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Rules of Taqlīd

To Learn the Islamic Law

If one's negligence in learning religious rules leads to forsaking an obligation or committing a ḥarām action, he will be a sinner.

To Perform Rituals without Taqlīd

The actions of a person who does not follow a mujtahid are valid provided that they are in accordance with caution, the actual rule, or the fatwā of the mujtahid to whom they must refer.

A Blameworthy/Unblameworthy Ignorant

A "blameworthy ignorant person" is the one who realizes his ignorance and knows the possible methods by which he can overcome his ignorance, but deals carelessly with learning religious rulings. An "unblameworthy ignorant person" is the one who is not at all aware of his ignorance or he/she is aware of it, but there is no way out of it.

How to Know the Instance of a Ruling

The yardstick in specifying the instance of rulings is the determination of the mukallaf himself or his having a sharῑ proof to that effect.

Transmitting a Mujtahid's Fatwā

A person, who makes mistakes while transmitting a mujtahid's fatwā, is not allowed to undertake this task.

To Follow the Most Learned Mujtahid

If there are several mujtahids who are qualified for issuing fatwās and their fatwās are different, it will be obligatory upon the mukallaf to follow the most learned one.

A Definition for 'Ādil

A person, who is so pious that he would not commit a sin deliberately, is considered as 'ādil.

To Change One's Taqlīd

By obligatory caution, it is not permissible to change one's taqlīd from a living mujtahid to another one unless the latter is/may be the most knowledgeable mujtahid.

To Follow Several Mujtahids Simultaneously

There is no problem with dividing one's taqlīd between several mujtahids who are equal in knowledge.

To Follow a Deceased Mujtahid

The permissibility of starting or continuing to follow a deceased mujtahid depends on the fatwā of a living mujtahid who is — by obligatory caution — the most learned one.

To Start Following a Deceased Mujtahid

By obligatory caution, it is not permissible to start following a deceased mujtahid.

To Continue Following a Marji' after His Death

Continuing to follow a marji' after his death even with regard to those issues which he has not acted upon during the

life time of the marji', is permissible and valid.

To Follow a Deceased Mujtahid after a Living One

Before referring to a living mujtahid regarding a particular issue, it is permissible to continue with following a deceased marji'. However, once you change in that issue to a living mujtahid, it is not permissible — by obligatory caution — to refer back to the deceased one.

Rules Regarding the Authority of the Jurist Leader

The Authority of the Jurist Leader

The authority of the jurist leader means the governance of a qualified mujtahid during the era of 'occultation'. It is a branch of the authority of the purified Imams which is the same as authority of the Holy prophet S.A.W.

Obedience to a Jurist Leader

The edicts of the jurist leader must be followed with respect to the issues relating to the administration of the Islamic country and general affairs of Muslims. While, every mukallaf is obliged to follow his own marji' in absolutely personal issues.

Not Believing in the Leadership of a Jurist

The lack of belief, whether based on ijtiḥād or taqlīd, in the absolute authority of the jurist leader does not lead to apostasy.

Enforcement of Islamic Penal Codes during Occultation

During the period of occultation, enforcement of Islamic penal codes is obligatory, and the authority in this regard belongs to the leader of Muslims.

Rules of Purity

To Purify a Carpet Using Tap Water

After applying piped water [to a carpet], removal of the used water is not necessary; rather, after the inherently najis substance has been removed, water has reached the najis area, and the used water has been moved from this area by pressing with the hand while connected to piped water; the carpet becomes pure.

The Earth as a Purifier

If a person walks on the ground and the sole of his shoes/foot becomes najis due to coming in contact with a najis thing, it becomes pure if he walks about ten steps on dry pure ground and the inherently najis material is removed.

Asphalt, Not a Purifier

Grounds paved with asphalt or covered with tar do not purify the sole of feet or the bottom of shoes.

The Sun as a Purifier

The sun purifies the ground and all irremovable objects such as buildings, objects connected to them and/or whatever is fixed inside of them — such as timbers, doors and so forth. These things are purified by sunshine provided that at first the inherently najis substance is removed, and then they are wet and in the sun until it dries them up.

Alcohol in Medicine

If one knows that the alcohol used in a medicine is originally liquid and, according to the experts, intoxicant as well, it is najis by obligatory caution.

The Remaining Color of Blood

After washing the dress stained with blood, if no blood remains; rather it is just the color, it is pure.

Blood in an Egg

The spot of blood in an egg is considered pure, but eating it is ḥarām.

Coagulated Blood in the Mouth

The food which comes into contact with the blood coagulated in the gums is pure and there is no problem in swallowing it.

Small Pieces of Body Skin

In general, small [separated] pieces of body skin are pure even if they are plucked in case it was time for their fall. However, one should avoid those plucked before their fall time.

Dropping of a Bird

The droppings of birds — whether or not their meat is ḥalāl — are pure.

Purity of the People of the Book

The people of the book are inherently pure.

Meat Imported from Non-Islamic Countries

It is impermissible to eat meat which is imported from non-Islamic countries unless its ritual slaughtering is verified. However, as far as purity is concerned, if one is not certain that it has not been slaughtered ritually, it is considered pure.

To Inform Others about Najāsah

If a guest makes any household appliance of his host najis, it is not obligatory for him to inform the host about it unless it is something edible or drinkable, or it is a utensil used for food.

Falling a Sacred Thing in the Sewerage System

If, say, some verses of the Holy Qur'an, or a piece of writing containing some verses falls in a toilet well, the person for whom this fact is proved in a shar'ī way should not use the toilet until he is sure it is decayed and destroyed. However, it is not necessary for him to inform others and those who are not aware have no duty in this regard. It is not necessary either to empty the well if it is unbearably difficult.

Waswās or Obsession

According to the holy shariah as far as purity and najāsah are concerned all things are considered pure i.e. whenever there is doubt as to whether or not something has become najis, it should be ruled as not najis. Those individuals who are too sensitive to purity affairs (who are referred to in jurisprudential terminology as waswāsī or obsessive) should always consider things as not najis even though they might be certain about najāsah, except in situations when they by their eye watch that something has become najis so that if other normal people see it they will also admit that najāsah has transmitted. It is only in this case that they should consider things as najis and the application of this rule on such people should continue until this abnormal sensitivity totally disappears.

Wuḍū' Rules

How Many Times to Wash Wuḍū' Members

In wuḍū', it is obligatory to wash face and hands once. It is permissible to wash them again but it is against shar' to wash them for the third time. The criterion to determine the time is intention of the person making wuḍū', i.e. he may pour water on his face several times intending [all of them] as the first time.

Wuḍū' by Immersion

Dring wuḍū' by immersion, one should intend washing the hands for wuḍū' when bringing them out of water in order to make it possible to use their wuḍū' water for wiping.

Wiping on the Head

It is based on caution to do wiping on the head with the right hand but it is not necessary to wipe the head in an up-down direction.

To Wipe on the Implanted Hair

It suffices to wipe on the implanted hair provided that it is impossible to wipe on the scalp as one cannot remove them or it is unbearably difficult to do so.

Not Knowing How Long to Wipe the Feet

Due to not knowing the rule, if a person was wiping their feet just up to the bony protrusion before the ankle joint, their previous acts are valid but they should wipe their foot up to the unkle from now on.

An Injured Member to Be Wiped

A person who is wounded in those areas involved in wiping in wuḍū' should do tayammum if he cannot wipe the wound with a wet hand. But if he can put a piece of cloth on the wound and do wiping over it with a wet hand, by caution, in addition to doing tayammum, he should perform wuḍū' according to the mentioned method.

Wuḍū' and Oily Skin

The natural oily secretions of the body — that cover the hair and face skin — are not considered a barrier unless it is so much that it would prevent water from reaching the skin and the hair.

Tattoo, Wuḍū' and Ghusl

If the tattoo is merely color or it is under the skin and there is nothing on the skin to prevent water from reaching it, then wuḍū' and ghusl are valid.

Barriers as Jabīrah in Wuḍū' and Ghusl

For wuḍū' and ghusl, if it is unbearably hard to remove a thing which prevents water from reaching the body, the obstacle is considered as a patch [i.e. it suffices to wash/wipe it].

Wuḍū' before Prayer Time

There is no problem in doing wuḍū' with the intention of performing the daily obligatory prayer a little while before its time begins.

Being Unable to Keep Wuḍū'

If one cannot keep his wuḍū' until the end of the prayer, and the renewal of wuḍū' during the prayer is too difficult, he can pray only one prayer with each wuḍū'. That is, for each prayer the performance of one wuḍū' is sufficient, though it would become invalid during the prayer.

Wuḍū' with Drinking Water in Masjid Al-ḥarām

If one doubts whether or not they allow to use cold drinking water in Masjid Al-ḥarām and its surroundings for wuḍū', the validity of wuḍū' is problematic; rather it is invalid.

To Write Sacred Script without Wuḍū'

In order to write the verses of the Holy Qur'an or the Holy names, it is not necessary to have wuḍū', but to touch them, it is necessary.

To Touch Sacred Script in Braille

If the Noble Qur'an or the sacred names are written in Braille, then if the raised dots are signs for letters, it is permissible to touch them without wuḍū'. However, if, according to the view of informed people, Braille is considered as a script, it is necessary to observe caution in touching them.

