

In the Name of

Allah

The Most Beneficent

The Most Merciful

Answering Questions about Islamic Rulings (Istiftās)

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Based on the Fatwas Issued by:

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Publisher's Note

The fast course of events and phenomena, the rapid and increasing development of man's kingdom, and the dramatic rise of a variety of questions and new challenges in society are among the most manifest characteristics of the world today's man lives in.

The range and speed of the impacts of such changes on all realms of man's individual and social life are so astonishing that even prominent scholars would fail to keep up the pace and to learn about every perspective of all findings, needs, and modern phenomena in their respective specialized fields.

Such extensive changes in the world surrounding us would no doubt be reflected in the realm of religion and religiosity as well. Raising new questions and introducing new lines of research day by day yields novel and productive attitudes to the skies of man's reflection as well as to the realm of religious, revelatory, and heavenly thoughts and teachings, and, via a holistic attitude and man's appro-

priate and constructive relation with his surrounding environment, leads human society on the pathways to a pure and peaceful life and to a society free of disturbances and anomies, paving the way for mankind's reaching the ultimate salvation.

Hence, with respect to the needs and requirements of society on the one hand, and a sense of human responsibility for and commitment to answering the questions raised by each and every follower and religion seeker as well as by those interested in the Shia religious authorities and seminaries on the other, we were encouraged to take a step- however small- toward the satisfaction of people's religious demands. In doing so, we compiled this collection titled "Istiftas; Fatwas for those living Out Of Iran " to establish links between the believers living abroad and the Fatwas and religious duties. The present book, compiled by the Istifta'at group of the Office of Grand Ayatollah Saanei, is a collection of various religious questions, ranging from purity to compensation, answered by the Grand Ayatollah. Verily, some of the answers in this collection could potentially lay the foundations for the public's greater and more careful attention to jurisprudence and the Fatwas of all valued and renowned Marjas. The satisfactory answers, in some cases, are given in such a way that they dispel many intellectual and scientific doubts entertained by the general public, lead to the strengthening and stabilizing of thought and reflection, and lay the foundation stones of understanding the religion.

These are all the fruits of the thoughts and enlightened views of a Fa-

qih who has dedicated his life to the study and understanding of the texts of the knowledge and teachings bequeathed by the Family of the Prophet Mohammad (MPBT), and reached the heights of Fiq'h and Fiqaha [jurisprudence].

We hope that this humble service would bring satisfaction to Allah the Almighty and to the followers of His Eminence Grand Ayatollah Saanei abroad.

All Praise Belongs to Allah, the Lord of All Worlds.

And may peace be upon those who serve the Truth for the Divine Essence and endeavor to establish justice!

Fiqh al Thaqualayn Institute

November, 2013

Fatwas on Purity and Impurity

Socializing with Non-Muslims

Question 1: What is the ruling on socializing with non-Muslims? Are they pure? Are we allowed to accept their invitations?

Answer: Those of them who are not hostile toward Islam and Muslims, which means most of them, are pure. Muslims should treat them well and constructively. There is no problem in accepting their invitations if it does not end in eating or drinking impure things.

Hostile unbelievers

Question 2: Who is considered a hostile unbeliever who your Eminence deem pure?

Answer: A hostile unbeliever is they who know the truth of Islam but still, obstinately, deny Islam and are hostile towards it.

Socializing with Bahais

Question 3: My mother-in-law is a Bahai who has divorced her husband on the same grounds. Whereas she has not given up her faith and does not have anyone to look after her, my wife and I have to socialize with her. Is this permissible? Should my wife sever her relation with her mother? If yes, then how should she carry out her duties as her daughter?

Answer: One should perform their duties with respect to one's parents. It is best to treat such mothers with utmost respect so that they take a positive view of Islam and Muslims. In terms of purity, they are like other unbelievers; that is, if they are not hostile toward Islam and Muslims, they are deemed pure.

Sharing Home with Unbelievers

Question 4: What is the ruling on socializing, eating, and sharing pensions, kitchen utensils and appliances, and bathrooms with unbelievers?

Answer: Using the facilities and tools of the unbelievers is permissible since the knowledge of impurity, based on its conditions, cannot be gained in such cases especially at our time when we use gloves, washing machines, and tap water.

Pronouncing the Shahadatayn (the Two Testimonies)

Question 6: After long discussions and considerable efforts, a Christian man accepts Islam as the true religion and is ready to pronounce

the shahadatayn to convert to Islam. However, he is not able to pronounce them in the Arabic language and is ready to do so in his own language. Does it suffice if he does so or should he pronounce them only in Arabic?

Answer: In whatever language he pronounces the shahadatayn, he will be a Muslim and the rules of Islam will apply to him.

Touching Dogs

Question 7: What's the ruling on touching and stroking dogs? In the cases of other original impurities such as blood or feces, there is no problem in touching them as long as they later wash off. Does this apply to dogs too?

Answer: The understanding derived from the relevant rulings and works bequeathed by the Immaculate Imams (MPBT) indicate that touching and stroking dogs is considered unacceptable. What if touching and stroking dogs causes human beings diseases which are not yet known to man? Thus, it would not be appropriate to compare dogs to other impurities like blood or feces. Yet, it is also in contradiction to the spirit of Fiqh and Sharia.

The Sweat from the Body of a Person Who Is Junub from a Haram Act

Question 8: When the body or clothes of a person who is Junub from a haram act comes in touch with things like the carpets, doors, walls etc of the house, and then, after performing Ghusl, the wet

body of the person or anybody else's touches the same points and things, will it be in order to pray in such clothes or with their body in such a state?

Answer: The sweat from the body of a person in the state of Janabah from a haram act is not impure. However, as a ritual precaution, its subject matter should not exist on one's body or clothes while praying. Once dried, such a ritual precaution is removed due to the subject matter having been disappeared.

Soaps Made in Non-Islamic Countries

Question 9: Are soaps made in non-Islamic countries pure?

Answer: They are pure unless it is certain that they are made of the fat from dead animals (i.e. not ritually slaughtered for such a purpose but those found dead and then used for it) since animals that die the natural death become impure. However, such a certainty is usually not established and one would not need to investigate the matter.

Blood Drawing

Question 10: While drawing blood from a patient's vein, sometimes, the nurse's hand touches the blood. Is it sufficient to clean it off with an alcohol pad or should it be washed off as prescribed by the rules? Removing blood with an alcohol pad or the like purifies the surface underneath it.

Cleaning Building Floors

Question 11: If the floor of a hospital covered with stone, bricks, etc turns impure, does it suffice to hose it or should the resulting waste water disposed of as well? What about purifying such a floor with Qualil water?

Answer: It can be purified with Kurr or current water and you do not need to dispose of the resulting waste water. It can also be purified with Qualil water as long as you use as much water as can flow over the floor. In this latter case, if the resulting waste water flows away through a drain, then the floor will be all clean. If there is no such drain, however, the spot where the resulting waste water gathers will be impure and can be purified in this way: first, dispose of the waste water with a piece of cloth or any appropriate container. Then, wipe the spot dry. This is based on the fact that such impurities can be purified by the removal of the corporeal impurity. Thus, the removal of the corporeal impurity from the floor of a place like a hospital suffices for its purification and is just as valid and correct as when it is done with water.

Collagens and Gelatins

Question 12: A Shia resident of the USA has written a letter to the manager of one of the Islamic seminaries there to ask Your Eminence whether gelatin, an edible substance made out of another substance called collagen is haram or halal. In this regard, the following points are noteworthy:

1- Collagen is mainly found in animal bones, ligaments, tendons, and hide and is a naturally abundant protein. To obtain gelatin, such collagen-rich materials are boiled in water at a particular temperature, and then the extract goes through some chemical reactions like alkalization or acidification. The resulting gelatin is a tasteless, odorless, and colorless but nutritious substance. After adding some fruity flavors and colors as well as sugar, it becomes the edible substance used in chocolate, cocoa, confectionary, ice-cream, biscuit etc industries.

2- It is possible that gelatin be obtained from the collagen of haram-meat animals or halal-meat animals slaughtered in non-Islamic ways. With regard to the scientific view of the issue, i.e. the transformation of collagen into a new substance, gelatin, which is very popular and widely-used in the aforesaid industries nowadays, and from the point of view of its collagen source, is there any difference between halal-meat and haram-meat animals, or between animals slaughtered according to the Sharia rules and those slaughtered otherwise?

Answer: Any harm and impure thing becomes halal and pure when it transforms into a new thing which is religiously known a halal and pure thing. This is when the new thing is commonly considered a different substance from its origin; for instance, when a dog turns and transforms into salt, or when wine turns into vinegar, the resulting substance is a new one with different specifications and a new name or title. However, if the resulting substance is again a haram

and impure one, such transformation and change of nature would not make the resulting substance halal and pure.

Water Purification

Question 13: A company plans to purify the sewage from a beverage production factory along with the sewage from houses. In the purification plant, the processes for the purification of industrial and human sewage are different. At the main stage, the resulting liquid is completely different from raw sewage and looks like Mudhaf water. At the next stage, the dirt, contaminants, and the other harmful substances are filtered out and there will be two resulting liquids one being absolutely clear, colorless, odorless, and without any trace of contaminants looking like ordinary water, and the other a concentrate which returns back to the beginning stage of purification. In the purification process, the harmful particles in the sewage are decomposed or eaten by microorganisms. Anyway, given the resulting water has the physical specifications of ordinary water, is it pure? If not, will it be pure when unified with current, Kurr, or rain water?

Answer: The liquid resulting from the main stage which looks like Mudhaf water will be impure (Najis) if it cannot be commonly counted “water” from the look of it. For it to be purified, it needs to unify with Kurr or current water. If, however, the liquid can be called “absolute water”, i.e. water which has become clear as a result of its unification with Kurr, or its exposure to air, or its purification by means of modern tools and technologies, it is pure.

Removing the Corporeal Impurity (Najis al Ayn)

Question 14: If one cleans oneself with a piece of cloth or toilet paper after urinating or excreting, will they be pure and can they pray in such a state?

Answer: They will be clean and pure and can pray in such a state since that which matters is the removal of the corporeal impurity.

Birds' Droppings

Question 15: Are the droppings of haram-meat birds like parrots pure?

Answer: They are pure.

Imported Leather

Question 16: What is the Fatwa on the purity/impurity of and praying in the clothing imported from non-Muslim countries and made out of the natural leather obtained from haram-meat or halal-meat animals?

Answer: The leather or hide processed in non-Muslim countries is pure if it is certain that it is not obtained from already dead animals, and this certainty is usually there nowadays because of the particular attention to health matters. Dead animals are impure but the halal-meat ones slaughtered in a non-Islamic way are pure.

Prayers offered in clothing made of leather are correct and in order if the leather is from halal-meat animals and it is not obtained from already dead animals.

Obsessive-Compulsive Disorder

Question 17: I have been suffering from Obsessive-Compulsive Disorder (OCD) for 9 years now and I have missed offering my prayers in time due to OCD. I use plenty of water for Ghusl, and at times, I miss doing my prayer in time due to the lengthening of my Ghusl. Am I considered a Kathir al Shak (doubting quite often)? How can I get rid of it?

Answer: You should not pay attention to any doubt. Always take the positive side and even try to avoid attending to your incorrect and void acts. The religious obligation upon you is to avoid doubts. You should tell the tempting Satan that you do not care if your acts are void and incorrect and do not mind going to hell by doing such void and incorrect acts. Thus, Satan will leave you alone.

Perfumes and Eau De Colognes

Question 18: What is the Fatwa on using eau de colognes brought from other countries whose knowledge of the origins and producers we do not have?

Answer: Because we do not know whether or not they have been made out of or in contact with impure things, we consider them pure and do not need to investigate their origin.

Parts and Pieces Cut Off the Body

Question 19: At times, knowingly or unknowingly, one cuts off a piece of the skin around one's nail or any other part of their body.

Should they perform Ghusl when they touch such cut-off parts?

Answer: Tiny cut-off pieces of skin are not impure but big pieces are. If a part of one's body including a bone is cut off their body, touching it will necessitate a Mass al Mayyit Ghusl (Ghusl for touching a dead body).

Intoxicating Liquids

Question 20: If a liquid is basically undrinkable but turns into an intoxicating drink when diluted, is it impure before dilution?

Answer: Before dilution, it is pure. The criterion for a drink to be impure is its present but not potential intoxicating quality.

Medical Treatment with Impure Medications and Remedies

Question 21: Considering the desperate need of patients' with severe burns for preventing dehydration through the burned skin and for helping the lost tissues recover, healing the wounds in patients with bedsores such as those paralyzed by spinal cord injuries, the need for urgent coagulation of blood in surgeries when bleeding cannot be stopped through common methods such as those in brain and oral and maxillofacial operations, nowadays it has become popular to use products like "Xenoderm" and "Surgicoll" which are produced through the chemical processing of porcine proteins. What is the Fatwa on applying such products to wounds and burns?

Answer: Using medications and remedies made out of originally-impure things like dogs, pigs etc is absolutely permissible. Tak-

ing such medications orally, whether they are impure themselves or made out of impure things, is haram for the healthy but halal for the sick, let alone their external use for repairing their lost tissues. The external use of such products is even permissible for purposes other than medical treatment.

Animal Droppings; Undiscerning Children's Purity

Question 22: A- Are the fur and droppings of cats and mice impure?
B- If a child, who has not reached the age of religious discernment and Takleef and does not keep themselves clean and pure, touches the doors, walls etc of the house, will the touched spots become impure?

Answer: A- Except for those of birds, the droppings of any haram-meat animal whose blood spurts out when a blood vessel is cut are impure. Thus, the excreta of cats is impure. Cats' and mice's fur is pure but if left on a praying person's body or clothes, their prayer will be void.

B- The hands and clothes of such a child and, therefore, the spots touched by them are pure.

Asphalt as a Purifier

Question 22: Can asphalt be considered a purifier for the impure soles of one's shoes or feet?

Answer: Carpets, grass, asphalt, and earth covered with wood, ceramic, etc can purify the soles of one's shoes or feet just as earth does

if they remove the corporeal impurity from them.

Impure Laundry in Washing Machines

Question 23: What is the Fatwa on the impure laundry washed together with pure laundry in automatic washing machines?

Answer: If impure laundry is washed in a washing machine connected to Kurr or tap water, it will be pure if the corporeal impurity is removed from it while washing. If a washing machine is connected to Kurr or tap water and impure laundry is mixed with pure laundry, the impurity does not affect the rest of the laundry and all the laundry will be clean and pure after washing. Doing the laundry in a washing machine connected to tap water is just as purifying as washing it in current water.

One's Front or Back Facing the Qiblah While Relieving Oneself

Question 24: Is it haram to use the toilets already built facing the Qiblah? At times, some people unknowingly use such toilets. Is it obligatory to inform such people or should the toilets be demolished and rebuilt appropriately?

Answer: Generally, it is not haram to face the Qiblah while relieving oneself. However, it is a precautionary ritual recommendation to avoid it.

Fatwas on Ritual Ablutions (Wudu and Ghusl)

The Philosophy behind Wudu and Ghusl

Question 26: What is the philosophy behind Wudu and Ghusl?

Answer: As understood from the explicit meaning of the Quranic Scripture, the philosophy behind Wudu and Ghusl is physical, spiritual, and inner purification of human beings.

Ghusls

Question 27: Is it permissible to pray with recommended Ghusls such as Jumu'ah (Friday) Ghusl etc or with obligatory Ghusls other than Janabah Ghusl, or is the obligation of performing Wudu only removed by performing Janabah Ghusl?

Answer: All recommended and obligatory Ghusls remove the obligation for performing Wudu.

Cesarean Section

Question 28: In the case of a woman who has a cesarean, what is the resulting bleeding: is it Nifas (postpartum bleeding) or Istihada (irregular bleeding)?

Answer: The blood discharged from vagina after childbirth is Nifas no matter if the child is born by cesarean section or natural delivery. However, the blood discharged from the incision made for operation is not Nifas.

Menstrual Period

Question 29: A woman's womb has been removed by operation. What is the blood discharged from her womb: menstruation, irregular bleeding, or scar bleeding?

Answer: It is neither menstruation nor irregular bleeding. There is a scar bleeding.

Question 30: Are women allowed to take pills to prevent menstruation in order to perform the prayers and worships (Manasik) of the Hajj?

Answer: It is absolutely permissible to take pills.

Wudu, Ghusl, and Tayamum Being Impossible

Question 31: While in prison, sometimes one needs to perform Janabah Ghusl but it is not possible for them to perform Ghusl and wash. What is to be done in such a case?

Answer: They should offer their prayers with Tayamum. If that is not possible either, they can pray without any of them and then offer the make-up (Qada) for it.

Question 32: A person has had eye surgery and has been advised by the doctor not to move their head; nor is he advised to perform Wudu or Tayamum. Therefore, they have offered all their prayers without any of the ritual ablutions and without facing the Qibla ever since the surgery. Are their prayers correct?

Answer: Since both of the ritual ablutions are impossible for them, they should offer their prayers and later offer the Qada as well.

Artificial Hair and Masah

Question 33: Due to an illness, I lost all my body hair including the hair on my head. Then, I have had artificial hair fixed on my head. In this method, the hair is woven onto a mesh fixed on one's head and you can see their scalp through it. Considering the fact that removing and fixing the mesh back onto one's head is difficult, how am I supposed to perform Wudu? As advised by the doctor, I need to remove the mesh and wash my head every fifth or sixth day. Then, what is the case with my offered prayers? Should I perform the Qada for them?

Answer: If it is difficult to remove the hair mesh, then it suffices to Masah on the mesh, and it is worthy of mention that Islam is an easy religion. Thus, all your previous Wudus and prayers have been

correct and you do not need to offer the Qada. However, on the days you remove the hair mesh to wash your head, try to perform Wudu at the same time if it is not difficult for you.

Question 34: What is the ruling on artificial hair fixed on men's head, and on the Wudu and Ghusl offered having such hair on?

Answer: There is no problem in men's having such hair fixed on their heads; nor is there a problem in their performing Wudu or Ghusl having such hair on. It suffices to Masah their hair since it can be considered a Jabira.

Artificial Nail Extensions

Question 35: What is the Fatwa on artificial fingernail extensions?

Answer: It is permissible per se. However, to perform Wudu or Ghusl, one should remove whatever prevents water from reaching the skin. Despite that, if removing such nails causes great difficulty, one does not need to remove them for Wudu or Ghusl since they can be performed as Jabira.

Tattoos

Question 36: What is the ruling on tattoos marked on one's body?

Answer: If such tattoos are harmful to the body, they are haram; otherwise, they are halal. Because such tattoos are inked under the skin, they do not cause a problem in performing Wudu or Ghusl.

Performing Wudu with Drinking Water

Question 37: What is the ruling on performing Wudu with the drinking water in Masjid al Haram and Masjid al Nabee?

Answer: It is not permissible to perform Wudu with the drinking water from the containers. Such Wudu would be incorrect and void.

Sequence in Ghusl

Question 38: Is it obligatory to follow the sequence in performing Ghusl?

Answer: In the Sequential (Tartibi) Ghusl, you should follow the sequence; that is, you wash your head and neck first and then the rest of your body.

Question 39: If, with the intention of performing Tartibi Janabah Ghusl and after washing one's head and neck, one washes their neck once again with the right part of their body and once more with the left part, is their Janabah Ghusl in order?

Answer: Their Ghusl is correct but they have a redundant and unnecessary wash in that case. Unnecessary washes do not void a Ghusl. However, such washes may ruin one's intention of seeking proximity to God, which is not the case here because they do not do them as ritual innovations (Bid'a).

In the intention of seeking proximity to God, the very fact that one's action is for the sake of God and no other being suffices. Besides, it is the intention of proximity that matters but not the proximity of

the action. Anyway, in such cases, one's proximity to God is realized since any redundancy would be blamed on their ignorance.

Question 40: If one has not performed Tartibi Ghusl in sequence, washing the right part of their body first, and then their left part, and finally their head and neck, has their Ghusl been correct? If not, should they offer the Qada for their offered prayers?

Answer: If they have not performed the Ghusl in sequence, their Ghusl has been void and they should perform it again following the right sequence, and then offer the Qada for the prayers they have offered with that Ghusl unless they have been ignorant of the rules at the time of performing the Ghusl.

Women's Janabah

Question 41: What are the causes of Janabah in women?

Answer: Women become Junub only by sexual intercourse and penetration. Otherwise, they do not become Junub and Janabah Ghusl is not obligatory for them.

Entering the Holy Shrines

Question 42: What is meant by "Shrine" when it comes to holy places and the tombs of the immaculate Imams where the Junub and the Ha'ed (women in their menstrual period) are banned from entering? Does it also apply to the tombs of the Imams' descendants?

Answer: A "Shrine" is the tomb and the area around it and under the dome comprising a mosque. It does not apply to the yards and

porches which are not part of the mosque. Entering the shrines of the infallible Imams' descendants while Junub or Ha'ed is not forbidden if such shrines do not comprise mosques. However, it is desirable that one should respect such places as well.

Fatwas on the Dead

Taking Dead Bodies to the Noble Places of Martyrdom of the Holy Imams

Question 43: If, in their will, a person has requested to be buried in a particular place like the exalted Karbala, but now it is not possible to transfer their dead body there, what should be done? Is it possible to keep the dead body somewhere or should it be buried in a grave and then exhumed when its transfer becomes possible?

Answer: If they have requested in their will to be buried in such places but have been buried somewhere else, it is permissible to exhume their dead body for this purpose; but if their dead body has not been buried yet, it would be better to put their dead body in a coffin and bury the coffin since this seems to be the least problematic way in terms of Sharia rules regarding burial.

Exhumation of Dead Bodies and Autopsy

Question 44: What is Your Eminence's view on exhuming a dead body in order to take out a piece of the dead body's bones to be used in teaching the medical students?

Answer: It is permissible to exhume a dead body for the said purpose. However, in doing so, making the necessary arrangements with the relevant authorities, refraining from ruining the appearance of the grave, and doing it secretly are among the conditions to be met.

Funeral Formalities

Question 45: In mourning for the dead, does it bring any blessings and heavenly remunerations to get flowers and wreaths, shoot films, play music etc.?

Answer: Anything done to sympathize with the mourners is recommended and desirable and brings its due heavenly rewards. It is also favorable in terms of helping those in such relevant businesses as the breadwinners of their families.

Expensive and Luxury Gravestones

Question 46: What is the ruling on luxury gravestones?

Answer: It is permissible to use such gravestones.

Attending Memorial Services

Question 47: How should we attend memorial services qualitatively and quantitatively?

Answer: Quantitatively, people's attendance of a memorial service should follow the common practice. In terms of performing the recommended actions, seeing the mourners would suffice. However, if a while has passed since the loss and one's visiting of the mourners would remind them of the loss, it would be better to avoid such a visit.

Drawing Blood from the Dead

Question 48: Is it permissible to draw blood from a dead body to be used for a patient who needs that blood? If yes, then is there any compensation for it?

Answer: If it is done with the consent of the dead person's next of kin, it is permissible. In any case, there is no specific compensation prescribed for it. However, the next of kin may ask for such a compensation to be spent on charity on behalf of the dead person.

Visiting the Graves of the Dead

Question 49: What is the ruling on visiting the graves of the dead believers? When is the best time for it?

Answer: Visiting the graves of the dead is among recommended acts, and the dead person creates an intimacy with the visitors. At the end of his book *Al Qawa'id*, Allamah Helli has requested his son to visit his grave as far as possible and to recite some verses of the Quran for him on his grave.

Fatwas on Prayer

Reciting Prayers in Languages Other Than Arabic

Question 50: It is difficult for non-Arabs to pronounce the prayers in the Arabic language. Is it permissible for them to recite its translation in their own language, and after learning to recite it in Arabic, offer the *Qadha* for the offered prayers?

Answer: It is not permissible for anybody to recite the prayers in any other language, and if done, such prayers are void. Before learning to recite the prayers completely in Arabic, they may recite as much of it as they can, and they shall not be held responsible for more than they can handle.

Students' Prayers

Question 51: As a student, I need to study 6 hours a day everyday and offer my prayers at noon. On the other hand, the class, coinciding with the prime time for noon prayers, should be cut short so that

we can offer our prayers at its prime time. Is it permissible to cut the class short to offer prayers?

Answer: Prayer is the borderline between Islam and blasphemy. If it is omitted by giving in to satanic temptations, then what trace would be left of Islam in human beings? And how would human beings not be ashamed of such omission before God despite being given all His gifts and blessings? Both studying and praying are among our duties. To be blessed and successful in life and education is in the hands of God. Many a man has reached the heights of educational success having limited time and many others have not accomplished anything with the abundance of time because of lack of commitment and adherence to religious obligations. Mr. Morteza Motahari lived only 60 years but had so many significant accomplishments. So, I advise you to offer your prayers and ask God for His help and blessings, and beware that offering prayer at its prime time brings God's consent and offering it at the end of time brings His forgiveness. You may also talk to the authorities to rearrange the timing of the classes. Whether or not it is possible for them or they are allowed to do so is to be dealt with by them.

Socializing with Those Who Have Omitted to Pray

Question 52: What is the ruling on socializing with those who deliberately omit to pray, are indifferent to the Mahram and non-Mahram, omit to cover themselves from the non-Mahram, and persist in such behaviors when they are enjoined to change and to behave according

to the codes of the Shari'a?

Answer: Such people should be enjoined both to do the good deeds and from doing evil deeds even if it is through severing relations with them.

Omitting to Pray

Question 53: Can a Muslim be released from the obligation of offering prayers on the grounds of being at war, being drowning, being caught in fire, water or soil being unavailable or both of them being harmful to their health, dissimulation, paralysis, being tied to a hospital bed, being disabled and not even being able to move their eyes etc?

Answer: Muslims are never released from the obligation of offering prayers. Prayers should be offered in all circumstances even by moving the eyes or head, or in any other possible way. Offering prayers in any possible way would suffice the obligation, unless in the case of both water and soil being unavailable for Wudu and Tayamum, where prayers should be offered in time (without Wudu and Tayamum) and later offered again as make up (Qada).

Prayers of Alcohol Drinkers

Question 54: What is the amount of alcohol drinking which would result in one's being banned from offering prayers? How long will such a ban be applicable when one drinks alcohol?

Answer: Offering prayers is never banned in any circumstances.

Muslims should always offer prayers no matter what the conditions. Nevertheless, drinking even one single drop of alcohol is haram.

The Timings for the Quintuple Prayers

Question 55: Based on Prophet Muhammad's life and Imam Ali (A)'s recommendation, we should offer the obligatory prayers at their prime times; if so, then why do we Shiites not follow such instructions and offer the prayers at three timings instead?

Answer: There is no problem in offering the daily obligatory prayers at the quintuple timings; nor is there a problem in offering them at the three prescribed prime times. One may only lose the extra rewards in the latter case. In fact, there is no need to offer them at five timings. Instead of focusing on such worthless details, we must think and worry about the fundamental issues of Islam. Offering prayers at three timings is not only correct, valid, and permissible from the point of view of Sharia and Shiite jurisprudence but also more compatible with today's life.

Saying Prayers at Work

Question 56: In banks, the clerks have to be responsive to the clients even when it is time for noon prayers. Therefore, they cannot offer their noon prayers at the prime time. Is this considered disrespect for prayers?

Answer: You should observe the bank's rules. As the employees of the bank, your time belongs to the bank, i.e. the employer. You are

not allowed to disobey the bank's rules for the sake of a recommended act.

Difference of Horizons

Question 57: The timings of prayers and fasting as well as the religious calendar fixed by the governments of countries like Egypt are not reliable based on the Shiite jurisprudence. In the case of timings of prayers, for instance, we may wait until the time comes, just like their sunset prayer time which is usually before dark. Also, in the cases of ritually important days other than those of Ramadan, like the 27th of Radjab or the 25th of Dhilqa'da, they are one day ahead of or behind the Shiite calendar. What should we do?

Answer: The sunset prayer time is commonly the time when the sun sets. However, for it to be realized, it is not necessary that the redness in the Eastern horizon be disappeared. And about the fixing of the first day of a lunar month, you should make certain about such a day according to the Sharia criteria; that is, sighting the crescent moon for yourself by any available and possible means or making certain, in any possible way, about the day being the first of the month, for instance, by counting thirty days past the first day of the previous month. The crescent moon sighted in one territory would also suffice for the neighboring territories which share all or even a small part of the night timing with that territory.

Prayers and Fasts in the Polar Regions

Question 59: I am setting off for a region where it is six months day and six months night. How should I offer my prayers and fasts in terms of the timings?

Answer: Where there is six months daytime and six months nighttime, which means days and nights are unusual in terms of length, fasts are not obligatory. However, every year, the prayers for one day and night remain obligatory. In the calculation of prayer timings, when the sun is at its highest point, it will be time for midday (noon) prayers. When, on the other hand, the sun is at its lowest point, it will be midnight. Morning prayer should be offered between dawn and sunrise and evening prayer should be offered after the common sunset. Therefore, during one year, only five prayers will be obligatory (the five for one single day). However, you may want to observe precautions and offer the prayers just as you do in the timings commonly fixed for them in ordinary days and nights. To do so, you can take every 24 hours as a day and divide the hours to calculate the common noon time etc and offer your prayers accordingly.

Question 59: In some parts of the Earth, there are geographical zones where, during the first half of the year, it is 23 hours nighttime and only 1 hour daytime while, in the second half of the year, it is vice versa. How are we supposed to calculate our prayer timings in such regions?

Answer: The prayer timings in such regions are the same as those

in other regions since they do have their own meridian, sunset, and sunrise.

Question 60: Based on the Shar'iyah timetable presented by Imam Ali (AS) Mosque in Stockholm, which is an affiliate of Ahl al Bayt (AS) World Assembly, the dawn times have not been calculated. The Mosque advises that morning prayers be offered half an hour before sunrise. With regard to the fact that sunset time may go as late as 22:54 and sunrise may be as early as 03:20 a.m., which can make it difficult, especially for the newly-reached-Taklif, to offer the sunset (Maghrib), evening (Isha'), and morning prayers, please let us be informed of your fatwas on the following cases:

- 1- For the sunset time, can we follow the Sunnite timings?
- 2- While, in the said timetable, there is not mention of the midnight timings, what is the best time for the night prayers (Salāt al Layl)?
- 3- While, after sunset, it does not get so dark that one can distinguish the appearance of light at dawn, is it permissible that they offer the morning prayers after the sunset and evening prayers just as we offer the noon and afternoon prayers at the same time, or just as we do the sunset and evening prayers at the same time? The last time when you can distinguish dawn and offer your morning prayers accordingly is at 01:10 a.m. on the 28th of April. On the same day, the midnight is at 23:07 and the sunset at 21:15. From April 29, days begin to get longer and it becomes difficult and almost impossible to determine the dawn time.

Answer: The sunset, sunrise, midnight, and dawn times in a region depend on the occurrence of these same phenomena in that region. Therefore, such times in other regions do not follow the time patterns in Iran, Iraq, or elsewhere in the world. You should determine such times with regard to the respective phenomena in your own region. Whatever time that the sun sets, even if it is later than 22:54, it will be the sunset time for you to offer your sunset and evening prayers since I believe that, by Maghrib, we mean the time that the sun sets. The criterion for determining the midnight time is half of the night time having elapsed, the whole night being calculated from the time of sunset until the next sunrise. Thus, if the whole night is 5 hours, it will be midnight 2.5 hours after the sunset. The time for morning prayers will be the dawn time whatever time it occurs, and you cannot offer your morning prayers until dawn is certain and it will be permissible to delay your morning prayers until near sunrise time to make certain about it. You may follow the general rule mentioned at the beginning of this paragraph to answer similar questions on the issue and, apparently, there is no problem in determining the timings in this way.

