

To Answer a Letter

Q392: In the book of Uṣūl al-kāfi a ḥadith quoted from Imam Ṣadiq (a.) as follows: ‘It is obligatory to answer a letter just like answering a salām’ (السلام رد کوجوب واجب الکتاب جواب رد). According to this ḥadith, is answering a letter a must?

A: it is a caution that it should be answered.

To Vote in Elections of Non-Islamic Countries

Q: Is it allowed to vote in national elections of non-Islamic countries? If yes, is it permitted to vote for a candidate who enjoys Muslims' support in certain issues (e.g. the withdrawal of American troops from Iraq) and not for another candidate?

A: There is no objection to voting for candidates in elections of national councils to take charge of Islamically lawful social and political responsibilities. In this regard, it makes no difference whether the candidate is a Muslim or not.

Online Istikhārah

Q: Can we depend on the result of istikhārah done online in some websites?

A: If it is done in the traditional way, it is not objected.

To Make Use of Property of an Anonymous Owner

Q: A person has no house and lives in a rented one. The landlord increases the rent every now and then until it becomes hard for him to bear. Recently, he has found a plot of an anonymous owner. Is he allowed to build on it? And are we permitted to assist him in this avenue?

A: There is no difference between the property of a known owner and that of an anonymous one as far as prohibition of making use of it is concerned. The only difference is that in case of the property of a known owner making use of it requires its owner's permission and for the second one the permission should be obtained from the authorized religious authority.

Kaffārah of Killing

Q: What kaffarah (fasting, giving alms, or anything else) should be observed by a person who unintentionally causes somebody to be killed through a car accident?

A: If causing is so that the act of killing could be attributed to him, then in addition to the blood money he should pay to the relatives of the killed person he has to observe the kaffarah which is to release a slave. If this is impossible, he should fast a two subsequent months and if he cannot do this as well, he should feed sixty needy persons.

Disagreement of Heirs of a Killed Person over Punishing the Killer

Q: A death sentence has been passed against a killer who had killed a person whose life is respected. The heirs of the killed person were 3 sons. The first son demanded qisās, the second claimed blood money, while the third forgave him for the sake of Allah. But the first son insisted on qisās in spite of the fact that he could not pay one third of the blood money to his second brother and one third to the killer's heirs. What is the rule in this issue?

A: Unless he pays one third of the blood money to the killer, he is not allowed to claim qisās against him and if he cannot afford it, he should wait until he becomes able to pay the killer's right before claiming qisās on him.

Victim's Taking Blood Money from the Criminal and His Tribe

Q: My brothers fought with a group of people which leads to injuring one of my brothers with a knife. According to the traditions in effect here the blood money is paid by both the criminal (who pays a part of it) and his tribe. Is the amount taken from the criminal and his tribe *ḥarām*? And if my brother took it and gave me a part of it as a gift, is it *ḥalāl* for me?

A: If the crime is of the type which requires paying blood money or the victim and the criminal reached an agreement by paying blood money, the blood money only rests with the criminal and there is no objection that his tribe donate some or all of it to be paid to the victim. In such a case the victim is allowed to take it and it is *ḥalāl* for him as his own properties, i.e. he has the right to give a part of it to his brother or anybody else and the second is allowed to take it.

Blood Money of a Woman

Q: What is the meaning of the following phrase: If a woman's blood money exceeds one third of the man's one, only one half is paid?

A: If the blood money of the injured body part of a woman is less than one third of the man's (full) bloody money, the same amount is to be paid to the woman, e.g. two or three fingers of a woman are cut / severed. But, if the blood money of the injured part is more than one third of the man's (full) blood money, the criminal owes the female victim only one half of it, like if an ear of a woman is severed or an eye is damaged to blindness. Anyhow, in decreasing woman's blood money to one half of its actual value when it exceeds the third each injured body part is calculated separately and not the total blood money of several injuries. For example, if the criminal severed two fingers of a woman and damaged her eye to blindness, then since the actual bloody money of an eye equals one half of the full blood money, the blood money equals $\frac{1}{4}$ of the full one. And since the actual bloody money of the two fingers equals $\frac{1}{5}$ of the full blood money, the woman victim deserves the same actual amount, i.e. $\frac{1}{5}$. Therefore, she receives $\frac{9}{20}$ of full blood money in total. That means, the blood money of the two fingers is not added to that of the eye to divide the total by two.

Claiming the Blood Money

Q: Is failing to claim blood money interpreted as releasing the obligation of the criminal?

A: If the victim does release the criminal's obligation regarding a blood money of an injured part, the criminal does not owe them the bloody money of that part. But, not claiming it per se does not amount to releasing obligation.

To Punish a Child

Q: What is meant by punishment? Does it mean ta'zīr? What is the shar'ī limit in this regard? How about punishment and having authority over a child in punishing him / her by the authorized religious authority (ḥākim al-shar'), the child's guardian, a teacher and a just believer?

A: Punishment and ta'zīr and what is the duty of the ḥākim al-shar' depends on the ḥākim's view. The punishment by the father or the teacher authorized by the child's father to do so is conditioned by not being in a degree that entails payment of blood money. Thus, if child's skin becomes bruised, black, red, etc. blood money has to be paid.

Terminating Pregnancy due to lack of Fetal Growth

Q: My wife is in her 7th month of pregnancy but the fetus has stopped growing due to water insufficiency and they advised us to abort it. Although leaving the fetus inside her womb does not harm her health, but she is in a bad psychological situation. Moreover, if the fetus survives, there is a great probability that it will born with congenital anomalies. Is aborting it allowed?

A: Abortion is not permissible and what is mentioned does not justify committing a ḥarām act. However, if it was definite diagnosis by a reliable doctor and to keep the fetus inside the uterus proves difficult and unbearably hard for the mother, it is allowed to abort it before the soul enters it but, by caution, blood money should be paid. Yet, after soul entrance, abortion is absolutely ḥarām.