To Touch "Bismihī Ta'ālā"

The rule of touching the word "Allah" is not applied to touching the phrase "Bismihī Ta'ālā".

Rules of Ghusl

A Woman's Sexual Secretions

If a woman reaches orgasm — without sex — and some fluid comes out, it is ruled as 'manī', and she becomes junub [and the secretion is najis]. In case of doubt, it is pure and ghusl is not necessary.

A Man's Doubted Secretion

As to men, if the discharge — whether during sleep or not — is associated with passion, spurt and bodily weakness), it is ruled as semen. But if it lacks at least one of these signs or one doubts, it is not ruled as semen unless one is certain that it is semen.

To Recite Chapters of Obligatory Prostration during Janābah

It is prohibited for a junub person to recite the very verses of obligatory prostration, but it is no problem for him to recite the other verses of the same chapter.

To Worship with an Invalid Ghusl

A person who for some time was performing his ghusl in a manner which is void according to Islamic law, e.g. was not observing the proper order in performing his ghusl, he would be obliged to do qaḍā' of all his prayers that he prayed without ghusl. But regarding fasts, if he thought that his ghusl was correct, his fasts are ruled to be correct.

Occurrence of a Wuḍū' Invalidator during Ghusl

Occurrence of a wuḍū' invalidator during ghusl of janābah does not invalidate the ghusl and it is not obligatory to repeat the ghusl. However, it does not remove the necessity of doing wuḍū' for prayers and other acts that require wuḍū'.

To Wash Hair during Ghusl

By obligatory caution, in ghusl, the whole hair should be washed.

To Make One Ghusl instead of Several Ones

If there are several mustahabb or obligatory ghusls to be performed and one performs one ghusl with the intention of performing all of them, it is sufficient. However, if one of them is ghusl of janābah and the intention is made to perform it, it suffices for all other ghusls, although caution is to make the intention for all of them.

A Junub's Prayer and Fast

It is obligatory for a person who was in the state of janābah for some time — as he did not know that making ghusl is obligatory, to do qaḍā' of the prayers offered in the state of janābah. Also it is obligatory to redo the fasts if he knew that he was junub but did not know that ghusl is obligatory for him before fasting.

Rules of Women

A Girl's Bleeding before Puberty

If a girl bleeds before completing her ninth year, it is not a sign of her sharī puberty, nor is the blood treated as that of menstruation, even if it has the properties of menstrual blood.

Bleeding after Uterus Removal

As to the bleeding of a woman whose uterus is removed during an operation, it is ruled the same as other bleeding due to wound if it is a wound bleeding. Otherwise, it can be menses or istiḥādhah.

Ghisl of Janābah during Menses

The validity of the ghisl of janābah performed during the menstrual period is problematic.

To Worship during Menses

For a menstruating woman, it is mustaḥabb, at the time of prayer, to remove the blood, change the cotton and the sanitary towel, make wuḍū', sit on the place of her prayer facing qiblah, and to recite dhikr, supplications, salawāt, and the Holy Qur'an. At this time, it is not makrūh to recite the Holy Qur'an.

Rules of Tayammum

What to Wipe in Tayammum

During tayammum, one should wipe their forehead with hand palms until the tips of the fingers. They should wipe the hands' dorsal until the tips of the fingers.

Purity of Forehead and Hand's Dorsal in Tayammum

It is not remote that it is not necessary for body parts involved in tayammum to be pure. However, it is based on caution that forehead and the back of the hands, whenever possible, should be pure.

The Things on Which to Make Tayammum

Doing tayammum on anything that is considered as the earth — like gypsum, limestone, etc. — is valid and it is not remote that doing it over baked gypsum and limestone, and bricks is also correct.

Doubt Regarding Sufficient Time for Wuḍū'/Ghusl

A person, who doubts whether or not there is enough time to make wuḍū'/ghusl, should make tayammum and say their prayer.

To Make Tayammum instead of Ghusl Again

A person, who is the excused from performing ghusl, performs tayammum as a substitute for ghusl of janābah and a wuḍū' invalidator occurs later, then as long as the excuse remains, it is obligatory caution for him to perform tayammum instead of ghusl for every act that requires being in a state of purity and then to do wuḍū', as well. If he is excused from wuḍū', he is to perform another tayammum instead of wuḍū'.

Not Being Able to Make Wuḍū' nor Tayammum

A person who is neither able to perform wuḍū' for prayer nor tayammum, he should offer his prayer, as per obligatory caution, within its specific time without them and make it up in qaḍā' with wuḍū' or tayammum later on.

Rules of Prayer

Concentration in Prayer

Please refer to the related book such as "the Secrets of the Prayer" by the late Imam Khomeini (r).

Prayer's Time

Start of Prayer's Time

One may say their prayer as soon as they become confident that it is time for prayer.

Adhān Timetables

By referring to the timetables and mass media, if one gets certain that the sharʿī time has set in, it is enough; otherwise, they should wait till they are certain.

Moonlit Nights

There is no difference between nights, moonlit or otherwise, as regards fajr arrival, the time of morning obligatory prayer, and the obligatory time of abstinence for fasting, though it would be good to observe caution in this regard.

Time for 'Asr Prayer

The time for 'asr prayer ends at sunset.

To Say the Second Prayer First

A person who has performed 'asr prayer before 'noon' one or 'ishā' prayer before maghrib one by mistake or by negligence and he remembered only when he had completed the prayer, then it is correct. But if he did so intentionally, it is invalid.

Qiblah

How to Determine Qiblah Direction

The praying person should acquire knowledge about qiblah direction. The testimony of two just people who give their testimonies on basis of sensible indications is enough. If that proves impossible, one should make every effort to know the direction of qiblah and act according to the resulting guess. Then, if one determined the direction of qiblah through reliable methods and prayed to the same direction but came to know later that it was the wrong direction, their prayer would be valid if the deviation was less than 90 degrees. However, if the deviation was more than 90 degrees, then one should repeat the prayer in case that its time is not over yet, but it requires no qaḍā' if the prayer time is already over.

To Determine Qiblah through Scientific Rules

It suffices to get confident about qiblah direction through scientific rules.

Qiblah Shown by a Compass, a Masjid or a Grave

It is correct to rely on a compass provided that it makes the mukallaf confident with respect to the direction of qiblah and it should be acted upon. Otherwise, there is no problem in relying on the niches of masjids or the graves of Muslims in determining the direction of the qiblah.

Place of Prayer

Distance between Two Praying Persons (Male/Female)

By obligatory caution, there should be a distance of — at least — one hand span between a man and a woman who are praying. In this case, their prayers are valid even if they are in the same row or she stands in front of him. However, in Masjid Al-ḥarām, it is not necessary to follow this caution.

Pictured Praying Mat & Engraved Turbah

To perform prayer on a prayer mat that has pictures on it or on clay [turbah] with engravings is not problematic in itself but if it provides an opportunity for those who accuse Shī'ah, it will be obligatory to refrain from manufacturing such things and performing prayers on them. Also, if it entails absent mindedness and loss of concentration during prayer, it will be makrūh.

To Pray while Music Is Played

Staying in a place where forbidden music is being played is not permissible if it entails listening to the music. However, if someone says their prayer there, the prayer is considered valid.

Masjid Rules

Definition for a Jāmi' Masjid

A jāmi' masjid is a masjid built in the city for the gathering of all residents of that city without being specific for a particular group of people.

To Make a Destroyed Masjid Najis

If a masjid had been destroyed or another building has been built in its place and there is no hope that the building of the masjid will be restored, it is not certain that it is ḥarām to make this place najis, although it is a caution not to make it najis.

To Sing a Song in a Masjid

There is no objection to revolutionary martial chanting to the accompaniment of musical tunes in holy places on the occasions which warrant that provided that it does not go against the sanctity of the place or pose any nuisance to the worshippers and praying persons in such places as masjids. However, it is not at all permissible to play music which strays human being from the way of Allah.

To Play Music in a Masjid

The masjid has obviously a distinguished shar'ī status. Therefore, if playing music is not appropriate to its status; it will be ḥarām even if the music is not ḥarām.

To Play a Game or the Like in a Masjid

One should avoid sports and any action which is not compatible with the sanctity of a masjid.

To Serve Food in a Masjid

There is no problem, in itself, in serving food to guests in a masjid.

Entry of a Kāfir into a Masjid

According to shar', non-Muslims should not enter Masjid al-Ḥarām. If their entrance to other masjids is considered to entail disgrace and disrespect to the sanctity of the masjid, it is, also impermissible; rather, they should not enter any masjid.

To Destroy a Masjid

It is not permissible to change or to demolish a masjid unless there is an undeniable necessity.

Clothes and Body of a Praying Person

To Pray in a Dress/Place Subject to Khums

Prayers performed in a place or in a dress, which was subject to khums but they did not pay it, is valid if they were unaware of the fact that these things are subject to khums, or of the rule of making use of them.

To Pray with an Imported Leather Belt

As to the leather belt imported from non-Islamic countries, if one doubts whether it is made of natural leather or not, it is pure and there is no problem in performing prayers with it on. But, if one knows that it is made of natural leather but doubts whether it is from an animal that was ritually slaughtered or not, even though it is ruled as pure, it is unlawful to pray in it. Nevertheless, the prayers performed in the past are considered valid and there is no need to make them up if one did not know this ruling.