Qibla Finders

Question 61: What is your fatwa on using Qibla finders to locate the Qibla?

Answer: There is no problem in using them as long as they are exact enough for you to make certain about the direction.

Offering Prayers on Board Ships and Planes

Question 62: How can we determine the direction of the Qibla while on board a ship or plane continuously changing directions?

Answer: As far as possible, and even by making a guess, you should try to find the direction of the Qibla. Having found it, you should silently turn toward the Qibla when the ship or plane turns to other directions and then continue with your prayers. If, however, you cannot find the direction, it will no more be a pre-requisite for your prayers to be correct, and you may offer them in any direction.

Saying Prayers in Space

Question 63: In what direction and at what times should Muslim astronauts say their prayers while they orbit the Earth every ninety minutes?

Answer: During every day and night (24 hours), there are no more than five obligatory prayers to be offered. However, you should observe the rules regarding the determination of the prayer timings.

Question 64: What is the ruling on the prayers and fasts of astronauts? How are they supposed to determine their ritual timings?

Answer: If they are in orbit around the Earth and their movement is synchronized with that of the Earth's, which means they will constantly remain in the same time zone, prayers and fasts will not be obligatory for them. Assuming the impossible, if a person deliberately gets themselves in such a situation in order to be released from

offering prayers, their act will be a sin and they will have to offer the make up for all those prayers and fasts.

But if their movement around the Earth is faster than the speed of the Earth's movement in such a way that they orbit the Earth several times during a day and night, they will see several dawns, noons, sunsets, and midnights during the 24 hours of such a day and night. In this case, they should make their prayers at the prayer times in the points facing them on the Earth. Thus, for instance, they should offer their morning prayers when they face a point on the Earth where the dawn time has come and it will suffice to offer morning prayers once during each day and night no matter how many dawns they face during their 24-hour orbit.

On planets in the solar system other than the Earth, prayer times depend on the appearance and disappearance of the sun at sunrise and sunset. The fasting time will be from dawn to sunset.

Failing to Locate the Qibla

Question 65: If a person does not know where they are, and there is no sign or person to show them the direction of the Qibla, to which direction should they offer their prayers?

Answer: In such a case, if they have enough time, they should pray towards the four cardinal points (North, South, East, and West) as a recommended precaution. However, it will also suffice if they offer their prayers only towards one direction.

Question 66: In the western hemisphere, there are some areas where you would be standing towards the Qibla no matter which of the cardinal points you faced. What is to be done in such places?

Answer: Given that the distance of the Qibla from the four cardinal points is the same in each direction, it would suffice to offer your prayers in any one of the directions.

Covering Artificial Hair

Question 67: What is the ruling on women's wearing of artificial hair while praying and otherwise? Is it obligatory for them to cover or veil it? What is the fatwa on a non-Mahram's looking at it?

Answer: There is no problem in looking at or touching a woman's artificial hair which is not part of her body. Nor is it necessary to cover or veil such hair for praying. The parts of a woman's head and neck which are not covered with the artificial hair must be covered or veiled.

Question 68: Sometimes, women's clothes are such that a shadow of their hair or body is revealed. Is it problematic for praying?

Answer: If the covering or Hijāb is such that it reveals the body of the woman, it will not be sufficient.

Covering in Prayer

Question 69: Is it necessary for a woman to veil herself for praying or does it suffice if she wears an overall (manteau) and a scarf?

Answer: That which is necessary for a woman in praying is to cover her entire body except her face and hands. However, nowadays it is said that veiling is the best way for women to cover.

Men's Having Gold or Platinum On

Question 70: Does it matter if men have gold or platinum teeth?

Answer: It is harām for men to use gold for decoration. But having silver or platinum on while praying is permissible for men.

Question 71: What is the ruling on men's wearing gold or silver for decoration?

Answer: As decoration, silver is permissible for men but gold is not.

A Non-Muslim Cellmate

Question 72: With regard to the fact that all my cellmates in a non-Muslim country are non-Muslim and it is not possible for me to have my own privacy and keep my space and belongings clean and pure, what is your fatwa on my praying?

Answer: Firstly, in your case, the absolute certainty of the cell floor, carpet, or clothes being impure (Najis) is usually not established. Secondly, in such places, there is no problem in offering prayers even if the place or the things are impure. However, if it is possible to decrease the amount of impurity, it will be necessary to do so. For instance, if your clothes are Najis and you can take some of them off, you should do so for praying.

Place Where One Offers Prayers

Question 73: What is the ruling on the prayers a person has offered in a Najis place while they had forgotten its being so? Are such prayers correct?

Answer: If the place was dry at the time of praying, which means the impurity could not reach other things, the prayers will be in correct. However, the spot where you place your forehead in prostration should be pure.

Question 74: Is it permissible to pray in a Najis place which is dry now?

Answer: It is permissible but the spot you place your forehead in prostration should be pure.

Presence of the People of the Book in a Mosque

Question 75: Is the presence of the People of the Book in rituals and ceremonies held in mosques considered irreverent and disrespectful to the mosques?

Answer: No. It is not considered so.

Question 76: What is the fatwa on the unbelievers, whether the People of the Book or otherwise, entering the Masjid al Harām and other holy places and mosques?

Answer: If it is to the benefit of Islam, Muslims, and Muslim countries, or for drawing their attention and winning their affection, or for

any other good intention or purpose, it will be permissible.

Playing the Adhān (Call for Prayers) Over Mosque Speakers

Question 77: Is there a problem in playing the Adhān over mosque speakers if the people in the neighborhood do not consent to it without any Shar'ia excuses (Udhr Shar'iyya)?

Answer: It is not only permissible but also, sometimes, obligatory, for the purpose of keeping the religious rituals alive, to make the Adhān reach others at the time of prayer. However, it should not cause any disturbance to the people in the neighborhood.

Prostration and Tayamum

Question 78: What is the ruling on prostration and tayamum on cement, tile, ceramic, calcined lime, or plaster?

Answer: Prostrating on things that have undergone some sort of processing so that they cannot be commonly called earth is not correct, but it is permissible to prostrate on lime or plaster, whether raw or calcined. The same rules apply to tayamum.

Question 79: What is the ruling on prostrating on the carpets in the Masjid al Nabi?

Answer: It is permissible to prostrate on the carpets in the Masjid al Nabi if it is for dissimulating with the purpose of maintaining Muslim unity and fraternity. You do not need to say your prayer where there is a stone floor, or take prayer mat or the like with you.

However, if taking a mat or prostrating on the stone floor does not go against Muslims' common practice and is not considered as an insult, it is permissible.

Saying Prayers with Your Arms Folded

Question 80: Is it necessary to turn your head to the right and left, say Allahu Akbar, and raise your hands up to your ears at the end of prayer? Did the Prophet (SA) pray with folded arms?

Answer: None is necessary. Turning your head to the sides is not even a recommended act. As recounted by the Infallible relatives of the holy Prophet (SA) as well as by many others, He did not pray with folded arms. Basically, saying prayers with folded arms propagates the culture of domineering and tyrant rulers. Islam stands against all manifestations of oppression.

Travelers' Prayers

Question 81: With regard to the fact that nowadays transportation and travel are fast, should prayers still be shortened? Why?

Answer: The speed of travel does not change the amount of space or the specified limits. While today's travels are faster, people are having less and less time. "The judgment is only Allah's. He relates the truth, and He is the best of deciders." (The Quran: al An'am: 57)

Question 82: Some people, such as students, teachers, farmers etc, have to travel distances longer than 43 kilometers more or less once a week because of their jobs. Are they considered Kathir al Safar

(oft-travelers) who should perform their fasts and prayers in full or should they offer their prayers in the shortened form and break their fasts like other travelers?

Answer: One who travels longer than 43 kilometers at least once during every ten days can be considered a Kathir al Safar; that is, they should offer their prayers in full and keep their fasts. In this regard, there is no difference between business and non-business travels.

Question 83: What is the ruling on the fasts and prayers of the businesspersons who are on business travels in most months of the year?

Answer: Whether on business or otherwise, if they travel distances longer than 43 kilometers once during every ten days, they are Kathir al Safar.

Prayers and Fasts without Janabah Ghusl

Question 51: What is the fatwa on the prayers and fasts of a person who did not know they should perform Janabah Ghusl after ejaculation caused by masturbation, and therefore has masturbated for two years without performing Janabah Ghusl afterwards, and has only performed the Ghusl after their wet dreams?

Answer: If masturbation ends in ejaculation, Janabah Ghusl will be obligatory for the person. For the period of time they did not know this rule, they should offer make-up (Qada) prayers since purity is a per-requisite for one's prayers to be valid. However, their fasts will be valid since they have not remained Junub deliberately. Whenever

they performed the Ghusl for wet dreams, it has also been sufficient for the Janabah caused by previous masturbations.

Joining a Sunnite Congregation

Question 85: If we join our Sunnite brothers' congregational prayers in order to build up fraternity and unity among Muslims, will our prayers be valid, or do we need to redo them afterwards, given that we do not need to do so and that we can offer our prayers elsewhere or at some other time without any problems? Also, in dissimulation on issues such as Wuquf at Arafat on a day decreed by a Sunnite judge, is it permissible to stay in Arafat with the Sunnite brothers despite being doubtful about the decree or being certain to the contrary? Does the rule of permissibility of joining the Sunnite congregations in Masjid al Nabi and Masjid al Harām apply to other mosques as well?

Answer: Wherever and whenever you need to dissimulate, your devotions will be sufficient, and this sufficiency does not depend on being short of time. For instance, dissimulative prayers are valid and sufficient even when you have enough time ahead. There is no difference between the congregations held in Masjid al Nabi or Masjid al Harām and other mosques in Mecca or Medina. Decrees issued by Sunnite judges on the establishment of a ritual day like Arafah or Eid shall be acceptable and sufficient for those dissimulating, even if they are certain to the contrary.

Question 86: Is it permissible to follow a Sunnite prayer leader in Masjid al Harām or Masjid al Nabi?

Answer: If done in dissimulation for maintaining fraternity and unity among Muslims, it is permissible to join such congregations in Masjid al Nabi or Masjid al Harām. We should try to maintain Muslims' unity and grandeur. So, Muslims should not make the egregious mistake of leaving the mosque at the time of prayer since this would be and cause an insult to both sects.

Question 87: If there are no grounds for dissimulation, will it still be permissible to follow a Sunnite prayer leader?

Answer: If there are no grounds for dissimulation, even for maintaining fraternity and unity among Muslims, it will not be permissible to follow a Sunnite prayer leader and the prayers will be void.

Hearing a Quranic Verse Which Obligates You to Prostrate

Question 88: Sometimes, Sunnite prayer leaders recite a prostration verse of the Quran while offering the obligatory daily prayers, and the congregation sit down to prostrate and then stand up again to continue the prayers. What is the fatwa if a person intentionally or unintentionally omits to prostrate being in such a congregation? What would be the case if this person unknowingly bows to Ruku', then prostrates and stands up again?

Answer: In the first case, you should dissimulate and follow the congregation. Elsewhere, however, if a praying person hears a pros-

tration verse of the Quran, they should prostrate by pointing their head downwards and do a thorough prostration after they finish their prayer. You should know that omitting to prostrate while in prayer shall not do any harm to your prayer and shall only be a disobedience to a rule while adding a bow (Ruku') or prostration (Sujud) to the prayer shall void it since they are among the basic parts (Rukn) of prayer whose intentional or unintentional decrease or increase shall render the prayers void.

Discontinuous Congregational Prayer Rows

Question 89: In the congregational prayer in Masjid al Harām, the rows are not continuous. Should the Shiite still try to maintain the continuity of the rows or does it suffice to say prayers the way the Sunnite deem correct? This is especially a problem when it is not possible for women's rows to remain continuous.

Answer: It would suffice for the Shiite to offer prayers the way the Sunnite do and deem correct.

Friday Prayers Leader

Question 90: Is it permissible to hold Friday prayers in countries where the prayer leader has not been appointed by the Wali al Faqih?

Answer: It will suffice and be permissible. At the time of absence of the 12th Imam (AS), appointment of the prayer leader by the Wali al Faqih is not a pre-requisite.

Fatwas on Fasting

Mass Media Reports of the Crescent Moon Sighting

Question 91: Can we rely on the reports of the crescent moon sighting broadcast by the mass media belonging to Islamic countries other than Iran?

Answer: The criterion is their reliability. If you can make certain about the moon sighting through their reports, then they will be reliable and sufficient.

Following the Sunnite Fatwas on Breaking Your Fast

Question 92: What is the fatwa on the fasts of a Mufradah (the Lesser Hajj) pilgrim who has broken their fasts at the same time as the Sunnite do assuming that it is such a circumstance in which they should dissimulate? The Sunnite's criterion for the break time (sunset) is the disappearance of the sun below the western horizon.

Answer: You can break your fast when the sun disappears below the

western horizon- which is in fact the sunset, and you do not need to dissimulate.

Observing the Shar'iyya Timings for Prayers and Fasts

Question 93: Is it permissible to rely on the prayer and fast timings set by some centers in their calendars based on the dawn time of a particular city?

Answer: In the case of fast, even though you are allowed to eat and drink until the coming of dawn is certain, it would be favorable to exercise caution in eating and drinking when in doubt as to the coming of dawn. In the case of sunset, however, you should make certain of the sunset having come and you are not allowed to break your fast if you doubt the coming of sunset, and if you do so, it will be deemed a deliberate breaking of your fast. In the case of prayer, too, you should make certain of the coming of its time. Whether to rely on the timings inserted in some calendars or elsewhere depends on the Mukallaf themselves since they have to make certain of the exact timings.

Fasting in Polluted Cities

Question 94: What is the ruling on fasting in highly-polluted cities where pollution enters your mouth when you breathe?

Answer: Just as it is for the people in other cities, fasting is obligatory for the people living in such polluted cities. If the pollution is thick, it should be treated like thick dust and smoke. To prevent such

thick pollution from reaching your mouth and throat, you may use respirator masks or filters.

The Fasting Time Being Too Long

Question 95: In some countries, the fasting time is too long- sometimes, longer than 22 hours- and it is really difficult to fast for such long hours? What should one do in such places? Is it permissible to fast according to the timings of such average places as Iran or Saudi Arabia?

Answer: The criteria based on which the timings for fasting are set are not different from those in other places; that is, fasting starts at dawn and ends at sunset. Generally speaking, however, if the fasting time is so long that it causes you hardship and harms your body, you should not fast. Nevertheless, it is obligatory for you to offer the make-up for it later when possible. To discern and decide whether it is really hard or harmful to you is upon you.

Using Evaporative Humidifiers While Fasting

Question 96: Does using a humidifier for a medical treatment purpose void one's fast?

Answer: If the vapor is not thick, there is no problem in using it. If it is thick, it should be prevented from reaching your throat, as an obligatory precaution (Ihtiat al Vajib). There is no problem if the vapor enters your nose or mouth but you should be careful not to swallow the water resulting from the accumulation of thick vapor in

your mouth since it is considered as external water and voids your fast if swallowed.

Diving While Fasting

Question 97: I am a diver by occupation. I use masks that cover my eyes, eyebrows, and nose and prevent water from reaching my throat. What is the case of my fasting?

Answer: In the given case, your fasts are void since even though water does not reach your throat, your head is submerged in water.

Question 98: Diving gear is designed in such a way that it provides compressed air to the diver under water and while diving, all parts of the body except the diver's face which is covered by a mask are submerged in water and are in direct contact with it. As a member of the military, when ordered to carry out a military operation which involves diving, we must dive and submerge our heads in water in obedience to our superior.

At times, as a result of water depth or physical clashes, some water may enter the diver's mask. Please provide the answers to the following questions:

- 1- Does diving void fasts in Ramadan?
- 2- If the answer to the above question is positive, then what atonement (Kaffarah) should be made?
- 3- What is the case of the fasts offered so far, given that I did not know the fatwa?

Answer: If the mask is like a protective cover that completely encases your head, your fast will not be void. As for the fasts offered so far in such a way that the diving could void them, they will be in order and valid due to being forced to carry out such diving operations.

Question 99: If one, while fasting in Ramadan, submerges one's head in water with their head freely encased in a cover, will their fast be void?

Answer: In such cases where the head is not in direct contact with water, fasts will be in order and valid.

Menstruating Women's Fasts

Question 100: If, a little while before the sunset comes, a fasting woman's menstruation period starts, what will be the case of her fast that day?

Answer: Her fast will be void that day. Menstruation voids fasts, and even if it starts a moment before the sunset, the fast will be void that day.

Hajj Pilgrims' Fasts

Question 101: What is the ruling on the Hajj pilgrims' fasting when they are in Medina given that they do not stay there for 10 days?

Answer: They can offer Mustahab fasts for three days while in Medina and in order to ask God to grant them their needs.

Fatwas on Khums

Payment of Religious Duties and Taxes

Question 102: Is it permissible to deliver Imam's share (Sahm al Imam) and the Prophet's descendants' share (Sahm al Sādāt) to the cultural centers in the countries where you have no offices or delegates to collect such duties?

Answer: It is not permissible. The function of Khums is to aid and support the religion. The very thorough and exact example of such a function today is the support of seminary schools in Qom, Najaf, and other places. Khums should be spent with the permission of religious scholars.

The Khums on the Excess of Property

Question 103: Working together, some brothers have made a million Rupees and, even though they already had a house, they have built another one for profit. Do they have to pay Khums on this new

house?

Answer: On whatever profit you make which is more than you need to satisfy your living expenses you should pay Khums, no matter if the resulting profit is a house like this. They should pay Khums on it.

Question 104: I am studying abroad and, every six months, I receive wages from the Ministry of Higher Education, in return for which I have undertaken to work for them after graduation for twice as long as my education period. Should I pay Khums on the excess left from such wages?

Answer: If the wages you receive are education loans, you should not pay Khums but if they are paid to you as scholarship, you should pay Khums on the excess.

The Khums on Savings Made for the Provision of Dowry or Buying a House

Question 105: Based on your fatwa, the savings made for the provision of a girl's dowry is not subject to Khums even if it is cash. With regard to the fact that nowadays boys also need financial support for their future life, is it permissible to save some amounts out of annual income for helping them with their future housing and marriage?

Answer: The money saved for the common expenses of marriage and its preliminaries is not subject to Khums but that which is saved by a father with the purpose of buying a house for his child is subject to it. However, if one does not have one's own house and saves

money to buy one, they should not pay Khums on it even if it is kept for longer than a year.

The Khums on Vehicles and Property

Question 106: If one sells one's needed vehicle during the fiscal year and buys another one before the end of the year, should they pay Khums on the money they get from selling their vehicle?

Answer: The money obtained from selling one's needed property, such as the money obtained from selling one's vehicle which they need but decide not to own temporarily is not considered an income hence not subject to Khums.

Question 107: A person has bought some gold and accessories befitting their family's status with money whose Khums had not been paid. Now, they have sold the gold and accessories to buy the family a befitting house. Should they pay Khums on this money before buying the house?

Answer: Even though the gold was bought with money whose Khums had not been paid, you do not need to pay Khums on the money obtained from selling it since it is considered a living expense and necessity, and as long as you spend the money obtained from selling one necessity to provide another, you do not need to pay Khums on the money.

The Khums on Money Saved for Pilgrimage

Question 108: A person has registered for the Lesser Hajj Pilgrimage (Omra Mufrada) and paid the charge to the Hajj and Pilgrimage Organization. Now, they have learned that their turn has been postponed to the next year. Should they pay Khums on the money deposited into the Organization's account with the turn of the year?

Answer: Hajj and other pilgrimage charges are among one's living expenses and are not subject to Khums.

Question 109: Should a person who has set their fiscal year for the calculation and payment of Khums also calculate it when they want to go to Mecca on pilgrimage in the same year?

Answer: The money saved for pilgrimages such as Hajj is not subject to Khums. You do not need to calculate and pay Khums when you want to go on pilgrimage when have already set your fiscal year for it. However, as a precaution, you may refer to your Marja so that the money you spend on Ihram clothing as well as on the sacrifice you are going to make would not be doubtful, and the Marja too has to observe the precautions in this regard.

The Khums on the Property Obtained through Frugality

Question 110: In your treatise of Islamic Laws, you have said, in the discussion of Khums, that the money saved through frugality is not subject to Khums. What do you mean by complacency and what are its limits? I have borrowed 100,000 tomans form a bank and paid it

back by installments budgeting my living very tightly, and spent it on farming. Should I pay Khums on the loan?

Answer: By frugality, we mean budgeting your living very tightly. To discern whether you have been frugal or not is completely subjective. You should determine whether you have been saving on common living expenses, and if you have, then you shall not need to pay Khums on your earnings.

The Effect of Currency Depreciation on Khums

Question 111: Does currency depreciation affect Khums?

Answer: This depends on the common practice. As long as the rising of the prices is commonly taken as profit, then currency depreciation does not affect Khums and such profit is subject to Khums.

Payment of Zakat on Credit Money (Bills)

Question 112: I am a student of MA in economics in Tehran University. I am writing my thesis on “A Macroeconomics Model in an Islamic System.” In my thesis, the variable “Zakat” is considered a key factor in the improvement of income distribution and poverty eradication. In this research, Zakat is not levied on the nine conventionally specified items, but on credit money such as bills which, in some contemporary societies, is not backed by gold or silver but issued based on society’s GNP (Gross National Product). On the other hand, in today’s world where the nine conventionally specified items on which Zakat can be levied comprise a subtle portion of a society’s

GNP, Zakat cannot efficiently actualize its purposes and satisfy the needs of the needy as expected and ordered by God. Given this, my question is whether Zakat can be levied on credit money. Based on sound jurisprudential and economic reasons, it is obvious that, if the nature of today's money is understood but such money is not deemed subject to Zakat, God's purpose of Zakat will not be achieved, according to what He has said, "There will be no poor people in society if Zakat is paid." While most Sunnite scholars have asserted that credit money and bank savings are subject to Zakat after the completion of a fiscal year, which we economists find absolutely reasonable and justifiable, nearly all Shiite scholars have disagreed with it. Providing sufficient proof and reasoning, could you please argue why Zakat cannot be levied on credit money? Why have Sunnite scholars come to a diametrically opposite conclusion? If you tend to reject the Sunnite scholars' view, please provide sufficient proof and reasons. It is so important and vital that it might directly affect the procedure and result of the research.

Some traditions (Hadith) have it that gold and silver currencies are subject to Zakat but are not so if they are not currencies. With regard to the nature of today's currencies, credit money should also be subject to Zakat and this is closer to the fact meant and ordered by God while all Shiite scholars disagree with it. If you still base yourself on the Shiite jurisprudence to insist on Zakat being inapplicable to credit money, then can we apply Khums on such money instead so as to distribute wealth and to move toward social justice?

Answer: Zakat and Khums are among worships and should be paid

with the intention of proximity to the Almighty Creator and it would even be more blessed if paid along with the relevant supplications offered since God has said, “And pray for them because your prayers for them will make them calm,” Such duties cannot be collected by force. Therefore, firstly, Zakat being applicable or inapplicable to credit money does not address the problem of poverty in today’s societies. It is the responsibility of the governments and ruling systems to eradicate poverty with macroeconomic plans and projects and managing material and intellectual wealth available to them. Secondly, credit money and factories are subject to Khums which is one fifth and thus more than the amount of Zakat and in the hands of the Infallible Imam of the time (AS) or a pious qualified Faqih both of whom would care about people’s poverty. Thus, mere consideration of Zakat as applicable to credit money would not be the solution to the problem of poverty, but would allow the governments to get away with their management responsibilities.

Fatwas
on
Enjoining the Good (Amr bil Ma'ruf) and Forbidding
the Evil (Nahy anil Munkar)
&
on
Defense

Treating a Wrongdoer

Question 113: Does Shiite jurisprudence allow rebuking or castigating a person for not observing a religious, obligatory behavior such as hijab which is one of the undeniable and definite principles of the Quran? Do we have, in the narratives of the Infallible Imams' lives, any examples of such treatments of people neglecting religious behaviors?

Answer: It is an undeniable responsibility of all Muslims to forbid evil behavior as an obligation, whether the evil is the violation of

the rights of God like committing sins and wrongs or violating the rights of people like trampling their rights and plundering the public treasury. Islam has obligated Muslims to do it so that the forbidden acts are omitted and betrayal of people and violation of their rights are prevented. However, there is a disputed issue as to whether light physical punishments such as a not-so-hard slap -which cannot be deemed to be assault and battery- can be considered among the levels of forbidding the evil. Like Sheikh al Ta'ifah and some other religious scholars, I believe that such punishments cannot be included in the levels of forbidding the evil. Some scholars, however, believe that such punishments can be administered as the forth level of forbidding the evil. In any case, even those deeming such punishments permissible assert that the administration of the punishments is conditional upon it not involving any social troubles, complications, and chaos, not resulting in the ruination of Islam's reputation, and not raising pessimism about Islam and Muslims. Apparently, it is likely that, in the absence of such complications, people use such punishments to treat the wrongdoers. This probability, then, provides the grounds for deeming the physical punishments in forbidding the evil impermissible. Based on the fatwas of all religious scholars, such physical punishments, if necessary, can only be given by governments and judicial bodies enforcing the laws passed by people's representatives in the Parliament who certainly consider all aspects and implications of the issue while passing the relevant laws.

A Husband's Responsibility When His Wife Does Not Offer Prayers

Question 114: A man's wife does not say the obligatory prayers; nor does she do her religious duties. What should this man do about it?

Answer: The husband's responsibility, like that of others, is to forbid the evil while observing the relevant conditions. Islam attaches great importance to the family institution. Therefore, it seems that it suffices to give advice and guidance so much so that it will not cause any obduracy and quarrel.

Spouses Insulting Each Other

Question 115: What is the ruling on a man's insulting his wife or vice versa?

Answer: Insulting others is Harām and impermissible, and there is no difference between men and women in this regard. Spouses have particularly been ordered to respect each other.

Question 116: My sister has married a man who does not perform the religious obligations, spends whatever he earns on gambling, and beats my sister! My sister has taken the case to the court of law and he has been released on condition that he would not repeat his wrongs and misbehaviors. He also suffers psychological disorders. Can my sister divorce him?

Answer: With regard to his omission of religious obligations and Harām actions, a wife's responsibility is no more than Amr bil

Ma'ruf providing she observes all the relevant conditions. Islam has attached great importance to the family institution. It seems that it suffices to give advice and guidance so much so that it will not cause any obduracy and quarrel. If, however, living with such a man means a lot of hardship in different respects to the wife she can file for divorce and if the judge ascertains about such hardship being imposed on the wife, they will order the husband to divorce his wife, and if he refuses to do so, the judge will divorce the wife on her husband's behalf.

Question 117: Should we respect the property of non-Muslims' just like that of Muslims'?

Answer: As regards respecting people's lives and property, there is no difference between Muslims' and Non-Muslims'. Furthermore, observing and obeying the laws and rules governing each country is obligatory and necessary for the residents of that country.

Question 118: If alcoholic drinks or gambling tools are seized from the People of the Book (Christians or Jews), is it permissible, based on the Shari'a, to order the destruction of such things?

Answer: If such things are for their own use, which is permissible by their religion, it is not permissible to destroy them because it will be against the principle of people's control over their personal property. If, however, they keep such things for the purpose of selling them to Muslims and involve them in forbidden acts and they do not

agree to stop that after being enjoined through Nahy anil Munkar, the things could be destroyed in order to remove the preliminaries of wrong and evil acts based on the law.

Question 119: Should the possessions of unbelievers who live in Muslim territories be respected, irrespective of secondary grounds like notoriousness or other accusations?

Answer: The lives and possessions of the unbelievers who live in Muslim countries and have been granted the right to do so by the Islamic governments should be respected and cannot be encroached upon.

Protecting State Officials and Authorities

Question 120: The bodyguards who protect state authorities should shield such persons from bullets if bullets are fired toward them. Is this act permissible in Islam?

Answer: Defending oneself and protecting one's life is obligatory for everyone while only permissible to be done for others. However, for a bodyguard who knows that the person they guard is not able to protect themselves and that protecting them shall not harm the bodyguard, such an act of protection will be obligatory as well.

Fatwas on Transactions and on Some Miscellaneous Issues

Music

Question 121: What types of music are harām? What are the criteria for distinguishing between halāl and harām music? What types of musical instruments are harām?

Answer: Any type of music, song, sound, or speech that leads man astray and deviates them from their path of God, as well as its performance, provision of its instruments and equipment and making such instruments for such purposes are all harām. Popularizing and encouraging indecency, moral corruption, promiscuity, intellectual and physical sins, sloth, becoming a burden on society, addiction to drugs and alcohol etc. are deviations from the path of God, and all paths leading to them should be blocked. Any music and song that causes such sinful acts is haram and there is no difference between the types or instruments in this regard. However, music and songs

that neither lead man astray nor involve other harām acts such as the mixing of non-mahram men and women and obscenity, cannot be deemed haram and are apparently permissible and mubāh.

Question 122: Is performing in concerts (classical, etc.) permissible? What about offering and teaching music classes?

Answer: If the concert does not contain haram acts and parts such as profane content, it is permissible. Any music or song that is haram by content or because of it being along with other sinful and haram acts is also haram to teach. However, teaching music classes is permissible if that which is learned is aimed to be used in halal and mubah ways.

Dance and Clap

Question 123: What is the definition of dance from an Islamic point of view? What is the fatwa on it?

Answer: There is no definition for it in Shari'a. Its definition is an issue to be dealt with by the common practice. In Islam, it is apparently not haram per se if it is not along with other haram acts.

Question 124: What is Islam's stance on dance? Is it permissible for women to dance for women or for men to dance for men in a wedding ceremony? What is the ruling on the bride and groom's dancing where only women are present? What is the fatwa on dancing in a wedding ceremony where men and women are present?

Answer: If it is not along with other haram acts such as popularizing profanity and infidelity and the mixing of men and women, dancing cannot be deemed haram per se. In a gathering where both men and women are present, it is haram to dance, whether the dancer is the bride or groom in a wedding ceremony or any other man or woman since dancing in such a gathering popularizes indecency.

Question 125: What is the fatwa on provocatively playing the frame drums and clapping? What is the ruling on men's dancing in a gathering where both men and women are present?

Answer: All of the cases are haram.

Playing Games with Gambling Tools

Question 127: What is the ruling on playing games with gambling tools?

Answer: Playing games with gambling tools, like with other tools, is not haram if it is not for gambling. But if it is for a purpose other than amusement and aimed at gambling, it will be haram.

Men's Shaving Their Beard

Question 127: Is it permissible for men to shave off their beard using razors or shavers?

Answer: There is no proof of its being forbidden. However, it would be favorable to avoid shaving your beard off as a precaution (Ihtiat).

Clothing Culture

Question 128: With regard to the fact that the holy Prophet (SA) is an excellent pattern for all Muslims, does it mean that we can also follow his clothing styles? Should Muslims follow their national customs of clothing?

Answer: That which is favorable is to not dress according to the codes and fashions coming from other countries and avoid being conspicuous in society.

Deportation

Question 129: If all Muslim countries are considered one, then is it right that some Muslim countries deport the Muslim immigrants back to their own countries?

Answer: Even though all human beings have equal rights, everyone has to respect and obey the laws of the territory they live in.

Respecting the Laws of Other Countries

Question 130: Should Muslims who get temporary or permanent residence visas to live in non-Muslim countries obey all laws governing such countries? If a Muslim commits a financial offence in such countries, will they be liable based on the Shari'a if the offence is against a non-Muslim and given that the government of that country does not hold the offender accountable?