Rule of Abortion

Q: I am a pregnant woman. Considering that I am physically unfit and afraid of the adverse affect on my already existing anemia, dyspepsia and general weakness, I prefer to terminate my pregnancy. What is the shar'ī ruling concerning my problem?

A: To abort a fetus is not permissible and the mentioned things do not make abortion ḥalāl.

To Abort to Preserve One's Dignity

Q: If my pregnancy proves shameful for me and would endanger my dignity and that of my family, can I terminate it during the 1st trimester?

A: Abortion is *ḥarām in shar'* and what is mentioned does not justify the same.

Transplanting Animal's Organs in a Human Body

Q: Is it allowed to transplant animal's organs — be it of a religiously non-edible, a religiously edible or inherently najis animal — into a human body?

A: There is no objection to that, but to pray with it is problematic unless it is among the living parts that restore their life upon transplantation into the human body and are rendered as part of it. In this regard, the type of the animal makes no difference, i.e. it covers even the religiously non-edible ones.

To Determine the Sex of the Embryo

Q: Is it allowed in shar‘ to determine the sex of the embryo? There are different methods for that such as using calculations (the Chinese method) or certain diet or by referring to the doctor.

A: There is no objection to the medical examination and investigations aimed for knowing whether the embryo/fetus is a male or a female. But, it is not true that one can change the sex of the embryo/fetus using medicines, food, etc.

Treatment Using Medicine That Precipitates the Death

Q: If a person — for a temporary cure or killing pain — takes a medicine that significantly advances the time of death, what does Islam say about that?

A: If it does precipitate the death, it is not a treatment. In any case, if it is free of any considerable, rational adverse effect, there is no problem in taking it for treating.

To Look at a Non-Muslim Woman

Q: Is it permissible to look at the body parts — excluding the two private areas — that a non-Muslim woman used to show? And in this regard is there a difference between seeing in the flesh or in movies?

A: There is no objection to unintentional looking at the non-Muslim woman's body regarding the amount they are used to uncover. While, looking at the picture of a non-Muslim woman on TV, movies, etc. does not have the ruling of looking at them in the flesh. Of course, It is even ḥarām to intentionally look at that in case it is sexually exciting, is associated with fear of falling victim to that which is ḥarām or leads to vile consequences.

To Participate in Mixed Meetings

Q: What is the rule of taking part in mixed meetings whether they are useful or not?

A: It is not permissible to take part in them if it leads to ḥarām looking or some moral or social depravities.

To Shake Hand with a Non-maḥram Woman to Avoid Difficulty

Q: Is it allowed to shake hand with a non-maḥram woman just to avoid an unbearably difficult situation and harm, e.g. otherwise, one is not admitted into any school and will be compelled to go back to one's country and return government payments?

A: Touching the hand of a non-maḥram woman by shaking hand with her is not permissible if no barrier separates the two hands. There is no difficulty in not doing a ḥarām act if you tell them that your religion prevents you from shaking hand with a non-maḥram and this does not disgrace anyone's station if people come to know that you do not shake hands due to your religious teachings.

A Woman's Embracing a Non-mahram Man

Q: What is the ruling of a believer woman's embracing a man younger than her before traveling and departure with the presence of a separating barrier of thick clothes if it is done without any sexual passion, ill-intention or falling victim to vile impacts? Knowing that this woman is just like his mother.

A: Since this act is not free of vile consequences, it is impermissible.

To Be in a Place only with a Non-maḥram Woman

Q: Is the presence of the house owner with a female servant in the same house but in different floors considered as a ḥarām kind of khalwah?

A: [The criterion is the common view.](#)

To Wear or Sell Attractive Clothes

Q: Recently, somewhat glossy and eye-catching clothes appear in the market. Is it ḥarām to wear or sell them or is it just ḥarām to wear them?

A: If it means to sell fabric to women to wear, then if it is eye-catching and does attracts others' attention to whomsoever wears it, a woman is not allowed to wear it. However, there is no objection to selling it if it has other uses.

A Woman's Covering Her Chin

Q: Should a woman cover her entire chin by hijāb?

A: It is not obligatory to cover the chin but the underneath should be covered.

To Cover Eyebrows after Plucking

Q: If a woman shape her eyebrows by plucking, should she cover them according to shar‘.

A: If this is considered in the common view as adorning, she should cover it in front of a non-mahram.

Woman's Covering Her Face and Hands

Q: If a woman knows that there is some non-mahram who intentionally looks at her face and hands with sexual delight and ill-intention, is she obliged to cover them even if they are unadorned?

A: She is not obliged to cover the face and hands unless she is afraid of vile consequences and corruption.

Showing Chin in front of a Non-maḥram

Q: Is showing chin to a non-maḥram man permitted?

A: It is not permissible to show the underneath of the chin to a non-maḥram man.

Taking off One's Shirt during Mourning Ceremonies

Q: Are men who participate in mourning processions, while walking in the streets, allowed to take off their shirts and leave their chests naked while women are watching them?

A: If one knows that women are looking at him with lust and ill-intentions, he has to cover his body; otherwise, it is no problem. On the other hand, women should not look at non-mahram men's body parts which they usually cover.

A Grandmother's Breast-feeding Her Grandson

Q: Is a grandmother allowed to breast-feed the son of her son?

A: it is permissible and nothing will result as a consequence.

Woman's Clothing in Women's Swimming Pool

Q: What is the rule concerning women's wearing swimsuit in the swimming pools specified for females? Is there a shar'i limit for clothing?

A: In front of other females, a woman is not obliged to cover more than her private areas. Therefore, there is no objection to her wearing swimsuit in the swimming pool which is special for women.