To Pray with the Bird's Feather

The feathers of all birds are pure. However, if it belongs to a bird of inedible meat as per shar', to have it with yourself during prayer invalidates the prayer.

A Woman's Unveiled Hair during Prayer

If a woman's hair is unveiled unintentionally but she immediately covers it upon realizing that, her prayer is valid.

To Cover the Feet in Prayer

During prayer, a woman should cover her whole feet in front of a non-maḥram. In case, there is no non-maḥram, it is not necessary to cover them up to the ankles.

To Cover Artificial Hairs

During prayer, it is not obligatory for a woman to cover her artificial hairs. However, she should — by obligatory caution — cover them in front of a non-maḥram, whether she is praying or not.

A Man's Praying with a Gold Ring

A man is not allowed to wear a gold ring at all, and the prayer he performs while wearing it is void as per obligatory caution.

White Gold for a Man

If it is gold that has been rendered white due to mixing it with another substance, wearing it is ḥarām for men. But, if it is platinum or if the gold-percentage in it is so low that it is not recognized as gold by the common view, there is no objection to it.

Men's Gold-plated Teeth

There is no problem for a man in having his teeth covered with gold or platinum. However, a problem arises in case of covering his front teeth with gold for the purpose of adornment.

'Conspicuous' Clothes

By obligatory caution, it is not permissible to wear 'conspicuous' clothes; yet, it is no problem to say prayer with it. By 'conspicuous' clothes, it is meant the clothes which is not suitable for the person due to its color, mode of tyloing, being worn out, etc. so that wearing them attracts people's attention and makes one conspicuous.

Adhān and Iqāmah

The Third Testimony

Saying “Ashhadu anna ‘Aliyyan Waliyyullāh” in adhān and iqāmah with the intention of being a symbol for the Shī‘ah school of thought is good and important and it should be said only for the sake of nearness to Allah, but it is not a part of adhān and iqāmah.

Broadcasting Adhān by the Masjid's Loudspeaker

There is no problem in broadcasting the adhān in a usual and common way by means of a loudspeaker in order to announce the beginning of the time. But it is impermissible to broadcast Qur’anic verses, supplication, and the likes if it annoys the neighbors.

Prayer's Obligatory Parts

Quiet/ Loud Recitation of Women in Prayer

Women can recite the Fātiḥah and the other chapter of the morning, maghrib and 'ishā' prayers loudly or quietly. But if a non-maḥram hears their voice, it is preferable for them to recite quietly.

Mistakes in Prayer

The prayer of a person who makes a mistake in the recitation of a word, or a vowel is not valid if he makes this mistake intentionally or he is a blameworthy ignorant person (who can learn it); otherwise, it is correct. Of course, if one had read his previous prayers like that believing that they were correct, doing their qaḍā' is not obligatory.

Definition of Dhikr

All expressions containing the remembrance of Allah are counted as dhikr; and the ṣalawāt upon Muhammad (s.) and His progeny (a.) is one of the best dhikrs.

Bismillāh and Intending a Certain Chapter

In prayer, it is not necessary to say "bismillāh al-raḥmān al-raḥīm" intending to be a part of a certain chapter.

Prostration/Tayammum on Cement/Concrete

There is no problem in doing prostration and tayammum on cement and concrete tiles, although it is a caution to refrain from doing tayammum on them.

Prostration on Tissue Paper

There is no objection to doing prostration on tissue paper made from wood and plant other than cotton and linen.

Prostrating on a Carpet among Sunnis

In maṣjids located in Mecca and Medina, one should prostrate on a thing on which it is correct to prostrate unless it contradicts the duty of dissimulation.

A Turbah's Stain as a Barrier

If the stain on a turbah is so much that it forms a barrier between the forehead and the turbah, the prostration is void and so is the prayer.

To Make an Extra Prostration

A person realizes that their forehead is not in complete contact with turbah. So they raise their head and place it again. If someone does so absent-mindedly or out of ignorance and they do so only in one of the two prostrations of each rak'ah, then their prayer is correct and there is no need to repeat it. But if the action is done knowingly and on purpose or it is done in both prostrations of a single rak'ah, then their prayer is void.

Forehead's Striking the Turbah Repeatedly

When doing sajdah, if one's forehead strikes the turbah twice unwantedly, it is considered as one sajdah.

Listening to a Verse of Prostration from a Radio

Upon listening to a verse that requires prostration from a cassette player, a radio, or TV, making prostration is obligatory.

Prayer's Invalidators

To Laugh While Praying

To laugh noisily (guffaw) by choice makes the prayer invalid.

To Decrease/Increase Prayer's Parts Unknowingly

If a person — as he/she does not know the rule — increases or decreases a part — other than a rukn — of prayer, their prayer is valid provided that they did not neglect learning the rule; otherwise their prayer is not valid by obligatory caution.

To Supplicate in English While Praying

In both mustahabb and obligatory prayers, there is no problem in supplicating in Persian or any other language whether or not it is in qunūt.

Qaḍā' Prayers

Order in Qaḍā' Prayers

In performing qaḍā' of the missed prayers, it is not necessary to observe the order, yet one should say noon prayer before afternoon prayer of the same day. The same rule is applied to maghrib and 'ishā' prayers.

Doubt in Number of Missed Prayers

It is obligatory to make up for the prayers and fasts that one is sure they missed after reaching the age of sharī' puberty. One has no duty regarding doubted ones.

Missed Prayers of Father/Mother

The performance of the father's missed prayers and fasts, is obligatory for his eldest son. By obligatory caution he should perform his mother's missed prayers and fasts as well.

The performance of the father's missed prayers and fasts, which are obligatory for his eldest son, will not become obligatory for the latter's son or brother upon his death after that of his father.

By the eldest son, it is meant the eldest son who is alive when his father dies, even if he is not the father's first son because the first son died before his father.

In case father/mother did not perform prayer out of rebellion, to perform their missed prayers is not obligatory for the eldest son. However, caution by performing their qaḍā' prayer, should not be forgone.

Congregational Prayer

Individual Prayer beside Congregational Prayer

It is not permissible to pray individually when there is a congregational prayer if this act is seen as something which weakens the congregational prayer or leads to disrespect towards its imam or is insulting to him who is considered just the by people.

How to Confirm the 'Dālah of an Imam

It is enough to confirm the 'dālah (justice) of the imam of the congregational prayer through any possible way, even through seeing some insightful and righteous people praying behind him. Rather, the apparent goodness is also enough to consider him as 'ādil. However, when his being 'ādil is verified, a later doubt about it does not prevent from praying behind him.

To Lead Prayer While Not Considering Himself as 'Ādil

There is no problem in leading congregational prayer by a person who does not consider himself as 'ādil and congregational prayer is valid provided that those who follow consider him as 'ādil. He may intend not to lead the prayer. In this case, his prayer as well as those of who follow him are valid.

To Lead Prayer with Tayammum

A person, who is exempted from ghusl, may make tayammum instead of ghusl and lead congregational prayer. It is permissible for others to say their prayer behind him.

Leading Prayer While One's Hand Is Amputated

In case a person's a hand or foot is completely amputated or paralyzed, his leading the congregational prayer is problematic. However, amputation of some fingers/toes — even the big ones — does not harm his leading the congregational prayer.

A Woman's Leading Prayer

In congregational prayer, a woman may only lead a congregation of women.

To Prayer behind a Layman

Whenever a Muslim clergyman is available, one should not pray behind a layman. However, if there is no clergyman, praying behind a non-cleric who meets the conditions of leading a congregational prayer is no problem.

To Pray behind a Person with Doubted Recitation

Observing the rules which provide betterment of pronunciation is not necessary. If Arabic speakers consider the recitation of the imam of congregational prayer as correct, it is permissible to follow him. In case of doubt, following him is valid as well.

To Pray behind a Sunnī Imam

It is permissible to perform one's prayer in congregation behind a Sunnī imam for the sake of maintaining Muslim's unity and the prayer is valid.

During Recitation of the Imam

In the first and second rak'ah of 'noon' and 'asr' prayers, the follower should not recite the two chapters. It is

mustahabb for him to say dhikr. In morning/maghrib and 'ishā' prayers, the follower should listen to imam's recitation if they can hear his voice even as humming; otherwise, it is mustahabb that they themselves recite the two chapters.

Imam's Omitting a Verse

If the imam in congregational prayer does not recite a verse of the surah, the follower informs him – like through saying a dhikr or a verse; otherwise he changes his prayer into individual prayer and recites the chapter.

Prayer around Ka'bah

Around ka'bah, prayer of those standing behind the imam or at his left/right side is valid but that of followers standing in front of the imam is invalid.

Friday Prayer

Time for Friday Prayer

The time of Friday prayer begins at shar‘ī noon, and according to caution it should not be delayed more than about an hour or two after the beginnings — according to common view — of shar‘ī noon.

Friday Prayer by a Traveling Follower

Friday prayer said by a traveling follower is valid and discharges his obligation of performing the noon prayer.

To Say another Prayer behind the Imam of Friday Prayer

It is problematic to perform a prayer other than the Friday prayer behind the imam who is performing the Friday prayer.

To Reach the Last Rak‘ah of the Friday Prayer

If a person joins the imam during the rukū‘ of the last rak‘ah of the Friday prayer, his prayer is valid and sufficient.