Answer: Muslim residents of non-Muslim countries should respect and obey all the laws governing such countries, except the laws that

are clearly against the principles and necessities of Islam. The laws and rules that are meant to keep public order, hence obligatory according to Shari'a and reason, should be obeyed. Therefore, the laws of the countries concerning financial liability should be obeyed by Muslims as well.

Living in Non-Muslim Countries

Question 131: Some Iranian Shiites immigrate to Canada and the USA and become citizens of these countries so that they can receive benefits from their respective governments. Is such citizenship permissible in Islam?

Answer: Living and becoming citizens of non-Muslim countries is permissible if it does not lead to their losing faith in Islam and Islamic beliefs. Obeying the laws of such countries is obligatory as far as public order is concerned and as long as obeying them does not entail doing something that is forbidden by Shari'a.

Muslims' Serving Secular Countries

Question 132: What is the ruling on Muslims' serving secular countries, especially in the cultural sector? What about paying tax and enrolling their children in state universities governed by non-Islamic codes and ethics?

Answer: Mere being a secular country does not mean that Muslims are not allowed to serve such a country- even in the scientific and cultural sector as long as it does not involve propagating anti-Islamic

ideas. If, however, such service involves oppressing and suppressing people, it will be haram and sinful since it is assisting oppressors.

Enrolling children in schools in such countries is permissible. The non-observance of Islamic codes and ethics in schools does not provide the grounds for depriving children of education and schooling and thus causing them ignorance, illiteracy, and disdain.

Paying taxes, which is for maintaining public order and social justice, is permissible and should be done as specified by laws and regulations, whether in a Muslim country or in a secular one.

Muslims' Serving in the Armies of Non-Muslim Countries

Question 133: I was born to an American father and an Iranian mother. I am a Shiite and an American citizen living in the USA. I observe Islamic codes and laws. For its occupational benefits, I have joined the US Navy starting as a private. We will probably be dispatched to Afghanistan to fight with the Taliban. For me, it does not mean anything but receiving the benefits, enjoying its future privileges, and fighting with the Taliban. It has been a while since some of friends began putting pressure on me and trying to persuade me that, despite my intentions, serving in the US Army means serving in the army of Satan. This has caused me great fear and hesitation in serving the US Navy. What is your fatwa on this?

Answer: One's presence and involvement in any system or army (Eastern, Western, etc.) for fighting against oppression and injustice, and for enjoining people from evil, corruption, murder, and terror

is not only permissible but also favorable. However, if a system or army aims at earthly and satanic purposes such as oppression, harassment, murder, violence, and terror, it will be haram and sinful to work in it. If one enters such a system with good intentions and does not think that someday they would be asked or ordered to do wrong, e.g. oppress others or popularize evil and corruption but later they face such a situation, they should minimize their involvement in it, and if the wrong entails killing people or oppressing them, they should resign. If the wrong involves unimportant and ignorable sins, it will be favorable but not necessary to resign since their good intentions outweigh the wrongs they are ordered to do.

Entering Contests and Winning Prizes

Question 134: Some organizations, including Muslim or non-Muslim, hold contests to enter which the contestants are asked to pay a sum of money so that they will be awarded a big prize like a car, a house, etc. if they win. Is it permissible to receive such prizes?

Answer: If the money paid to such organizations for entering the contests is given away to charity and aimed to be spent on helping the poor and satisfying the needs of the needy, senior citizens, and leprosy sufferers for instance, despite the original intention of the contestant being winning the prize, the contest is permissible to enter since, in fact, it can be considered a purposeful donation.

Fine and Visual Arts

Question 135: With regard to the wide range of the mass media and the wide use of different audiovisual materials for communicating with the target people, please elaborate on Islam's stance on art.

Answer: Most types of art including fine, audio, and visual such as those used in radio and television broadcasts are halal and permissible; likewise, the art of speech is a divine gift. When art is used for a godly purpose which is rational and beneficial to society, the ruling on it will be the same as that of the purpose; that is, if the purpose is a religious recommendation or obligation, the use of art will also be a recommendation or obligation accordingly. How would one claim that Islam deems art haram while Solomon the Messenger (AS) made portraits, which means He used painting and visual arts?! Islam praises nice handwritings, and God has sworn to the pen and the written lines. That which causes the corruption of society is haram and forbidden both rationally and according to the Shari'a whether it is art or non-art. Thus, the criteria for its being haram is causing corruption and evil and if it does not cause corruption and evil, it will be permissible.

Caricature

Question 136: What is your stance on caricature and comedy? Should we deem the drawing of a person's caricature or the making of their puppet as insulting and disrespecting them?

Answer: Making the people, especially the believers, happy and

amusing them is favorable and can even be seen as an act of worship, and should be done by advanced scientific and artistic methods. Nevertheless, people's dignity and reputation should be respected and protected. Insulting and disrespecting people, especially the believers, is haram since Islam aims at the growth and perfection of people but not at belittling them. If the purpose of caricatures is political development and they are not illegal based on the laws concerning media and art, such as those anonymous ones which target a person implicitly or those targeting a person explicitly with the purpose of forbidding an evil (Nahy anil Munkar), there is no problem in drawing them.

Using the Mass Media and Communication Tools

Question 137: What is your fatwa on the setting up and using of third generation (3G) mobile communication technology which, in addition to the specifications of 1G and 2G, makes video calls possible?

Answer: If using information and communication technology, internet, mobile etc. leads mankind astray and to commit sins, it will be haram and impermissible. With regard to the fact that such tools and technologies are available and easily accessible to the public, it would be appropriate that sociologists and experts in social issues define, provide, and popularize the culture and etiquette of using them so that people use them in the best way toward the growth and perfection of society.

Intellectual Property Rights; Copyright

Question 138: Is copyright a legitimate right according to the Shari'a? If yes, is it transferable to others?

Answer: Charging copyright fees in consideration of the original copies of books or works of art is permissible. The author or producer of the work may prohibit the reproduction of their work or transfer the right to such reproduction to others since man is in control of their own possessions. Others' taking possession of a person's property such as reproducing or printing another's work is haram if done without the consent of the author or producer. Man's acts are valuable. Many a natural or legal person would want to own the copyright of their work so that it would remain valuable.

Question 139: Is it permissible to record or transcribe a person's speech, or to compile the materials taught by a teacher, and then publish the outcome without the permission of the lecturer or teacher and without mentioning its origin and source? What is the ruling on the earnings a person would make out of selling such reproduced materials?

Answer: Such acts do not seem to be haram since the aim of the lecturers or teachers is to teach those materials to others so that they can learn them and also pass them to others. When such content is compiled and published by another, the lecturer is entitled to announce that the content of the book is in fact their words and thoughts, but they will not be entitled to prohibit its publication unless, before or

during the lecture, they tell their audience that they would not consent to the reproduction and publication of their words and thoughts without mentioning their name or the source.

Question 140:

1. Is violating the rights of authors and producers of computer software (hacking the lock codes and selling such hacked copies) against the Sharia'a?
2. Is violating the rights of authors and producers of computer software considered a type of theft? What is the ruling of Shari'a on the violators of such intellectual rights?
3. What is the ruling on the violators of intellectual property rights who hack the codes of others' computer software, sell it, or use it otherwise?
4. When violating people's intellectual property rights becomes common and is not considered a crime in society, does it mean that its being common in society justifies it and provides the grounds for permitting it? What is the ruling on those who violate intellectual property rights based on this criterion?

Answer:

1. Intellectual property is all creations of the mind: ideas, inventions, literary works, artistic works, symbols, names, images, and logos etc. all of which are considered a person's possession. Taking possession of such property without the permission and consent of the owner is impermissible.

2. If a product is protected by a lock code or copyright, it is not permissible to copy or reproduce it otherwise.
3. The hacker of the lock code and the seller of such a hacked product will be liable for all damages inflicted on the owner if they copy and sell it knowing that it is protected by copyright.
4. If violation of the property rights of people becomes common in society, it does not justify or allow doing it, and the violators will be liable for all damages inflicted on the owners.

Tobacco and Drugs

Question 141: If smoking cigarettes bothers others or pollutes the air, is it permissible to smoke when others are present? If done, will the smoker be held liable?

Answer: Intolerable nuisances which are socially and rationally unacceptable and forbidden such that the person causing them should be subject to punishment even to the extent of a scolding or a reprimand are haram and impermissible, and the person is held liable.

Question 142: What is the ruling on using drugs such as opium, heroin, hashish (marijuana), cocaine, and psychedelics like LSD?

Answer: Using such drugs is haram since it causes the destruction of family institution leaving parents and children derelict, deprived of decent life, and a burden on society, and tens of other social, economic, and political problems such as the omission of religious obligations, perpetration of crimes and haram acts, and resorting to any

crime and violence to provide the drugs and thus causing economic disruptions. Likewise, the use of psychedelics and the like is haram since it hinders the development of talents, causes ingratitude to God's gifts, deprives man of the opportunity to refine and purify their soul, causes man to have no conscience, hinders man's perfection, causes man to have little patience with the constructive troubles in life and with finding solutions to them or planning strategies to prevent them.

Furthermore, as the holy Quranic verse, "He has succeeded who purifies it [(the soul)], and He has failed who instills it [in corruption]," (the Quran; Al-Shams; 9 & 10) which God says after swearing eleven oaths indicates, those who instill their souls in corruption and evil shall fail in both this world and the other world. This verse is a proof of the use of such drugs being haram. Therefore, Shari'a alone suffices the proof of its being haram. Also, the economic and social damages it inflicts on society and the risking of health and life it entails are proof of using drugs being haram.

Question 143: What is your fatwa on the production and smoking of tobacco, especially cigarettes? With regard to the fact that all scientific researches and evidence prove tobacco to be harmful to health, have religious authorities ever issued a definite fatwa to ban tobacco use?

Answer: Despite the fact that smoking is harmful to man's health and should be avoided, no fatwa could be issued as to declare it

haram. However, if it causes intolerable nuisances which are socially and rationally unacceptable and forbidden such that the person causing them should be subject to punishment even to the extent of a scolding or a reprimand, it will be haram and impermissible, and the smoker will be held liable for the damages they would inflict on others' health.

Doing Business with Non-Muslims and Selling Wine and Boars

Question 144: I have decided to set up an Iranian restaurant with the halal meat we slaughter. One of the problems facing us is that European people drink alcohol with their food, but we are not considering serving alcohol at our restaurant even though our business will not boom without it. If a third party agrees to invest their own money in the sale of alcoholic drinks at our restaurant with their own cash desk and completely separate accounting and profit and loss system, merely to attract more customers, will it be permissible?

Answer: Selling wine to Muslims is haram, impermissible, and obligatory to omit. Business profit and attraction of customers do not provide the grounds for it to be permissible. However, selling alcoholic drinks to non-Muslims is apparently permissible if the non-Muslim customers do not deem them haram and if they do not learn that the seller is a Muslim. Nevertheless, it is favorable to avoid it.

Question 145: Every year, a lot of haram-meat animals such as boars invade farms owned by Muslims hence hunted and given to

the people of other religions like Christians for a fee in consideration of the hunting and transportation. Are such fees halal for Muslims to receive?

Answer: Not only can you receive that fee for the hunting and transportation, but it also is permissible for you to sell the hunted animals to those people if it does not entail any political problems since the deal is of benefits to them and thus reasonable.

Electronic Commerce (E-Commerce)

Question 146: Some foreign financial institutions and companies give you credit, proportional to the cash deposit you pay them, and with that credit, you can enter currency and goods trades on the global market via the internet. Is this permissible?

Answer: Businesses, contracts, and agreements made and entered into by any means whether verbally, in writing, electronically, etc. which is deemed sufficient, effective, and acceptable by the public and businesspersons are all correct and enforceable and is considered a business by mutual consent.

Selling Pigs and Wine

Question 147: Is it permissible to set up a pig farm to sell their meat to non-Muslims and those who consider the meat halal?

Answer: If it is for the use of those who consider it halal, it will be permissible. However, setting up such a farm is subject to the rules and regulations set forth by the government.

Question 148: Wild pigs (Boars) are animals that reproduce rapidly. They inhabit some regions in great numbers and ravage the farms and gardens inflicting great damages on farmers. According to the authorities of the Environmental Protection Organization, more than 15000 boars inhabit only one of their several natural habitats out of which 5000 should be hunted so as to prevent further damages to the farms in the region. A company has expressed readiness to hunt the animals and process and export the meat to non-Muslim countries in cooperation with the Environmental Protection Organization employing some non-Muslim hunters and workers in such a way that there will be no Muslim people's involvement in the hunting and processing. Is this business permissible?

Answer: Hunting boars and the like and processing their meat in order export it to non-Muslim countries is permissible if it is usable for the buyers and the sold goods are of benefits or profits to them. Buying the goods, the buyers do not commit a haram as far as their religious beliefs are concerned and the deal is reasonable. Such a contract of purchase is then correct and valid. Therefore, hunting the said animals by Muslims, let alone non-Muslims, and selling them to non-Muslims are permissible. It is definitely necessary to protect the environment and pursue the general policies of the government. Therefore, if there is no legal barrier as regards the protection of environment, politics, or otherwise, hunting the animals and selling them is permissible, mubah, and correct even if they are not harmful to our environment or if the business does not yield any economic

profits, and if the authorities do not deem it necessary.

Question 149: Some Muslims work in vineyards and know that the grapes are grown in order to produce wine. If they quit the job, they will suffer severe financial hardship. What should they do?

Answer: Even though it is favorable to avoid such jobs, there is no proof of it being haram for Muslim workers to work in such vineyards providing they know for sure that the wine is sold to non-Muslims who deem it halal, and this will also be the case even if they doubt as to whether the consumers will be non-Muslims or Muslims. However, if they know that the wine is sold to and used by Muslims, it will be haram to work there unless the hardship and distress is unbearable and working there is the only choice they have for making their livings.

Buying or Selling the Cross

Question 150: Is it permissible to buy a cross pendant necklace?

Answer: Selling or buying cross pendant necklaces is haram, void, and considered the propagation of an obsolete religion. It is obligatory for all Muslims to destroy in any possible way all such crosses to prevent the intellectual deviations. The unacceptability of such crosses in the Shari'a is to the extent that even selling the raw material to a buyer who is likely to use it for casting them is deemed haram. Therefore, using the cross is haram.

Middlemen Working with Fishermen

Question 151: In the fish market, there are some middlemen who pay a deposit to the fishermen or the owners of the fishing boats to ensure that they will sell their catch only to them. Thus, the middlemen will be those who earn the profit. What is the ruling on this?

Answer: There is no problem in it per se.

Sports

Question 153: What is the stance of Islam on sports? What about professional sports? What about a person who chooses sports to be their job and business? What about championship sports?

Answer: Sports are permissible as long as they do not involve any haram acts. Islam has encouraged Muslims to learn and play sports such as horse riding, swimming, etc. and it does not make a difference whether one chooses sports as a job, profession, or for championship.

Buying and Selling Sports Players

Question 154: What is the ruling on the sports clubs' buying and selling players?

Answer: There is no problem in playing for a specific club or team as a rented player, and it is subject to the general rules of rent.

Prize

Question 155: What is the ruling on entering sports events whose

prize is cash?

Answer: In the common sports, if a third party or an institution which is not a side to the match pays the cash prize to the winner, it will be permissible. Unless one finds proof against it, it is even permissible to enter such matches if the prize is provided by the participants.

Physical Damages Inflicted in Sports

Question 156: What is the ruling on damages and harms inflicted in sports events? If, while playing in a sports event, a player dies or is maimed, who will be held liable?

Answer: Since sports players know that such accidents and damages are possible, and that such accidents are legally not subject to any liabilities, nobody will be held liable. In fact, sports players practically release the other participants from any liability and this can also serve as a verbal exoneration of such liabilities.

Betting on Sports Events

Question 157: What is the fatwa on betting on sports events by the players or third parties?

Answer: If bets are placed by the players in the same event so that the two sides agree that if one of them wins the game, the other pays a sum to them, it will not be considered gambling hence not haram even though preferable to avoid as a precaution. However, if a third party, or some or all of the players lay a sum to be given to the winner(s) of bet, it will be permissible.

Women's Sports

Question 158: What's your view on women's sports?

Answer: Any sport that is halal and permissible for men is also halal and permissible per se for women. However, the modesty and decency that Islam defines for women through their hijab and coverings should also be taken into consideration.

Question 159: What is the ruling on the broadcasting of women's sports observing the hijab that Shari'a orders?

Answer: If there is no evil and corruption in it, it is permissible.

Question 160: What sports are permissible for Iranian women? Under what conditions can they play different sports?

Answer: Any sport that is halal and permissible for men is also halal and permissible per se for women. However, the modesty and decency that Islam defines for women through their hijab and coverings should also be taken into consideration.

Debts

Question 160: Can a debtor's common and average residential house or apartment be considered exempt from seizure by the creditor?

Answer: If debtor has bought a common and average residential house or apartment without any debts and loans, and if their debts are not due to extravagance but to typical living expenses or business ups and downs, the house or apartment will be exempt from credi-

tor's claims. However, if this is disputed, it will be upon the court of law to decide as to the house or apartment being of a common and average value, or even as to whether the property can be exempt from seizure by creditors.

Mudarabah

Question 161: If a person gives their money to another so that the latter invests it in some business and then gives a proportion of the profit to the owner of the money on a monthly basis, is it considered usury (Riba)? If there is any problem in it in terms of being halal, then what is the solution?

Answer: In the given case, even though it cannot be considered Mudarabah, the contract will be correct and valid. Nevertheless, the parties should satisfy the general conditions for the validity of such contracts such as specifying the term as well as the share of the profit that should be given to the owner of the money.

If a broke and bankrupt person enters into such a contract as a cover for receiving money from another to pay back their debts and liabilities, and agrees to pay a sum to the owner of the money on a monthly basis as their share of profit, it will be haram, impermissible, and subject to the punishment for usury (Riba).

Interest on Bank Loans

Question 162: Is it haram for the Iranian expatriates in foreign countries to receive interest on their savings with foreign banks?

Answer: With regard to the fact that banks do not incur any losses and do not go broke and bankrupt by paying interest and that such interests are to the benefit of both parties, the contracts are considered rational. Economists and the common practice of the market do not consider such interests as usury. Neither the receiver of such interests nor the paying bank is so needy and poor to be deserving charity. In the holy Quran, the verses on usury being haram come next to those on charity. In fact, God asks usurers, “Why do you ask for interest on the money you lend a needy person while in fact you should give them charity?!” This is the greatest evil since, instead of helping the poor out with their poverty, you increase their poverty. Thus, it is not haram to receive interest on your savings with foreign banks since the contracts are rational and valid, and benefit both parties.

Fine for Delay

Question 163: Is it permissible to impose a fine for delay in paying back bank loan installments?

Answer: A debtor, who fails to pay back their debt in time despite the creditor’s asking them to return it, will be liable to return the borrowed money plus the differences caused by depreciation of the currency. To calculate the extra amount, the value of the borrowed money at the time it is borrowed can be compared to its value at the time it is being returned. This change of value can be measured against the value of gold or dollar. An alternative way is to specify

a fixed amount as a fine for delay in returning the money when the loan contract is being drawn up and signed, which is the common practice in Iranian banks nowadays.

Fatwas on Matrimony

Temporary Marriage with Non-Muslim Women

Question 164: What is the fatwa on temporarily marrying non-Muslim women like the Catholic Christians, Buddhists, or those whose faith is unknown to us?

Answer: When in urgent need for satisfying sexual desires in countries where there are no qualified Muslim, Christian, or Jewish women (women of the Book) available, it is apparently permissible for Muslim men to temporarily marry the women of other faiths or those with unknown faiths providing that they make sure the woman will not get pregnant, the term of such marriage will be so short that the Muslim man will not be influenced by the ungodly beliefs of the woman since such influence will cause them loss, hell fire, and punishment. Islam sees temporary marriage as a solution to urgent needs but not as a means of debauchery or one of satisfying sexual desires in parallel with a permanent marriage. Therefore, a Muslim man who

has his permanent wife by his side and can satisfy his sexual needs with her, he is not permitted to enter into a temporary marriage with another woman, even if she is a Muslim, since it ruins their married life and does a lot of other harm to them.

Father's Permission for His Daughter's Marriage

Question 165: Is it obligatory for a mature girl to ask permission from her father or paternal grandfather for a temporary or permanent marriage?

Answer: For a temporary marriage contract to be valid, the girl's father or guardian's permission should be obtained in advance. For a permanent marriage too, it is obligatory to observe all the rules and satisfy all the requirements such as referring to marriage notaries for the registration and solemnization of marriage etc., and failure to do so will result in regret and dangerous consequences.

The Foundation and Philosophy of Temporary Marriage

Question 166: What is Islam's stance on temporary marriage?

Answer: As a hard fact in the Shiite sect, temporary marriage has been generally endorsed for urgent situations like being at long wars. Its endorsement by the Shari'a is only for urgent cases and its purpose is to prevent men from corruption and evil. Generally speaking, that which prevents people from immorality and wrongdoing is prayer. In the Quran, God the Almighty says, "Prayer restrains from immorality and wrongdoing," (Al-Ankabut: 45). Good upbringing

and the popularization of permanent marriage are among other deterrents. Not only temporary marriage cannot be a deterrent against immorality but it also endangers a couple's permanent married life, and the resulting promiscuity leads the society to collapse. If failure to observe the rules and culture of marriage prescribed by Islam causes social problems, then such problems can be prevented through the observance of such rules and cultural recommendations and informing people about them. However, if the problems arise from people's unemployment and economic problems that lead to men's failure to make a living, the social problems will not be prevented or resolved even though the rules and culture of marriage are observed. The obstacles must be removed. It is a responsibility to be burdened by the government in its general sense. To facilitate marriage, people should avoid making unreasonable and unrealistic demands. If families can afford to provide for the marriage of their children, they should do so and help them with their living and education expenses until they finish their studies effectively.

Mahr (Marital Gift Given to the Wife by the Husband)

Question 10: Do we have any traditions or narratives of the Prophet and Infallible Imams' lives in support of mahr being of low or high value? Is it permissible to ask for Her Holiness Zahra's mahr for a girl upon marriage? If yes, then is it a recommended act (Mustahab)?

Answer: The criterion for the validity of mahr is mutual consent. The amount should be determined in such a way that the girl would

not regret it being too low later. In determining mahr, both parties should consider the social and financial circumstances and agree on the final amount. There is no proof of asking for a low mahr being a religious recommendation (Mustahab).

Virginity

Question 168: If virginity means that a girl's hymen is intact and existing, what is the case of a woman who has been deflowered through an unlawful sexual intercourse with a man, whose hymen has later been restored or repaired by surgery? Is such a woman deemed a virgin when it comes to mahr for at the time of marriage or divorce?

Answer: To repair a damaged hymen is permissible. It is even impermissible to avoid repairing a ruptured hymen when it is likely that the girl loses face and gets into trouble. However, with respect to marriage, mahr, and annulment of marriage, virginity is a matter of mutual agreement concluded whether verbally or by action. Thus, if a man and woman enter into a contract of marriage on condition that the girl be originally virgin while she has had her hymen repaired, this will be a violation of the contract terms and the man will be entitled to annul the marriage. But if, before concluding the marriage contract, the man learns about the girl's hymen having been repaired and still knowingly marries the girl, there will be no violation of the terms and the man will not be entitled to annul the marriage. Conventionally, that which is meant in marriage is original virginity but not a repaired hymen or the like.

Marrying a Fornicatress

Question 169: A man has concluded a marriage contract with a fornicatress. Is such a contract valid?

Answer: The contract is valid since the woman's being a fornicatress shall not provide the grounds for the invalidity of the contract. Generally, it is makruh to marry a fornicatress, and it is haram for both the fornicator and the fornicatress to marry before they repent of their sin.

Marrying a Cousin

Question 170: What is your view of marrying a cousin?

Answer: If it does not involve any medical or genetic problems, it will be in order. It is lawful and permissible.

Opposite-Sex Relationships

Question 171: What's the ruling on discerning opposite-sex adolescents hanging out together? What if others notice, become suspicious of, and slander them? Will it be a more serious and greater sin if they are mukallaf?

Answer: It is the responsibility of the parents and educators of discerning minors to forbid them from doing such acts which can lead to moral corruption. Since this is a matter of mental and behavioral training, it is also necessary for the mukallaf to avoid such acts. It is haram to do something which might lead to one's being slandered. The same applies to a place going to which might cause one to lose

face and be slandered since it is obligatory to protect Muslims' reputation, dignity, and honor and haram to damage them. Imam Sadiq (AS) is quoted as saying, "God the Almighty has left all personal affairs of every Muslim to their own discretion but has not allowed them to make themselves contemptible (Wasā'il al Shia: vol. 16, p. 157).

Shaking Hands with Non-Mahrams

Question 172: We live in the USA. On some occasions, we are supposed to shake hands with non-mahrams. What is your fatwa on this? When meeting someone for the first time, it is part of the social etiquette and rules of conduct.

Answer: While it is haram per se to shake hands with non-mahrams voluntarily, it is permissible when it is a vital, moral, social necessity to discern which is upon the mukallaf themselves.

Question 173: What is the ruling on a woman's shaking hands with a non-mahram while she is wearing gloves?

Answer: While it is not haram per se for a woman wearing gloves to shake hands with non-mahrams, if it leads the shaking hands of non-mahrams to become a common practice especially among the youth, which means the establishment of a haram act in society, it will be haram.

Kissing Non-Muslim Non-Mahrams

Question 174: What is the ruling on kissing non-Muslim non-mahrams on special occasions?

Answer: It is haram.

Women's Covering of Their Frontal Hair

Question 175: The frontal hair of some women naturally grows and extends to their foreheads, and it is difficult to cover. Should it also be covered just as the hair that grows on their heads?

Answer: If it can be considered facial rather than frontal, it is not necessary for it to be covered especially if it is difficult to do so. Islam is an easy religion.

Watching Sports Matches

Question 176: What is the ruling on men's and women's watching sports events and matches with the athletes wearing their special sports clothes?

Answer: Men's watching male athletes' bodies- except for their private parts- while broadcast live or otherwise is permissible providing it is not with the intention of deriving sexual pleasure. In the case of women watching male athletes wearing revealing sports clothes, it cannot be deemed haram so long as it does not entail the popularization of vice, moral corruption, falsehood, and haram acts, but if it leads to any one of them, it will be haram. If it is probable that it leads to any vice and corruption, watching it should be avoided as a

precaution (Ihtiat).

Question 177: What is the ruling on looking at the bodies of women with un-Islamic clothing and covering in Islamic countries other than Iran without lustful intentions?

Answer: If the women are Muslim, looking at their bodies and whatever act that may cause moral corruption is haram. However, the common way of looking at their faces without lustful intentions cannot be deemed haram.

Women's Participation in Sports Matches

Question 178: What is the ruling on Muslim women's participation in international sports events and matches given that they observe Islamic laws and provisions?

Answer: If the sports matches are held in stadiums and clubs where non-mahram men are present, it is haram. However, if men are not present and Islamic laws and provisions are observed, it is permissible.

Looking at the Bodies or Photos of Non-Mahram Women or Watching Films of Them

Question 179: What is the ruling on looking at the bodies or photos of non-mahram women or watching films of them?

Answer: Looking at the bodies of non-Muslim non-mahram women cannot be deemed haram if it is not lustful, and if their hair and bod-

ies are as covered as commonly acceptable.

US Muslim Women's Problems with Their Hijab

Question 180: Since the September 11 attacks, Muslim women living in the USA have been facing two problems because of their hijab: 1- being called terrorists; 2- being conspicuous, drawing lustful attention, and facing unhealthy, negative behaviors, taking the dominant conditions and atmosphere in the USA into consideration. What do you deem appropriate for your followers to do in this respect?

Answer: If a commonly acceptable hijab causes such hardship and problems for Muslim women, they may wear coverings such as wigs so that they can get rid of the problems and, at the same time, they will be observing the laws of Shari'a. They may have some difficulties wearing wigs, but they should bear them for God's satisfaction and for their salvation and beatitude.

Husband's Beating His Wife

Question 181: You believe that men and women enjoy equal rights. What is your explanation of the difference between men and women when it comes to the issue of disobedience in which case the holy Quran orders men to beat their wives if advising them twice and refraining from sleeping with them does not work while It advises women to deal with and bear their husbands' disobedience and try to bring about an amicable settlement between themselves? This is contemptuous and degrading no matter how lenient the beating is.

Answer: Firstly, this verse of the holy Quran has been interpreted by Imam Baqir (AS) as beating with a miswak twig (a traditional and natural alternative to the modern toothbrush, of almost the same size or even smaller). Secondly, if darb in the verse is intended for its literal meaning i.e. beating, then because it is a case of forbidding from evil (Nahy anil Munkar) hence ordering to follow a sequence of actions, namely advising, avoiding, and beating, it cannot be deemed as merely intended for men against women. Since both men and women share the obligation of forbidding from evil, it is also permissible for women to beat men if necessary for fulfilling such an obligation, given that the other necessary conditions are met. Even if we consider the verse 128 of the Chapter Al-Nisa of the holy Quran to be a signification- which is not the case, it will merely be an indicated signification and cannot be taken as a religious proof in support of what is claimed, let alone as an argument contrary to the apparent meaning of the verse 34 of the Chapter Al-Nisa and its indisputable established rules.

Women's Covering

Question 182: How should women cover themselves not to attract the attention of non-mahram men?

Answer: There is no ruling on the color and way of covering and clothing of women or men in Shari'a. Basically, all acts are deemed halal unless prescribed otherwise. However, there are some cases like leading the youth astray, popularizing the culture of vulgarity, or

violating public modesty which can provide the grounds for something to be declared forbidden rationally or religiously, and declared unlawful by a faqih.

In the given case, while Muslim-style veils are said to be a socially preferred hijab, it is upon the mukallaf themselves to discern what to wear and what not to.

Defects Leading to the Cancellation of Marriage

Question 183:

1- Do diseases such as AIDS and Hepatitis B provide sufficient grounds for the annulment of marriage? If yes, then is it the generalities of the traditions (riwāyāt) and proof that are used to support the permissibility of annulment of marriage in the cases of new diseases or is it anything else?

2- If, based on physicians' views, such a disease is already curable or becomes so in the future, how would this affect marriage?

Answer:

1- Generally speaking, to hide not only life-threatening contagious diseases but also any defect and illness before marriage can later lead to the annulment of marriage on the grounds of fraud, and so is the case with the misrepresentation of a spouse's personal characteristics if the other spouse finds out about them after marriage. The criteria for annulment is misrepresentation and breach of condition even if it is a banāee condition i.e. one which is neither expressed nor implied in the contract terms but is verbally laid and agreed to

or assumed by the parties, before entering into the contract, as commonly existing.

The criteria for the right to annulment are the generalities of the proof for misrepresentation and its causation in the annulment of marriage.

2- If a disease can be cured so that it would no longer be considered a defect, there will be no right of annulment. In fact, in such a case, there is no condition and misrepresentation which could be grounds for annulment; otherwise, it would still be treated like incurable diseases.

Question 184: Do you believe that the annulment of marriage on the grounds of defects can be exclusive to the defects already mentioned in the relevant traditions (riwāyāt) or is it also applicable in the cases of other similar defects?

Answer: The issues of misrepresentation and annulment differ in respect of defects. Any defect can be grounds for annulment. In misrepresentation, however, annulment applies when the misrepresenter knowingly hides the defect while the other party is ignorant of it.

Fraud in Marriage

Question 185: By means of an official deed, a woman is married to a man for one and a half years, and with the husband's consent, travels abroad for a few months. After a while, she gets divorced while the marriage deed reads that their marriage has not been consummated.