Woman's Reciting Qur'an in front of non-mahram men

Q: Is a woman allowed to recite Qur'an in tartil in front of non-mahram men?

A: She is allowed unless it entails fear of ill-intention or leads to other vile consequences.

Guardian's Permission for Marrying a Non-virgin Girl

Q: Is a girl, who lost her virginity by fornication, intercourse by mistake, etc; considered as a non-virgin and thus she can get married without her father's permission?

A: The girl, whose virginity is lost by fornication or intercourse by mistake, is not categorized as virgin as far as the necessity of obtaining her father's consent for her marriage is concerned. However, caution in asking for the permission not to be neglected. However, if virginity is lost by other means, getting the father's permission is obligatory.

A Mut'ah Marriage with Vile Consequences

Q: If in the mukallaf's country/city the common view considers mut'ah marriage as a slander or accusation in such a way that a believer is accused of being not religious and having illegal relations or even despised if he/she does it, what is the ruling, then?

A: Although mut'ah marriage is permissible, or rather mustahabb in our view, it is not obligatory in shar'. Therefore, if it leads to conflict, accusation or vile consequences matters that are not acceptable by the Divine Legislator, it is rendered impermissible for the mukallaf to be indulged in such a marriage.

Temporary Marriage Mahr Should Be of a Monetary Value

Q1: Is it permissible that the mahr agreed upon in a temporary marriage be reciting some Qur'anic verses and giving the reward to the wife as a gift? Or it should be a material and tangible thing.

Q2: If not, then in case that a girl had conducted temporary marriage several times and in every time her mahr was just reciting certain chapter of the Qur'an and giving its reward to her as a gift, is her previous marriage contract ruled null? And is the sexual intercourse they did considered as fornication?

A1: Mahr of a temporary marriage should either be money/property or something of monetary value like teaching [her] a craft or how to read or the like and just giving her the reward of reading Qur'an cannot replace that.

A2: All the previously settled contracts, mentioned in the question, are void. The subsequently happened sexual relationships — if the two partners were ignorant of contract/s nullity — were not ruled as ḥarām, rather they were ruled as mistakenly done coitus. If sexual intercourse and penetration have taken place after those void contracts while the wife was not aware of their nullity, she has the right to claim (mahr al-mithl) — mahr of women with the same station — from the husband.

To Recite Mut'ah Formula over the Phone

Q: Is it possible to recite mut'ah formula over the phone? And if they do so, can they talk on the phone regarding sexual matters?

A: There is no harm in doing so if they are serious in contracting marriage and if it is done with her father's permission in case she is virgin. Then, if the contract is done correctly, they are allowed to do whatever is permissible between the married couples.

To Get Married for Traveling to another Country

Q: Can a man conclude a marriage contract for a year with a European girl after getting her agreement with the purpose of going to her country?

A: There is no problem in that if they are serious in contracting marriage and it is done with her father's permission if she is virgin.

Amount of Dowry in sharī'ah

Q: Is there a determined amount for mahr in sharī'ah? How much is the mustahabb amount in the contemporary time?

A: It has no Maximum or minimum limit. Anyhow, it is mustahabb that it does not exceed sunnah mahr which equals 500 silver dirham [each dirham weighs 2.52 gm.].

To Marry Two Fātimī Wives

Q: What is your opinion in marrying two wives who are both descendents of the Lady Fātimah al-Zahrā' (a.) when the husband is a hāshimī himself?

A: [There is no objection to marry two fātimī women.](#)

Husband's Paying the Wife's Laser Hair Removal

Q: Is the husband obliged to pay for his wife's laser hair removal? Or is this not included within the obligatory wife's maintenance?

A: The criterion for this is the common view and custom according to the need and station of the similar women living in the same place.

Husband's Maintaining His Wife with Ḥarām Money

Q: If a husband maintains his wife using ḥarām or mixed (both ḥarām and ḥalāl) money, what is the ruling in the following two cases:

a) If she knows that the maintenance is from ḥarām money, is she allowed to get Imam's (aj.) share of khums to live in order to avoid using the ḥarām money? And if she is allowed, is the husband still responsible for maintaining her or not?

b) If she has her own money, should she use it for her living and avoid using her husband's ḥarām money?

A: a) She is not allowed to take from ḥarām money if she knows about it and she can get khums money by the permission of the authority in charge of khums or his attorney. In any case, the husband's responsibility of maintaining his wife does not cease to be obligatory, i.e. he is still responsible for that.

b) She is not obliged to maintain herself using her own money. At the same time, she is not permitted to use the [husband's] ḥarām money.

To Use Husband's Property which May be ḥarām

Q: Is it permissible for a wife to use her husband's money which is doubted to be ḥarām.

A: there is no problem in your using his property/money unless you are sure that it is of a ḥarām source.

Marriage between a Muslim Man and a Christian Woman in a Church

Q: I am a teacher and an imam of congregational prayer in one of our local masjids. Sometime people ask me to make a marriage contract between Muslim men and Christian women and I do that according to shar'. Recently I had been invited to attend a marriage contract ceremony between a Muslim man and a religious Christian girl. He wanted the contract to be recited in the masjid. The girl did not refuse that, but asked the man to go, after that, with her to make their marriage rites in a church according to Christians. The man refused that but she begged him to just attend there without doing any of their rites along with the attendance of their two families and a representative of the Muslims' community (the imam).

Q1: Am I allowed after concluding the shar' contract in our masjid to just attend the church as a representative of the Muslims community? Or can I deliver a speech there about harmony among different religions?

Q2: The young man is totally against going to the church without me. In general, are he and his family allowed to just attend the church without participating in their worshiping rites?

A: For a Muslim man it is problematic to permanently marry a Christian or Jewish girl, while there is no harm in marrying them temporarily provided that the marriage contract is made in accordance with the Islamic law by the agreement of both parties. After the marriage is concluded according to the correct Islamic method, making it again pursuant to Christian teachings is meaningless. However, there is no objection to going to a church and holding artificial marriage ceremonies according to their method, in itself.