Hire Prayer

Order in Hire Prayer

If someone is hired to say prayer, he/she may perform several months of morning prayers, then several months of 'noon' and 'asr' prayers and then several months of maghrib and 'ishā' prayers unless in the hire deed a certain order has been specified.

Āyāt Prayer

People to Say Āyāt Prayer

Āyāt prayer is obligatory only for those who are in the phenomenon's city, and this rule also applies to those who live in the adjacent city if both are considered as one city as per common view.

Aftershocks

Each earthquake, whether violent or mild, requires its own āyāt prayer provided that it is considered as an independent earthquake.

Mustahabb Prayers

Doubt in the Number of Rak'ahs

One does not pay attention to doubts in the number of rak'ahs in a mustahabb prayer, i.e. one may suppose that either side is the case unless supposing the higher number invalidates the prayer, in which case they take the lower number.

To Pray as a Traveller

The Beginning & the End of Shar'ī Distance

As to the shar'ī distance, from the end of departure city to the beginning of destination city is calculated.

Criterion for a City's End

The determination of a city's end depends on the common view. Thus, if the factories and scattered townships are not considered as parts of the city — according to the common view, the distance should be calculated from the last houses of the city.

Tarakhkhuṣ Limit

According to caution, the criterion of tarakhkhuṣ limit is the place in which the city's walls are not seen and its adhān is not heard though it is not remote that the inaudibility of the adhān is adequate for determining the tarakhkhuṣ limit.

Difference in the Length of Going and Return

If the going distance is less than four farsakhs and the return way alone is not equal to the shar'ī distance [i.e. eight farsakhs], he should say full prayer and fast although to go and return is eight farsakhs.

Watan

In general, the place where one is born and grew up is considered as their original watan. It remains so unless they 'give it up'. If they go to somewhere else and wants to permanently live there at least for a part of each year and do so until people consider it as his watan, it is considered as his watan. The same rule applies if — without intending — he lives there for a time long enough to be considered by people as his watan or if he wants to stay there for living purpose for a complete seven/eight years.

Original and Second Watan

Original watan is the place where one is born, lives for a time, and grows up. The second watan is the place a mukallaf chooses for his permanent residence, though it may be for several months in a year or he is to live there for at least seven/eight years.

Time of the Second Watan's Materialization

When a person selects a place as his watan, it becomes his watan if he stays there for a while so that people say he has taken this place as his watan, say, two/three months or less than that so that it is said as per common view that he is a man of that city.

To 'Give up' One's Watan

If he does not want to, rather he has resolved not to, return to that village to live there, the watan rules will not apply to him there.

A Child's Subordination Regarding Watan

A child who follows his father in decision making and in living, his father's watan is considered as his watan. If he lives with his mother and follows her, her watan is considered as his watan whether he is minor or adult.

Adopting New Watan of One's Husband/Father

It is permissible for the wife not to adopt the new watan of her husband as her own, but as for the children, if they are minors and dependent in making decisions, or they are subject to their father's decision with respect to this matter, the new watan of their father will be considered their watan as well.

To Travel after Intention of a Ten-day Stay

After deciding/intending to stay in a place for at least ten days and saying a four-rak'ah prayer, there is no problem in travelling less than 22.5 km. However, if he had wanted to go beyond tarakhkhuş limit from the beginning, he may travel less than 22.5 km. for six/seven hours within the whole ten days.

Travels for Work Purposes

If during each ten days, one travels for a shar'ī distance (22.5 km.) at least once for work purposes and that continues for at least two / three months, one should offer full normal prayer and their fasts are correct at the place of departure, on the way and in the destination except during the first and second trips. After that, if one stays for 10 days or more at a place, in the first work travel they say shortened prayers and thereafter full. But during the private travels, one is ruled as a normal traveler.

To Study as a Professional Mission

A person, who study as a professional mission and travels for it every week, should pray in full and fast as well.

Not Considering the Place of Study as Watan

The rules of watan do not apply to the place of study or work unless they have stayed there for such a time that according to the common view it is considered to be their watan.

To Follow another Marji' Regarding Education Travel

There is no problem in following a qualified mujtahid who considers a travel for educational purpose as a travel for work and says that one should perform full prayer and fast [during such a travel]. However, it is not correct to say full prayer but not to fast or to fast but say shortened prayer.

Rules of Fasting

Intention for Fast

The time for intending fast of Ramadan month or a specific fast — due to a nadhr to be fulfilled on a specified day — is from the beginning of the night till fajr adhān and the time for a fast to be performed any time — like a missed fast or a nadhr one without specifying to perform it on a certain day — is from the beginning of the night till 'noon' of the next day. The time for a mustahabb fast starts from the beginning of the night but continues to a little while before maghrib adhān so that one has enough time to intend fasting.

It suffices to intend fasting for one month at the night before the first day of Ramadan. However, it is better to intend every night to fast the next day.

'Uṣr and Ḥaraj

If he keeps the fast and breaks it only when it becomes — due to hunger and thirst — unbearably hard for him to continue, he has only to perform qaḍā' of the fast and no kaffārah is required. Regarding thirsty, he should — by obligatory caution — avoid fast invalidators the rest of the day.

Fear of Harm

A pregnant woman who has reasonable grounds to fear that fasting would harm her, her fetus, or to her breast-fed baby due to decrease in milk, then, it is obligatory for her not to fast. If she fasts, it is not valid.

A Physician's Opinion

If one is confident — due to what their physician said — that fasting is harmful for their health or they fear so, then it is not obligatory for them to fast.

Fast Invalidators

Gum's Blood

If the blood from the gums dissolves in the saliva, then the saliva is pure and swallowing it does not invalidate the fast.

Prayers and Fasts in the State of Janābah

One should make up for the prayers said in the state of janābah. Their fasts are valid if they did not know that they were in the state of janābah or they did not know what janābah is. However, if they knew they were in the state of janābah but did not know that making ghusl was obligatory, they should make up for the fasts yet kaffārah is not required.

Forgetting Ghusl of Janābah

During the month of Ramadan, if one forgets to perform the ghusl of janābah at night before morning adhān, his fast is void. As per caution, the same rule applies to the qaḍā' of Ramadan fasts. However, it does not invalidate other fasts.

To Discharge Semen due to Foreplay

If a fasting person makes foreplay with someone or excites his own private parts — without intention to discharge semen while he was not used to discharge semen due to it — but semen gets out, his fast is valid although it leads to discharge of semen. However, if he continues to do so even after he is on the verge of discharging semen so that semen is discharged, his fast is invalid.

To Menstruate during a Nadhr Fast

If a woman's menstrual cycle starts while she is fasting — as she made nadhr to fast that day, her fast is invalidated and she has to perform its qaḍā' after she is clean again.

Gargling during Fast

It invalidates the fast if water goes down the throat while gargling.

To Swallow Sputum

There is no problem in swallowing sputum which has not reached the mouth cavity. If it reaches the mouth cavity, one should avoid swallowing it by obligatory caution. If one swallows it intentionally, he should, by obligatory caution, make up for his fast and pay kaffārah as well.

Smoking

By obligatory caution, a fasting person should avoid all kinds of smoking and fasting does not cease to be obligatory even if smoking becomes necessary.

Injection/Infusion during Fast

It is based on obligatory caution for the fasting person to avoid having any kind of supportive, nutritional or intravenous injections. The same rule is applied to all kinds of intravenous fluid/blood infusions. However, there is no objection to using anesthetic injections and intramuscular ones for treatment purposes.

Ghusl by Immersion during Fast

If one performs ghusl by immersion out of forgetfulness (of the fact that he is fasting) or negligence, then both his fast and ghusl are valid.

To Break One's Fast Too Early

It is not permissible for a mukallaf to follow others in breaking the fast unless there is shar'ī evidence that it is maghrib time. If it is a case of dissimulation, they can break their fast but they should make it up in qaḍā'.

Not Knowing a Fast Invalidator

If someone does not know that an act such as taking medicine invalidates fasting and does so, he should perform its qaḍā' but paying kaffārah is not required.

Qaḍā' Fast

Qaḍā' Fast of One's Father

If the older son knows that his father has missed some fasts but does not know whether or not he performed its qaḍā', he should make up for it.

If someone has missed some fasts and should perform some fasts of his father, it is up to him to perform either at first.

To Make Nadhr to Fast While Having Some Missed Ones

A person, who has missed some fasts during Ramadan month, may make nadhr to fast provided that he intends to perform it after performing his missed fasts.

To Delay Qaḍā' Fast of Ramadan

If someone does not make up for missed fast until next Ramadan due to illness, making up for them ceases to be obligatory but they should pay fidyah. In case it is delayed due to an excuse other than illness, which prevents them from fasting, it suffices to make up for missed fasts; yet it is a caution to make them up and pay fidyah (one mudd, i.e. 750 grams, of food) as well.

Kaffārah of Fast

To Break One's Fast by a Ḥarām Act

A person who breaks his fast by a ḥarām act should fast for sixty days or feed sixty poor persons. It is a mustahabb caution to do both.

Kaffārah of Breaking Fast on Purpose in Ramadan

A person, who misses or breaks his fast knowingly and intentionally during the month of Ramadan, should keep 60 fasts (whose 1st 31 days should be consecutive) or feed 60 needy people.