On the pretext of omitting the affix attached to her last name, she has a new birth certificate issued to her in which there is no mention of her marriage and divorce. Thus, she manages to hide her previous marriage and marries another man, preventing the husband from consummating the marriage making different excuses. Finally, she expressly says that her hymen has been removed in a medical operation by a gynecological surgeon. She also admits that her second husband has not had sexual intercourse with her and the man confirms that. Now, with regard to her hiding of her first marriage from her second husband and from the solemnizer of the second marriage, and considering her submission of a birth certificate void of her marriage and divorce records to the marriage notary, has she committed fraud and misrepresentation? Is the man entitled to annul the marriage as soon as he learns about the fraud and within the legal and lawful period for annulment?

Answer: Misrepresentation is the verbal or practical statement of a quality such as virginity, being unconsummated, or not being a divorcee while being otherwise, providing that the contract is verbally, practically, commonly, or usually conditional upon the existence of the quality. Even though the victim's right to annul the marriage in such cases of misrepresentation should be exercised promptly, if they are ignorant of the ruling, they shall remain entitled to this right until they learn about it.

Abortion

Question 186: Based on the doctor's view, a fetus will be born with lifelong disability. Is it permissible to abort this fetus?

Answer: If, based on the doctor's view, a fetus will be born with such a defect that causes considerable, unbearable stress for the parents of such fetus, it is considered a case of hardship and distress (Usr and Haraj). Aborting such a fetus cannot be deemed haram if done before it is four months of age. However, if the fetus is over four months of age, it is haram and absolutely impermissible to abort since it is like killing a disabled human.

Aborting an Illegitimate Fetus

Question 187: When a woman illegitimately gets pregnant, whether or not the father is known, the child will face many social and emotional problems in the future and their family's social reputation will be damaged. Is it permissible for the woman to abort?

Answer: A woman who illegitimately gets pregnant is not allowed to abort. However, if the fetus is younger than four months of age, abortion cannot be deemed haram if done to prevent her family's reputation from being damaged. To get rid of such a distress and damaging of reputation, it is permissible for her to abort especially if she repents of her illegitimate pregnancy.

Abortion in Non-Muslims

Question 188: For religious minorities in Iran, abortion is permissi-

ble. What should Muslim physicians do in such cases?

Answer: A Muslim physician should not help with an abortion which Islam deems haram.

Women's Going Out of the House without Their Husbands' Permission

Question 189: In the book “Man La Yahduruḥ ul Faqih” (vol. 5, Kitab ul Nikāh, p. 87), we read that Sakuni quotes Imam Sadiq (AS) quoting His Father (AS) quoting the holy Prophet (SA) as saying, “A woman who leaves the house without her husband’s permission shall not be entitled to receive alimony and living expenses from her husband until she returns home.” How would this ruling be followed while nowadays women participate in scientific conferences and other social affairs in society? How would the ruling be binding for the women who live in today’s world of information exchange?

Answer: A woman’s leaving the house without the permission of her husband will only be haram if it damages the husband’s honor and dignity, or if it is an objection to something in the married life, or if it violates the wife’s religious obligations to her husband. Otherwise, it is not haram per se since marriage is a joint life aimed at peace and tranquility. Husbands are ordered to behave and be kind, and marriage is not a means for woman slavery, or for placing women under guardianship of men.

Question 190: Why does Islam ban women from leaving the house

without their husbands' permission while women may not have any ill intentions but may only want to attend religious ceremonies with which their husbands might disagree? Meanwhile, men can go anywhere they wish to and do not care about their wives' opinions in this respect!

Answer: Wife's leaving the house without her husband's permission is only haram when it prevents the husband from deriving sexual pleasure from the wife, or when it damages the husband's dignity and honor or disturbs his calm and tranquility. Otherwise, it is not harm. Safeguarding the family institution and placing value on married life needs both man and wife to take great care over it. The husband is not allowed either to leave the house without his wife's consent since it is obligatory for him to be nice to his wife. Men and women enjoy equal rights: "And due to the wives is similar to what is expected of them according to what is reasonable," (the Quran: al-Baqarah: 228)

Polygyny

Question 191: In his book Islamology, discussing polygyny in Islam, Dr. Ali Shariati writes, "Undoubtedly, the conscience of our age will definitely be troubled by such an insult to women." In fact, he has questioned one of the verses of the holy Quran. I would like to know your view of his comment on the issue of polygyny in Islam.

Answer: Polygyny is not a recommended act (mustahab) in Islam and we have no proof to support it as a recommended act. It is mere-

ly a permissible and mubah act providing that it does not cause any harm, harassment, unfairness, or physical and mental stress for the previous wife/wives. Polygyny is only permissible if it does not do an injustice to the previous wife/wives in any way. Otherwise, how would we deem polygyny permissible while the holy Quran has expressly ordered men to be nice to women: “And live with them in kindness,” (the Quran: al-Nisa: 19)?! According to Allamah Tabatabaee, the author of *Al-Meezān*, the word *Ma’ruf* (i.e. kindness) has been used 12 times in relation to women’s rights in the Revealed Heavenly Scripture, the Quran.

Custody and the Living Expenses of an Illegitimate Child

Question 192: Who has the custody and should bear the living expenses of an illegitimate child?

Answer: The rights of a child- i.e. custody and alimony- which are a loss to the parents should be borne by them. However, such parents shall not be entitled to the rights which are of a benefit and gain to them, such as non-killing of a father in retaliation for his killing of his child or a child’s obligation of bearing their parents’ living expenses, and the generalities of the rulings on such rights shall not be applicable to them. The legislator and God the Almighty would never provide sinners with such support.

Fatwas on Divorce

Religious Divorce

Question 193: Since six months ago, I legally got divorced at the Court of Finland. I have two children whose custody I gave up to my ex and also forwent my mahr (marital gift). He has remarried and does not agree to divorce me religiously (as advised by the Shari'a). He even struck me hard in the street and the court placed a restraining order on him to keep him one hundred meters away from me or else he would be jailed. Aiming to harass me, he wants to prevent me from getting married. He has asked me for a sum of money which I cannot afford to pay. Besides, during the eight years of our married life, I used to work and earn my own living but he never worked. When we separated, he borrowed me 3000 euros and never paid me back. I want to remarry and need a religious divorce to prevent myself from committing a haram act. What should I do?

Answer: With regard to the fact that the man considers his wife di-

divorced, and because the woman's living with him would pose undue hardship on her, even though the divorce was granted according to the laws of the country to which the man is bound, the woman is religiously considered divorced according to the rule of *Ilzām* (one's being bound by their own belief system) and the Shari'a rule that forbids men from leaving their wives in limbo, her remarriage shall be like the one between a man and a single woman, and all legal effects of marriage shall be applicable to her remarriage. This is because the legal divorce is deemed a religious divorce as well. The woman's remarriage should be after the completion of her *Iddah* for divorce (waiting period before remarriage).

Wilāee Divorce (Divorce Granted by a Religious Authority in the Absence of the Husband)

Question 194: In some countries, men leave their husbands without divorcing them and there is no Muslim judge to grant them a divorce. Such women are stuck in undue hardship and distress. What is to be done by a cleric in such cases?

Answer: If a man, based on his personal belief, takes leaving his wife in such a condition as a divorce, according to the rule of *Ilzām* (one's being bound by their own belief system), the woman will be deemed divorced and allowed to remarry after the completion of her *iddah* for divorce. Otherwise, the clerics authorized to handle non-litigious matters should advise and order the husband to divorce his wife, and if they fail to do so and the husband still refuses to divorce

his wife leaving her in limbo, the clerics are allowed to exercise their authority upon the refusing husband and divorce the wife on his behalf due to her being stuck in undue hardship. This is a wilāee divorce after which the woman is allowed to remarry having completed her iddah for divorce. Wilāee divorce can also be granted by clerics when advising the husband to divorce his wife is not possible for any reason.

Khula' Divorce (Divorce Granted to the Wife in Return for forgoing Her Mahr)

Question 195: If a woman dislikes her husband and is ready and willing to forgo her mahr (marital gift) or to return it to him if she has already received it in return for a khula' divorce to be granted to her, will it be obligatory for the husband to divorce her?

Answer: In the given case, it is obligatory for the husband to divorce his wife since if we deem it permissible rather than obligatory, given that the wife returns the received mahr or forgoes it if she has not received it yet, and considering the fact that the husband is allowed to divorce his wife any time he wishes, it will no doubt be reasonably, commonly, and rationally unfair and discriminatory just to deem such a khula' divorce permissible. Therefore, it is not permissible but obligatory so that the wife can be given a divorce, and such unfairness and discrimination that are rationally, traditionally, and based on the holy Quran, disapproved could be avoided: "And the word of your Lord has been fulfilled in truth and in justice," (the

Quran: al-An'ām; 115).

How could one ever say that the religion whose rulings are based on justice and fairness as well as on the negation of injustice and oppression, in a binding permanent marriage contract, has entitled the man to divorce his wife any time he wishes while it has not obligated him to divorce his wife if she dislikes him and is ready to forgo her mahr (marital gift received in consideration of sleeping with the husband) in return for a divorce? If Islam says that the husband may refuse to grant his wife a khula' divorce, and such a divorce, like other types, is at his discretion, will it not be unfair and discriminatory?! To leave khula' divorce to the discretion of the husband would lead us to such void judgments and conclusions about Islam which are no doubt undeniably voided by the Quran, Sunnah (tradition), and reason. Therefore, we come to the conclusion that khula' divorce is definitely obligatory. Sheikh ul Taefah, Qadi ibn Barraaj, and some others have issued fatwas to the effect that khula' divorce is obligatory even in cases where there is fear that the woman might end up with sinful acts such as disobedience, whether sexual or otherwise where obedience is obligatory, and with other sins. Basing ourselves on khula' divorce being obligatory, in case of the husband's refusal, the court can exercise its wilāya (authority) over the refuser and grant a kula' divorce to the wife on his behalf. The other formalities necessary for a valid khula' divorce, however, should be completed and this type of divorce is not different from the other types in this respect.

Divorce Granted by the Islamic Judge on Behalf of the Husband

Question 196: Without any official registration, a couple got married five years ago. After a short while, the wife began to dislike her husband and did not go to his house any more, prepared to give all her marital rights up to him. Now, the man has married another woman and does not agree to divorce the first wife. Is the Islamic judge permitted by the Shari'a to divorce the first wife on the husband's behalf, exercising its religious authority?

Answer: In cases where it is proved to the judge that remaining married to a man imposes undue hardship on the wife, even if it is proved by the woman saying, "I would forgo my mahr to get rid of my husband" which means she is prepared to give up all her marital rights in return for a divorce granted to her, the judge should, first, advise the husband to divorce her. If the advice does not work, the judge should then force him to divorce her. If forcing him is not possible whether for the judge's lack of required authority or for the man's resistance and refusal, the judge should then exercise their religious authority (*wilāya*) to divorce the wife on his behalf. Given that the wife forgoes her mahr, the judge will authoritatively accept the forging of the mahr and divorce her. After *khula'* divorce is granted to the wife by the judge, she will not be allowed to revoke it in order to file for a revocable divorce instead.

Keeping the Iddah of Divorce (Waiting time before Divorced Woman Can Remarry)

Question 197: From medical and physiological points of view, a woman who has had a hysterectomy and a tubectomy i.e. has had her uterus removed and her tubes tied, is certain that she would never get pregnant. Is it obligatory for such a woman and for one who has been using contraceptives during marriage to keep the iddah of divorce after they get divorced?

Answer: As long as a woman menstruates, she should keep the iddah of divorce, even though she has had her uterus removed, her tubes tied, or has used contraceptives up until the time of divorce.

The Difference between Khula' and Mubārāt Divorces

Question 198: Even though giving mahr to the wife upon marriage is a legal obligation, in khula' and mubārāt divorces, it should be returned to the husband. In khula' divorce, because the wife dislikes the husband, she should return either the same mahr in value or one of lower or higher value to him. In mubārāt divorce, where both parties dislike each other and consent to divorce, the wife should return the same mahr in value or one of a lower value to the husband, which is called fidyah. How do you resolve this contradiction?

Answer: Islam places utmost importance on marriage and the formation of family institution so much so that a couple's divorce is described as God's most disliked halal act. Islam has ordered men to pay mahr and maintenance to their wives in return for submitting

themselves to their husbands. It is also likely that another purpose of mahr is to safeguard family institution by preventing men from leaving one woman for another seeking the satisfaction of their lustful desires. In return, divorce has been left to the discretion of men, the payers of mahr and maintenance, so as to prevent women from receiving mahr and maintenance and divorcing men afterwards. Therefore, if a woman seeks divorce for any reason, and in doing so, begins to disobey her husband whether sexually or otherwise, or to threaten his honor and reputation, Islam exerts pressure on her to pay fidyah to her husband. This will both prevent women from profiteering and protect men against losses enabling them to incur the same expenses for their remarriage after such a divorce. This is only applicable to cases where the woman seeks divorce despite her being troublesome. So, there is no contradiction between mahr and fidyah.

Muslims' Religious versus Legal Divorce in Non-Muslim Countries

Question 199: As commonly accepted, Islam gives the right of divorce to men, and one of the most important rulings on divorce mentioned in Fuqaha's treatises of Islamic laws is that if a man is forced to divorce his wife, the divorce will be null and void. In the West and some non-Muslim countries, however, both parties have the right of divorce and they do not need to refer to the courts of law for a divorce. In Finland, for instance, either party may fill the required forms for divorce and submit them to the relevant office which will

declare them divorced after six months if they both consent to it. If, after six months, only one party consents to the divorce, they will be declared divorced after another six-month period is completed and the requesting party is found still insisting on divorce. To seek divorce, neither party needs to provide reasons and justification. Mere unwillingness to continue the married life with a partner provides sufficient grounds for divorce. Many Muslim couples have been declared divorced in this way and based on the provisions of the Finnish Civil Law. Declared legally divorced, some couples have lived separately for many years- up to 20 years in some cases- the husband disagreeing with the divorce and refusing to pay maintenance etc. to the wife on the grounds of her disobedience- sexual or otherwise- and to fulfill his other marital obligations toward her. According to the observations of Islamic centers in Europe, if things go on like this and men refuse to religiously divorce their legally divorced wives, it will destroy Islam's reputation and harm its image. Some of these women have remarried and have children from their new marriages. If this goes on and the social media learn about it, it will provide an excuse for them to attack the religion of Islam.

Considering all that went above, kindly elaborate on what such Islamic centers should do concerning the legally divorced women who seek religious divorce as well. Is it permissible for such centers to divorce such women? In most cases, it is not possible to refer the couples to the courts in Iran since they are of other nationalities like Afghan, Iraqi, and European.

Most of the divorces sought by women are because of men's extra-marital relations with other women. From an Islamic point of view, polygyny is allowed for men while it is not allowed based on the laws of western countries which stipulate that men can only be married to one woman. If, having been granted legal divorce, a woman also seeks religious divorce on the grounds that her husband has married a second woman, what should Islamic centers in Europe do about it?

Answer: Since, in all of the above cases, men have caused their wives undue hardship and distress, the legally divorced women can refer to the clerics and seek religious divorce so as to observe the relevant religious precaution. After the pronouncement of divorce formula, they will be deemed as religiously divorced and all effects of a valid religious divorce shall apply to them. Since Islam is against undue hardship and damage with regard to life issues, their refusing husbands' consent shall not cause the religious divorces to be invalid. That which has been mentioned in the treatises of Fuqaha relates to the usual divorces, but not to those like the ones mentioned in your question, which require the application of rules such as the rule of "no hardship and no harm" and the rule of "easiness of religion". Apparently, women are also entitled to annul their marriages in the above cases, as in the cases of annulment on the grounds of defects. The above-mentioned rules of "no hardship and no harm" provide the grounds for such annulments which will be effective as soon as she is granted a legal divorce and declares her intention for the annulment of her marriage. She can remarry after the completion of the re-

quired iddah which is the same as the iddah of divorce. Based on this view, which is my personal jurisprudential view, the Muslim women who have remarried after being legally divorced will no more have religious concerns with regard to their remarriages because their dissatisfaction with the continuation of their previous marriages renders their marriages annulled. Therefore, women who have legally been divorced but think that they would not be allowed to remarry unless they are also granted a religious divorce can remarry, after completing the iddah for divorce, and if a year, for instance, has passed since their legal divorce, such an iddah is not necessary any more.

If there were no fear of some consequences and considerations, I would propose another solution to the problem such women are faced with. I hope for a day when the culture of true Islam, the Islam of Ahl al Bayt (AS), prevails and there are no such fears and considerations anymore; a day when His Holiness Imam Ali (AS) is the center of the truth: “The truth is with Ali and Ali is with the truth, He is the center of the truth wherever He is,” the holy Prophet (SA) is quoted as saying, (Bihār al Anwār, vol. 31, p. 376).

Fatwas on Lost and Found Property, Property of Unknown Owners, and Restitution of Unlawful Gains

Giving Lost and Found Money Away as Alms

Question 200: A person has found some cash in foreign currencies, namely dollars and British pounds, whose owner they do not hope to find despite the religious measures they have taken so far. It is a considerable amount of money and the finder has decided to give it away to the needy as alms on behalf of the owner. There are two different exchange rates for these currencies, one being state-controlled and the other a floating rate. Is it permissible to exchange the said currencies for Iranian rials? If yes, then which price should we opt for?

Answer: Lost and found property should be given to the needy as alms with the permission of a mujtahid if the finder fails to find the owner and does not hope so. Since it is others' property, it should

be sold at the highest possible price. Anytime the owner is found, the alms giver should return the property to them if they ask for it. The other-worldly rewards, however, will go to the alms giver. Care must be taken when giving away lost and found property as alms. It should not be given to someone who would become indolent, get used to begging, or be belittled by our act of giving.

Mujtahid's Permission for Handling Lost and Found Property, Property of Unknown Owners, and Restitution of Unlawful Gains

Question 201: Is it necessary to ask permission of a mujtahid for handling lost and found property, property of unknown owners, and for restituting unlawful gains?

Answer: As a precaution, it is necessary to ask a mujtahid's permission for giving such property away to the needy as alms on behalf of the owners.

Property Lost and Found at Sea

Question 202: While fishing at sea, sometimes, fishermen find precious things in their fishing nets, whose owners are unknown. What is the ruling on such property?

Answer: If the owners are unknown, they can give the property or its price away to the needy as alms on behalf of their owners.

Fatwas on Slaughtering Animals, Food and Drink, and Trading Them

Eating the Meat of Hedgehogs, Crabs, Snakes, and Rabbits

Question 203: What is the ruling on eating the meat of hedgehogs? Does it void one's prayers and fasts?

Answer: It is haram to eat hedgehog meat. Eating it will affect one's soul and heart and leads to punishment. However, it does not affect the validity of one's prayers and fasts.

Question 204: What is the ruling on eating crab meat?

Answer: It is haram.

Question 205: What is the ruling on eating snake meat?

Answer: It is haram.

Question 206: What is the ruling on eating rabbit meat? What if one

is advised to eat it as remedy for one's illness? Is it permissible for the elderly to eat rabbit meat as much as necessary to treat sour legs?

Answer: Rabbit meat is haram to eat and use. However, if doctors believe that it is the only remedy for a health problem, it will be permissible to eat providing it is only consumed as much as necessary.

Eating Haram Meat

Question 207: Though not scientifically and jurisprudentially documented and confirmed, it is said that some haram meats are good for curing some illnesses. What is the ruling on hunting haram-meat animals and consuming their meat?

Answer: It is haram to eat and use the flesh of haram-meat animals. However, if doctors believe that eating any of such meats is the only remedy for an illness or health problem, it will be permissible to eat as long as it is only used as much as necessary. Besides, it should be cleaned well despite its being haram.

Drinking Alcohol

Question 208: A person is ill and according to doctors, the remedy for their illness is wine. Is it permissible for this person to drink wine?

Answer: It is not permissible to cure one's illness with wine. However, if doctors believe that the patient is suffering a life-threatening illness which would only be cured with wine, it cannot be deemed haram to drink providing they only drink as much as necessary.

Using Wine in Cooking

Question 209: In the restaurants in other countries, the cooks marinate the raw materials in wine. If this wine in such foods is mixed with other materials and denatured while cooking so that it will not be intoxicating anymore, is it permissible to eat such foods?

Answer: The said food is najis, i.e. impure, and haram to eat.

Alcoholic Drinks

Question 210: The labels on some drink cans imported from abroad read “2% alcohol content”. Are they halal drinks?

Answer: If it is certain that there is intoxicating alcohol in them, they are najis (impure) and haram to drink. However, if it doubtful whether or not they are intoxicating, they will be tahir (pure) and halal to drink.

Serving Alcoholic Drinks in Gatherings and Ceremonies

Question 211: If we are invited to a meeting where we later find that alcoholic drinks are being served to those willing to drink, and given that it is not easy to immediately leave such a meeting, what is the ruling on presence in such a meeting? Is it permissible to stay there until we find an excuse for leaving?

Answer: That which is haram is sitting at a table where alcoholic drinks are served while you are counted one of the people eating and drinking at that table. If, however, your table is commonly considered a different and separate table, there is no problem in it. In any

case, one should avoid attending such gatherings where sinful acts are done.

Using Gelatin Obtained from the Bones of Pigs or Unlawfully-Slaughtered Cows

Question 212: Is it permissible to use the gelatin obtained from the bones of pigs or unlawfully-slaughtered cows in making candy, yogurt, and pharmaceutical capsules?

Answer: If gelatin is obtained from boiled bones of pigs and unlawfully slaughtered cows, and through the processing, it is denatured and transformed into a new substance, just like the carcass of a dog that turns into slat in a salt marsh, it will be tahir (pure) and halal to use. However, if it is not denatured and transformed as described above, it will be impure and impermissible to use unless as remedy for a health problem in which case it will not be haram to use but still impure. To distinguish whether it has been denatured and transformed into a new substance will be upon the mukallaf themselves.

Consuming Genetically Modified Fruit

Question 213: Is it permissible to consume genetically modified fruit and food?

Answer: It is permissible since it is still halal fruit and food just as the original ones.

Raising and Selling Rabbits and Catfish

Question 214: Some Sunnites deem it permissible to consume lamb or calf testicles, rabbit meat, or catfish. Therefore, they raise such animals or trade their meat and testicles. Is it permissible for Shiites to raise and sell such animals and their guts and organs to the Sunnite or non-Muslims?

Answer: Given that they consider such things halal and permissible, it is permissible for the Shiite to raise those animals and sell their meat and guts etc. to them since, in their view, the benefits of such products are halal, and they are not guilty of their ignorance.

Exporting the Testicles and Guts of Halal-Meat Animals to Non-Muslim Countries

Question 215: With regard to the fact that eating the testicles and guts of halal-meat animals such as sheep or cows is haram, what is the ruling on using such organs for non-oral research and industrial purposes like producing chemical fertilizers, or exporting them to non-Muslim countries? In the cases of alcohol and haram flesh fish, their production, catching, non-oral consumption, medical and industrial use, and export are permissible and common.

Answer: It is permissible since that which is haram is eating them or selling them to the Muslims who consider them haram.

Using Meat Obtained from the Markets in Non-Muslim Countries

Question 216: I have a question answering which would resolve the problems of many people like me and my family, and at the same time, prevent aversion to Islam. I live in a city where there is no lawfully slaughtered meat to buy. There are some other Shiites here who used to provide halal meat but quit doing it for the following reasons: 1- Personal slaughtering of animals is illegal in the USA and if one does it, they will face heavy fines. 2- In the USA, lambs are rarely raised and calves are the preferred animals to raise. Therefore, in most months of the year, it is not possible to find lambs and nobody can personally slaughter a calf. Even if they could, they would not do it because it would be both expensive and difficult to preserve. Lack of trust in the health of the smuggled lambs and calves has led people to avoid such business too. On the other hand, there is healthy, cheap, packed beef bearing labels on which you can see the type of animal, from what part of the carcass it has been cut, date of slaughter, expiry date, and nutrition facts like protein and fat percentage. You cannot find even a single drop of blood from the carcass on the meat. Our Sunnite brothers buy this kind of meat, and before using it, they say, “bismillah.” Since Jews do the slaughtering in the same way as Muslims do, some Muslims buy the meat slaughtered by them and only pronounce the name of God before using it. I have personally tried slaughtering lambs twice but I cannot repeat that for some reasons: 1- It is not legal and I do not feel good about

breaking the law, and I really dislike the act of slaughtering. 2- To hide the slaughter, I needed to do it out of the city, and because I do not know how to slaughter, I caused a lot of contamination to the meat and wasted a lot of it. 3- It cost me a lot of money and time to do it. I suffered a lot stress too.

With regard to the conditions in today's world, considering the fact that we believe Shiite jurisprudence is able to answer the questions and satisfy the needs of all people through the updates given by the grand religious authorities and marjas, is it not better to simplify such rules and obligations to encourage people to perform them? I believe one of the reasons why the Sunnite perform their obligations more seriously and more precisely is that their devotions and obligations are simplified. Would the fatwas and views of our religious authorities remain the same if they were to live in a country like the USA for a couple of years and experience life there? What should people like me do when it is not possible for the esteemed and renowned marjas to experience day-to-day life in the changing world of today? I am not sure my family and I will be able to remain loyal and obedient to the rules and obligations prescribed by the Shari'a for long.

Answer: To say "bismillah" before slaughtering halal-meat animals is the condition for its becoming halal. If it is not said, then it will be haram to eat the meat: "And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience," (the Quran: al-An'ām: 121). Therefore, we should avoid

eating meat upon whose slaughter the name of God has not been pronounced. However, it is probable that not saying bismillah upon slaughter by those who do not believe in it due to their faith etc. - but not due to being against God, Islam, and Muslims- will not render the meat haram. Irrespective of this probability, all relevant Quranic verses and traditions pertain to the cases where both halal-slaughtered (with bismillah) and haram-slaughtered (without bismillah) meat are available but not to the cases where there is only one choice which is the haram-slaughtered type. This is because carrying out this obligation everywhere and in every case would mean imposing undue hardship and distress on people like those in the question. Negating undue hardship and distress, and because Islam is an easy religion, we conclude that the obligation does not apply to people like those mentioned in the question. Therefore, the very meat available to you is halal and permissible to eat while this same meat is haram and impermissible for those who have access to halal-slaughtered meat.

Question 217: I live in Seattle in the USA. Islamic meat is rarely available here, and even if you manage to find it somewhere, it is both dirty and expensive. Is it permissible for us to buy meat in American stores? Are we allowed to buy meat slaughtered by the Jews since they slaughter the animals in the same way as Muslims do and cut the four veins and arteries from below the animal's throat?

Answer: Halal-meat animals slaughtered by Jews, Christians, and

Non-Muslims in the same way as Muslims do and say bismillah before slaughter are permissible to eat.

Selling Meat and Wine to the People of the Book and to Non-Muslims

Question 218: In a non-Muslim country, a Muslim prepares and sells kebab made of unlawfully-slaughtered animals to the People of the Book and those who deem the slaughters of the People of the Book halal. What is the ruling on it? Also, what is the ruling on a Muslim's selling bottled wine to the People of the Book with the justification that their actual purpose is to sell the bottles but not the wine contained.

Answer: Selling the carcasses slaughtered by the People of the Book to the People of the Book and to those who deem their slaughters halal is permissible but selling wine with the intention of selling the bottle does not justify and validate the deal so as to render it permissible.

Eating Fish Caught by Unbelievers

Question 219: If a Muslim sees an unbeliever catch fish or sees fish be thrown to the land by sea waves, is such fish halal to eat?

Answer: If the fish is caught alive by the unbeliever, it will be halal. A Muslim's seeing the catch is a way of ensuring the fish is caught alive. For fish to be halal, it is not necessary for the fisherman to say bismillah; nor is it necessary that the fisherman be a Muslim. But

it must be caught alive. The same applies to the fish thrown to the land by sea waves; if the fish is thrown out of water alive, it is halal.

Slaughtering with Machines and Guillotine

Question 220: What is the ruling on slaughtering animals like chickens using machines? Take into consideration the facts that, at times, the machine turns the animals away from Quiblah, slaughters several animals at the same time, or cuts their heads off from points below or above the prescribed ones.

Answer: Wherever the conditions for a slaughter to be halal are satisfied, the slaughter will be halal, and there is no difference between mechanical slaughtering and manual slaughtering in this respect. Several animals being slaughtered at the same time does not make any of them haram because halal slaughtering is not conditional on the animals being slaughtered one by one. As for blood vessels being caught below or above the prescribed points, if it is certain that the four vessels are cut, the slaughter will be halal. Being in Muslims' possession or sold in Muslims' markets are sufficient proof that the slaughters are halal and one should not doubt that.

Question 221: What is the ruling on slaughtering with guillotine and electric automatic machines in such a way that the animals face the Quiblah and the person operating the machine is a Muslim who says bismillah and observe the other conditions and requirements?

Answer: Slaughtering with guillotine which cuts the head of the

animal off at once is haram, the carcass will be halal to consume, though. Mechanical slaughtering is permissible if the conditions like saying bismillah, facing the Quiblah, and cutting the four blood vessels are met.

Question 222: If by pushing a button you can slaughter tens of lambs, calves, and chickens, is it sufficient to say bismillah only once?

Answer: If they are all slaughtered at the same time and there is no time lapse between the slaughters, it will be sufficient to say bismillah once; otherwise, they should say bismillah for each slaughter separately.

The Reason for the Slaughters of the People of the Book Being Haram

Question 223: Any halal-meat animal slaughtered lawfully, i.e. according to the rules prescribed by the Shari'a, whether the slaughterer is a Muslim or an unbeliever, will be halal to eat. Otherwise, it will be haram. The reason why the meat in non-Muslim countries is deemed haram is that there is doubt as to whether bismillah is pronounced before the slaughter. That is, despite the similarity of the meat in Muslim and Non-Muslim countries in appearance, it is uncertain that they say bismillah before slaughtering the animal. Such a carcass will be haram and sinful to eat based on the Scripture of the Quran: "And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience," (the

Quran: al-An'ām: 121). Therefore, even if we only doubt whether the slaughter has been along with the utterance of bismillah, it will be haram based on both the Quran and traditions.

Shark, Oyster, and Other Marine Animal Flesh; Hog Meat

Question 224: Is shark meat halal? What is the ruling on Muslims' exporting of shark flesh or other parts and organs to other countries for non-food uses?

Answer: Marine animals which have no scales are haram to eat but permissible to sell for non-food purposes.

Question 225: Is oyster flesh halal? What is the ruling on Muslims' using it for medical uses?

Answer: Oyster flesh is haram to eat but permissible to use for medical purposes if used only as much as necessary.

Question 226: What is the ruling on Muslims' selling of haram-flesh marine animals to Muslims and non-Muslims for non-food uses?

Answer: Selling haram-flesh marine animals to those who know them halal and for non-food purposes is permissible.

Question 227: What is the ruling on eating squid flesh?

Answer: Only fish with scaled skin is halal to eat; other types are haram.

Question 228: In Iran, the authority issuing permits for fishing or trading marine catches is Shilat. Will they have committed a sin if the issue permits for catching haram-flesh marine animals?

Answer: It is permissible for Muslims to issue permits for catching haram-flesh marine animals if they are caught to be sold to those who consider them halal to eat, or to Muslims who would use it for non-food purposes.

Question 229: Some haram-flesh marine animals are caught to be used as bait for fishing and catching halal-flesh animals. Is this permissible?

Answer: It is permissible.

Question 230: What is the ruling on Muslims' trading of decayed marine catches which have been colorized to look fresh and healthy?

Answer: If it is harmful to eat them, then it will be haram to sell them for food uses.