To Pass the Night at the Fiancé's House

Q: Am I allowed to pass the night and stay in my fiancé's house? Knowing that in our society after engagement, the fiancée can pass the night and stay in her fiancé's house however long she likes because engagement is done by making a shar'ī contract.

A: As the shar'ī marriage contract was recited between you and your fiancé, he is your shar'ī husband and you may pass the night in his house.

To Ask a woman about Her Religion for Marriage

Q: If I doubt that the girl I want to marry may follow a religion that prevents me from marrying her, am I obliged to ask her about her religion?

A: If she is apparently from the group that you are allowed to marry from, it is not obligatory to ask about her religion; otherwise, asking about that is obligatory.

To Marry a Woman after Divorcing Her Sister

Q: If somebody marries a woman in mut'ah for a month and after one month he contracts a mut'ah with her sister for a certain period. Is he allowed, after the expiration of mut'ah period with the 2nd sister, to marry — temporarily or permanently — the first sister?

A: If the mut'ah period [of a wife] expires or he grants the rest of it to her, he is not allowed to marry her sister before the waiting period elapses.

Parent's Opposing Marriage

Q: I want to marry a girl but my parents refused her — in spite that she is a Shī'ī —and said 'if you marry her, go away, we do not want you to live with us any more'. What can I do in this regard?

A: There is no objection to your marrying her, but make every possible effort to make your parents agree and avoid doing anything which may hurt and annoy them.

Marrying a Woman that Does not Wear Hġjāb

Q: Am I allowed to marry a Muslim woman who insists on not observing ħġjāb and wearing short clothes in spite of the strong advice to stop that?

A: There is no objection to marrying her, but you should forbid her from committing evil and enjoin her to good. However, if this marriage defame you or lead to vile consequences, it is impermissible.

Girl's Telling Her Fiancé that She Is an Epileptic

Q: I am a 21 years old girl. Many devout men asked for my hand but I was refusing every time because I suffer from epilepsy and I am afraid that they would refuse if I tell them about my disorder. I am on treatment since more than two years ago and I have not got fit during this period. What can I do? May I tell them or not? Some people say that hiding my illness is fraudulence!

A: Epilepsy is not among the disease that gives the right of revocation due to fraudulence. Therefore, you are not obliged to inform about it unless they stipulate within the contract that you must be completely healthy.

To Marry a Person who Drinks and Does not Pray

Q: Is it permissible to get married to a man, who drinks alcohol and does not pray, hoping that Allah will guide him to the straight path later?

A: By itself, marrying a drinker and a sinful person is allowed, yet it is disliked.

Waiting Period for a Woman Married in Mut'ah

Q: How long is the waiting period of the woman got married in mut'ah?

A: If she is pregnant from the same man who did mut'ah with her, then, after mut'ah period expires, she should wait until delivery as a waiting period. In case she is not pregnant, then if she is within the age limit of the menstruating women and she does experience menses, her waiting period equals two menstrual periods. But, if she does not menstruate even due to taking pills while she is in the above age group, she has to observe 45 days as waiting period which when expires, she will finish the waiting period.

Waiting Period after the 3rd Divorce

Q: A husband has divorced, and returned to, his wife twice and then divorced her for the 3rd time, should she observe waiting period then? Knowing that he did not practice coitus with her for the last 18 months and there were no physical contact between them during the same period.

A: For the waiting period to be obligatory after the 3rd divorce it is enough that the marriage was consummated before the first divorce. Also, she becomes ḥarām for her first husband unless she gets married to another person permanently and has vaginal intercourse with him along with all conditions mentioned in the chapter of divorce [of the books on practical laws of Islam]. Then, if the 2nd husband divorces her, she can marry the first one.

Waiting Period of Permanent and Temporary Marriage

Q: How long is a woman's waiting period of the mut'ah marriage and the permanent one?

A: After divorce, a non-pregnant woman who had consummated her marriage should wait up to the end of her third period¹ of purity if she is at the menstruating age and does menstruate. Just part of the first purity is enough to consider it as the first one while for the last two the woman should observe them all until she starts the 3rd menses. If the woman is at the menstruating age but she suffers amenorrhea (does not menstruate), her waiting period equals three months.

The mut'ah waiting period for a non-pregnant woman, who had consummated her marriage is to experience two complete menstrual periods if she is at the menstruating age and does menstruate, while it is 45 days for that who does not menstruate in spite of the fact that she is at the menstruating age.

Waiting Period of a Pregnant Widow

Q: If a woman's husband dies while she is pregnant, does her waiting period expire with delivery? Or should she observe the normal waiting period?

A: The waiting period of a pregnant woman expires either with delivery or on the date at which the normal waiting period (which is 4 months and 10 days) expires depending on which of the two dates will come later.

Divorce Waiting Period of a Virgin Girl

Q: After getting married, a girl was with her husband but without penetration, i.e. the marriage has not been consummated and she is still virgin. In case of divorce, should she observe waiting period?

A: In case that penetration did not take place — even from the back, keeping a waiting period is not obligatory.

Duty of a Divorcee towards Her Husband

Q: what are the duties of a divorced woman?

A: If the divorce is reversible (raj'ī), she is not allowed, during the 'iddah (waiting period), to deny yielding to her husband's sexual demands if he requests that. She is not permitted to leave house without his permission either unless for a necessity or an obligation that should be performed at a specific time.

Women's Leaving Homes to Alleys

Q: We are a group of girls living in a poor quarter. Our houses are mostly small and of poor hygienic conditions which makes it difficult for us to stay for long hours indoors especially during very hot summer days. For this reason, we used to sit out in the alley. According to that, is it ḥarām or even disliked to leave house and sit, nearly every day, outdoors in the alley?