Not Being Able to Pay Kaffārah of Intentional Fast Breaking

A person, who is to observe kaffārah but is not able to observe any option, should feed poor person(s) as much as possible and, by caution, to ask Allah for forgiveness. If he cannot do that at all, it suffices to ask Allah for forgiveness from the bottom of his heart.

To Become Able to Observe Kaffārah

A person was not able to observe kaffārah and only asked Allah for forgiveness. Even if he becomes able to observe it later, it is not necessary to observe kaffārah, although it is a mustahabb caution.

To Pay Kaffārah of Fast Breaking to a Sayyid

There is no problem in giving kaffārah of fast to a sayyid, but it is better (mustahabb caution) not to give it to him.

The Ways to Prove the New Crescent

To Sight New Crescent with an Equipped Eye

It suffices to sight the new crescent with an equipped eye.

Unity in Horizon

When certain cities are the same concerning the possibility and the impossibility of sighting the crescent, they are said to be united in horizon. Unity in horizon is a condition in sighting the crescent.

Fast of a Traveller

Mustahabb Fasts while Travelling

It is not permissible to observe a mustahabb fast while travelling except for fasting three days in Medina in order to get his desire. By caution, it is necessary to do so on Wednesday, Thursday and Friday.

I'tikāf Rules

The Place of I'tikāf

There is no objection to doing i'tikāf in masjids — whether it is a jāmi' masjid or not — hoping that it is desired in shar'.

Rules of Khums

Khums Year and Its Calculation

The date of a khums year is a fait accompli matter and not to be appointed by the mukallaf. The day of receiving the first income is the beginning of one's khums year.

The same date in the next year/s will be the end of khums year. Any amount of yearly earnings that is spent during the year for necessary life requirements and within one's station is subject to no khums. While, the amount remains surplus at the end of khums year plus the daily consumable goods (like rice, pea, etc.) which remain untouched at the end of khums year, things bought which were not needed or are above one's station, are all subject to khums. Of course, mahr (dowry), inherited property, gifts and bonus are not liable to khums. However, if you face a problem in calculating your khums account, you may consult one of the authorized attorneys of the Supreme Leader in collecting religious tithes.

Solar/Lunar Khums Year

One has the choice to specify the date of the khums year according to the solar calendar or the lunar one.

To Change the Khums Year's Date

It is not possible to delay or bring forward the khums year's date unless it is done with the permission of the walī amr of khums, the profits of the period up to the new date have been calculated and it does not cause any harm or inconvenience for the recipients of khums.

A Separate Khums Year for a Husband/Wife

A husband and his wife who spend their incomes together should specify a separate date for khums year (i.e. each one should calculate his/her own khums separately), and pay khums on his/her income left unspent.

Unpaid Khums of Previous Years

A person, who has not paid khums on the earnings of several years, should pay khums on the properties he knows that they are liable to khums. In cases of uncertainty, he should reach a settlement with the walī amr of khums or his attorney.

Delayed Salary as the Income of Receipt Year

The salary paid with delay is considered as a part of the annual income of the year of receipt, and its excess over the year's ma'ūnah is liable for khums.

Khums on Gratuity

The money one receives at the end of his service — other than what was deducted from his salary — is a gift which is not subject to khums.

Golden Handshake

Golden handshake is not subject to khums.

Retirement Pension

Retirement pension paid to an employee is a part of income of the year of receipt and its khums is to be paid if it remains unspent by the end of khums year.

Khums on Minor's Income

Upon reaching the age of shar'ī puberty, children should — according to obligatory caution — pay khums on their past earnings if they still own them.

Hajj Deposit

The money deposited in the bank to register one's name for hajj is subject to khums [at the end of khums year] if it was a part of income on which khums has not been paid. However, its interest is not subject to khums if one cannot get it from the bank before the year of hajj and it is spent on hajj expenses in the same year. Because it is considered, in this case, as the income of year of receipt.

Salary Received Just before End of Khums Year

If an employee receives their salary several days before the end of khums and it remains unspent at the end of khums year, it is subject to khums.

Investment

Investment is not subject to khums if business done with its 80 per cent —after paying its 20 per cent as khums — is not compatible with his station or does not earn enough to pay one's expenses.

Khums on a Thing Appreciated but not Sold

For the time being, khums is not obligatory on the increased price of things that have not been sold by the end of the year because no one was found to buy them. In fact, the profits acquired from their sale in the future would count as that of the sale year. However, the items, whose price increased and there was a potential buyer for them during the year yet to gain more profit you did not sell them by the end of the year, khums would apply to their increased value at the beginning of the next year.

Khums on Home Appliances

The criterion for exemption from khums for home appliances is the need for them in accordance with what is normal for one's social status in the common view even if they are not used for the entire year.

Remnants of Stationery and Cosmetics

What remains from cosmetics, perumes, cologne and stationery is subject to khums if one has paid for them using yearly income and has a monetary value.

Extra Medicine

If they were purchased to be used when needed and there is a good chance of using them, they are not liable to khums.

Buying Household Appliances for Future

If buying household appliances for future need is considered in the common view as ma'ūnah, it is not subject to khums.

Savings for Necessary Expenditure

If, according to the financial status of the person, buying their life necessities depends on saving annual earnings and they decide to spend these savings to purchase such things in the near future (i.e. within several days after khums year), then such savings are not subject to khums.

How to Calculate Khums on a Shop

For a person without certain date of khums year who bought a shop for business, it suffices to pay the khums of its purchase price.

Loan

Loan is not liable to khums except for the amount equal to its paid installments if it is invested or available at the end of khums year.

Loaned Money

If you lent the money and you cannot receive it before the end of your khums year, you are not liable to pay its khums, rather you should pay it at the time you receive it.

The Money in the Alms Box

One should pay khums on the money available in the alms box in one's house at the end of khums year unless the box belongs to a charity organization and there is a contract between them so that putting money in the box means it is delivered to that organization.

Land & Building Materials

A piece of land or building materials bought with the intention of building one's needed house are not subject to khums at the end of khums year if they are used for the same purpose.

Land's Appreciation

One should pay khums on the purchase price of a piece of land whose price has been appreciated after purchase. In case it is appreciated a lot, caution goes with making concession regarding the appreciation. If he bought it to make a profit and now there is a customer to buy it, he should pay khums on its current value.

To Pay Khums of Previous Years

A person, who wants to pay khums of previous years using this year income, should pay khums on this money as well.

Khums & Debt

If you owe an amount due to living expenses of this khums year, it is deducted from the [saved] income of the same khums year.

Property Used to Be Ma'ūnah

If you invest property which is not a part of ma'ūnah any more, you should pay khums on the appreciation after selling it.

If you do not want to do business in this way, it is not liable to khums before selling it. After selling it, caution goes with paying its khums although it is not remote that paying its khums is not obligatory.

Gifts or 'Īd Presents

Khums does not apply to gifts or 'īd presents, although it is a caution to pay khums on their remainder after the annual expenditure.

Inheritance

Inheritance is not subject to khums unless one is sure it was subject to khums and they did not pay it.

Gifts by the Martyrs' Foundation

Khums is not obligatory for gifts given to the honored families of the martyrs by the Martyrs' Foundation.

Money Received by a Veteran

The money/commodities the Veteran Foundation gives to the veterans as gifts is not subject to khums provided that it is not in compensation for work. If it is compensation and remains unspent at the end of the khums year, its khums should be paid. The salary given to the wives in compensation for nursing their injured husbands [i.e. if they do not

do so, they will not get the money] is subject to khums if it remains unspent by the end of khums year.

Scholarship

Scholarship is not liable to khums unless one is employed and receives salary in compensation for education.

Appreciation of Inheritance and Gifts

Inheritance and gifts are not subject to khums, nor the money earned from their sale, even if their value increases, unless they have been kept for trading purposes or for the increase in their value.

Gifts You Give

One is allowed to give money to his wife as a gift before the end of his khums year while knowing that his wife will save the money in order to buy a house in the future or to buy them some necessities of life.

In this case, he is not required to pay khums on the gift he gives to his wife provided the amount is normally proportionate to his social status and that of people like him, he has really given it to her as a gift and not for the purpose of evading of khums.

Mine

The minerals extracted by the government are not subject to khums. However, the minerals that are extracted by a certain person, or persons in partnerships, are liable for khums when the share of each of them, after deducting the extraction and refining expenses, reaches the thresholds, i.e. 20 dinars, 200 dirhams or the equivalent.

One's Father's Assets Mixed with Ḥarām

Although you know your father's assets are mixed with ribā or others' property, you are not forbidden from using them. Of course, if you are certain of the unlawfulness of what you are using from his assets, you are not allowed to use them unless leaving your family would cause extreme hardship for you, in which case you are allowed to use the assets that are mixed with ḥarām ones. However, you will be liable for others' property you consume or use.

To Use Inheritance before Paying Its Khums

If the deceased has provided in the will that a part of his property is to be paid for khums or the heirs are certain that the deceased owed an amount of khums, their use of the estate before paying khums is considered usurpation and they are liable in regard to their use.

To Build a Masjid or the like Using Khums

At the present time, khums (both parts) is needed for running the Islamic Seminaries (hawzahs). To provide for the mentioned things, one may resort to charitable sources and believers' generous contributions.

To Whom Refer for Calculating Khums

In order to calculate khums of their properties, followers of His Eminence, the Leader of Muslims (d.) should refer to one of his attorneys authorized in tithes affairs.