Question 231: What is the ruling on Muslims' selling of processed haram-flesh marine animals like filleted fish to Muslims?

Answer: If the flesh is haram to eat, it is not permissible to sell it for food uses.

Question 232: The necessary condition for halal-flesh fish to be also halal to eat is being caught alive. Is it so even if the fish are caught

alive in the fishing net but later die while still in the fishing net at sea or is it necessary that they die on land?

Answer: The criterion for fish to be halal to eat is its being caught alive, but it does not matter if they later die while still in the fishing net at sea.

Question 233: Is it permissible to sell raw hog meat to Christians and other non-Muslims whose holy Books do not forbid them from eating it, for food and food products production uses?

Answer: Producing hog meat products such as sausages etc. for selling to non-Muslims is halal and permissible if it does not entail political problems. It is halal because they derive benefits from the products, the sales transactions are rational, and their religions do not consider using the products haram.

Fatwas on Will

A Christian's Will for His Muslim Son

Question 234: Is it permissible for a Muslim whose father is a Christian to refrain from executing his will made under Christian laws but **to execute it according to Muslim laws instead?**

Answer: If in the will, his Christian father has asked him to do something which is haram in Islam, he should not do it. If the father has bequeathed more than one third of the estate, it will be at his Muslim heir's discretion as to whether accept or reject the extra portion. If the father has bequeathed something to his Muslim son according to the Christian laws, the son is allowed to accept it based on the rule of *Ilzām* (one's being bound by their own beliefs), even if it is more than one third of his father's estate.

Writing a Will

Question 235: Is it obligatory to write a will?

Answer: It is recommended but not obligatory for a Muslim to write a will. However, if a Muslim is on their deathbed or expects to die soon while they have debts and religious liabilities like khums or zakat to be paid, is in possession of unlawful gains and property belonging to unknown owners which should be returned and handled, has others' property in their trust or their own property in others' trust which should be returned, or should fulfill the rights of people and god, but does not have enough time and chance to take care of them, it will be obligatory for them to write a will.

Fatwas on Inheritance

Unbelieving (Kafir) Heirs

Question 236: If a Muslim dies and some of their heirs are unbelievers, do the unbelieving heirs inherit from the Muslim?

Answer: Muslims can inherit from non-Muslims. Non-Muslims can inherit from Muslims too. But obstinate, combative infidels do not inherit from their Muslim fathers or sons.

Wife's Inheritance from Her Husband

Question 237: In the discussion of inheritance, it is commonly accepted that a wife does not inherit immovable property and land from her husband. What is your view on this?

Answer: If a man dies and has no children, one fourth of his movable and immovable property will be inherited by the wife and the rest will go to other heirs. If, however, he has any children from that or any other wife, the wife inherits one eighth of all his property and

the rest will go to the other heirs.

Illegitimate Child's Inheritance

Question 238: Will their illegitimate child be considered legitimate if a fornicator and fornicatress later marry, so that all of them can inherit from one another?

Answer: If a child is proven to be illegitimate, they will remain illegitimate even if later the parents marry. However, since illegitimate children are not different from legitimate ones with regard to inheritance, they inherit from their parents and also from all other relatives through them: “And those of [blood] relationship are more entitled [to inheritance],” (the Quran: al-Ahzāb: 6). As regards illegitimate children, the traditions banning inheritance are all about the opposite direction: that is, their parents do not inherit from them.

Fatwas on Judgment, Testimony, and Fixed Prescribed Punishments

Women as Judges

Question 239: What is your view of women's involvement in judicial affairs from the very point of lodging complaints to fact-finding, investigation, examination of records, proceeding civil, criminal, and non-litigious ones, termination of proceeding, and issuing orders, decrees, and verdicts?

Answer: Masculinity is not a condition for being a judge, just as it is not one for being a marja and guardian. The criterion for being a judge is having the knowledge of Islamic laws as well as judicial laws and procedures. If, therefore, in the related tradition, the word rajul (man) has been used, it is because of the common usage of this word when addressing both genders in general, and it does not pertain to men versus women. Like men, women are allowed to serve as judges.

Question 240: The head of the Legislative Branch of the I. R. Iran has ordered its Office for Women's Affairs to research into the employment of women in judicial affairs. What is your view on this?

Answer: Masculinity is not a prerequisite for qualifying as a judge. The criteria for such qualification are a judge's moderation, being just in judgment, and having knowledge of Islamic laws and legislative laws and procedures. There is no valid proof to support masculinity as a prerequisite for qualifying as a judge. In the tradition (hadith) of *Abi Khadijah*, the generality of the word *rajul* (man) and its non-peculiarity to men is proof that women's judgment is just as valid as men's. Any person who has the required knowledge of law, is just, and meets the other requirements can serve as a judge irrespective of their gender. Neither custom nor reason would see any difference between women's and men's judgment. Being men does not make them just and knowledgeable about law! To declare judgment a masculine position, the legislature and *marjas* would need a multiplicity of clearer and more reliable proof and traditions, and they should avoid syllogism: "The Shiite are identified with their avoidance of actions that are based on syllogism." Thus, both men and women can serve as judges, and, in fact, to prove it otherwise would be extremely difficult.

Judgments by Judicial Councils

Question 241: What is the ruling on judgments by a judicial council with many judges hearing the case and issuing decrees? Does the

judges' being permissible by the judicial system affect the ruling on such judgment?

Answer: It is permissible. The judicial system does not affect its permissibility and it has been discussed in jurisprudential books.

Testimony

Women's Testimony

Question 242: In different chapters of jurisprudence, women's testimony is quantitatively less valid than that of men's, and in some cases, it is not accepted at all. In the case of fornication or adultery, for instance, even if eight women testify, their testimony will not be accepted unless one man testifies too. Please explain why.

Answer: There is no difference between women's and men's testimony in terms of the cases and the number of required witnesses unless in the very case mentioned in the Quranic verse the reason for which has been given. Basically, since fixed prescribed punishments (hudud) are given when the crime or offence is least doubtful, if only two just men testify to a case of adultery or fornication, their testimony will not be accepted. Likewise, the expediency of protecting the reputation of people requires that women's testimony be rejected in such a case. This is why God has not accepted women's testimony to a case of adultery or fornication, has declared all their

circumstantial evidence and presumptions invalid, and, in very rare cases, inevitably and under special conditions, has declared men's testimony valid. This is only a brief discussion of the issue and there remains a lot to be discussed in detail. Nevertheless, there is no irrationality and discrimination as far as women's and men's testimony is concerned.

Unbelievers' Testimony

Question 243: In a lawsuit or conflict between two Muslims, is the testimony of an unbeliever valid and acceptable to an Islamic court of law?

Answer: If the testimony of an unbeliever is to function as circumstantial evidence and presumption, it will be subject to the criteria for the validity and reliability of circumstantial evidence and presumptions. If, however, it is to function as a religious proof, then the witness's reliability, honesty, moderation, and non-hostility toward Muslims and Islam are the necessary conditions for it to be declared valid and acceptable.

Confession of One's Offences

Question 244: What should the intervals between the confessions be like of the offences subject to prescribed punishments (hudud)?

Answer: There is no specified interval and limit. It will suffice if the offender confesses of the offences of their own free will and without being forced to confess.

Fixed, Prescribed Punishments (Hudud)

Administration of Punishments during the Time of His Holiness Mahdi (AJ)'s Absence

Question 245: Is the administration of divine prescribed punishments peculiar to the time of Infallible Imams (AS)?

Answer: Some of the fuqaha (religious authorities) believe that it is peculiar to the time of Imams (AS), and their reason for it is their doubt about the necessity of administration of such punishments by Imams (AS). Apparently, they believe that, during the time of His Holiness Mahdi (AJ), discretionary punishments should be administered instead. However, based on the widely-accepted view, hudud are not peculiar to the time of advent, and the generality of the available proof indicate that they do apply to all times. With regard to fact that the cases in which prescribed punishments are administered are limited in number, and based on my personal view-which is like that of many other religious authorities', in offences which would dam-

age one's reputation and honor, there are only two ways the offences subject to such punishments can be proven: 1- four times of voluntary confession arising out of the offender's religious conscience; 2- the testimony of four just witnesses in a particular way which is often and perhaps always impossible at different times, especially today. It seems that Islam has been more willing to hide such offences so as to protect the offenders' reputation and honor, and even if such offences were proven, it would be in such a way that the offenders receive discretionary punishments (ta'zeer) instead.

Subjective Killing of a Mahdur-ul-Dam (One Who Deserves Death)

Question 246: Who is a mahdur-ul-dam and what are the criteria for a person to become one? Is it permissible to kill a mahdur-ul-dam without the permission of the religious judge and without a court verdict? If one is absolutely certain that another has committed a sin of which they have not repented and therefore deserve the capital punishment, are they allowed to kill the person without referring to the court of law and asking permission of the Islamic judge, and under any conditions they deem appropriate?

Answer: Mahdur-ul-dam is one who is killed in a defensive or offensive jihad battle by Muslims. Killing others who deserve death because they have committed a sin subject to the prescribed punishments (hudud) or in retaliation for a murder they have committed, is certainly impermissible without court judgment even if all relevant

precautions are observed. Like the author of the book *Al-Jawahir* and Imam Khomeini, I believe that if one subjectively kills another on the grounds that they are *mahdur-ul-dam*, they will be a murderer deserving retaliation (*qisās*).

The Punishment for Muharib (Combatant against Muslims and Allah) and for Mufsid fil Ard (Corruptor of the Earth)

Question 247: In jurisprudential books, there is no comprehensive definition for the elements of the crimes of *muharibah* (combat against Muslims and Allah) and *ifsād fil ard* (corruption on Earth). In the law of the Islamic Republic of Iran, too, it is ambiguous and the applicability of the relevant law to some of the cases is in question. On the other hand, some *fuqaha* believe that, in the popular definition “he who draws a sword to frighten the public,” the use of the word sword does not mean to be peculiar to its literal meaning and, in fact, the criterion for identifying such a criminal is their act of “frightening the public” or “infringing public security.” What is your view on the applicability of *muharibah* and *ifsād fil ard* to offences like hijacking a plane, atrocity against the public, kidnapping children, acid throwing, etc. which cause insecurity and fear for the public? Are those who commit these offences to be punished as *Muharib*?

Answer: In cases where the applicability of *Muharibah* is not certain so much so that it is even difficult for a *faqih* to decide whether or not it is a case of *muharibah*, then, based on the general rule of “necessity

of discretionary punishment (ta'zeer) for the commitment of a har-am act," it will be subject to ta'zeer. However, it must be noted that ta'zeer should be proportional to the offence and aims at deterring the offender, even if it aims to deter others, like the ta'zeer of death penalty which has come in the traditions. It seems that the ta'zeer which is proportional to most, if not all, of the cases mentioned in the question is death penalty. However, cases like atrocity and acid throwing have grades which means the grade of such crimes should be high enough in the view of a judge so as to convince them to give death penalty to the criminal. While the punishment for deliberately setting fire to people's house and burning their property is subject to both financial fine and death penalty, it will not be unfair to give death penalty to a high degree acid thrower or one who commits high degrees of atrocity against others.

Punishments for Political Opponents

Question 248: Does a political opponent who peacefully, legally, without deploying armed and aggressive methods, attempts to encourage reforms in society through amr bil maruf and nahy anil munkar, and criticizes the ruling system for the shortcomings and problems in society through speech, writing etc. deserve the punishment for muharibah or subversion?

Answer: Based on the criteria prescribed by the Shari'a, a Muharib is one who is involved in armed struggle to cause fear and insecurity for the public. Political movements, however, that aim to serve

society are not considered muharibah even though they oppose the general policies of the system and may be wrong. We should follow the way of Imam Ali (AS) and of fuqaha like Sheikh al Taefah (in his book Mabsut) who gave their opponents all social rights and even the right to attend mosques like everybody else. They should be treated logically, and even if they are wrong and insist on their wrong ideas, they should not be led into a battle and should not be killed as long as they are not involved in armed struggle.

Returning Stolen Property

Question 249: If property, like weapons, ammunition, or satellite reception equipment which are capable of being owned, has been stolen from a person legally incapable of using them, is such an act of theft lawful, i.e. approved of by the Shari'a? If it is considered an act of theft, should the property be returned to the owner in such a way that the owner, having received their property back, is required to return it to the legally competent authorities? It is worth mentioning that, based on the view of some judicial experts and authorities, this is not considered a theft because the stolen property was not capable of being owned and therefore could not be owned by the owner.

Answer: When a person buys smuggled or other illegal property, they become the owner of such property even though they may legally be deemed offender and not have the right to own them. They who steal such property are thieves and if other elements of theft exist, they will be subject to the prescribed punishments (hudud) for

theft, but if such elements do not exist, they will be subject to ta'zeer.

Administration of Prescribed Punishments (Hudud) to Non-Muslims

Question 250: Are hudud administered to Muslims only? Are there different punishments for non-Muslims like Christians who drink alcohol or commit adultery etc.? Should they be punished based on the codes of their own religion?

Answer: If all religions in society deem something haram and see it as deserving punishment, then there will be no difference between Muslims and Non-Muslims with respect to its punishment. However, in a case like drinking alcohol which some religions deem permissible, the followers of that religion shall not be subject to hudud if they drink in private, but shall be administered such punishments if they drink in public.

Fatwas on Retaliation, Compensations, and Blood Money

Subjective Killing of a Non-Muslim

Question 251: If one travels to a communist country where people do not believe in God, is such a person allowed to kill the people on such grounds and take their property as their own, given that such acts would not inflict any financial loss and personal injury on the killer?

Answer: It is absolutely impermissible since the lives and property of all peoples in the world are respected in Islam, and there is no difference between people with revealed books and others in this regard. The verse “And there is life for you in retaliation” (Al-Baqarah; 179), which is one of the unique verses of the Quran, addresses all people of understanding (ulil albāb). Likewise, the verse “And do not devour one another’s property falsely” (Al-Nisa: 29), which has it that you are not allowed to take possession of others’ property

by void and false means, applies to the property of all peoples. Furthermore, as can be understood from the literal sense of the verse, it addresses all peoples in general. There is, however, an exception: a combatant infidel (*kafir harbi*)'s property can be taken from them as spoils only when they are at war with Muslims, which is impermissible otherwise.

Compensations and Blood Money

The Rationale behind Compensations and Blood Money

Question 253: What is the rationale behind compensations and blood money in Islam?

Answer: The philosophy of compensations and blood money is to pay money for the damages inflicted on the family of a person who has been murdered and on the society as well, and for the intentional and unintentional injuries and killings in which cases retaliation (qisās) has been forbidden for some reasons. Payment of such compensations is considered the only possible, fair, rational, and lawful way of making up for the inflicted damages. In the case of murder, however, which is the deliberate killing of others, the Scripture of the Quran prescribes killing the murderer in retaliation while It also orders the avengers of blood to forgive the murderer, and this is one of the transcendental rules of Islam.

Women's Blood Money

Question 254: Why is women's blood money half that of men's?

Answer: I personally believe that women's blood money is equal to that of men's, and there is no available proof to support it otherwise. In his precious book *Majma al faedat wal Burhān*, the renowned religious scholar and faqih, Muqaddas Ardebili, has rejected outright the existence of traditions which could support the claim of women's blood money being half that of men's, saying, "I did not find a reason why it should be so. There might have been some scripture or consensus of which I do not know." Basically, the traditions resorted to by others neither explicitly nor implicitly provide the rationale for such understanding and inference. The way to identify the rationale behind Islamic rules is exclusively through the Quran, traditions, and intellect, but not through unreliable, disputable, insufficient findings which are not in conformity to the teachings of the Quran, traditions, and intellect.

Question 255: Is it permissible to change the amount of women's blood money based on the requirements of time and space?

Answer: The principle 4 of our Constitution provides that the legislators can pass any provision after it is approved of by marjas in their fatwas, even if the number of marjas issuing the same fatwa on the issue at hand is small. In this way, the law will be in conformity to the Islamic criteria, and it will be valid and enforceable. Thus, any change in the law on blood money depends on the available fatwas

on it.

The existing law concerning blood money, too, is based on a famous fatwa (mash'hur) and therefore valid. However, the legislators should consider some changes and solutions so that they can present a more favorable and acceptable image of Islam to today's world of information and communication. The law of the Islamic Republic of Iran should be capable of attracting non-Muslims to Islam and protecting the Islamic Republic as well.

Even though the criteria of time and space have been deservedly discussed and relied upon by Ash-Shahid Al-Awal, Mohammad Jamaluddin Al-Makki Al-Amili, and Imam Khomeini in regard to jurisprudential inference and deduction, and have always been considered by fuqaha as contextual clues helping with the understanding of traditions, they do not seem to be necessary considerations in the discussion of blood money since this issue has already been resolved by the help of the available generalities and the lack of any peculiarities to any of the sexes, making it obvious that women's blood money is equal to that of men's.

The Blood Money for the People of the Book

Question 256: How much is the blood money for the people of the book in Iran?

Answer: The blood money for the People of the Book, i.e. Christians, Jews, Zoroastrians, and all non-Muslims whose lives and property are protected by domestic laws and international treaties

accepted and endorsed by Islamic states, is most apparently (ad'har) the same as and equal to that of Muslims' in cases of quasi malice.

Compensation for Corporal Punishment of Children

Question 257: If a parent strikes their child for some reason and in anger, in such a way that the child gets bruises, should they pay any compensation for it? If yes, then how much should they pay?

Answer: If they hit the child in anger, they should pay compensation. If the child gets black bruises on the face, the parent should pay 22.5 grams of gold in compensation; if the bruises are purple, 11.25 grams, and if brown, 5.62 grams. If the child gets bruises on other parts of their body, the compensation will be half the one for face.

Fatwas on Cloning, Insemination, Transplant, and Sex Changing

Cloning

Question 258: With the scientific advancements of the three past decades and development of biotechnology, mankind is now able to manipulate the molecular structure of the living things such as plants and animals, and produce products with new and desired qualities and characteristics, and invent new methods for the treatment or prevention of many refractory diseases.

Utilizing this knowledge, we can produce plants resistant to pests or with medicinal properties, or increase their crop production. Also, we can produce animals with more flesh, wool, and milk, or with more nutrient milk containing medicinal proteins.

Using the stem cells of humans and animals, some diseases can be cured, or some tissues and organs can be produced for use in transplant surgeries. Inserting new genes into the body, it is now possible

to cure or prevent many inherited and non-inherited like cancer and diabetes. The applications and benefits of biotechnology are so wide and various that we witness such inventions every day. However, along with its benefits, it is also associated with potential risks which have led to a lot of moral, ethical, legal, and religious questions and challenges throughout the world. Appropriate, careful, and comprehensive answers to such questions can no doubt help orientate and utilize this branch of science correctly and more effectively. To this end, the Ministry Science, Research, and Technology of Iran is going to hold a congress titled “International Congress of Bioethics” with the collaboration of UNESCO, to discuss the ethical and moral dimensions of biotechnology.

Below, you will find the most important questions posed so far. Kindly provide us with your views and fatwas on the problems along with the relevant proof and rationale so that we can benefit from them in the said congress.

- 1- Is it basically permissible to manipulate the genetic and molecular structure of the living things including plants and animals taking the potential risks it involves to the nature and environment into consideration?
- 2-Is it permissible to consume genetically modified fruits and foods?
- 3- What is the ruling on eating the crop or fruit of a plant to which the genes of a haram-flesh animal have been transferred?
- 4- Is it basically permissible to use animals for research purposes while such research is harmful to their health and life?

5- Is it permissible to manipulate animals genetically and use them as experimental specimens and subjects in order to study human diseases and the effects of medicines on them? For instance, in some research centers in western countries, the genetic structure of rats is manipulated to make them sensitive to cancer and then study them as models of cancer subjects. With regard to the fact that this harms the animals and involves potential risks to the environment, is it permissible?

6- Is it permissible to produce and transplant animal tissues and organs in humans?

7- Is it permissible to use the stem cells extracted from human embryo before its implantation in the uterus for medical treatment of patients? Research centers usually extract their required stem cells from the dead embryos disposed of by IVF centers.

8- Is it permissible to manipulate human genes to modify the races and produce desired properties like specific skin colors and IQs etc.?

9- Is cloning of animals permissible?

10- Under what conditions is cloning permissible? For instance, if through some substance extracted from a woman's skin we produce a fetus which is an exact copy of her- just like what the British did to some animals for the first time, is such an act permissible?

11- Is it permissible to abort a fetus which has been diagnosed with an incurable genetic disease like thalassemia via molecular diagnosis?

12- Is it permissible to use the people's biologic specimens like

blood, cell, and tissue specimens, which are collected for their laboratory tests, for scientific and research purposes without their permission and consent?

Answer:

1- Generally, any scientific development that does not inflict harm on society and people is permissible. If, however, the potential risks are considerable in the view of the environmentalists and researchers studying the nature, such developments will be haram and impermissible since it is likely that they harm others and violate their rights concerning environment. If the harms are not considerable, the developments will not be haram.

2- It is halal and permissible to consume such fruits and foods since they are still halal just as the ones which have not been genetically modified.

3- It is halal since the plant is still a halal one. Eating that plant is not deemed as eating the parts and cells of the haram-flesh animal.

4- It is permissible to do so for the purpose of scientific development and finding the causes of diseases and doing research. All nature has been created for the lawful use of humans and the Quran says, "It is He who created for you all of that which is on the earth," (Al-Baqarah: 29). That which is haram or disapproved in some cases is the torturing of animals with the mere intention of torturing them.

5- It is permissible per se. About the risks, see the answer to No. 1. About the torturing animals, see the answer to No. 4.

6- It is permissible. In fact, it has been discussed and deemed per-

missible since long time ago. In his book *Mabsut*, Sheikh al Taefah argues that when the bone of a dog is transplanted in a human, it becomes pure (*tahir*). The permissibility of the issue has been so obvious that he has refused to discuss it and has just talked of the dog's bone becoming pure after it is transplanted in a human.

7- If the disposed specimens are not enough for medical treatment purposes, it will be permissible to use specimens from live embryos for the purpose of scientific development in treatment of diseases which is a divine, human, and moral obligation. Even if the religious ban on killing fetuses, which are the origins of human beings, applies, by content, to cases like the one questioned here and does not exclude the use of such extractions for medical treatment cases, the ban would not apply to the latter cases on the grounds of the vitality of the issue, and it will not be a sinful act. However, such extractions should be with the consent of the husband, as the owner of the sperm and fertilized ovum, and the wife, as the owner of the womb, otherwise it will be haram because using one's embryo is in fact taking possession of, handling, and manipulating people's property and rights, which need to be with their permission.

8- It is permissible. The religious and rational presumption is that all acts are halal and permissible unless proven otherwise.

9- It is permissible.

10- As far as couples or only wives are concerned, deploying scientific progress to actualize cloning in special and necessary cases cannot be deemed haram. However, if it is to become a common

practice, it is certainly haram on account of the legal, social, moral, and formative troubles and complexities it would bring forth, and, therefore, it will be a religious and rational obligation upon all human beings, especially legal and administrative authorities, to prohibit and prosecute those involved in such practices.

11- To abort a fetus younger than four months of age in the given circumstances is permissible because of the undue hardship and distress it would impose on the parents and even on the society when born. After four months of age, however, abortion will mean the killing of a human being, which is haram and impermissible, even though it might be born with birth defects which would impose hardship on the parents.

12- It is permissible because, rationally and religiously, after being collected for laboratory tests, the specimens will no longer be considered theirs but considered waste from their bodies.

Insemination

Question 259: The children of a married couple have been born with birth defects due to the parents being close relatives. Doctors say that if the husband's sperm is combined with an ovum from a different woman in vitro and then the resulting embryo is transferred to the wife's womb, the couple can have children with no birth defects. Kindly answer the following questions in this regard:

1- Is it basically permissible?

2- If it is permissible, will the wife be considered the mother of the

child while the ovum has not been hers?

3- What would the relationship be like between the child and the ovum donor?

4- Will such a child inherit from the mother who carried them in her womb? How about from the ovum donor?

5- What will the case be if the ovum donor is a non-Muslim woman?

6- Is it permissible to receive an ovum from a non-mahram woman?

Answer:

1- Combining the sperm of the husband with an ovum from a different woman in vitro, and transferring the embryo to the womb of the wife or that of the ovum donor or a third woman is apparently (dāhīran) permissible since it is neither a case of adultery nor putting semen into the womb of a woman to whom the husband is not married.

2- The carrying woman whose ovum is not part of the zygote will not be considered the mother of the child she carries and gives birth to. However, through suckling the child and observing the required conditions for it, she will become the child's mother of by suckling (Ridā').

3- If the ovum donor has not renounced her being the donor and is therefore commonly known as the owner of the ovum, she will be the mother of the child.

4- The resulting child will inherit from the husband who owns the sperm. The ovum donor, too, will apparently (dāhīran) be the child's mother from whom the child will inherit if the woman has not renounced her being the donor by, for instance, having her ovum kept

in an ovum bank for public use.

5- It is permissible, and the child will follow the Muslim parent (ashraf al abawain).

6- Receiving an ovum from a woman who is mahram to the man who owns the sperm cannot be considered permissible, and is haram since it is against the moral principles of reproduction. In the given case, however, where the ovum donor is a non-mahram woman, it will be permissible per se.

Question 260: Is it haram to put the sperm of a man other than a woman's husband (ajnabee) into her womb if her husband is sterile?

Answer: It is haram. To resolve this problem, they can combine the sperm of the strange man with the ovum of the wife in vitro, and then transfer the resulting zygote to the womb of the wife who will be the child's mother because she brings the ovum. The sperm donor will be the child's father if he does not renounce his being the donor of the sperm by, for instance, having his sperm kept in a sperm bank to be used by others. If he is known to be the owner and donor of the sperm, they should marry as a precaution. After all, the husband will not be considered the father of the child since the sperm is not his, but he will enjoy all effects of child-parent relationship because of the undue hardship and distress that is imposed on such parents for not having their own child and for having to deal with an adopted child nowadays. The effects of inheritance, however, shall not apply to the child since they are not the natural child of such a father. To

resolve this problem, the husband can pass his possessions to the child through definite transfers, or leave the child up to one third of his possessions in his will, or transfer part of his possessions to the child as a gift. If such a child is a girl, and providing that the husband and wife have had sexual intercourse, the child will be mahram to the husband because she is the daughter of his wife (rabibah).

If, however, going through IVF procedure imposes undue hardship and distress on the couple, it will be permissible for the wife to receive sperm from a strange man (i.e. not their husband) through artificial insemination. Just as undue hardship and distress renders some haram acts halal, it will do so in this case as well.

Sex Change

Question 261: Is it permissible for transgender and hermaphrodite persons to change their sex so into one of the sexes?

Answer: Irrespective of its troubles and complexities, sex change cannot be deemed haram. It is, after all, the function of a scientific progress like others. After sex change, all rules, laws, effects, obligations, and rights of the person will be subject to their new sex. That is, if a person used to be a man and now they have really changed into a woman, she will be subject to the legal and religious effects of being a woman. Therefore, before sex change surgery, the subjects should consider it from all perspectives including moral issues, legal and human identity, and their rights etc. Usually, if not always, sex change is haram due to the legal problems and complexities and the

external problems it might cause. Thus, even though sex change is permissible per se because it is a manipulation of creature but not of creation, it cannot be deemed permissible due to the big and serious troubles it causes. In cases of sex affirmation, i.e. a person who is physically born a man or woman while they actually belong to the other sex and undergoes surgery to alter their physical appearance and functional characteristics into the opposite sex, sex change is permissible because in fact they do not change their actual sex but rather get into it and affirm it. Such sex changes apparently have no external problems and complexities and cannot be deemed haram.

Fatwas on Miscellaneous Issues

Distortion of the Quran

Question 262: What is your view of the distortion of the Quran? Are the available traditions on this issue correct and reliable?

Answer: How can we accept that the Quran has been distorted while, in many cases, it has been relied upon by the Imams (AS) as proof? The Quranic verses challenging people to produce a similar verse, or those introducing it as a miracle constitute undisputable proof that the Quran has not been distorted. Had It been distorted, It could not have been an eternal miracle. It is a miracle because nobody is and will be able produce a similar one. If we assume that It has been distorted, then we will not be able to ensure that no single similar verse could be produced since some might argue that perhaps similar verses to the ones omitted from the original text could be produced. The traditions that claim the Quran has been distorted are all against the Quran and therefore not reliable. Furthermore, those traditions have

been discussed in Shiite books and do not indicate the distortion of the Quran. The omitted parts have been interpretations and exegeses but not the parts of the original text of the Scripture.

Touching the Written Names of God

Question 263: Is it necessary to avoid touching phrases like «بِسْمِهِ» (bismihi ta'ālā), «يا هو» (yā hu), «خدا» (Khoda) etc. having not performed ablutions (wudu)?

Answer: It is not permissible to touch God's name written in any language without having performed wudu. In cases like the hā' in bismihi ta'ālā, touching should be avoided as a precaution.

Selling Qurans to Non-Muslims

Question 264: What is the ruling on selling Qurans to non-Muslims like Hindus who buy them for the purpose of reading them and therefore inevitably touch them?

Answer: It is permissible.

The Best Dikr (Formula of Remembrance of God Recited Repeatedly)

Question 265: What is best dikr to recite?

Answer: Based on some traditions, it is “la ilāha ilallāh” (لا اله الا الله).

Adding to or Removing Some Parts from Supplications

Question 266: Is it permissible to repeat or remove some words,

phrases, or parts of the supplications we offer, for instance, to repeat thalamtu nafsee (ظلمت نفسي), yā ghyāth al mustagheethen (يا غياث المستغيثين), ya rabbi (يا رب), etc. in Kumayl's Supplication, or yā wajeehan indallāhi ishfa' lanā indallāhi (يا وجهاً عند الله اشفع لنا عند الله) in the supplication for Tawassul?

Answer: It is not permissible. The supplications that have been passed to us by the Infallible Imams should be offered in the same way exactly.

The Infallibility of the Imams (AS)

Question 267: How can we prove that the Shiite Imams (AS) are infallible?

Answer: Because the responsibility of an Imam is to guide people to the right path and towards their actual good, perfection, and purification, safeguard the religion against distortions, and actualize all that is prescribed by the rules of the Shari'a, they must be infallible; otherwise, their existence would not be reasonable and justifiable, the probability of their fallibility would prevent people from reaching the heights of perfection and salvation, and their actions and words would never be trusted and relied upon by people. Therefore, they must be infallible and immune from making mistakes and committing sins so that people can trust them and reach their perfection by following them. This is only a very brief explanation and you may see the interpretation of the verse 33 of the Surah al-Ahzāb of the Quran in the book Al-Meezān. The verse reads, "Allah intends only

to remove the impurity [of sin] from you, O People of the House!” You may also read the book *Imamat* by Shahid Morteza Motahari.

Intercession (Shifā’ah)

Question 268: The opponents of Imams’ (AS) intercession with God for people cite the debate between the holy Prophet (SA) and idol worshipers who said, “We only worship them [the idols] so that they bring us nearer to God,” (al-Zumar:3) and “These [the idols] are our intercessors with God,” (al-Yunus:18). Of course, it is obvious that the Imams (AS) are both essentially and nonessentially different from the intercessors of the idol worshipers.

1- Was the essence of our Prophet’s message anything but God’s oneness and the establishment of a constant and immediate relation between God and His servants? Has God not said in the Quran that He Himself is the only Intercessor? Is it correct and permissible to take others as intercessors, which means diverting our attention from Him?

2- Kindly elaborate on the content of tradition books on the essential difference of the Imams (AS) from the children of Adam, their being of a light essence rather than soil essence, and their creation having been before that of the children of Adam.