A: If it is done along with observing [Islamic] standards like hijāb and no vile impacts would result, it is permissible.

Combining Janābah and Menses Ghusls

Q: Before doing ghusl of janābah, my menstrual period started. Shall I do one or two ghusls after becoming pure of menses? If one ghusl would be enough, with what intention should I do it? Am I not allowed to attend mourning ceremonies held for Imam Ḥusayn (a.) as I am in janābah until my period is over?

A: A single ghusl is enough and just intending ghusl of janābah is sufficient to include both. A junub or menstruating woman is not prevented from attending a mourning ceremony of Imam Ḥusayn (a.) unless it entails insult or disrespect.

To Touch Turbah or Offer Prayer during Menses

Q: Is a menstruating woman permitted to touch the turbah of Imam Husayn (a.)? Her children used to say their prayer with her and while in menses they ask her why she does not pray. As a result, she stands facing qiblah bowing and prostrating as if she is really praying. Is that permissible?

A) She is allowed to touch turbah. Also, when prayer time arrives, it is recommended for a menstruating woman to change her pad/cotton, make wuḍū', sit down for a prayer period facing qiblah, and remember Allah, the Exalted.

Meaning of 10 Days in the Menstrual Period

Q: It is said that period does not exceed 10 days. What does '10 days' mean? Shall we calculate 240 hrs?

A: Maximum period in menses is 10 days and it is sufficient to calculate it to the hour at which it started 10 days ago.

Using Henna by a Woman during the Period

Q: During the menstrual period is a woman allowed to dye her hair with henna? And is the use of an artificial dye for the same purpose allowed?

A: It is permissible, yet disliked.

The Blood Seen after the Age of Fifty for a Woman with Unknown Descent

Q: If a woman does not know whether she is qurashī or not, what is the ruling of blood she sees after the age of fifty?

A: If she is in doubt whether she is Qurashī or not, she must follow caution.

Yellow Color of Istihāḍah Blood

Q: To be considered as blood of istiḥāḍah, should the yellow material be mixed with the blood or just the presence of yellow material is sufficient?

A: Blood of istiḥāḍah is often yellowish. But, if the yellow liquid is not blood, it is ruled as nothing.

Making Qaḍā of Āyāt Prayer by the Woman in Period or 'Puerperium'

Q: Is it obligatory upon the woman in period or 'puerperium' to make qaḍā of the āyāt prayer if she becomes pure after the event [that requires āyāt prayer] has completely ended?

A: If the event happens totally within the time of menses or 'puerperium', making qaḍā is not obligatory.

Not to Fast due to the Period but Discovering Later It Is not

Q: During the month of Ramadan and in the proximity of the date of my period, I saw a dark-yellow discharge as if the period started. After I broke my fasting, I noticed that the fluid became clear indicating no period but on the next day the period really started. I was confused what to do? What is the ruling here? Am I obligated to observe the kaffārah?

A: If it was blood but did not continue for first three days successively — even inside the vagina, nothing is on you. If you ignored praying and fasting on that day/s, you must make up for them but no kaffārah is needed.

To Replace 'Aqīqah with Charity

Q: We intend to make an 'aqīqah to a newborn baby according to the prophetic tradition. But since most of people can buy and eat meat, can we help the poor financially instead and they decide what to buy according to their needs?

A: That is permissible but it does not take the place of 'aqīqah which is a highly recommended mustahabb act. It is also mustahabb to shave baby's head on the 7th day of age and give gold or silver as heavy as his/her hair as charity.

Obligatory and mustahabb Acts upon the Birth of a Baby

Q: When a baby is born to us, what are the mustahabb and obligatory acts to do? I heard that one would say adhān in his / her right ear, etc. Would you explain that in detail?

A: There are certain manners and etiquettes to be adopted at the birth some of which are obligatory and others are mustahabb. The obligatory one is circumcision for a male baby which is recommended to be done on the 7th day. There are many mustahabb and here are some of them:

- 1- Bathing the baby at birth provided it is not harmful.
- 2- Saying adhān in his / her right ear and iqamāh in the left one.
- 3- Smearing the baby's palate with water from the Euphrates river and soil from the shrine of Imam Ḥusayn (a.).
- 4- Naming the baby a good name and it is preferable to give him the names of the Prophets (s.), their executors and those names that indicate servitude to Allah.
- 5- Arranging for a banquet (walimah) upon birth.
- 6- Slaughtering an 'aqīqah animal which is recommended to be on the seventh day.
- 7- It is mustahabb to shave baby's head from the seventh day on and giving gold or silver, that equals the shaved hair in weight, in charity.

Among whom 'aqīqah Meat to be Distributed

Q: To which group of needy people should 'aqīqah meat be given?

A: It is not a condition to distribute 'aqīqah meat among needy people. One is allowed to give it to any one even though giving it to the believers (mu'mins) is better.

To Breast-feed a Baby While Being junub

Q: Is the mother allowed to nurse her baby while she is in the state of Janābah?

A: Yes, she is.

To Stop Nursing a Baby in Sha'bān or Ramadan

Q: I want to ask about stopping nursing a baby during the month of Ramadan because some sisters say that it is not allowable to stop breastfeeding a baby in the months of Sha'ban and Ramadan. Is it right? It is notable that my baby will complete his second year in the month of Ramadan.

A: According to sharʿ, there is no objection to that.

To Use the Property of an Unconscious Mother

Q: My mother owns a house run by my brother including renting it to others. Several years ago she went into senile dementia and it became impossible to come to an understanding with her or ask for her opinion. Now I want to rent an apartment in her house. What should we do in this regard?