Permission for Delaying Khums Payment

If someone is not able to pay khums all at once, they may refer to the office of the Leader (d.) or one of his attorneys authorized in tithes affairs and pay the khums gradually after getting the permission.

TO Forgive Khums

Khums (both parts) can not be forgiven.

Permission for Paying Tithes

As far as zakāt is concerned, one is allowed to give it to any needy individual who is religious and modest. Regarding repaying al-mazālīm, it is a caution to give it with the permission of a mujtahid. As for the khums, it is obligatory to

give it to the office of the great Leader (d.) or to one of his authorized attorneys. Otherwise, one should ask permission for giving it to deserving persons.

Criterion for Being a Sayyid

Although descendants of The Holy Prophet (s.) through their mothers are also considered as his descendants, the criterion for being a sayyid — as far as sharʿī rulings are concerned — is paternal relationship.

Rules of Zakat

What to Pay as Fītrah Zakat

It is not necessary to pay the most consumed food as fītrah zakat; rather it suffices to give wheat, barely, date, rice and the like.

Fītrah of a 'Rebellious' Wife

Fītrah of a 'rebellious' wife is to be paid by her husband unless her maintenance is being paid by someone else.

Guests at the Night before 'Id of Fītr

Fītrah of a person, who is a guest only the night before 'Id of Fītr, is not paid by the host.

A Guest's Paying His Fītrah

If a guest - who is considered as the host's dependant - pays his own fītrah with the permission of host and on his behalf, it ceases to be obligatory for the host to pay.

To Give Fītrah Zakat to Our Own Children

If the children are poor, their expenses are to be paid by their parents and the parents cannot give them fītrah zakat to spend on their necessary life expenditure, but it is no problem to spend it on repaying their debts or the expenses which are not the parent's duty to pay for.

On Which to Spend Fītrah Zakat

Fītrah zakat is spent on the same area as zakat of property. However, there is a caution to give it only to poor people of the same locality, if any.

Rules of Transactions

Binding Status of De Facto Transaction

Insofar as their binding powers are concerned, both de facto transaction and that done through utterance of the formula are the same.

Delay in Paying the Price

In case that the buyer does not pay the price on time, the seller has no right to demand an increase over and above the agreed price. However, assuming that the interests of the seller were damaged due to a diminishing purchasing power precipitated by the delay in paying the money by the buyer, there is a caution to make *muṣālaḥah* with the buyer on the difference in the price.

To Pay to Revoke the Transaction

There is no problem in stipulating payment of (x) amount of money by the party who revokes the transaction within the binding contract or to conclude the transaction on such a basis. However, a period of time has to be set for the fulfillment of such conditions which have a bearing on the price of the sold property. Otherwise, it is invalid.

Deception in Transactions with non-Muslim

Lying and deception in transactions, even if the other party is non-Muslim, are not permissible.

Defect of Being Officially Non-transferable

If, after the transaction has been made, it is discovered that the property was officially not transferable which is deemed as a defect in the common view, it should automatically give the right of revocation to the buyer.

Selling on Credit

In selling on credit, the period during which the settlement of the amount has to be made has to be determined. Therefore, if the sale was concluded without specifying a date for settling the installments, the sale is deemed null and void from the beginning.

If the timetable for paying the installments has been agreed, but the buyer delayed the payment beyond the due date, this, per se, should not give rise to the vendor's exercising the right to revoke.

To Pay Cash in a Salam Transaction

In a salam sell and buy, i.e. when the purchase is to be delivered later, one should pay cash at the time of transaction; otherwise, it is not valid.

To Sell an Apartment in a Salam Transaction

There is no problem in selling an apartment which does not exist in a salam transaction provided that the seller specifies its conditions so that there will be no principal ambiguity. At the specified time of delivery, if seller cannot deliver the apartment, the buyer may revoke the contract or wait until the buyer delivers it.

Buying and Selling Banknotes

There is no objection to selling banknotes for a price higher than their nominal value if it is concluded with a serious intention and for a rational purpose, for example, they are different in respect of being new brand/worn out, having special signs on them, or of different value. However, if it is not concluded with a serious intention but only to circumvent the law prohibiting *ribā*; it is *ḥarām* and invalid in Islamic law.

Online Transactions

It is permissible to conclude online transactions provided that the transaction is ḥalāl and its required conditions are observed.

To Sell a Check

It is not permissible to sell a check to a third party for an amount that is lower than that written in the check. But it is permissible to sell it to the person who drew it.

Multi-level Marketing, Amway/GoldQuest

It is neither compatible with shar' nor permissible. It entails using ill-gotten property.

To Buy from a Company with Illicit Assets

General knowledge of the existence of illicit assets among that of a company should not cast a doubt on the validity of shopping in that company's stores unless all the company's assets could be dealt with by the mukallaf.

Using ḥarām mixed Property

If there are both ḥarām and ḥalāl items, there is no problem in using some of them unless one of those used by you is ḥarām for sure.

To Buy Western Commodities

Should the buying of goods, which have been imported from non-Muslim countries, and using them contribute to strengthening the infidel and colonizing states which are the enemies of Islam and Muslims or provide them with financial support they may use to attack Muslims or Islamic lands all over the world, it is the duty of Muslims to refrain from buying and using such goods.

Transaction with Zionist Companies

It is incumbent on every Muslim to refrain from buying, selling commodities imported from Israel. It is ḥarām to make use of goods produced by Zionist companies or companies which spend the profits to help the occupying state of Israel.

Business/Occupation

Association with Bahā'īs

Any association with this mislead, misleading sect should be avoided.

To Teach a Kifā'ī Obligation

The obligation to teach that which is a kifā'ī obligation does not detract from the permissibility of getting paid for teaching it, especially if receiving the salary is in return for reporting for work and giving lecture classes.

To Get Money for Teaching Islamic Law

Although, generally speaking, giving instructions in ḥalāl/ḥarām matters is an obligation in itself and, therefore, it is not permissible to get paid for it, there is no objection to being remunerated for the preliminaries on which the very teaching of jurisprudence does not depend and they are not obligatory upon any body — like being present in a certain place.

To receive salary for holding congregational prayers

There is no objection to getting reimbursed for one's transport expenses, or getting paid for providing services, which are not obligatory for the mukallaf according to the Islamic law.

To Work in Companies Owned by a Non-Muslim State

In itself, there is no objection to dealing in legitimate business, even if it leads to generating profits for non-Islamic states unless the state is at war with the Muslims and exploits it to serve its war machine.

To Work for a Non-Muslim

There is no objection to working for a non-Muslims by itself, provided that it is not a ḥarām works nor detrimental to the general interests of Islam and Muslims.

To Produce, Buy, Sell, or Use Narcotics

It is ḥarām to use narcotics in any way because it results in considerable adverse effects in terms of personal health and social cost. By the same token, it is ḥarām to deal in narcotics in any way, i.e., carrying, transporting, storing, selling, buying, etc.

To Buy / Sell Pork

It is not permissible to buy or sell pork for human consumption, even to non-Muslims. However, should there be other rational, considerable and ḥalāl uses for the meat, such as animal feed, or using its fat in the manufacture of soap, and the like, there is no objection to sell or buy it.

To Transport Non-ḥalāl Meat

It is not permissible to transport non-ḥalāl meat if it is used for human consumption, irrespective of whether the potential buyer sees it fit to consume or otherwise.

Money Received by the Purchasing Agent

The seller is not allowed to pay money to the purchasing agent, nor is the latter allowed to take the money. Whatever money the agent receives should be delivered to the department or the company.

Compensation for the Estate Agent

The estate agent has the right to demand a compensation for recommending viewing of the property and accompanying the buyer to see the property. However, if he is not involved in concluding the sale, he has no right in demanding a fee for the transaction.

Hairdressing

There is no objection to working in beautifying women, nor is it objectionable to get paid for it provided that it is not intended for showing it to non-maḥram men.

Magic

Magic is ḥarām, so is training in it unless it is taken up for a sensible and legitimate reason.

Divination

Divination and getting paid for it are not compatible with shar'.

To Write Supplications

There is no harm in writing supplications transmitted from the infallibles (a.s.) and getting paid for it.

Hypnosis

There is no harm in it if it is done for a sensible motive, with the consent of the person to be hypnotized and it is not associated with any ḥarām act.

Evocation of Spirits and Jinn

There is no problem in evocation of spirits and jinn provided that it is taken up for a sensible reason and does not involve/entail a ḥarām act.

Şulh

Binding Status of Şulh

If the şulh is concluded in a proper manner, it should be binding on the owner. Thus, he has no right to revocation unless he has reserved the right to revoke the şulh.

To Transfer One's Property through Şulh

If a person gives another person the whole property he has through a şulh deed on the condition that he would remain in charge of the property throughout his life, it is valid and enforceable. Therefore, he is not allowed to cancel it or to transfer the ownership of the property to a third party; rather he is only allowed to use it for life.

Gifts

A Present to/from a Non-Muslim

By itself, there is no objection to giving, getting from, a non-Muslim a present.

Silent Partnership

A Silent Partnership Contract

A silent partnership contract should be confined to investing the capital in trade, i.e. buying and selling only. In this transaction, it is necessary that the share of both silent and working partners is specified as a certain percent of the profit.