Answer:

1- Shifā’at (intercession) refers to mediation and connecting something to something. God’s messengers and the Infallible are mediators aiming to guide people toward the Truth and justice. Thus,

they are intercessors. To draw an analogy, of course at a much lower level, it is similar to a teacher teaching students. However, in the hereafter, intercession does not mean pulling strings, threatening, or bribery. Rather, it means that the Infallible share their own good and credit with those pious and righteous people in need of help to earn the satisfaction of God.

2- Irrespective of what people say, traditions have transcendental meanings and purposes to understand which is difficult even for those with high levels of education, knowledge, and intellectuality. They are, in any case, undisputable truth. The Imams (AS) have reached the heights of infallibility through their free will and choice, and others may get close to their level but not reach it at all. Some geniuses, too, have been unique throughout history. Anyway, the Imams (AS) serve as models for people, and we should not compare anyone else to them.

The Meaning of “Freedom Is More Important than Religiosity”

Question 269: What is your view on the statement “freedom is more important than religiosity”, which seems to be a paraphrase of Imam Hussain (AS)’s famous saying, “If you do not believe in any religion, be free in this world, at least”?

Answer: Freedom exists in the essence of religion. It merges into the spirit of a real religious person. Perhaps, the interpretation of Imam Hussain (AS)’s is this: the least one needs even for merely living in this world is freedom, and if you do not believe in any religion and

do not worry about the hereafter, at least observe the primary principles of life in this world so that you can enjoy it.

Otherworldly Punishment for the Descendants of the Prophet (SA) and Imams (AS)

Question 270: Some believe that the descendants of the Prophet (SA) and Imams (AS) would not go to hell. Is this true?

Answer: It is not true. That which has come in the tradition pertains to the Sons of Her Holiness Zahra (SA), like Imam Hassan (AS) and Imam Hussain (AS). Imam Rida (AS) is quoted as saying to his brother, Zayd, “How is it possible that Musa ibn Ja’far (AS) with all His devotions and obedience to God be equal to you who would commit any sin?! God did not take Noah’s son as His offspring because of the sins he committed even though he was His natural son. Therefore, that which saves you from hell fire is obedience to God no matter who the obedient person is, and that which brings punishment and leads one to hell fire is disobedience to God, whoever it may be. He who disobeys God is not one of us, and if you disobey God, you are not one of Us, the Ahl al Bayt (the People of the House).” (Uyun Akhbār Al-Rida (AS): vol. 2, p. 243, entry 58, hadith. 4)

The Obstacles to the Advent of Imam Mahdi (AJ)

Question 271: What are the obstacles to the advent of Imam Mahdi (AJ)?

Answer: Based on the relevant traditions, people’s unpreparedness

and the existence of oppressors postpone the advent of Imam Mahdi (AJ), just as these are apparently the factors causing His Holiness to be absent.

Dreaming about Imam Mahdi (AJ)

Question 272: If a person dreams about Imam Mahdi (AJ) and, after waking up, tells others that Imam Mahdi (AJ) has ordered to do something, should it be done?

Answer: It will be haram to do it. Such a dream is certainly mere fabrication and heresy.

The Reason for Imam Hussain's Uprising

Question 273: What are the reasons for Imam Hussain's uprising and His avoidance of coming to terms with Yazeed?

Answer: As it can be understood from the sayings of His Holiness, Imam Hussain (AS), His uprising was for reforming the people of the Holy Prophet (SA) as well as for the people's guidance and growth:

«انى لم اخرج اشراً ولا بطراً ولا مفسداً ولا ظالماً، وانما خرجت لطلب الاصلاح
فى امة جدّي»

Thus, as it has come in the Arbaeen Ziyarah (the supplication for the 40th day of His martyrdom), He sacrificed himself to save the people from ignorance and aberrance:

«و بذل مهجته فيك ليستنقذ عبادك من الجهالة وحيرة الضلالة»

The Meaning of Thārallāh

Question 274: Why is Imam Hussain (AS) called Thārallāh?

Answer: Thār literally means the right to retaliate and claim the compensation for the blood of one's murdered relative (blood money), as it is evident in the Ashurā Supplication:

«وان يرزقنى طلب ثاركم مع امام منصور»

Thārallāh, therefore, means that such a right belongs to Allah Who shall claim it. Thus, Thārallāh is a slain whose blood compensation shall be claimed by Allah.

The Rationale behind Mourning for the Imams (AS)

Question 275: What is the rationale behind mourning and weeping for the Imams (AS)?

Answer: It is for remembering them and their being oppressed by the tyrant rulers of their times, and for keeping their names and moves alive.

Weeping for Imam Hussain (AS)

Question 276: It is said that if your eyelids are a little bit wet with tears weeping for Imam Hussain (AS), God will say, «Oh, my servant! I forgave all your wrongs and sins;» If the wetness reaches your eyelashes, He will say, «I granted all your demands and wants;» If the wetness of tears comes out of your eyelashes, He will say, «I forgave all your sins, granted all your wants, and will forgive some sinners for your sake on the Judgment Day.» If God forgives all our

sins for such a slight wetness of the eyes, then why should we bother to offer prayer and fast at all?

Answer: There are many quotations from the Holy Imams on mourning and weeping for Imam Hussain (AS) and on the promised reward- which is the Heaven. However, this weeping is not merely an emotional reaction to the event but sort of struggle with the enemies of His path and disseminating His constructive ideology. A weep shall only be rewarded the Heaven if it is for Imam Hussain›s being the victim of such an oppression, and for grieving for mankind›s inability to understand Him. Such a weep should be for keeping Imam Hussain›s way of life alive.

Imams' Avoidance of Uprising against Oppressors of Their Times

Question 277: If the lesson of Ashurā teaches us to rise against oppressors at any expense even sacrificing ourselves, then why the other Imams (AS) did not rise against the oppressing rulers of their times?

Answer: The lesson of Ashura is not a story of wasting blood, killing, and being killed for no good reason. Rather, it is the story of defending religion, safeguarding Islam against its enemies, and keeping divine rules alive, which all of the Imams (AS) exerted every effort to achieve taking the circumstances of their times into consideration, and were martyred for.

Trotting (Harwalah) and Mourning Etiquette

Question 278: Is it permissible to trot (jump up and down and trot while praising the Infallibles by reciting dikr) in mourning? Is it permissible for eulogy deliverers to say things like “I am the pet dog of Hussain (AS), I am crazy about Hussain etc.”?

Answer: These are not permissible acts to do. Mourners should avoid acts which would be an affront to the mourning ceremony and the dignity of the Imams. It is advised that mourning ceremonies be held in the traditional form of gathering together and recalling the tragedies of Karbala.

Question 279: In the USA, like in other countries in the world, there are some mourning ceremonies held for Imam Hussain (AS) where sermons are delivered in praise of the Imam (AS), and sometimes, the youth take off their shirts and start to hit their chests by palm or their shoulders and backs with chains. Is it permissible?

Answer: In terms of covering their bodies, the only parts that Islam orders men to cover are their private parts. However, in terms of public modesty and chastity, it is obligatory for them to cover their bodies with regard to the common practice and social codes of conduct. If men’s taking off their shirts to perform the mourning rituals does not violate public modesty and chastity, it will be permissible. Some fuqaha believe that men’s taking off their shirts and revealing their chests will be haram if they are certain that women look at them. They deem it haram since by doing this, they argue, men assist

women in committing a sin. However, I do not agree with this since men's purpose of hitting their bare chests and backs is to mourn for Imam Hussain (AS) but not to assist women to look at them sinfully. May God place us among those who love Imam Hussain (AS) and mourn for Him by hitting their heads and chests, and thus express their intense hatred of oppressors and their sympathy for the oppressed, and heed the advice traditionally given by righteous cleric and eulogy deliverers in such ceremonies!

Obedience and Adherence to the Governmental Rules, Regulations, and Treaties

Question 280: Is it obligatory to obey the international laws endorsed by the governments of different countries?

Answer: It is obligatory to adhere to treaties, covenants, and conventions not only because of the obligation of maintaining order, but also because it is a human right.

Question 281: Sometimes, Muslim persons, natural or legal, sign treaties on economic, cultural, and political issues with legal or natural non-Muslim persons, or with non-Muslim countries. Are such treaties binding as far as Shari'a is concerned?

Answer: It is obligatory to adhere to treaties, covenants, and conventions not only because of the obligation of maintaining order, but also because it is a human right. In the relevant hadith, its being a human right has been expressly mentioned: "The violation of three

rights is unforgivable: kindness to one's parents, fulfilling one's promise, and returning property in one's trust to its owner," (Al-Kāfee, vol. 5, p. 132, the discussion of returning property in one's trust, hadith 1).

Visiting Relatives and Being Kind to Them

Question 282: Is visiting and being kind to relatives obligatory and its omission haram? Is it haram to sever family ties?

Answer: Visiting relatives and being kind and helpful to them is not obligatory but recommended (mustahab). Besides the other-worldly rewards it brings, it also prolongs one's life. Severance of such ties, however, is haram and, in some degrees, a major sin because it is, in fact, enmity, hatred, and grudge against one's relatives.

Mother's Discriminatory Behavior towards Children

Question 283: My mother's behavior toward me is very bad and inappropriate. She always forces me to obey my older brother even if he is being unreasonable. She even treats me unfairly differently from my brother and I am getting depressed. What is your advice on this?

Answer: We have the right to life from God but through our parents. The holy Quran advises us to respect them and be kind to them even if they treat you inappropriately and annoy you, and to not say to them even a single word of contempt (ugh: uff), and be informed that God will reward you for your kindness to them. Parents usually have

their children's best interests at heart. If you base yourself on such a fact, you will relieve much of the pressure on yourself. Being kind and obedient to one's parents is a religious devotion in Islam.

Taking Care of One's Parents

Question 284: All but one of the children of an old mother have shared the responsibility of taking care of her. The refusing child even beats their mom, sometimes. What should the other children do about this?

Answer: Respecting one's parents is among the very favorable acts in Islam. In the holy Quran, God the Almighty, immediately after advising human beings to worship Him, goes on to advise them to be kind to and respectful of their parents. He has also forbidden human beings from saying even a single word of contempt (ugh: uff) to their parents. Human beings are not allowed to disrespect their parents on any account and under no circumstances. One child's refusing to take care of their mother shall not provide the other children with an excuse for refusing to do so. Kindness to one's parents will not only bring other-worldly rewards but it also extraordinarily affects one's this-worldly comfort and welfare, just as disrespecting them can cause this-worldly troubles and difficulties. To learn more about such this-worldly rewards and consequences, one may ask those who have experienced them. I should tell my children and all my friends that I personally owe all my success and achievements in life to my kindness and helpfulness to my parents. All my friends would agree

to this. I lost my mother when I was a little boy. After her death, I had a step mother whom I respected so much that she preferred to stay with my family rather than with her own children.

Which Should a Woman Obey: Her Husband or Her Father?

Question 285: When a woman's husband and father disagree on something, which of them should she obey?

Answer: Firstly, there do not seem to be any conflicts between a woman's obligation to her husband and her obligation to her father. A woman's obligation to her father is to respect him and avoid annoying him. Her obligation to her husband, however, is obeying him. Secondly, in case there is a conflict of obligations, obedience to her husband should be given precedence since even if we take obedience to one's parents as obligatory, it will only be in cases where there is no conflict of rights, and if there is, the rights of people (huquq ul Nās) take precedence over the rights of God (huquq Ullah).

Non-Muslim Relatives

Question 286: Is it obligatory to visit and socialize with non-Muslim and unbelieving relatives?

Answer: It is favorable and recommended that Muslims should visit and socialize with all their relatives. If, however, a Muslim's relatives are unbelievers and non-Muslims, they should be careful not to be influenced by them. In any case, visiting and socializing with one's relatives brings other-worldly rewards and prolongs one's life.

Animal Abuse

Question 287: What is the ruling on taking out all the honey in a beehive and leaving nothing for the bees to the extent that most of them die of hunger?

Answer: It is obligatory for humans to feed the animals kept by them, and refusing to do so is haram and sinful. It is favorable to be fair alongside doing justice to them.

Question 288: What is the ruling on hurting and killing non-harmful animals?

Answer: It is absolutely haram to inflict harm and suffering on animals. There is a tradition saying, “A woman goes to hell because she had caged a cat and starved it to death,” (Al-Ja’fariāt, p. 142; and Da’āim ul Islam, vol. 2, p. 468, hadith 1666).

Child Abuse

Question 289: With regard to the fact that a great deal of child abuse takes place in the family environment, has Shari’a allowed parents to do this inhuman act? Is child abuse basically haram or permissible in Islam? With respect to the importance Imam Khomeini placed on updating Islamic rules based on time and space, is it possible that a religious rule and fatwa be issued so as to stop child abuse which is nowadays becoming a social crisis? Is there any religious problem in the Children and Adolescents Support Act which has allowed parents to punish children to some extent?

Answer: The obvious answer to this question is already there in the question. No religion or law, let alone the sacred religion of Islam, allows for abusing humans, let alone innocent children, let alone in the closed environment of family home. Traditions, reason, scholars, and fuqaha unanimously deem it haram, sinful, oppressive, and abusive. On the strength of the generality of the relevant proof, there is no difference between mental and physical abuse, and both are haram.

The abuser is liable for the damages inflicted on the child and will be given punishment. Therefore, it is not permissible for parents to punish their children and they are not allowed any discretion to do so. According to Shari'a, most, if not all, types of child abuse are major sins.

Imam Khomeini has provided the rulings by which society can stop or prevent child abuse, just as it does the abuse of others: prosecution and prevention of abuse is rationally and religiously obligatory for everybody, especially governments and legislators, and it is not only an obligation on them but also a social and human right to be fulfilled since any oppressed person has the right to get rid of oppression with the help of government. Governments should stop abuse and administer justice.

Basically, to support a child means to take care of, bring up, train, and physically, mentally, and spiritually protect them. To provide such support for a child is obligatory for their parents. As for corporal punishment with the mere purpose of proper training and preven-

tion of moral corruptions and inappropriate behavior, it will only be permissible to strike them five or six beats, providing that such beats are not hard, do not injure, and do not alter the color of the child's skin. With the scientific developments in child upbringing and child talent discovery and nurture, and with the trained specialists in these fields, corporal punishment, which usually hinders the proper nurturing of children's talents, has become very rare nowadays.

Cultural centers are expected to disseminate the proper ways of child upbringing so that kind and responsible parents and trainers can have and use the knowledge to stop child abuse. Also, all people should be taught the holy Prophet's way of life in regard to preventing people from punishing others and from teaching them how to behave when they are angry and irritated, so that such teachings will be along with kindness and through rationality and knowledge. This is because when one is angry and irritated, they cannot make appropriate and efficient use of their rationality, knowledge, and human capabilities.

Terror

Question 290: What is your view of Terror?

In Islam, terror is haram and forbidden. Islam has been against terror since its introduction to people. A very good and clear example of such opposition to terror is the move by Muslim ibn Aqeel, Imam Hussain's ambassador to Kufa, where he could terror Ubaydallāh ibn Ziād at the home of Ibn A'war but did not do that. When asked by Shurayk why he had avoided killing Ubaydallāh ibn Ziād, Muslim

ibn Aqeel answered, “I did not terror him because the holy Prophet is quoted as saying that a believer does not terror anybody.” Ibn Aqeel avoided terror while he could have won a victory on his mission by violating an Islamic rule and killing Ubaydallah.

Advice for the Youth

Question 291: It has been a couple of years since I reached puberty and throughout these years, I have not been offering my prayers persistently. Once, however, I came up with a problem which was incredulously resolved, and since then, I decided to stop wrongdoing. Would you please provide me with some constructive advice?

Answer: It is obligatory for you and all human beings to try to get close to God, which can be realized by accomplishing several things as follows:

- 1- Humankind should get to know their essence and nature, and know that they were created to worship God, and the price for their life is Heaven. They should try to protect their life like a precious gem, and avoid selling it for worthless things and lust.
- 2- They should perform all religious obligations, and avoid haram and sinful acts. Doing sinful acts ruin humankind and deprives them of God’s mercy and Heaven.
- 3- They should perform the recommended acts, especially night prayer (salāt al-layl), whenever they are in mood for them.
- 4- They should beseech the Infallibles (AS) for help. They should seek guidance from the great live religious authorities and believers,

and if they are not alive, endeavor to learn and gain insight by reading their biographies and about their life styles and manners.

I hope you will fulfill your desired goal.

The Limit for Performing the Religious Obligations

Question 292: Do you consider a limit for performing all obligations as devotional acts of worship without seeking the rationale behind them (i.e. ta'abbudan)?

Answer: Ta'abbud means observing the law. All civilized human societies consider obedience to law as among the most fundamental factors in every society's progress and salvation. Therefore, observing the rules of Islam means obeying the law which is synonymous with ta'abbud, and all rules of Islam are lawful, just like contract law which is a subsection of the Civil Law.

Piety (Taqwā)

Question 296: What is piety referred to, basically? Is it moving within the framework set by Islam? If so, then, what will Christians have to do? Do they not have the opportunity to become pious? If piety pertains to the dos and don'ts prescribed by heavenly religions, then can we conclude that people like Buddhists and Confucians who do not believe in such religions lack any pious qualities?

Answer: The essence of piety is moving within the framework of rationally defined good and evil, wrong and right, as well as justice and injustice. That is, if humankind avoids any and every thing that

the conscience of the wise deems wrong, unjust, unfair, and void, the doer of which is deemed to deserve blame and punishment, and observes any and every thing that the wise deem right, just, and fair, the doer of which is deemed to deserve praise and reward, they are pious (*muttaqee*), and, in fact, this is the constructive piety that is capable of bringing individual and social salvation and beatitude. Of course, God worshipers have a wider perspective of concepts like justice and injustice etc. owing to the revelatory and heavenly teachings and insights they are bestowed upon. Any philosopher and scholar would acknowledge that the things God has declared haram are certainly harmful to individuals and society, would cause corruption and trouble, and avoiding them is justice. Likewise, the things God has declared obligatory are certainly to the best interests of individuals and society, avoiding which is injustice. As for those who are not innocent monotheists, because they are ignorant of religious and monotheistic teachings and revelations, neither the Quran nor traditions nor reason would deem that they deserve punishment even though they may do the acts that Islam declares haram and against divine laws. In fact, their ignorantly doing of such haram acts that do not violate the rights of others and society, and are not deemed wrong by them, will not bring them punishment since they have not received God's proof against them and it will be unfair and unjust to punish them for what they have not been forbidden from. The same line of reasoning would apply to religious obligations.

Advice for Muslim Governments and Nations

Question 294: With regard to the sociopolitical situation in the Middle East, what is your advice for Muslim governments and nations?

Answer: Muslims, whether Shiite, Sunnite, or other, should all unite to increase their strength. They should avoid anything that might cause division, discord, and pessimism because they all believe in the oneness of God and in the holy Prophet being the Messenger of God.

Talk among Civilizations

Question 295: With the purpose of establishing global peace, the present century has been named the century of “Talk among Civilizations.” Is it permissible to disseminate this discourse?

Answer: Aside from rational and natural popularity of peace, from Islam being the religion of nature hence supporting peace, and from the Quranic verses and traditions that order humankind to keep peace and treat one another amicably, the holy Prophet’s being “Mercy to the worlds” (Rahmatan lil ālameen) according the holy Quran provides adequate and clear proof of encouraging talk among nations.

Question 296: What is the ruling on scholars, civilizations, and cultures engaging in discourse which can lead to the settlement of international disputes?

Answer: It is not only permissible but also favorable because it involves kindness to others and unites human beings for serving one

another. Besides, it is a way of enjoining good (amr bil ma'ruf). In the settlement of some disputes, some stages are rationally and religiously obligatory.

Question 297: Is talk between civilizations permissible if it leads to the introduction of Islam to non-Muslim societies?

Answer: It is not only permissible but also obligatory. On the strength of reason and tradition, all Muslims must introduce Islam to others and invite them to this religion, which means inviting them to good, virtue, and freedom from ignorance, slavery, passivity, and all manifestations of darkness. This has been the way of Muslims throughout history.

Cooperation with International Organizations

Question 298: What is the ruling on cooperation with non-Muslim international organizations that share and support our concerns, goals, and ideals?

Answer: It is not only permissible but also favorable to cooperate with all human beings in the dissemination of Islamic moralities and policies, in industrial development, and generally in all this-worldly and other-worldly issues, on account of the Quranic verse, "And help one another in goodness and piety," (Al-Mā'idah: 2).

Proximity of Religions and Sects through Talk among Civilizations

Question 299: With regard to the necessity of proximity of religions and sects, and of talk among them about their shared views, principles, and concerns, what is your view on the presence of the scholars and authorities of Christianity and other divine religions in seminars, congresses, and conferences on issues like Hajj, for exchanging views and introducing Islam and Islamic rituals to them?

Answer: It is obviously permissible. It is not clear from the question what has raised doubt about its permissibility. How can we consider it impermissible while, in the event of mubāhalah (two sides calling God's curse down upon whichever party that does not speak the truth), the Christians of Najrān entered the mosque of the holy Prophet (Masjid ul Nabee) and even performed their religious rituals there? How can we say that it is not permissible while the prerequisite for talk and invitation to Islam and peace, and for preventing war and corruption is to make a better and more efficient use of occasions like Hajj, seminars, conferences, etc.? While Quranic and Islamic calls and invitations address all human beings, how can we ban some people, especially scholars, from participating in such events on account of their beliefs? Aside from all the above, how can we attribute banning some people from attending such rituals and gatherings to the dear Islam that is the religion of reason and reflection and deems everything halal and permissible unless proven otherwise?

The Criteria for the Differences between Men and Women

Question 300: God says, “O’ humankind! Indeed, We created you from a male and a female and made you peoples and tribes so that you may get to know each other,” (Al-Hujurāt: 13). The purpose of the differences in the nature and creation of human beings is their intellectual perfection. There is another view which holds that the differences in the creation of men and women mean that their capabilities and rights are different too. What is your view on this?

Answer: The Quranic view that expressly declares men and women equal would override others’ illogical and unprincipled hypotheses. Basically, the Quran and revelation are in such a high position of authority, validity, and reliability that we must not compare them to any other earthly views. The comparison itself would be wrong whatever the case may be.

Discrimination or Difference?

Question 301: Some believe that discrimination in legal rights is because of the differences in creation, like those between men and women. Shahid Mutahari points out that this discrimination is nothing but justice. Can discrimination be fair and just?

Answer: I do not know about what Shahid Mutahari has said on this issue. However, it is obvious that discrimination in human rights is in conflict with earthly justice, let alone divine justice.

Advice for the Youth Seeking to be Imam Mahdi (AJ)'s Companions

Question 302: What is your advice for the youth like us who seek to be among the companions of Imam Mahdi (AJ)?

Answer: You should endeavor to observe the religious obligations and avoid haram acts by which you can best get close to God.

Cloud Seeding and Artificial Precipitation

Question 303: Considering the present circumstances of Iran and the damages caused by reduced precipitation, is it permissible to seed the clouds for artificial precipitation? Cloud seeding is done in one of the two following ways:

- 1- Using chemical substances
- 2- Using static electricity for electric discharge of the clouds in the form of lightning and thunder

Answer: It is permissible per se. Not only Islam has not hindered scientific and industrial development, but it has also encouraged it. After the Origin of existence (Mabda') and the Resurrection (Ma'ād) on the Judgment Day, the most emphasized issue in the Quran is knowledge: "But over any possessor of knowledge is one, the All-Knowing," (Al-Yusuf: 76). Anyway, every Muslim is supposed to have the knowledge of the blissful rules of Islam, the Quran, and traditions, as well as the secrets of world and creation so that our belief in the Origin, the Main Cause, and the Creator of the world is strengthened and our knowledge of the enlightening rules of Islam is

built up. Deploying the mentioned methods is not only permissible but also obligatory.

The application of scientific solutions to economy, agriculture, industry, politics etc. is obligatory if they tackle and satisfy the needs of society, but it is a recommended act if the solutions do not suit an urgent need in society. It is hoped that God places us among those who appreciate the efforts and services of all scientists and scholars who have good intentions of scientific development.

The Nature Day

Question 304: Is there a problem in people's going out on picnic on the Nature Day (the 13th of Farvardin, the first month of the solar hejira calendar)?

Answer: There is no difference between the days since all of them are God's creation. There is no problem in lawful recreation and outing for anybody.

Dreams

Question 305: Talking about the things they dream of when they are asleep, some people pursue personal interests and goals. Are dreams valid so much so that one tells others about them, and does something or omits to do something based on what they are told to do in such dreams?

Answer: Dreams are not religious proof. They do not provide the proof of permission to do a haram or makruh (unfavorable) act and

to omit to do an obligation or a recommended act. If it is about a jurisprudential and religious rule, it will certainly be haram, heresy, calumny against God, and a major sin: “Say, ‘Has Allah permitted you [to do so] or do you slander Allah?’” (Al-Yunus: 59). If one personally decides to omit a recommended act or do a makruh (unfavorable) one, it will not be haram. However, it is rationally unfavorable for a person to invoke their dreams and base their life and actions upon them. A wise and sound person prefers God’s revealed recommended and disapproved acts to dreams. Acting on dreams prevents human beings from nurturing their God-given talents, which is ingratitude to God hence unacceptable.

Natural Disasters

Question 306: The recent earthquake in Zarand County of Kerman Province raised many questions in the minds of the religious. Kindly

Answer: the following questions.

- 1- What is the rationale behind disasters like earthquakes, floods, etc.?
- 2- Even though, in some traditions and Quranic verses, such disasters have been referred to as trial of believers’ faith by God, some people tend to call them tribulations and punishments, and consider the victims sinful and unrighteous people deserving to receive such punishments. Do you confirm such explanations and comments?
- 3- Some great clerics who were dispatched to the earthquake-affected areas have quoted several traditions based on which the victims

are no more seen as sinners deserving punishment but rather martyrs to such disasters. Do such traditions exist? If yes, are they reliable? Answer: Just like any other event, sudden disasters such as earthquakes, storms, and the like are subject to causes all of which are God's creatures. Divine practice (Sunnatallāh) provides that things take place through causality, and this shall never change: "And you shall not find in the practice of Allah any change," (Al-Ahzāb: 62). God has created humankind in such a way that they can reduce or even someday prevent such disasters through scientific development and gaining the knowledge of causes and factors involved in them. Nevertheless, even if humankind reaches such levels of knowledge, still the findings and means will be God's creatures with the help of which disasters can be reduced or prevented. Definitely, at the time of Imam Mahdi (AJ)'s advent, humankind's knowledge and understanding of the world will reach perfection and such preventions will certainly be practical and possible.

Such disasters are certainly not tribulations and punishments. Islam does not provide that such disasters are inflicted on the victims on account of their being sinners deserving punishment. Such attributions will be slandering Islam. The infliction of such punishments on sinners would not take place after the appointment of the holy Prophet (AS) as the Messenger of God. How can we call earthquakes divine punishments while, at the time of such events, Muslims must offer Āyāt prayer (the prayer for divine signs)? How can we call such disasters divine punishments while, according to some

traditions, a drowned person or one killed being caught under an avalanche of debris receives a reward equal to that of a martyr? We should avoid attributing such false statements to the victims of such disasters, and instead, help them and pray to God for them and ask Him to bestow patience upon them. I personally ask all victims of Zarand earthquake to pray for me since these people are great humans and believers in deep distress- the greatest of whom is Imam Mahdi (AJ)- whose prayers are accepted and wants granted by God. At the end, I ask God to bestow His mercy upon those killed in Zarand earthquake.

Appendices

Supplications to Be Offered by Travelers

Islam has provided humankind with all that they may need on their way to salvation and beatitude, and it offers a plan of action for every stage of life. In doing so, it has prescribed the dos and don'ts of life not only with a package of obligations (wājib acts) and prohibitions (harām acts) but also with a supplementary set of approvals (recommended or mustahab acts) and disapprovals (makruh acts). Before they set off, it is recommended that a traveler perform ghusl, offer two rak'ats of prayers and ask God for their good. Then, they are advised to recite Āyat al-Kursee, praise and glorify God, and invoke God to bless the holy Prophet (AS), the People of His House, and His Companions (Salawāt). Next, it is recommended that this supplication be recited:

«اللَّهُمَّ إِنِّي أَسْتَوِدِعُكَ الْيَوْمَ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي وَ مَنْ كَانَ مِنِّي بِسَبِيلِ
الشَّاهِدِ مِنْهُمْ وَ الْغَائِبِ

اللَّهُمَّ احْفَظْنَا بِحِفْظِ الْإِيمَانِ وَ احْفَظْ عَلَيْنَا
 اللَّهُمَّ اجْعَلْنَا (اجْمَعْنَا) فِي رَحْمَتِكَ وَ لَا تَسْلُبْنَا فَضْلَكَ إِنَّا إِلَيْكَ رَاغِبُونَ
 اللَّهُمَّ إِنَّا نَعُودُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَ كَابَةِ الْمُنْقَلَبِ وَ سُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَ
 الْمَالِ وَ الْوَلَدِ فِي الدُّنْيَا وَ الْأَجْرَةِ
 اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ هَذَا التَّوَجُّهُ طَلِبًا لِمَرْضَاتِكَ وَ تَقَرُّبًا إِلَيْكَ
 [اللَّهُمَّ] فَبَلِّغْنِي مَا أُوْمَلُّهُ وَ أَرْجُوهُ فِيكَ وَ فِي أَوْلِيَائِكَ يَا أَرْحَمَ الرَّاحِمِينَ»

O' Allah! I, on this day, beseech You to accept as trusts myself, my family members, my property, my sons, and everyone who is under my custody, the present and the absent.

O' Allah! Protect us with the protection of faith and surround us with Your care.

O' Allah! Include us with Your mercy and do not divest us of Your favors, for we do desire for You.

O' Allah! We do seek Your safeguard against troubles of traveling, disappointing objectives, and bad result in family members, property, and sons in this world as well as the world to come.

O' Allah! I am turning my face towards You in this way seeking Your pleasure and seeking nearness to You.

O' Allah! Help me achieve my aim and attain my hope in You and in Your Saints. O' Most Merciful of all!

After this supplication, they are advised to recite Her Holiness Zahrā (SA)'s Tasbeehāt. Next, they recite the Al-Hamd three times, once facing the Qibla, once facing right, and once facing left. Then, they recite Āyat al-Kurse three times facing the three above-mentioned directions. After that, they recite:

اللَّهُمَّ إِلَيْكَ وَجَّهْتُ وَجْهِي وَ عَلَيْكَ خَلَّفْتُ أَهْلِي وَ مَالِي وَ مَا خَوْلْتَنِي وَ قَدْ وَثَّقْتَ بِكَ
 فَلَا تُخَيِّبْنِي يَا مَنْ لَا يُخَيِّبُ مَنْ أَرَادَهُ وَ لَا يُضَيِّعُ مَنْ حَفِظَهُ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ احْفَظْنِي فِيمَا غَبْتُ عَنْهُ وَ لَا تَكَلِّنِي إِلَى نَفْسِي يَا
 أَرْحَمَ الرَّاحِمِينَ.

O' Allah! To You am I turning my face and with You do I keep my family members, my property, and everything with which You have allowed me to behave. I have trusted in You; so, do not disappoint me. O' He Who saves those who trust in Him from disappointment and does not give up those whom He safeguards! O' Allah! Send blessings upon Muhammad and the Household of Muhammad, watch over all that from which I am absent, and do not refer my affairs to myself, O' Most Merciful of all!