A: If the sharʿ owner of the house is conscious to the level that she can discriminate between good and bad and profit and loss, renting the apartment out is contingent on her approval. But, if she lost even this level of consciousness, she has no control over her properties but it is the authorized religious authority who has guardianship over her. Therefore, renting out the apartment depends on the permission of the authorized religious authority or the permission of whoever he appoints as a guardian over her and her properties.

To Use Money One Presented to His Minor Son and to Pay Its Khums

Q: I presented my minor son a sum of money and deposited it in his bank account without letting him know about it. Is this money considered as my son's so that I am not allowed to use it? What would be the rule if I told him about it? And if my khums year ends, should I pay its khums or is it my sons' own?

A: If you received the money as his guardian, it is his own and it is impermissible to use it except for the best interest and happiness of the son. In this regard, it makes no difference whether he knows about it or not. Also, as it has been mentioned, it is the minor's own and no khums to be paid on it.

Billiards

Q:What is the ruling on billiards. What is your opinion respecting it?

A: If it is played with betting, leads to moral or social corruptions or entails association with a haram practice as per shar`, it is impermissible.

To Gamble on Horse Race

Q: Is it permissible to gamble on horse races?

A: For a rider it is permissible to take part in a horse race and the rider is allowed to get the amount already agreed upon. But, if people, other than the riders, bet to take the mentioned amount, their betting is invalid and they are not allowed to take the amount.

To Participate in a Prize Draw

Q: Some TV programs show the ways of participating in a drawing for valuable prizes by phoning them without directing any question to the caller What is the ruling concerning taking part in the said prize draw?

A: It is impermissible at all to take part in a prize drawing unless it is ascertained that they are ḥalāl prizes given for a lawful work as per shar‘.

Eating a Deer's Meat

Q: Is eating the meat of antelopes permissible?

A: Eating meat of all kinds of deer is permissible.

Eating Crab and Squid

Q: What is your opinion about eating crab and squid?

A: [Eating them is impermissible.](#)

Eating Canned Tuna Fish

Q: Canned tuna fish is sold in western countries and usually represent a perfect solution for many Muslims there when they fail to find ḥalāl meat. Question: Is it allowed to eat tuna fish cans when it is impossible to know whether it died after taking them out of water?

A: For scaled fish to be ḥalāl one should be certain that a human being took it out alive from water and it died outside water; otherwise, eating it is impermissible. In this ruling, there is no difference between canned tuna fish or other kinds of fish. However, if it is imported from Muslim countries, it is ruled to be ḥalāl. Also, if one doubts as to whether it has scales or not, it is apparently ruled as ḥalāl unless the opposite is known.

Fish Died in the Fishnet inside Water

Q: What is the rule pertaining to the scaled fish that die in the fishnet while it is still inside the water? Does the same ruling apply to shrimps?

A: They are ruled to be non-ritually killed.

To Cut Bread with Knife

Q: What is the ruling of cutting a piece of bread with knife?

A: It is permissible although disliked.

Trimming Mustache

Q: Is it recommended for men to trim their mustache? What is the concept of trimming that a devout believer is required to do?

A: It is disliked that one grows his mustache so long that it touches food or drinks during eating or drinking.

A Substance Doubtful to Be Beer (Fuqqā')

Q: What is the shar'ī ruling about the substance which is called 'malt extract'? According to our simple research, we found that it is extracted from malt/barley and we do not know whether the ruling of beer applies to it or not. It is used in many food products like cocoa and biscuit.

A: Unless they are known to be beer or intoxicant, they are not a problem.

Cheese Containing Cow Rennet

Q: Some cheese is imported from non-Muslim countries and contains cow rennet. Is it ḥalāl?

A: There is no objection to eating it unless it contains ḥarām or najis materials.

To Drink Boiled Barley

Q: What is the ruling of drinking boiled barley?

A: There is no objection to it unless it is a beer because drinking beer is ḥarām.

To Eat Foreign Meat on which It Says "Ḥalāl-Slaughtered"

Q: What is the ruling of eating foreign meat on which the word "ḥalāl-slaughtered" is written? Knowing that there are Muslims living in this country and it is not possible to know whether it is ritually slaughtered or not.

A: The mere writing is not a sharḥ evidence for ritual slaughtering unless it brings confidence in which case eating it is allowed.

To Use Boiled Barely in Cooking

Q: What is the ruling concerning the barley that we boil until becomes well done to use it in cooking (especially soup)? And what is the ruling of this barley and its water if we leave it boiling with all the other soup contents?

A: [There is no objection to it as per sharʿ.](#)

Najasah of Non-ritually Slaughtered Meat

Q: An animal was not slaughtered ritually or the slaughtering method is doubted, is the meat najis? If yes, is the rice under this meat [in a plate] also najis?

A: A non-ritually slaughtered meat is both ḥarām and najis and it makes najis anything that comes into contact with it accompanied by transmitting moisture. As for the doubted meat, although it is ḥarām, it is pure and does not make anything najis.

Eating Food that Contains Glyceride or Triglyceride

Q: Is the substance glyceride or triglyceride ḥarām? In other words, is eating food products that contain such substances ḥarām? These substances are available in many food products even in some kinds of bread.

A: Generally speaking, unless food contains a ḥarām or najis material, consuming it is not problematic. To determine whether a food contains such a material or not is the very mukallaf's duty.

Drinking Coca Cola

Q: What is your Eminence's opinion of drinking coca cola here?

A: In itself, there is no objection to that unless the mentioned company supports Israel or a state which is in war with Islam and Muslims. In such a case, it is not permissible to sell, buy or drink it.

Backbiting for Consulting Purposes

Q: A girl in our locality known to have immoral behaviors and relationships with men. A person came asking me about her for marriage. Am I allowed to tell him about what I know? Or is that considered as qadhf (accusation of fornication)?

A: You are not required to tell him about that. However, if he seeks your advice, there would be no objection to informing him. But, telling him something untrue is not permissible.