Yet, there is no problem, if the working partner gives the silent one monthly a certain amount as his share of the profits on account and at the end of contract they make *muṣālahah* as to the profit. Nor is there any problem in stipulating that in case of decrease in capital the working partner bears the loss.

A Silent Partnership on Banknotes

There is no objection to a silent partnership being conducted in banknotes that are used nowadays. It is not permissible, though, to be conducted in merchandise.

Silent Partnership in Production and Services

A silent partnership contract should be confined to investing the capital in trade, i.e. buying and selling only. Using it in the domains of production, distribution, services, and the like is not permissible. However, there is no objection to resorting to other *sharʿī* contracts such as *juʿalah* and *ṣulḥ* for these purposes.

Silent Partnership Espoused by a Bank

The silent partnership espoused by a bank, as the agent of the depositors, is ruled sound and the profits made thereof, that go to the money owners, are *ḥalāl* unless it is proved that the transaction is nominal and invalid for a reason.

An Invalid Silent Partnership

In an invalid silent partnership, the whole profit belongs to the silent partner after he authorizes the transactions and the working one is entitled to nothing — even to the normal compensation for the work — unless he is not aware that the contract is invalid in which case he may get the normal compensation for the work.

Mortgage / Pawning

Compensation for Safeguarding Articles in Pawn

A pawnbroker cannot get a fee for safeguarding/storage of the articles in pawn. Moreover, it is a trick for getting ribā which is ḥarām.

To Mortgage Other's Property

A debtor may mortgage some property, which does not belong to him, to a third party provided that the owner has authorized him to do so.

Deposit in Rent

It is not permissible to rent a house by only paying some deposit [i.e. without paying any rent]. However, there is no objection to renting a house and stipulating in the rent deed that the tenant pays a certain amount of money as deposit.

Debt & Loan

Debt Self-compensation

If the debtor denies the debt owed or avoids payment without any excuse, the lender has the right to recover his debt from the debtor's property. Of course, if there is any law in this regard, it should be observed.

Ribā in Loan/Transaction

Ribā in loan is the extra amount paid by the borrower to the lender as stipulated in the loan deed.

Ribā arising from a sale transaction is to sell an item — normally sold by weight/ volume — in exchange for something of the same category in Islamic law plus extra.

Ribā-bearing Loan

It is ḥarām to get a ribā-bearing loan. However, the very loan deed is valid, [i.e. the borrower owns the money borrowed]. In urgent situations, one can - for escaping committing a ḥarām act – intend, at the time of borrowing, not to give the extra amount even though he knows that they would eventually take it from him.

Superficial Transaction

If someone sells their property with the condition of buying the same later from the buyer at a higher price, it is ḥarām and void because it is not really intended and it serves as a means to obtain a ribā-bearing loan. However, if the sale is concluded seriously, in a sharʿī way and without stipulating to buy it again, there is no harm in buying the property back from the buyer later for the same price or even at a higher one in cash or in credit.

Facilitating a Ribā-bearing Loan

Any work that contributes, in any way, to concluding, processing, finalizing a ribā-bearing loan, or collecting the ribā from the borrower, such as writing down the deed, and keeping and auditing the accounts, is ḥarām; and the worker is not entitled to a wage for such work.

Rules of Minors and the Retarded

Criterion for Age of Discrimination

A discriminating child is the child who can differentiate between good and bad as perceived by common people and in this regard the life conditions of the child and local customs and traditions should be taken into consideration. As for the age of discrimination, it varies from one person to another, especially, in terms of talent, discernment, and intelligence.

Religious Duty of a Backward Person

The criterion for religious duties becoming obligatory upon any person is their shar'ī puberty, in addition to being recognized by common people as a sane person. The varying levels of intelligence and comprehension are not a criterion and have no bearing whatsoever on this matter.

The Signs of Puberty

The signs of puberty are as follows:

- 1- Growth of coarse hair on pubic area
- 2- Discharge of semen
- 3- Completion of 15 lunar years (which approximates 14 solar years, 6 months and 17 days) for boy, and 9 lunar years (which approximates 8 solar years, 8 months and 22 days) for a girl.

Custody /Guardianship of a Minor Orphan

The paternal grandfather has the right of shar'ī guardianship of the minor orphans and their properties. The mother has the right of their custody.

To Use a Child's Property

It is permissible for the guardian of a child to do, with the clothes or things like toys gifted to a child, what he deems fit, taking into consideration the child's interest and welfare.

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Rules of Rights

Pirated Software

To hack a software and copy it without the permission of its original publisher is not – by obligatory caution – allowed and it is not permissible to use, buy or sell the copied software without his permission.

To Copy a Videotape

As a matter of caution, one should not copy a videotape without the permission of its owners. However, if a person has already done so without the permission of the owner of the tape, it is sufficient to wipe the recorded material off the tape.

To Use the Property of One's Adult Son

A father has no right of disposal over the property of his adult son unless it is done with the approval of his son. If he acts contrary to his son's wish, he would have committed a ḥarām act. He should, therefore, compensate his son, excluding exceptional circumstances.

To Give all One's Property to One Child

If it results in creating discord and strife between the offspring, it is not permissible for a person to give all his property to one of his sons to the exclusion of the others.

To Obey One's Parents

It is not obligatory to obey one's parents. However, to annoy/hurt them is impermissible unless it is caused by performing an obligatory act or avoiding a ḥarām one.

To Care for a Sick Father/Mother

Unless he/she can afford employing a nurse, the provision of care for a sick father/mother rests equally with all those, among his children, who can afford it.

To Disciplin a Child

While disciplining a child by his/her father or a teacher authorized by him, they should avoid things which cause paying blood money, like if his/her body becomes black, bruise or red.

Compensating for Illegal Use of Others' Property

If one is obliged to pay a compensating for illegal use of others' property, it does not suffice to spend it on common good; rather, it should be given to the owner, or his heirs — in case he has passed away. However, it is not necessary to tell them the truth, or to give it to them in person. It suffices to give it to them as a gift, a festive present, or the like even through a third party. If they are not accessible, one may spend it on charity on their behalf taking into account the decrease in the purchasing power of the money.

Wastefulness in Electric Power Consumption

There is no doubt that consumption beyond one's requirements is regarded as wastefulness, including the use of electric power and the light.

Killing Harmful Insects and Animals

There is no objection to killing insects and animals which are harmful or pollute the environment.

Treasury and Rules of Government

To Do another Work during Duty Hours

A person, who is employed/hired to work during certain period, is not allowed to do something else within the specified period even if the assigned work finishes. That said, unless the person, who is legally authorized in this regard, permits so.

Bribery and Gift in Office Environments

Giving money or the like to the employees of a department — who are responsible for performing people’s works — in return for a favor in facilitating one’s business, which inevitably leads to spreading corruption in such departments, is ḥarām as per Islamic law. The illusion of “necessity” does not justify this practice.

It is obligatory for the employees to treat all clients in accordance with the laws and regulations of the administration. They are not allowed to receive any present under any guise because it leads to corruption, put them under suspicion, and entice some greedy individuals to disregard the laws and to impinge upon the rights of others. Only in one case, it is permissible to receive the gift and that is when the giver insists on giving the present and the employee rejects it but eventually it is given in one way or another provided that it is done after the performance of the work without any previous discussion or expectation.

It goes without saying that bribery is ḥarām for both the payer and the recipient. If any money has been received by way of bribery, it should be returned to the payer and the recipient has no right to use it.

Cheating in an Exam

Cheating (in an exam) is ḥarām. However, if the cheating person has the special knowledge or skill required for the job to be employed at and the employment law is observed, being employed and getting paid for such a job is no problem.

Overtime Hours

It is not permissible to present a false report and receive money for overtime hours in which no work is done. Any extra money that has been received without entitlement should be returned. However, should there be regulations allowing the superior to double the overtime hours worked, he can do so. In this case, the employee can take the money paid for overtime hours approved by his boss.

Personal Use of Public Asset

In making use of public asset and governmental facilities for personal purposes related laws and regulations should be observed and violating them is not permissible.

States' Ownership

The property of the state, albeit non-Islamic, is lawfully deemed in the ownership of the state. It should be treated as that whose owner is known. Nobody can use it unless with the permission of the authority who has the right to use it.

Water Pump

To use water pump in order to get more water into one's property without the permission of the concerned organization is not permissible. The wuḍū' and ghusl using water obtained through this way is problematic.

Bank Law

To Make a Deposit to Get a Loan

If one deposits money in the fund under the title of loan for a particular period, on the condition that the fund grants him loan, or if they lend him some money only after his depositing a certain amount of money with the fund, this condition amounts to ribā and is, therefore, ḥarām and invalid. However, the very loan deed is valid for both parties.

Promise of Granting Banking Facilities

If a bank promises to grant banking facilities to the holders of savings accounts, should they leave the money in their accounts untouched for, say, six months, as an incentive for customers to deposit their money in such accounts, there is no harm in such an promising nor in the bank's granting banking facilities to depositors.

On Which to Spend a Ribā-free Loan

If a bank lends money to a person to be used for a certain purpose, the borrowed money becomes the property of the borrower but it is obligatory for him, as a matter of religious duty, to abide by the stipulated condition. However, if he spends it in another avenue, the transaction is valid.