Having recited the above supplication, then they recite the Surah al-Ikhlās eleven times, then the Surahs al-Qadr, al-Nās, al-Falaq, and Āyat al-Kurse. Finally, they pay charity and start their travel.

Rules of Prayer for the Dead (Janazah or Mayyit)

It is obligatory to offer prayer for dead Muslims before their burial if one of their parents is a Muslim, and the dead person is older than six years of age. This prayer includes five takbeers (Allahu Akbar) which would suffice to recite in the following order:

First, they make their intention of offering the prayer. Then, they say the first takbeer. After that, they recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

I bear witness that there is no god but Allah and that Muhammad is Allah's Messenger.

Then, they say the second takbeer and recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

O' Allah! Bestow peace and blessing upon Muhammad and His Family.

Next, they say the third takbeer and continue:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ.

O' Allah! Forgive all believers- men and women.

Then, they say the fourth takbeer, and if the dead person is male, they say:

اللَّهُمَّ اغْفِرْ لِهَذَا الْمَيِّتِ.

O' Allah! Forgive this believing man.

But if the dead person is female, they say:

اللَّهُمَّ اغْفِرْ لِهَذِهِ الْمَيِّتَةِ.

O' Allah! Forgive this believing woman.

Finally, they recite the fifth takbeer.

However, it would be better and more complete if they offered the prayer in the following order:

They make their intention, say the first takbeer, and then recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ.

I testify that there is no god but Allah; He is One; there is no partner For him. I testify that Muhammad is His Servant and Messenger, whom He sent with truth as a tidings-Bearer and a Warner until the Hour.

Then, they say the second takbeer and recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ، وَ بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالشُّهَدَاءِ وَالصَّادِقِينَ وَجَمِيعِ عِبَادِ اللَّهِ الصَّالِحِينَ.

O' Allah! Exalt Muhammad and the Family of Muhammad and bless

Muhammad and the Family of Muhammad and bestow mercy upon Muhammad and the Family of Muhammad, like You exalted and blessed and bestowed mercy upon Ibrahim and the Family of Ibrahim, indeed You are the Praised and the Glorious. And exalt all the prophets and messengers and martyrs and the truthful and all Your righteous servants.

Next, they say the third takbeer and recite:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، تَابِعْ بَيْنَنَا وَبَيْنَهُمْ بِالْخَيْرَاتِ، إِنَّكَ مُجِيبُ الدَّعَوَاتِ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O' Allah! Forgive the believing men and the believing women, and the Muslim men and the Muslim women, their living and their dead; and keep the connection of good between us and them; indeed You are the Acceptor of supplications; and verily You have power over all things.

After that, they say the fourth takbeer, and if the dead person is male, they recite:

اللَّهُمَّ إِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أُمَّتِكَ نَزَلَ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ، اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ مِنَّا، اللَّهُمَّ إِنَّ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَاغْفِرْ لَهُ، اللَّهُمَّ اجْعَلْهُ عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ وَأَخْلَفْ عَلَى أَهْلِهِ فِي الْغَابِرِينَ، وَارْحَمْهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O' Allah! Indeed this is Your servant, son of Your servant and son of Your maidservant. He has become Your guest and You are the best of the Hosts. O' Allah! We do not know of and about him except good and You know more of and about him than we do. O' Allah! If he was a doer of good, increase his good deeds and if he was a sinner,

forgive him. O' Allah! Place him near You at the topmost heights of Heaven; and be his successor in his family from now on, and be merciful to him O' the Most Merciful.

But if the dead person is female, they say:

اللَّهُمَّ إِنَّ هَذِهِ أُمَّتُكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ أُمَّتِكَ نَزَلْتَ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ،
اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهَا إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهَا مِنَّا، اللَّهُمَّ إِنَّ كَانَتْ مُحْسِنَةً فَزِدْ فِي
إِحْسَانِهَا وَإِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْهَا وَاعْفُزْ لَهَا، اللَّهُمَّ اجْعَلْهَا عِنْدَكَ فِي أَعْلَى
عَلِّيَيْنِ، وَاخْلُفْ عَلَى أَهْلِهَا فِي الْغَابِرِينَ، وَارْحَمْهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

O' Allah! Indeed this is Your servant, daughter of Your servant and daughter of Your maidservant. She has become Your guest and You are the best of the Hosts. O' Allah! We do not know of and about her except good and You know more of and about her than we do. O' Allah! If she was a doer of good, increase her good deeds and if she was a sinner, forgive her. O' Allah! Place her near You at the topmost heights of Heaven; and be her successor in her family from now on, and be merciful to her O' the Most Merciful.

Finally, they say the fifth takbeer.

The takbeers and supplications should be recited successively and nonstop so that the order and sequence of the prayer is maintained. If the prayer is offered in congregation, still every member of the congregation should recite the takbeers and supplications.

Talqeen (Inculcation of the Faith) in a Dead Person

Among the recommended acts done to a dead Muslim is talqeen which is a recital of the fundamentals of faith to the dead person so that they are inculcated in them before they begin to be questioned by the Angels of God.

After the dead body has been lowered into the grave, the ties of its shroud are unfastened, and the face of the dead person is turned to a side so that its cheek is placed on earth. Then, an earthen pillow is put under its head. After that, the person carrying out the talqeen hits their right hand on the right shoulder of the dead body and their left hand on its left shoulder, and then, close to the dead body's ear, they address the dead person by saying the following three times:

إِسْمَعْ إِفْهَمْ/ اِسْمَعِ إِفْهَمِ يَا فُلَانِ بْنِ فُلَانٍ يَا فُلَانَةَ بِنْتِ فُلَانٍ

Listen and understand O' ... (the name of the dead person) son/ daughter of (the name of the dead person's father)

Then, they recite the following:

هَلْ أَنْتَ/أَنْتِ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا/فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَبْدُهُ وَ رَسُولُهُ وَ سَيِّدُ النَّبِيِّينَ وَ خَاتَمُ الْمُرْسَلِينَ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ إِمَامُ افْتَرَضَ اللَّهُ طَاعَتَهُ عَلَيَّ الْعَالَمِينَ وَ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ وَ الْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أئِمَّةَ الْمُؤْمِنِينَ وَ حُجَّجَ اللَّهُ عَلَيَّ الْخَلْقِ أَجْمَعِينَ وَ أئِمَّتُكَ/أئِمَّتِكَ أئِمَّةٌ هُدَىٰ أَبْرَارًا يَا فُلَانُ بْنُ فُلَانٍ/فُلَانَةُ بِنْتُ فُلَانٍ إِذَا آتَاكَ/آتَاكَ الْمَلَكَانَ الْمُقْرَبَيْنِ الرَّسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ وَ سَأَلَاكَ/سَأَلَاكَ عَنْ رَبِّكَ/رَبِّكَ وَ عَنْ نَبِيِّكَ/نَبِيِّكَ وَ عَنْ دِينِكَ/دِينِكَ وَ عَنْ كِتَابِكَ/كِتَابِكَ وَ عَنْ قَوْلِكَ/قَوْلِكَ وَ عَنْ أئِمَّتِكَ/أئِمَّتِكَ فَلَا تَخَفْ/تَخَافِي وَ لَا تَحْزَنْ وَ قُلْ/قُولِي فِي جَوَابِهِمَا: اللَّهُ جَلَّ جَلَالُهُ رَبِّي وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ النَّبِيُّ وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي وَ الْكَعْبَةُ قِبْلَتِي وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ابْنِ أَبِي طَالِبٍ إِمَامِي وَ الْحَسَنُ ابْنُ عَلِيٍّ نِ الْمُجْتَبِي إِمَامِي وَ الْحُسَيْنُ ابْنُ عَلِيٍّ نِ الشَّهِيدُ بِكَرْبَلَاءَ إِمَامِي وَ عَلِيُّ زَيْنُ الْعَابِدِينَ إِمَامِي وَ مُحَمَّدُ بْنُ عَلِيٍّ نِ الْبَاقِرُ إِمَامِي وَ جَعْفَرُ نِ الصَّادِقُ إِمَامِي وَ مُوسَى الْكَاطِمُ إِمَامِي وَ عَلِيُّ نِ الرِّضَا إِمَامِي وَ مُحَمَّدُ نِ الْجَوَادُ إِمَامِي وَ عَلِيُّ نِ الْهَادِي إِمَامِي وَ الْحَسَنُ الْعَسْكَرِيُّ إِمَامِي وَ الْحُجَّةُ الْمُنْتَظَرُ إِمَامِي هُوَ لَاءَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أئِمَّتِي وَ سَادَاتِي وَ قَادَاتِي وَ شَفَعَائِي بِهِمْ أَتَوَلَّىٰ وَ مِنْ أَعْدَائِهِمْ أَتَبَرَّءُ فِي الدُّنْيَا وَ الْآخِرَةِ ثُمَّ اءَلَمُّ/اءَلَمِّي يَا فُلَانُ بْنُ فُلَانٍ/فُلَانَةُ بِنْتُ فُلَانٍ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَىٰ نَعَمَ الرَّبُّ وَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نَعَمَ الرَّسُولُ وَ أَنَّ أَمِيرُ الْمُؤْمِنِينَ عَلِيَّ ابْنَ أَبِي طَالِبٍ وَ أَوْلَادَهُ الْأئِمَّةَ الْأَحَدَ عَشَرَ نَعَمَ الْأئِمَّةَ وَ أَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَقٌّ وَ أَنَّ الْمَوْتَ حَقٌّ وَ سُؤَالَ مَنْكَرٍ وَ نَكِيرٍ فِي الْقَبْرِ حَقٌّ وَ الْبَعْثَ حَقٌّ وَ النَّشُورَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ تَطَاثُرَ الْكُتُبِ حَقٌّ وَ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ.

Are you on still committed to the same covenant to which you were

committed when you parted from us? The covenant that testified there is no god but Allah, Who is only One and Who has no partner, and that, in deed, Muhammad, may the Peace of Allah be upon Him and His Family, is the Servant and Prophet of Allah and is the Chief of all prophets and the last of them, and that Ali is the leader of the believers and the chief of all of the successors and He is the Imam whose obedience has been made obligatory for the worlds, and that Hassan and Husain and Ali son of Husain, and Muhammad son of Ali and Ja'far son of Muhammad, and Musa son of Ja'far, and Ali son of Musa, and Muhammad son of Ali, and Ali son of Muhammad, and Hassan son of Ali, and Mahdi, the Riser and the Proof, may the Peace of Allah be upon Them all are the Imams of all believers and God's Proofs for the people of the worlds, and that your Imams are pious guides.

O' ... son/daughter of ...! When the two favorite Angels close to Allah are sent to you by Him to ask you about your God, your Prophet, your religion, your book, your qibla and your Imams, do not be afraid and say in reply: "Allah, the Glorious, is my God, Muhammad, peace of Allah be upon Him and His Family, is my Prophet, Islam is my religion, the Quran is my book, Ka'ba is my qibla. Ameer al Mu'mineen Ali ibni Abi Talib is my Imam, Hassan al Mujtaba is my Imam, Husain, the martyr of Karbala', is my Imam, Ali Zain al Abideen is my Imam, Muhammad al Baqir is my Imam, Ja'far al Sadiq is my Imam, Musa al Kadim is my Imam, Ali al Rida is my Imam, Muhammad al Jawad is my Imam, Ali al Hadi is my Imam,

Hassan al Askari is my Imam, and Hujjat al Muntadar (the Awaited Proof) is my Imam. All these people, may Allah's peace be upon Them, are my Imams, my Leaders, my Chiefs, and my Intercessors, and I take Them for friends and have hatred for Their enemies in this world as well as in the other world."

O' ... son/daughter of ...! Know that Allah, the Exalted, is indeed the best of Lords, and Muhammad, may the peace of Allah be upon Him and His Family, is indeed the best of the prophets, and that Ameer al Mu'mineen Ali ibne Abi Talib and the eleven His eleven Descendants are indeed the best Imams, that That Which Muhammad, may the peace of Allah be upon Him and His Family, has brought is true. Indeed, death is true, the questioning of Munkar and Nakeer in the grave after death is true, the resurrection and return of all dead people to life is true, and the Path is true, and the Scale is true, the handing out of records of deeds are true, and the Heaven is true, and the Hell Fire is true, and verily the Hour is coming, and indeed Allah will return to life those who are in the graves.

Then, they ask the dead person:

أَفَهَمْتَ/أَفَهَمْتِ يَا فُلَانِ بْنِ فُلَانٍ/ فُلَانَةَ بِنْتَ فُلَانٍ؟

Did you understand O' ... (the name of the dead person) son/daughter of ... (the name of the dead person's father)?

The relevant traditions say that when this question is asked, the dead person replies, "Yes, I did."

Next, they continue:

تَبَّتْكَ/تَبَّتْكِ اللَّهُ بِالْقَوْلِ الثَّابِتِ وَ هَذَاكَ/هَذَاكِ اللَّهُ إِلَيَّ صِرَاطٍ مُسْتَقِيمٍ عَرَفَ اللَّهُ نَبِيَّكَ/نَبِيَّتَكَ

وَبَيْنَ أَوْلِيَانِكَ/أَوْلِيَانِكَ فِي مُسْتَقَرٍّ مِّنْ رَّحْمَتِهِ اللَّهُمَّ جَافِ الْأَرْضِ عَنِ جَنْبَيْهِ/جَنْبَيْهَا
وَاصْعَدْ بِرُوحِهِ/بِرُوحِهَا إِلَيْكَ وَ لَقَّهْ/لَقَّهَا مِنْكَ بُرْهَانًا اللَّهُمَّ عَفْوِكَ عَفْوِكَ.

May Allah keep you firm on these beliefs and may He guide you on the right path and may Allah introduce you to your friends in the vicinity of His mercy. O' Allah! Make widen the ground for him/her on both sides and raise his/her soul towards You, and inculcate Your Proof in him/her. O' Allah! We beg Your forgiveness, Your forgiveness.

The Prayer for Signs (Salāt al Āyāt)

This prayer becomes obligatory on four occasions:

- 1- Eclipse of the Sun;
- 2- Eclipse of the Moon, even if it is only partial and nobody is frightened;
- 3- Earthquake;
- 4- Lightning and thunder, red and black cyclones, and the like; Also, as an obligatory precaution, terrible landslides which frighten most people.

Method of Offering Salāt al Āyāt

Salāt al Āyāt consists of two rak'ats each with five rukus (bows) offered as follows:

- Make the intention of offering Salāt al Āyāt
- Say the takbeer (Allahu Akbar)

- Recite al-Hamd and another Surah, perform a ruku, and stand upright; repeat this five times

- After the fifth ruku, prostrate two times and stand up to offer the second rak'at in the same manner except that you should perform qunut before the fifth ruku, and after the fifth ruku, perform two prostrations, and recite the tashahud and salām.

It is also possible that you offer the prayer of signs in such a way that, instead of reciting an entire Surah after the al-Hamd before each ruku, you can divide a Surah into five parts and recite one part before each ruku. For instance, you may divide the Surah al-Ikhlās into five parts as follows:

1- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2- قُلْ هُوَ اللَّهُ أَحَدٌ

3- اللَّهُ الصَّمَدُ

4- لَمْ يَلِدْ وَلَمْ يُولَدْ

5- وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Then, in each rak'at, you will recite one of the above parts before each ruku. The rest of the prayer will be as described earlier.

Aminullah Supplication

In one of the most authentic and most reliable hadiths in terms of the chain of authority as confirmed by Allamah Majlesi and Sheikh Abbas Qomi in his Mafateeh al Jinan, Jabir ibn Abdullah al Ansari quotes Imam Mohammad Baqir (AS) as saying, "After His father was martyred, my father, Ali ibn al Hussain (AS), was upset and

disappointed with people and lived away from them for a couple of years. Every once in a while, He went to Iraq to visit the graves of His father (AS) and Grandfather (AS). One day, He and I set off to go and visit the grave of Ali (AS). Except the two camels we were riding, there was no other living thing around. When we arrived in Najaf, He stopped at a spot and wept so bitterly that His tears soaked His blessed beard. Then, He said, “Peace be upon You O’ Ameer al Mu’Mineen,” and continued:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ اللَّهِ فِي أَرْضِهِ وَحُجَّتَهُ عَلَى عِبَادِهِ، السَّلَامُ عَلَيْكَ يَا أَمِيرَ
 الْمُؤْمِنِينَ، أَشْهَدُ أَنَّكَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ، وَعَمِلْتَ بِكِتَابِهِ، وَاتَّبَعْتَ سُنَنَ
 نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، حَتَّى دَعَاكَ اللَّهُ إِلَى جِوَارِهِ، فَقَبَضَكَ إِلَيْهِ بِاخْتِيَارِهِ، وَالْزَمَ
 أَعْدَاءَكَ الْحُجَّةَ مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَى جَمِيعِ خَلْقِهِ، اللَّهُمَّ فَاجْعَلْ نَفْسِي
 مُطْمَئِنَّةً بِقُدْرِكَ، رَاضِيَةً بِقَضَائِكَ، مُوَلَّعَةً بِذِكْرِكَ وَدُعَائِكَ، مُحِبَّةً لِصَفْوَةِ أَوْلِيَائِكَ،
 مَحْبُوبَةً فِي أَرْضِكَ وَسَمَائِكَ، صَابِرَةً عَلَى نُزُولِ بَلَائِكَ، شَاكِرَةً لِفَوَاضِلِ نِعْمَائِكَ،
 ذَاكِرَةً لِسَوَابِغِ آلَائِكَ، مُشْتَاقَةً إِلَى فَرْحَةِ لِقَائِكَ، مُتَزَوِّدَةً التَّقْوَى لِيَوْمِ جَزَائِكَ، مُسْتَنَّةً
 بِسُنَنِ أَوْلِيَائِكَ، مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ، مَشْغُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَتَنَائِكَ.
 اللَّهُمَّ إِنَّ قُلُوبَ الْمُخْبِتِينَ إِلَيْكَ وَالْهَيَّةُ، وَسُبُلَ الرَّاعِبِينَ إِلَيْكَ شَارِعَةٌ، وَ أَعْلَامُ
 الْفَاصِدِينَ إِلَيْكَ وَاضِحَةٌ، وَ أَفْنِدَةَ الْعَارِفِينَ مِنْكَ فَارِعَةٌ، وَ أَصْوَاتِ الدَّاعِينَ إِلَيْكَ
 صَاعِدَةٌ، وَ أَبْوَابِ الْإِجَابَةِ لَهُمْ مُفْتَحَةٌ، وَ دَعْوَةَ مَنْ نَاجَاكَ مُسْتَجَابَةٌ، وَ تَوْبَةَ مَنْ
 أَنَابَ إِلَيْكَ مُقْبُولَةٌ، وَ عِبْرَةَ مَنْ بَكَى مِنْ خَوْفِكَ مَرْحُومَةٌ، وَ الْإِغَاثَةَ لِمَنْ اسْتَعَاثَ بِكَ
 مَوْجُودَةٌ، مَبْدُولَةٌ وَ الْإِعَانَةَ لِمَنْ اسْتَعَانَ بِكَ مَبْدُولَةٌ، وَ عِدَاتِكَ لِجِبَادِكَ مُنْجِزَةٌ، وَ زَلَّلَ
 مَنْ اسْتَقَالَكَ مُقَالَةً، وَ أَعْمَالَ الْعَامِلِينَ لَدَيْكَ مَحْفُوظَةٌ، وَ أَرْزَاقَكَ إِلَى الْخَلَائِقِ مِنْ
 لَدُنْكَ نَازِلَةٌ، وَ عَوَائِدَ الْمَرْبِذِ إِلَيْهِمْ وَاصِلَةٌ، وَ ذُنُوبَ الْمُسْتَغْفِرِينَ مَغْفُورَةٌ، وَ حَوَائِجَ
 خَلْقِكَ عِنْدَكَ مُقْضِيَةٌ، وَ جَوَائِزَ السَّائِلِينَ عِنْدَكَ مُؤَفَّرَةٌ، وَ عَوَائِدَ الْمَرْبِذِ مُتَوَاتِرَةٌ، وَ
 مَوَائِدَ الْمُسْتَطْعِمِينَ مَعْدَةٌ، وَ مَنَاهِلَ الظَّمَاءِ لَدَيْكَ مُنْرَعَةٌ، اللَّهُمَّ فَاسْتَجِبْ دُعَائِي، وَ

أَقْبَلُ تَنَائِي، وَ أَجْمَعُ بَيْنِي وَ بَيْنَ أَوْلِيَائِي، بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ، وَ الْحَسَنِ
وَ الْحُسَيْنِ، إِنَّكَ وَ لِيُّ نَعْمَائِي، وَ مُنْتَهَى مُنَايَ، وَ غَايَةُ رَجَائِي فِي مُنْقَلَبِي وَ مَثْوَايَ
. أَنْتَ إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ، اغْفِرْ لِأَوْلِيَائِنَا، وَ كُفِّ عَنَّا أَعْدَاءَنَا، وَ اشْغَلْهُمْ عَن
أَذَانَا، وَ أَظْهِرْ كَلِمَةَ الْحَقِّ، وَ اجْعَلْهَا الْعُلْيَا، وَ ادْحِضْ كَلِمَةَ الْبَاطِلِ وَ اجْعَلْهَا السُّفْلَى،
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Peace be upon You, O' Trustee of Allah on His lands, and Proof of Allah against His servants! Peace be upon You, O' Commander of the Faithful! I bear witness that You strove for the sake of Allah as it ought to be striven, acted upon His Book, and followed the instructions of His Prophet, peace of Allah be upon Him and His Household, until Allah called You to be in His vicinity. So, He grasped You to Him by His will and put Your enemies under the claim although You have inclusive claims against all of His creatures. O' Allah! Cause my soul to be fully tranquil with Your decrees, satisfied with Your acts, fond of mentioning and praying to You, bearing love for the choicest of Your intimate servants, beloved in Your lands and heavens, steadfast against the affliction of Your tribulations, thankful for Your graceful bounties, always bearing in mind Your incessant gifts, longing for the gladness of meeting You, supplied with piety for the day of Your rewarding, pursuing the morals of Your intimate servants, quitting the conducts of Your enemies, and distracted from this world by praising and thanking You. O' Allah! The hearts of those humbling themselves to You are fascinated, the paths of those desiring for You are open, the sings of those directing to You are evident, the hearts of those having recognition of You are resorting

to You, the voices of those beseeching You are mounting up to You, the doors of responding to them are wide open, the prayer of him who speaks to You confidentially is responded, the repentance of him who turns to You modestly is admitted, the tears of him who weeps on account of fear from You is compassionated, the aid of him who seeks Your aid is available, the help of him who seeks Your help is obtainable, Your promises to Your servants are fulfilled, the slips of him who implore You to excuse him are forgivable, the deeds of those who act for You are preserved, Your sustenance to the creatures are descending from You, Your gifts for further conferrals are reaching them, the sins of those imploring Your forgiveness are forgiven, the requests of Your creatures are granted by You, the prizes of those begging You are offered, Your gifts for further conferrals are uninterrupted, the dining tables for those seeking Your feeding are prepared, and the springs of quenching their thirst are brimful. O' Allah! Respond to my prayer, accept my thanksgiving for You, and join me to my masters, I beseech You in the name of Muammad, Ali, Fatimah, Hassan, and Hussain, You are verily the only source of my boons, the ultimate goal of my wishes, and the target of my hope in my recourses and settlement. You are verily my God, Master, and Lord. Forgive our friends, prevent our enemies against us, distract them from harming us, give prevalence to the Word of Truth and make it the supreme, and frustrate the word of falsehood and make it the lowliest. Verily, You have power over all things.

Etiquette for Aqiqa (Offering a Sacrifice for a Child)

Islam places great importance on proper raising of children and helping them on the way to perfection and salvation. There are special orders and recommendations on child upbringing in Islam, some of which apply to the time before a child's birth and some others to the time after their birth. Reciting adhān and Iqāmah in newborns' ears, naming them, looking after them, and providing the requirements for their education are among children's rights upon their parents.

Aqiqa is a sacrifice (a lamb) made for a child. In Islam, aqiqa is a stressed recommendation (mustahab al muakkad).

In his *Hilyat al Muttaqin*, Allamag Majlesi says, "Know that offering aqiqa for a child is a stressed recommendation for a person who can afford it, and some Ulama (religious scholars) even deem it obligatory. It should preferably be made on the seventh day of a child's life. If not made on the seventh day, it will remain a ritual recommendation that should be fulfilled by the father until the time of a child's puberty and upon the child themselves from then on.

Many traditions deem aqiqa obligatory for the parents of a newborn. For instance, there is a tradition saying that every child depends on aqiqa, i.e. if not made, the child would be subject to different types of problems and death.

Imam Sadiq (AS) is quoted as saying, "Aqiqa is obligatory for one who affords it, and one who cannot afford to make it should do it when they can. However, if they are never able to afford it, it will no

more be an obligation for them. If the parents of a child do not offer aqīqa for their child with the purpose of making a sacrifice for them without the intention of aqīqa, that sacrifice will suffice.

In another tradition, asked by people what they should do when they have not found a lamb to offer as a sacrifice, and whether it would be in order if they gave the price away to charity, Imam Sadiq (AS) says, “Seek it and you will get it. God likes sacrifice and feeding people.”

In a different hadith, asked whether they should offer aqīqa for a child who has died on the seventh day of their life, the Imam (AS) says that they do not need to offer it if the child has died before noon but should do if they have died after noon time. In a reliable tradition quoted by Umar ibn Yazeed, a person asks the Imam (AS) what they should do while they do not know whether their father has offered aqīqa for them, the Imam replies that they should offer it themselves, and the person does so in their old age.

In the tradition of Hassan (i.e. good), the Imam (AS) is quoted as saying, “They name the child on the seventh day of their life, offer aqīqa for them, shave their head and weigh the hair against silver the value of which they give to charity, and give the leg and upper leg of the sacrifice to the midwife, and give the rest of the carcass to the poor or cook it to feed people.”

Another reliable hadith says that a quarter of the carcass should be given to the midwife who helped with the birth, and if the birth would be given without the help of a midwife, they should give this

quarter to the mother of the child so that she can give it to anyone she wishes, and ten people should be fed at least, and the more the better, and that they themselves (the parents) should not eat from the carcass, and if the midwife is a Jew, they should give her the price of the meat instead.

Another hadith has it that one third of the carcass should be given to the midwife. As widely accepted by the Ulama, aqiqah can be a lamb, camel, or goat.

Imam Rida (AS) is quoted as saying, “When Imam Hassan and Imam Hussain (AS) were born, the holy Prophet recited adhān in their ears, and Her Holiness Zahra (SA) offered aqiqah for them on the seventh day of their life, and gave the leg of the sacrifice along with a gold coin to the midwife.”

If the sacrifice for aqiqah is a camel, it should be older than five years of age, if a goat, older than one year of age, and if a lamb, older than six months of age, and the closer they are to these ages, the better. Its testicles should not have been removed. It is better if the meat is not smashed, the core of its horns is not broken, its ears are not cut, and it is not very thin, blind, or lame.

In a reliable tradition, Imam Sadiq (AS) is quoted as saying, “Aqiqah is not a matter of the sacrifice. Any lamb would be good. That which matters is the meat; the fleshier, the better.”

It is widely accepted by and popular among Ulama that it is recommended that the sacrifice for a boy should be male and the one for a girl should be female. However, Allameh Majlesi believes that,

based on reliable traditions, male sacrifice is better for both boys and girls, and female sacrifice is good for both, too. It is recommended that the parents of the child should avoid eating the meat of aqīqa sacrifice, and it is better for them to avoid eating even the food made of it. Eating the meat of aqīqa sacrifice is more undesirable for the mother than for the father. It is better if all members of the family of the child avoid eating the food made of that meat. It is recommended that the meat should be cooked and given to charity and the raw meat should not be given to charity, even if it is only cooked in water with added salt to taste, and this way of cooking may even be better. It is also good if raw meat is given to charity. If the animal to be sacrificed is not available, they should wait until it is available, and it will be of no use if the price of such an animal is given to charity. The people fed with the meat should not necessarily be poor, but feeding the poor and the righteous with it is better, (Hilyat al Muttaqieen: 86-89).

Allameh Majlesi has quoted the following supplication from Imam sadiq (AS) to be recited before the animal for aqīqa is slaughtered:

يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَ لَكَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ مِنْ فُلَانِ بْنِ فُلَانٍ .

O' folks! I am free from what you associate with God; I, as a true believer and a Muslim, turn my face to Him who created the heavens and the earth, and I am not one of the polytheists. My prayer, my pi-

ety, my life, and my death are for God, the Lord of the Worlds, Who has no partner. I was ordered to do this, and I am one of Muslims. O' God! From You and for You, in the Name of Allah, and to Allah; and Allah is Greater. O' God! Bless Muhammad and His Household, and accept [this] from ... (the name of the child), son/daughter of (the name of the father).

Event of the Cloak (Hadith al Kisa)

Hadith al Kisa is well known among both the Shiite and the Sunnite. There is no doubt that the holy Prophet (SA), whether at His own house or at the house of Her Holiness Zahra (AS), put a cloak on His shoulders, and then Imam Ali, Her Holiness Zahra, Imam Hassan, and Imam Hossein (peace be upon Them all) joined Him under it. Then, the holy Prophet (AS) then glorified Them all and described Them as the intended addressees of the Purification Verse (Ayat al Tat'heer): "Allah intends only to remove from you the impurity [of sin], O' people of the [Prophet's] Household, and to purify you with [extensive] purification," (al-Ahzāb: 33).

Based on a tradition, reciting hadith al Kisa brings lots of rewards and remunerations. Even though there is a lack of consensus on its reliability, because there is no problem in its content and some Ulama consider its recitation important, it could be recited in the hope of

getting one's wishes and wants fulfilled and granted by God.

عَنْ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ سَمِعْتُ فَاطِمَةَ أَنَّهَا قَالَتْ: دَخَلَ عَلَيَّ أَبِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فِي بَعْضِ الْأَيَّامِ فَقَالَ: السَّلَامُ عَلَيْكَ يَا فَاطِمَةُ، فَقُلْتُ عَلَيْكَ السَّلَامُ، قَالَ: إِنِّي أَجِدُ فِي بَدَنِي ضَعْفًا، فَقُلْتُ لَهُ: أُعِيدُكَ بِاللَّهِ يَا أَبَتَاهُ مِنَ الضَّعْفِ فَقَالَ: يَا فَاطِمَةُ ابْتِنِي بِالْكِسَاءِ الْيَمَانِيِّ فَغَطِّبِي بِهِ فَأَتَيْتُهُ بِالْكِسَاءِ الْيَمَانِيِّ فَغَطَّيْتُهُ بِهِ وَصِرْتُ أَنْظُرُ إِلَيْهِ وَإِذَا وَجْهُهُ يَتَلَأَلُ كَأَنَّهُ الْبَدْرُ فِي لَيْلَةٍ تَمَامِهِ وَكَمَالِهِ، فَمَا كَانَتْ إِلَّا سَاعَةً وَإِذَا بَوْلِدِي الْحَسَنُ قَدْ أَقْبَلَ وَقَالَ: السَّلَامُ عَلَيْكَ يَا أُمُّهُ، فَقُلْتُ: وَعَلَيْكَ السَّلَامُ يَا قُرَّةَ عَيْنِي وَ ثَمْرَةَ فُوَادِي، فَقَالَ: يَا أُمُّهُ إِنِّي أَشْمُ عِنْدَكَ رَائِحَةً طَيِّبَةً كَأَنَّهَا رَائِحَةُ جَدِّي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَقُلْتُ: نَعَمْ إِنَّ جَدَّكَ تَحْتَ الْكِسَاءِ، فَأَقْبَلَ الْحَسَنُ نَحْوَ الْكِسَاءِ وَقَالَ: السَّلَامُ عَلَيْكَ يَا جَدُّهُ يَا رَسُولَ اللَّهِ أَتَأْذُنُ لِي أَنْ أَدْخُلَ مَعَكَ تَحْتَ الْكِسَاءِ؟ وَقَالَ: وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا صَاحِبَ حَوْضِي قَدْ أَذِنْتُ لَكَ، فَدَخَلَ مَعَهُ تَحْتَ الْكِسَاءِ. فَمَا كَانَتْ إِلَّا سَاعَةً وَإِذَا بَوْلِدِي الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَدْ أَقْبَلَ وَقَالَ: السَّلَامُ عَلَيْكَ يَا أُمُّهُ، فَقُلْتُ: وَعَلَيْكَ السَّلَامُ يَا قُرَّةَ عَيْنِي وَ ثَمْرَةَ فُوَادِي، فَقَالَ لِي: يَا أُمُّهُ إِنِّي أَشْمُ عِنْدَكَ رَائِحَةً طَيِّبَةً كَأَنَّهَا رَائِحَةُ جَدِّي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَقُلْتُ: نَعَمْ إِنَّ جَدَّكَ وَ أَخَاكَ تَحْتَ الْكِسَاءِ، فَذَنَا الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) نَحْوَ الْكِسَاءِ وَقَالَ: السَّلَامُ عَلَيْكَ يَا جَدُّهُ السَّلَامُ عَلَيْكَ يَا مَنْ اخْتَارَهُ اللَّهُ أَتَأْذُنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ؟ فَقَالَ: وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا شَافِعَ أُمَّتِي قَدْ أَذِنْتُ لَكَ، فَدَخَلَ مَعَهُمَا تَحْتَ الْكِسَاءِ.