To Raise Adhān for Āyāt Prayer

Q: What is the ruling of raising adhān for the sake of alarming unaware persons and awakening sleeping ones not as a mustahabb act before the āyāt prayer?

A: There is no harm in raising an informatory adhān about the [Divine] sign in the hope that it is desired by shar'.

To Narrate a Material without Mentioning the Source

Q: I want to narrate/write something from a book, a newspaper or a Shiite website but mentioning the source would be harmful to that book or website, e.g. it may be banned. what is your opinion about that if the copyrights are reserved?

A: If you are sure that this material is true, there is no problem in narrating it or neglecting mentioning the source. But, if you are not sure about that, narrating it is not a problem provided that the source is mentioned; or else, it will be a lie. In case that mentioning the source is risky, you have to ignore the narration at all.

Taking a Sick Leave with no Illness

Q: We work in a government company. Sometime we pretend to be ill and ask the physician to write that we need a sick leave. What is the rule about that? What is the required kaffarāh for that if it is a paid leave?

A: If that is lying or behaving against the laws of the said company, it is impermissible and you do not own the wages for that period.

Method of Returning a Usurped Property

Q: I was working for a shopkeeper at his shop near our school for a very low wages. Sometime, when I felt hungry, I was taking some of the money present at hand just enough to buy some bread. Now, I want to return this money but I feel ashamed. Is there anyway — other than going to the shop — to return the money?

A: You must return the money to its owner in any possible way. You can give it back to him without telling him about the reason.

To use a Neglected Plot of Land

Q: There was a neglected plot of land. It was full of garbage and belonged to the municipality. I took one half of the land and built a house on it since I could not afford to pay rental. The house cost so much and the money had been borrowed from 10 persons. Is what I did permissible?

A: If you know that the plot is owned by somebody or the government, you have to obtain the owner's permission for using it and in case that it is of an anonymous owner, it is the authorized religious authority who should decide.

To Backbite Somebody If They Permit

Q: If one takes somebody's permission to backbite him/her, is one allowed to do so?

A: In this regard the other party's permission for backbiting has no standing. Therefore, one is not allowed to do so just because one has gotten his/her permission.

Backbiting and its Limit

Q: Please tell us the ruling on backbiting in the following cases:

- 1- Two persons discussing a known matter relating to a third person.
- 2- Two persons discussing good qualities of a third person.
- 3- Parents' criticizing somebody's behavior in front of their children to raise them with good manners.

A: Generally speaking, if a real matter relating to a believer person is discussed in their absence so that they would be angry if they heard about it and is actually mentioned for humiliating them or considered in the common view as humiliation, it is backbiting and impermissible. That both parties know it, it is done in order to raise the children with good behaviors or the like does not justify backbiting. However, the ruling of backbiting does not apply to talking about good qualities of somebody. There is no objection to giving information [about somebody] in consultation either.

To Sell Things Seized from the Prisoners

Q: I am a government employee. The nature of my work is that I receive the things and items seized from the prisoners after being illegally smuggled inside the prison. These things are handed over to me and then I report item's details to the Finance Ministry which exhibits these items to be sold at auction. According to shar', is my job problematic? It is notable that I am the only person who receives the items and cannot change my job to another place.

A: If the items seized from the prisoners or their visitors in the prison have monetary value, they would not stop to be the owners' by mere introducing them to the prison. Thus, using, selling or buying them without their owner's consent is not permissible; rather, using them is ruled as usurpation and dealing in (buying and selling) them is ruled as fuḍūlī transaction which is not valid unless they approve it. Disassemble

To Kill Insects

Q: Is it permissible to kill a group of insects (like ants) with insecticides if they cause some harmful effects in the house?

A: It is not a problem.

Legitimacy of Giving Ghusl to a Martyr

Q: It is common among Muslims that they give ghusl to all their dead except the martyr who is killed in the war with the Imam (a.) or his specific representative or while defending Islam provided that he dies in the battle field before the war is over or shortly after that and no Muslim finds him stable.

Our question: Is giving ghusl to a martyr allowed? And if he has been given ghusl, what is the ruling to be applied here?

A: A martyr is not given ghusl, i.e. one should not give ghusl to a martyr and not that it is allowed not to give him ghusl. Therefore, giving ghusl to a martyr is not permissible. However, if one has done so, no ruling applies.

Ghusls of the Dead

Q: My question is about the method of ghusl of the dead, how many times it should be done and what things to be put with the corpse?

A: The body of a deceased person has to be given 3 ghusls:

- a- with sidr water (water mixed with leaves of zilyphus lotus),
- b- with camphor water and finally
- c- with pure water.

After that they apply ḥanūt, shroud the corpse, say prayer on the dead and bury. It is mustaḥabb to put two fresh-cut sticks — it is preferred to be from a palm tree — with the corpse. It is also mustaḥabb to hold ceremonies to express one's condolences to the dead's relatives.

To Touch a Corpse's Bone

Q: What is the ruling of touching a corpse's bone if it is covered with a thin insulating substance if: a) the dead has been given ghusl; b) the dead has not been given ghusl?

A: a) It is absolutely not a problem.

b) If it would not be considered as touching a corpse's bone, it is not a problem.

To Obey Husband in Leaving a Will

Q: My wife wrote in her will to be buried in her city but I want her to be buried in my own city. Should she obey me in this regard? What is the shar'ī ruling here?

A: As far as leaving a will is concerned, it is up to her.

To Give up One's Inheritance before the Legator's Death

Q1: A woman died leaving two daughters and one son. Before her death, she gave her children a part of her wealth as a compensation for their inheritance asking them to give up their inheritance after her death. When she died, they went back on their word. Do they have the right to claim inheritance in addition to what they have received during the mother's life?