فَأَقْبَلَ عِنْدَ ذَلِكَ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَقَالَ: السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ، فَقُلْتُ: وَعَلَيْكَ السَّلَامُ يَا أَبَا الْحَسَنِ وَيَا أَمِيرَ الْمُؤْمِنِينَ. فَقَالَ: يَا فَاطِمَةُ إِنِّي أَشْمُ عِنْدَكَ رَائِحَةً طَيِّبَةً كَأَنَّهَا رَائِحَةُ أَخِي وَابْنِ عَمِّي رَسُولِ اللَّهِ، فَقُلْتُ: نَعَمْ هَا هُوَ مَعَ وَلَدَيْكَ تَحْتَ الْكِسَاءِ، فَأَقْبَلَ عَلِيُّ نَحْوَ الْكِسَاءِ وَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ أَتَأْذُنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ؟ قَالَ لَهُ وَعَلَيْكَ السَّلَامُ يَا أَجِي وَيَا وَصِيِّي وَخَلِيفَتِي وَيَا صَاحِبَ لَوَائِي قَدْ أَذِنْتُ لَكَ، فَدَخَلَ عَلَيَّ تَحْتَ الْكِسَاءِ.

ثُمَّ أَتَيْتُ نَحْوَ الْكِسَاءِ وَقُلْتُ: السَّلَامُ عَلَيْكَ يَا أَبْتَاهُ يَا رَسُولَ اللَّهِ أَتَأْذَنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ؟ قَالَ: وَ عَلَيْكَ السَّلَامُ يَا بِنْتِي وَيَا بَضْعَتِي قَدْ أَذِنْتُ لَكَ، فَدَخَلْتُ تَحْتَ الْكِسَاءِ.

فَلَمَّا اكْتَمَلْنَا جَمِيعاً تَحْتَ الْكِسَاءِ أَخَذَ أَبِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) بِطَرْفِي الْكِسَاءِ وَأَوْمَأَ بِيَدِهِ الْيُمْنَى إِلَى السَّمَاءِ وَقَالَ: اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي وَخَامَتِ، لِحَمَّتْهُمْ لِحْمِي وَدَمَّتْهُمْ دَمِي، يُؤَلِّمُنِي مَا يُؤَلِّمُهُمْ وَيَحْزُنُنِي مَا يُحْزِنُهُمْ، أَنَا حَرْبٌ لِمَنْ حَارَبَهُمْ وَسَلَمٌ لِمَنْ سَالَمَهُمْ وَعَدُوٌّ لِمَنْ عَادَاهُمْ وَمُحِبٌّ لِمَنْ أَحَبَّهُمْ، إِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتَكَ وَغُفْرَانَكَ وَرِضْوَانَكَ عَلَيَّ وَعَلَيْهِمْ وَأَذْهَبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيراً. فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مَلَائِكَتِي وَيَا سُكَّانَ سَمَاوَاتِي إِنِّي مَا خَلَقْتُ سَمَاءً مَبْنِيَّةً وَلَا أَرْضاً مَدْحِيَّةً وَلَا قَمَراً مُنِيراً وَلَا شَمْساً مُضِيئَةً وَلَا فَلَكَاً يَدُورُ وَلَا بَحَراً يَجْرِي وَلَا فَلَكَاً يَسْرِي إِلَّا فِي مَحَبَّةٍ هَؤُلَاءِ الْخَمْسَةِ الَّذِينَ هُمْ تَحْتَ الْكِسَاءِ، فَقَالَ الْأَمِينُ جِبْرَائِيلُ: يَا رَبِّ وَمَنْ تَحْتَ الْكِسَاءِ؟ فَقَالَ عَزَّ وَجَلَّ: هُمْ أَهْلُ بَيْتِ النَّبُوَّةِ وَمَعْدِنُ الرِّسَالَةِ هُمْ فَاطِمَةُ وَآبُوهَا، وَبَعْلُهَا وَبَنُوهَا، فَقَالَ جِبْرَائِيلُ: يَا رَبِّ أَتَأْذَنُ لِي أَنْ أَهْبِطَ إِلَى الْأَرْضِ لِأَكُونَ مَعَهُمْ سَادِساً؟ فَقَالَ اللَّهُ: نَعَمْ قَدْ أَذِنْتُ لَكَ. فَهَبَّطَ الْأَمِينُ جِبْرَائِيلُ وَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، الْعَلِيُّ الْأَعْلَى يُقْرِنُكَ السَّلَامَ، وَيُخْصِّكَ بِالتَّحِيَّةِ وَالْإِكْرَامِ وَيَقُولُ لَكَ: وَعِزَّتِي وَجَلَالِي إِنِّي مَا خَلَقْتُ سَمَاءً مَبْنِيَّةً وَلَا أَرْضاً مَدْحِيَّةً وَلَا قَمَراً مُنِيراً وَلَا شَمْساً مُضِيئَةً وَلَا فَلَكَاً يَدُورُ وَلَا بَحَراً يَجْرِي وَلَا فَلَكَاً يَسْرِي إِلَّا لِأَجْلِكُمْ وَمَحَبَّتِكُمْ، وَقَدْ أَذِنَ لِي أَنْ أَدْخُلَ مَعَكُمْ، فَهَلْ تَأْذَنُ لِي يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ): وَعَلَيْكَ السَّلَامُ يَا أَمِينَ وَحَيَّ اللَّهُ، إِنَّهُ نَعَمْ قَدْ أَذِنْتُ لَكَ، فَدَخَلَ جِبْرَائِيلُ مَعَنَا تَحْتَ الْكِسَاءِ، فَقَالَ لِأَبِي: إِنَّ اللَّهَ قَدْ أَوْحَى إِلَيْكُمْ يَقُولُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً.

فَقَالَ: عَلِيُّ (عَلَيْهِ السَّلَامُ) لِأَبِي: يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَا لِحُلُوسِنَا هَذَا تَحْتَ الْكِسَاءِ مِنَ الْفَضْلِ عِنْدَ اللَّهِ؟ فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ): وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا وَاصْطَفَانِي بِالرِّسَالَةِ نَجِيًّا، مَا ذَكَرَ خَبْرُنَا هَذَا فِي مَحْفَلٍ مِنْ مَحَافِلِ أَهْلِ الْأَرْضِ

وَفِيهِ جَمْعٌ مِنْ شِيعَتِنَا وَمُحِبِّينَا إِلَّا وَنَزَلَتْ عَلَيْهِمُ الرَّحْمَةُ، وَحَفَّتْ بِهِمُ الْمَلَائِكَةُ وَاسْتَغْفَرَتْ لَهُمْ إِلَى أَنْ يَتَفَرَّقُوا. فَقَالَ عَلِيٌّ (عَلَيْهِ السَّلَامُ): إِذَا وَاللَّهِ فُزْنَا وَفَارَ شِيعَتُنَا وَرَبِّ الْكَعْبَةِ. فَقَالَ أَبِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ): يَا عَلِيُّ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا وَاصْطَفَانِي بِالرِّسَالَةِ نَجِيًّا مَا ذُكِرَ خَيْرُنَا هَذَا فِي مَحْفَلٍ مِنْ مَحَافِلِ أَهْلِ الْأَرْضِ وَفِيهِ جَمْعٌ مِنْ شِيعَتِنَا وَمُحِبِّينَا وَفِيهِمْ مَهْمُومٌ إِلَّا وَفَرَجَ اللَّهُ هُمَّهُ وَلَا مَعْمُومٌ إِلَّا وَكَشَفَ اللَّهُ غَمَّهُ وَلَا طَالِبُ حَاجَةٍ إِلَّا وَقَضَى اللَّهُ حَاجَتَهُ، فَقَالَ عَلِيُّ (عَلَيْهِ السَّلَامُ): إِذَا وَاللَّهِ فُزْنَا وَسُعدْنَا، وَكَذَلِكَ شِيعَتُنَا فَازُوا وَسُعدُوا فِي الدُّنْيَا وَالْآخِرَةِ وَرَبِّ الْكَعْبَةِ.

Jabir ibn Abdullah Al-Ansari quotes Her Holiness Zahra (SA), the daughter of God's Messenger, the peace of Allah be upon Him and His Household, as saying,

‘One day, My Father, the Messenger of Allah, visited me and said, ‘Peace be upon You, O Fatimah!’

‘Peace be upon you, too.’ I answered.

‘I can feel some fatigue in My body,’ he said to me, and I answered,

‘I pray to Allah to protect you O father against fatigue.’

‘Fatimah,’ He ordered, ‘Bring Me the Yemeni cloak and cover Me with it.’

I brought Him the Yemeni cloak and covered Him with it. I then kept on looking at His face, which was shining like a full moon.

After a very short while, My Son al-Hassan came in. ‘Peace be upon You, Mother!’ He greeted.

‘Peace be upon You, too, O delight of My eye and fruit of My heart!’, I replied.

‘O Mother!’ He said, ‘I can smell a pleasing scent as if it is the scent of My Grandfather the Messenger of Allah.’

‘Yes, it is,’ I answered, ‘Your Grandfather is now under the cloak.’ Al-Hassan moved towards the cloak and said, ‘Peace be upon You, O Grandfather, Allah’s Messenger. Will You allow Me to join You under the cloak?’

My Father replied, ‘Peace be upon You too, My Son and owner of My Pond. I allow You.’ Al-Hassan then went under the cloak and joined His Grandfather.

After a short while, My Son al-Hussain came in. ‘Peace be upon You, Mother!’ He greeted.

‘Peace be upon You, too, O delight of My eye and fruit of My heart,’ I replied.

‘O Mother!’ He said, ‘I can smell a pleasing scent as if it is the scent of My Grandfather, the Messenger of Allah.’

‘Yes, it is,’ I answered, ‘Your Grandfather is now under the cloak.’ Al-Hussain moved towards the cloak and said, ‘Peace be upon You, O’ Grandfather, Allah’s Messenger. Will You allow Me to join You under the cloak?’

My Father replied, ‘Peace be upon You too, My Son and owner of My Pond. I allow You.’ Al-Hussain then went under the cloak and joined His Grandfather.

At the same time, Abul-Hassan, Ali ibn Abu Talib came in. ‘Peace be upon You, Daughter of Allah’s Messenger,’ He greeted.

‘Peace be upon You too, O Abul-Hassan and Commander of the Faithful,’ I replied.

He then said, ‘Fatimah, I can smell a pleasing scent as if it is the

scent of my Brother and Cousin, the Messenger of Allah.’

‘Yes,’ I answered, ‘He is under the cloak with your two sons.’

Ali moved towards the cloak and said, ‘Peace be upon You, O Allah’s Messenger! Will You allow me to be with you under the cloak? My Father replied, ‘Peace be upon You too, O brother, successor, vicegerent, and Bearer of my Pennon. I allow you.’ Ali thus joined them under the cloak.

I then went towards the cloak and said, ‘Peace be upon You father, O Allah’s Messenger. Will You allow me to be with you under the cloak?’

My Father replied, ‘Peace be upon You too, My Daughter and part of My Flesh. I allow you.’ I thus joined them under the cloak.

When We all were underneath the cloak, My father, the Prophet of Allah, held the two ends of the cloak and raised His right hand towards the heavens and prayed, ‘O Allah! These are the People of My Household (Ahlul-Bayt). They are My confidants and My supporters. Their flesh is My flesh and Their blood is My blood. Whoever hurts Them hurts Me too. Whoever displeases Them displeases Me. I am at war with those at war with Them. I am at peace with those at peace with Them. I am the enemy of Their enemies and the friend of Their friends. They are from Me and I am from Them. O’ Allah! Bestow Your blessings, benevolence, forgiveness, and Your pleasure upon Me and upon Them, and remove impurity from Them and keep Them thoroughly pure. Then the Lord, the Almighty Allah, said, ‘O My Angels! O’ Residents of My Heavens! Verily, I have not

created the erected sky, the stretched earth, the illuminated moon, the bright sun, the rotating planets, the flowing seas, and the sailing ships, but for the love of these Five lying underneath the cloak.’

Gabriel, the Trusted Archangel asked, ‘O my Lord! Who are Those under the cloak?’

The Almighty and All-Glorified Lord answered, ‘They are the Household of Prophethood and the Core of the Message. They are namely Fatimah, Her Father, Her Husband, and Her sons.’

‘O My Lord,’ Gabriel asked, ‘Will You allow me to descend to the earth to be the sixth of them?’

Allah the Almighty and All-Glorified said, ‘Yes, I allow You.’

Gabriel, the Trusted Archangel, descended, ‘Peace be upon You, O Allah’s Messenger!’ He greeted, ‘The Most High and All-High conveys to You His greetings, expresses His special greetings, and says, ‘By My Almightyness and My Glory, I take this oath: I have not created any well-established sky, extended land, glowing moon, shining sun, revolving planet, flowing sea, or moving ark except for Your sake and for Your love.’ He has then allowed me to join you [under this cloak]. Will you, O Allah’s Messenger, allow me?’

Allah’s Messenger said, ‘Peace be upon You, O trustee of Allah’s Revelations. Yes, I allow you.’

So, Gabriel joined Us under the cloak. He thus said to My Father, ‘Allah has revealed to You saying, ‘Allah only desires to keep away the uncleanness from You, O People of the House, and to purify You a thorough purifying.’

Ali then said to My Father, ‘O Allah’s Messenger! Please tell Me; what is the value of this gathering of Us under this cloak in the sight of Allah?’

The Prophet, peace be upon Him and His Household, said, ‘I swear this by Him Who has sent Me with the truth as Prophet and chosen Me, as holding communion, to convey the Message; whenever the tale of this gathering of Us is mentioned in an assembly of the people of the earth in which a group of Our adherents and lovers are present, the [divine] mercy shall certainly be poured down on them and the angels shall certainly surround them, asking forgiveness for them until they depart.’

Ali commented, ‘Then, by Allah I swear that We have been blessed and saved, and so have Our adherents. I swear it by the Lord of the Ka`bah.’

‘O Ali! My Father, Allah’s Messenger, added, ‘I swear this by Him Who has sent Me with the truth as Prophet and chosen me, as holding communion, to convey the Message; whenever the tale of this gathering of Us is mentioned in an assembly of the people of the earth in which a group of Our adherents and lovers are present and among them there is a distressed one, the Almighty Allah shall certainly release them from distress, or if there is among them an aggrieved one, the Almighty Allah shall certainly relieve them from grief, or if there is among them one who has a need to be granted, the Almighty Allah shall certainly grant them their request.’

Ali said, ‘Then, We have been blessed and saved, and have attained

pleasure. I swear it by Allah, and so have our adherents; they have been blessed and saved and attained pleasure in this world and in the Hereafter. I swear it by the Lord of the Ka`bah.””

Glossary

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| Mā' al Jaree | Water coming up naturally from the ground, such as the water from spring or qanat |
| Mā' al Qaleel | Water that is less than qaleel water in amount and does not come up from the ground |
| Mā' al Kurr | An amount of water weighing roughly 380 kg |
| Mā' al Mudāf | Juice from something or water mixed with something, e.g. syurp |
| Mā' al Mutlaq | Pure water; water not containing anything; it is of five kinds: Kurr, Qaleel, Jaree, rain, and well water |
| Alāt | Instruments; tools; equipment |
| Ab | Father |
| Ibāhah | Being permissible; not belonging to others |
| Ibrā' al dhimmah | Performing an obligation in such a way that you are certain you have fulfilled it sufficiently |
| Ibn | Son |
| Ibhām | Ambiguity; being unclear; |
| Ittihām | Accusation; allegation; charge; becoming notorious |
| Ijārah | Rent; ;lease |
| Ijtihād | Exertion; interpretive reasoning and inference; deduction of Islamic rules from the relevant religious proof |
| Ajnabee | A non-mahram man other than a women's husband |
| Ajnabiyyah | A non-mahram woman other than a man's wife |
| Ajeer | A paid worker; a hired hand |
| Ihtiāt | Precaution |

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| Ihtiat al mustahab | A recommended precaution which is not a definitive fatwa and is favorable but not necessary to observe |
| Ihtiāt al wajib | |
| | An obligatory precaution which a mujtahd deems obligatory based on the verses and traditions but is not their fatwa; in this case, the mukallaf can refer to a marja who has issued a clear fatwa on it. |
| Ahwat | More precautionary; better to observe so as to ensure one's fulfillment of religious obligation |
| Akhdh | Get; obtain; receive |
| Izālat al najis al ayn | Removing a corporeal impurity; removing solid waste or trace from something |
| Istihādhan | One of women's irregular blood discharges |
| Istihālah | Transformation; assuming a new state completely different from the previous one, like wood burnt into ash |
| Istimtā' | A man's deriving sexual pleasure from a woman |
| Istimnā' | Masturbation |
| Idtirār | Distress; emergency |
| Ath'har | Clearer; more obvious; more compliant with the relevant proof |
| I'ādah | Return; restate |
| I'rād | Turn away one's face from something/ someone; leave something (especially one's hometown) for good |

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| Iftār | Breaking one's fast; the time at which one breaks one's fast |
| Iftār amdi | One's deliberately breaking one's fast |
| Aqwā | Fatwa; the more certain view |
| Imtizāj | Mixing; being mixed |
| Imsāk | Refraining from eating or drinking and anything that causes one's fast to become void |
| Umur hisbiah | Non-litigious affairs such as orphan children's financial affairs which are taken care of by a just mujtahid or their agent |
| Intifā' | Benefit; benefit from something; make a profit |
| Awliā' | Guardians; custodies; one's close ones |
| Ahl al Kitāb | Non-Muslims from other heavenly religions like Christianity and Judaism which have revealed sacred Books |
| Ahamm | More important |
| Eedhā' | Harassment; torture; abuse |
| Bāligh/bālighah | One who has reached puberty |
| Bid'ah | Innovation; heresy |
| Birr | Benevolence; good |
| Baree' al dhimmah | Released from obligations or debts |
| Ba'eed | Unlikely; something against which some proof is available |
| Bilā wasitah | Immediate |
| Bulugh | Puberty; the age at which a Muslim is deemed mature and liable for their personal actions and omissions |

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| Parents by suckling | A couple who become the parents of a strange child through the wife's suckling of the child under specific conditions |
| Taba'iyyah | Obedience; an impure object becoming pure through the purification of another impure object |
| Tahaffuth | Avoidance |
| Tadlees | Misrepresentation; fraud; deceit |
| Tadhkiyah | A lawfully slaughtered animal |
| Tarattub al athār | To be affected by the effects of something |
| Tasmiyah | Naming someone; uttering God's name |
| Tashreeh | Dissecting a dead body; autopsy |
| Tasaddee | Being in charge of something; taking care of something |
| Tat'heer | Purifying; cleaning; washing |
| Ta'abbudan | Devotions that should be offered for the sake of God, whose rationale is not known to the mukallaf |
| Ta'qeeb | Follow; pursue; the supplications offered following prayer |
| Taqleed | Follow; observe a mujtahid's fatwas |
| Taqiyyah | Abstaining from something; Religious dissimulation when one's life or property is in danger |
| Talqeeh | Artificial insemination (i.e. not by having sex) |
| Tamakkun | Financial ability; ability |
| Thalāthah | Triple |
| Jāhil | Ignorant |

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| Jāhil al Qāsir | An ignorant person who is not guilty of their ignorance, i.e. does not have access to God's proof, or who does not consider themselves ignorant |
| Jā'iz | Permissible; allowed |
| Jabeerah | Bandage; anything by which a wound is covered to heal |
| Jarah | Wound; injury |
| Janabah | The state of having had an orgasm leading to ejaculation upon which a ritual ghusl becomes obligatory |
| Junub | A person who has ejaculated by having sex or wet dreaming |
| Hā'id | A menstruating woman |
| Haram | Forbidden; banned; unlawful |
| Haraj | Distress; hardship |
| Hidānah | Custody |
| Haqullah | Right of God |
| Hayd | Menstrual blood |
| Khamar | Wine; spirit; alcoholic drink |
| Khums | One fifth; one fifth of one's annual income which should be paid to a qualified mujtahid as tax |
| Quruh and juruh | The blood and discharges of an infected wound |
| Difā' | Defense against one's enemy |
| Dumal | An infected wound |
| Diyah | Blood money; compensation for injuring or killing someone |

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| Dhibh | Slaughtering an animal |
| Dibh shar'ee | Slaughtering an animal according to religious rules |
| Dhabihah | A halal-meat animal slaughtered religiously |
| Dhihāb al humrah al mashriqiyyah | The redness of the east horizon being removed at the time of sunset |
| Rāfi' al hurmah | Causing a forbidden thing to become permissible |
| Riba | Usury; interests on lent money |
| Rabibah | A woman's child from her ex |
| Rahim | Relative; family relation |
| Ridā' | Suckling |
| Ridāee | Becoming a child's parent or relative through a woman's suckling that child under particular conditions |
| Raybah | Doubt; mistrust |
| Zakat | Growth; clean from infection and dirt; alms given to the poor out of nine particular things if they exceed specified amounts |
| Sātir | Covering; that which covers something (especially one's private parts) |
| Sultah | Power; rule; dominance; kingdom |
| Sultah alā al Nafs | A jurisprudential principle stating that people have authority over their life and property |
| Shāri' | Legislator; He who brought the religion; the founder of religion; God, the holy Prophet (AS) |
| Shubuhah | Doubt; mistake; similarity |

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| Shar'ee | Lawful; confirming to the Shari'a |
| Shahādatayn | The two testimonies of faith by pronouncing which a non-Muslim becomes a Muslim |
| Sighah | A word or formula pronounced when people conclude a contract |
| Dāmin | Securer; guarantor; surety |
| Darar mu'tanābih | Considerable damage |
| Darurah | Necessity; inevitability |
| Daruriyāt al Islām | Essentials of Islam; fundamentals of Islam |
| Talāq qī Khula' | Divorce sought by a woman in return for forgoing her bridal gift (mahr) |
| Talāq rij'ee | Revocable divorce which does not require the man to inter into a new marriage contract with the divorced woman if he wants to return to her |
| Talāq mubārāt | Consensual divorce granted to the spouses while the woman agrees to receive a part but not all of her bridal gift (mahr) |
| Tahārah | Purity; becoming clean and pure whether physically or spiritually |
| Tahurayn | The two purifiers i.e. water and soil using which one can perform ritual ablutions (wudu and tayamum) |
| Thāhīran jā'iz | Permissible |
| Thuhr shar'ee | The time of noon adhān when one's shadow disappears or is shortest |
| Ādah | Habit; routine; a woman's menstruation period |

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| Ādil | A just person who avoids sins |
| Āsee | A sinner; disobedient |
| Āmil | Agent |
| Āmmah | The public |
| Iddah | A waiting period after divorce or after the death of a woman's husband during which she is not allowed to remarry |
| Ird | Reputation; honor |
| Urfan | Common; commonly accepted |
| Usur wal haraj | Distress and hardship |
| Iffah | Chastity; abstaining from lustful acts |
| Aqd dā'im | Permanent marriage contract |
| Aqem | Infertile; sterile |
| Alal Aqrab | A certain fatwa unless proven otherwise |
| Alal Aqwā | A more likely fatwa which should be observed |
| Umrah | Lesser Hajj pilgrimage; one of Hajj rituals |
| Owratayn | Private parts; urinary and fecal outlets |
| Ahd | Promise; pledge |
| Ayn | The essence of a thing; the thing itself |
| Ghā'it | Human feces |
| Ghusālah | Water coming out of something when it is washed |
| Ghusl al tartibee | Sequential ritual bathing |
| Ghusl al jabeerah | A sequential ritual bathing that is performed when one has a bandage on a wound or injury |

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| Ghusl al mass al mayyit | A ritual bathing which becomes obligatory when one touched the cold body of a dead person before the dead body is given its ritual ghusl |
| Ghasb | obtaining something by force; taking possession of others' property unlawfully; appropriating others' property |
| Ghinā | Singing mirthful songs |
| Ghayru bāligh | Not having reached puberty |
| Ghayru madkhulah | Unconsummated |
| Fāqid al tahurayn | One who lacks water or soil for purifying themselves, or for performing ghusl, wudu, and tayamum |
| Fatwa | The decree by a faqih or mujtahid |
| Fajr | Dawn |
| Furādā | Individually offered |
| Farāid | Obligations |
| Fard | Specify; make obligatory |
| Fadlah | Waste from anything; waste from the body of humans and animals |
| Faqeer | Poor; needy of sustenance |
| Fee had il nafsih | In itself; per se |
| Qāsir | Neglector |
| Qā'idah al jubrān | A jurisprudential principle that says any harm, loss, or damage inflicted on others should be compensated |

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| Qā'idah al nafy al haraj | A jurisprudential principle that says if an fulfilling an obligation causes undue hardship for someone, the obligation will no more need to be fulfilled |
| Qisās | Retaliation; returning the exact damage or loss to the offender |
| Qasd al qurbah | Intention of getting nearer to God and His satisfaction |
| Qasr | Being short or shorter than usual |
| Qusur | Negligence |
| Qadā | Offer an obligation after the prescribed time for it has passed; makeup |
| Qiyām | Standing up |
| Qayyim | Guardian; custodian; in charge; undertaker |
| Kāfir | Unbeliever in the true religion; atheist; polytheist; one who denies God, the Prophet, and the necessities of Islam |
| Kāfir al harbee | An unbeliever who fights with Muslims because of their faith |
| Kāfir al mu'ānid | An unbeliever who stubbornly denies Islam despite they know that Islam is the true religion |
| Katheer al safar | Oft-traveler; one who travels a lot |
| Kirāhah | Disapproval; undesirability |
| Kaffarāh | Atonement; that which is done as makeup for a sin or wrong |
| Lābudiyyah | Inevitability; emergency |
| Lāzim | Obligatory based on reason but not based on traditions and Quranic verses |

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| Ma'unah | Living expenses |
| Māzād alal Ma'unah | Excess of living expenses |
| Mubāh | That whose action or omission is the same |
| Mubārāt | Spouses' dislike of each other; a kind of divorce based on mutual consent of the spouses in which case the wife agrees to forgo all or part of her bridal gift (mahr) |
| Mubra' al dhimmah | That which releases one from obligation or liability |
| Mubtil | That which voids something |
| Mabnā | Based; founded; base; foundation; basic principle |
| Muta'addi | Spreading to other things and places |
| Mutu'allaq al khums | That on which one should pay khums |
| Mut'ah | Temporary marriage |
| Mujtahid | Hardworking (literally); a person who is knowledgeable and capable to deduce and infer Islamic rules from the Quran, traditions, and reason |
| Mujzee | Sufficient; remover of an obligation |
| Majhul al mālik | Property whose owner is unknown |
| Muhārib | Those who fight with Muslims to appropriate their property or to threaten them |
| Muhtalim | Wet dreamer who ejaculates in their dream |

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| Mahram | One's kins; one's close relatives by blood, by a woman's suckling a strange child under special conditions, or by marriage, who are haram to marry and do not need to cover (hijab) themselves before each other |
| Muharamāt | Haram acts |
| Mukhammas | Property whose khums has been paid |
| Madkhulah | Consummated woman |
| Mudda'ee | Claimant; plaintiff |
| Murtad | Apostate |
| Mustahab | Recommended action; desirable but not obligatory |
| Mass | Touching |
| Masah | Applying one's wet hand on their head and feet while performing wudu |
| Musree | Contagious; that which spreads |
| Musqat al takleef | Remover of obligation |
| Muskir | Intoxicating |
| Mass al mayyit | Touching a dead body |
| Mash'hur | Well-known; famous; accepted by most fuqaha |
| Mudāf | That to which something is added; juice or mixed with something else |
| Mudhtar | Stuck in an emergency; distressed |
| Mutallaqah | A divorced woman |
| Mathālim | Oppressions; property of an unknown owner submitted to a qualified mujtahid |
| Mu'āridah | Be in conflict with; being contradictory |
| Ma'āsh | Livelihood |

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| Mu'āshirah | Socializing with others |
| Mu'tadda bih | Considerable; important |
| Mu'tanā bih | Considerable; important |
| Ma'qudah | Subject to a contract; contracted; married |
| Muqallid | A follower of a qualified mujtahid |
| Makruh | Undesirable; disapproved; not haram but better to be avoided |
| Mukallaf | Obligated; obligated; one who has reached puberty and is bound by religious obligations, and is responsible for their religious actions and omissions |
| Mulā'abah | Wooing; foreplay |
| Mumayyiz | Discerning between good and evil |
| Maytah | Dead |
| Nabsh al qabr | Exhumation |
| Najis al ayn | Original impurity; corporeal impurity |
| Nushuz | Disobedience of a spouse's religious obligations against the other |
| Nifās | Blood from postpartum bleeding |
| Nafy al haraj | Jurisprudential principle of no distress and hardship which negates rulings that impose undue hardship on people |
| Salāt al Āyāt | Prayer of signs offered when affected by natural disasters like earthquakes, floods, etc. |
| Salāt al adā' | Obligatory prayers that should be offered at their prescribed times |
| Salāt al qasr | Shortened prayers of a traveler |
| Salāt al furadā | Prayers offered individually but not congregationally |

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| Salāt al qada | Prayers offered as makeup for those not offered at their prescribed times |
| Wājib | Obligatory |
| Wājibāt | Obligations |
| Wālid | Father |
| Waj’h | Expression; face; reason; title |
| Wadee’ah | Entrusted property |
| Warathah | Heirs |
| Waswās | Doubt; obsession |
| Wasiyyat | Will; testament |
| Wudu al jabeerha | Wudu with bandage on one’s wounds or injured parts |
| Wilāyah | Custody; dominance |
| Walad | Child |
| Walad al zinā | Illegitimate child |
| Waliy | Friend; religious guardian; custodian |
| Wahn | Defamation; insult |
| Hibah | Giving something away to someone as an act of generosity; gift; legally give something away to someone for free; donation |
| Hatk | Desecration; affront; aspersion |
| Yā’isah | A menopausal woman |