Q2: Assuming that they have the right to inherit her and that the amount they took during her life was equal to their inheritance after her death, should they be satisfied with it? Or is it not included in the inherited wealth?

A1: There is no harm in their claiming the inheritance because it is the right that Allah considers for them. However, if one of the heirs does not agree on the others' act, he/ she is allowed to revoke the gift deed if it was conditioned by not claiming the inheritance and the money/property their mother had given them as a gift would return to the ownership of the heirs and they all inherit the wealth according to their shares. But, if that heir does not revoke the gift deed, the money/property remains in their ownership.

A2: It has no effect. Therefore, he/she can claim his/her share of inheritance even though it equals what he/she took as a gift during the legator's life. Moreover, even if one's inheritance is the very money/property one took before, one has the right to refuse the gift and take it as inheritance.

Conditions Preventing Mother from Inheriting more than the Sixth

Q: A child died on a car accident. His parents had a son and a daughter upon his death and his mother was pregnant with a boy baby and gave birth 10 days after the accident. The conditions to prevent the mother were not complete at the moment of death but were complete before the blood money was paid and distributed.

Should the conditions be complete upon death? Is it enough to be complete when the estate is distributed?

A: The standard is the applicability of the conditions of disinheritance at the moment of death. The unborn boy cannot prevent the mother, i.e. nothing would prevent the mother from inheriting the amount in excess of the sixth of the state in the given case.

Inheritance when Heir's Life Is Doubted

Q: My father has been lost in 1991 and my paternal grandfather died in 1993. After that in 2004 we found my father's corpse in one of the collective graves and we knew nothing about him before that date. Does my father inherit his father? Can we inherit our grandfather?

A: Unless you are certain that your father was alive when your grandfather died, your father cannot inherit his father. Likewise, unless it is ascertained that all your grandfather's children had died before their father, you do not inherit your grandfather.

To Be Compensated (muqāṣṣah) from the Share of Inheritance

Q: We are brothers and sisters. Our father died and left a house in which two of our brothers live. We all decided to sell the house and distribute the estate according to Shar‘, but we faced a problem that one of our brothers owes another brother a large amount of money and he refuses to settle with him for the debt. Our question is: is the creditor brother allowed to compensate some of his debts from the debtor's share of the inheritance?

A: If he refuses to pay off the debt or he procrastinates in settling it up and it is impossible to take it from him, there would be no objection to taking from his share as muqāṣṣah an amount equal to the debt.

Child's Inheriting His/Her Parents When Their Marriage Is Doubtful

Q: A man died leaving a daughter but there is no proof that he had married her mother permanently or temporarily. Moreover, there is a great suspicion that there was no marriage because many couples establish illegal sexual relationships and live together out of marriage. In such a case, can the daughter inherit from her father's estate?

A: [She is his daughter and inherits from him until proved otherwise.](#)

Religious Etiquettes of Visiting Graves

Q: What are the works recommended to be done for the dead in a graveyard?

A: it is *mustahabb* to visit believers' (mu'mins') graves, to say *salām* to them, to recite the Glorious Qur'an and to ask Allah for His mercy and forgiveness towards them. It is also *mustahabb* to put hand on the grave facing *qiblah* and recite the chapter of Al-Qadr 7 times in addition to al-Fatiḥah, al-Falq, al-Nās and ayah al-Kursī 3 times for each. It is recommended, as well, to read the chapter of Yāsīn, to say 'alḥamdu lillāhi rabbil-‘ālamīn' [praise be upon Allah], to say `innā lillāhi wa innā ilayhi rāji‘ūn [we belong to Allah and we will return to Him] and ask for one's needs near the graves of one's parents.

To Tell People about Others' Fault

Q: If a man makes a mistake, can I tell others about his mistake without informing him? Considering that he had done it publicly.

A: If that entails insult and disgrace to him, it is impermissible.

Mustahabb Supplication to Write on a Shroud

Q. What are the supplication (du‘ā’) and words which are msutahabb to write on the shroud of a dead?

A. It is mustahabb to write the du‘ā’ of al-Jawshan al-Kabīr, testimony to oneness of God, to Prophethood of Ḥaḍrat Muhammad (s.) and to Imamate of Imam Ali and his sons (a.) while mentioning their names.

To Take the Proofs of the Mustahabb Actions Easy

Q: What is your opinion about taking the proofs of the mustahabb actions easy?

A: Whomsoever hears or is informed that a certain action brings reward to the doer and does this action in the hope of acquiring such a reward, he/she will acquire it even though this action is not proved to be mustahabb. However, to prove that a certain act is mustahabb needs a shar'ī evidence.

Who is the Authorized Religious Authority?

Q: According to your esteemed opinion, what is meant by the word hākim of shar‘ (the authorized religious authority), is he the same mujtahid I follow in my taqlīd or somebody else?

A: The authorized religious authority is the leader of Muslims who, in addition to his being qualified as marjī‘, assumes the office of leadership of the nation. That is, if the country is governed by an Islamic government. Regarding the countries/regions that are actually not under the control of the leader of Muslims, there is no objection that the people living there refer to the qualified mujtahid they follow in taqlīd.

What Does "Reciting Qur'an by a Woman in Period or a Junub is Disliked" Mean

Q: Does the phrase "reading Qur'an for the junub and woman in period is disliked" mean that its reward is lesser because reading Qur'an is worship and, thus, is it not really disliked?

A: The prohibition on practicing worship generally means it is of less reward.

Returning Mazālim

Q: What is 'Mazālim'? How can we pay it back?

A: 'Mazālim' is a term used to refer to money/property that one has taken from people through oppression and injustice and not returned it to them yet. Its shar'ī ruling is that if one knows its owner, one should return the very money/property to them, while if its owner is unknown, one has to pay it to a needy person as an alms on owner's behalf. To do so, it is a caution that one gets the permission of the authorized religious authority.