To Pay a Fee to a Bank

If, at the time of taking the loan, the payment made by the borrower to the bank is considered a fee in return for the administrative work like to write it in the book, documentation, and other expenses of the bank such as water and electricity bills and does not amount to interest paid on the loan, then there is no harm in paying the fee nor in receiving the fee/the loan.

Mark-up for Delay in Installments

To charge a mark-up for delay in paying installments is problematic.

To Receive Interest from Non-Islamic Banks

It is permissible to receive the interest from the banks of non-Islamic states, irrespective of whether the owners were among the People of the Book or polytheist, regardless of whether or not the depositor made it conditional that he be paid the interest.

Rules of Marriage and Divorce

Permission of Her Father for Marriage

If the girl is virgin, it is necessary – by obligatory caution – to obtain the permission of her father/paternal grand father for her marriage.

Permission of a Sunni Girl's Father

Although it is permissible for a Shi'a boy/girl to marry a Sunni as long as he/she does not fear that their belief in their denomination would be endangered, by obligatory caution the permission of her father should be obtained for her marriage if she is virgin.

To Skip the Father's Permission

If a girl is in need for marriage, the man — asked for her hand — is her equivalent as per the shar` and common view and, in the present time, there is no other qualified man to ask for her hand, the father's permission ceases to be necessary.

Permission of a Non-virgin Girl's Father

In case that the girl's virginity has been lost through an intercourse by mistake or fornication, there is no need to obtain her father's permission (like in virgin girl) for marriage but one would not neglect the caution in obtaining this permission. However, if her virginity has been lost through means other than intercourse, concluding marriage with her should be with the permission of her father.

Amount of the Dowry

The amount of the dowry (maḥr) is to be agreed upon by both parties. However, in the holy Islamic shariah, it is advised to decrease the amount of maḥr. It is mustaḥabb to put maḥr al- sunnah as the maḥr.

Dowry

If dowry is an amount of money, the husband owes his wife this amount on which marriage contract is concluded. However, if with the passage of time its purchasing power is decreased significantly, it is caution to reach a conciliation regarding the difference.

Cheating in Marriage

The husband has the right to revoke the marriage contract if it is specified with in the contract that she enjoys a certain good character or she is free from a certain defect/error and it is proved otherwise. The same rule applies if these things have been attributed to her/mentioned before conclusion of the marriage contract and the contract is based on it. Then she has no right to dowry if the marriage is consummated and it was her who deceived the husband. If someone else deceived him, she has right to the specified dowry but he can claim it from the deceiver after paying it to her.

Bride/Groom Relations before Taking Her Home

After recitation of the marriage formula, the couple may enjoy each other unless a certain enjoyment is agreed to be delayed to the night of consummating the marriage, in which case he has to observe the specified term.

Maintaining One's Wife

As maintenance, the wife has right to nothing but to a conventional residence, clothing, food and medical expenses

in accordance with her status.

Anal Sex

It is highly makrūh to engage in anal intercourse and it is closer to caution to abandon it especially if it is without her consent. If it harms her, it is ḥarām.

The Husband's Permission for Going out

As long as a girl lives in her father's house, she is not obliged to ask her husband's permission for going out.

Marriage with a Person of Unknown Religion

If someone wants to marry a girl while he is not aware of her religion, it is not necessary to ask about it provided that there is some evidence or clue to show that and one is allowed to marry her. Otherwise, asking is a must.

An Illegitimate Child

An illegitimate child has a right to living, training, and maintenance until they reach self- sufficiency level. However, the rules specific to a legitimate child do not apply to them.

How to Make One's Adopted Girl Maḥram

It is allowed to marry one's adopted girl to one's father temporarily, e.g for two hours, with the permission of a mujtahid provided that it is convenient for her interest. In this case, the girl will be maḥram to her adopted father forever.

Self-divorce for Separated Women

If the husband is absent, there is a dispute between the married couple and the husband does not agree with divorce and continuing with this life entails difficulties and unbearable hardship for the wife who can no longer bear such a situation, the wife may refer her case to one of the representatives / attorneys of a ḥākīm al-shar` (mujtahid) to recite the divorce formula after confirming the subject.

To Marry the Same Man and Its 'Iddah

A woman, who is observing 'iddah of a temporary marriage, may marry the same man temporarily. However, after the second marriage, she should observe a complete 'iddah due to consummation of the first marriage —although the second marriage is not consummated — and that part of 'iddah, observed before the second marriage, is not considered.

Rules of Non-maḥrams (Looking, Hijab & Association)

To Look at a Non-maḥram Woman

It is impermissible to look at a non-maḥram woman except for her face and hands up to wrists provided that they are unadorned and looking is without lustful and ill intentions.

To Look at a Non-maḥram Man

A woman may look at — without lustful or ill intentions — men's head, face, neck and arms up to the places that they usually uncover.

Hijab in front of a Discriminating Child

If a discriminating child has reached a level that his looking at a girl or vice versa leads to lustful excitement, she should cover her body and not look at his body.

To Look at a Non-maḥram Picture

To watch a movie or look at a non-maḥram picture for lust and ill intentions is ḥarām. Should looking / watching be without lustful intention, one does not know her and doing so does not lead to vile consequences, it is no problem.

To Look at Her Beauties for Marriage

A person, who wants to marry a woman and for getting informed about her, is allowed to look at her face, hands, hair and beauties without lustful intention even though lust would unwillingly happen provided that he has no previous information about her and does not know that they will reject his proposal.

To Watch Nude Films

Generally speaking, watching moving pictures and photographs does have not the same ruling as looking in reality at non-maḥram people. Accordingly, there is no objection to it, as per Islamic law, Provided that it is free of lust /evil intention and does not lead to a bad result. However, since watching obscene pictures is inherently intertwined with looking with sexual urge and it is a precursor to committing ḥarām acts, it is, therefore, ḥarām.

A Woman's Watching Men Wrestling

It is not permissible for a woman to watch men wrestling if the watching is done by attending the ring, live television broadcast — by obligatory caution, with lust and questionable thoughts, or the fear of falling victim to temptation. Otherwise, there is no harm in it.

To Look at Pictures Showing Human Body Parts

By itself, there is no objection to watching films and looking at pictures showing human body parts provided it is done without the intention of getting sexual pleasure and no fear of committing a ḥarām act is involved. However, looking at pictures or watching films of others' private parts is not unproblematic.

Sexually Exciting Imagination

There is no objection to a man's sexual excitement through imagining his own wife unless it leads to ejaculation. However, as to imagining a non-maḥarām woman for this purpose, it is a caution to avoid it.

Two Non-maḥrams' Being together

When a non-maḥram man and woman are in a place where nobody else exists or may enter, they should leave that

place if they are afraid that they may fall victim to a ḥarām action.

Co-educational Institutes

There is no objection to going to co-educational institutes for acquiring knowledge and teaching. However, it is incumbent on women and girls to observe ḥijāb; it is equally incumbent on men to avoid looking in ḥarām way and keeping away from mixing with the opposite sex, which leads to temptation and corruption.

To Learn Driving by a Non-maḥram Instructor

There is no objection to learning driving with the help of a non-maḥram instructor provided that she observes ḥijāb and chastity and ensures that no vile deed is going to be committed. However, it is advisable that one among her maḥram should accompany her. Indeed, it is even much better if she learns driving with the help of a female instructor or one of her maḥrams.

Hijab

Women should cover their entire head and body — except for the unadorned face and hands up to wrists — with clothes that do not attract non-maḥrams' attention.

It is not permissible for women to wear anything, whose color, design, or manner of wearing may attract non-maḥram's attention or could eventually lead to bad effects or committing that which is ḥarām.

To Wear a Wig as Hijab

To use an artificial hair (wig) as ḥijāb is not valid.

To Wear Make-up/Ornaments

There is no problem that a woman wears jewellery or make-up but she should cover it in front of non-maḥrams.

To Cover Make-up/Ornaments

If women's adornment and jewellery like wedding ring, normal eyebrow make-up, etc. is known in the common view as an adornment, it should be covered in the presence of the non-maḥrams.

Men's Clothes

It is not mandatory that a man covers his head, neck, face and arms up to the place that men do not usually cover.

A man is not obliged to cover more than his private areas. But, if he knows that non-maḥram women are looking at his body, it is an obligatory caution to cover all parts except for those parts that men usually uncover.

Wearing Short-sleeved Clothes

If wearing short-sleeved clothes by a man entails vile consequences, it is impermissible.

To Wear the Clothes of the Opposite Sex

If the clothes, shoes or slippers are special for certain gender, the other gender is – by obligatory caution - not allowed to wear them. But wearing them by the opposite gender for a short time in a way that they do not consider them as their wear is no problem.

Medical Rules

Artificial Genitals in Medical Education

Artificial organs and genitals do not have the same ruling as the real ones. Therefore, there is no objection to looking at and handling them unless a questionable intent is involved or it entails arousing one's sexual desire.

Ḥarām Looking/Touching in Medical Education

There is no harm in studying medicine and training in it, even by carrying out examinations which are ḥarām in themselves provided that it is essential for training in medicine and acquiring experience in treating the sick. In addition to that, the student must be confident that ability to save human life in the future depends on knowledge acquired in this way. He must also be confident that he would be in a situation whereby the sick are going to consult him to seek his advice and that he would be responsible to save their lives.

The mere fact that medical examination is a part of the curriculum or an assignment required from the student by his professor does not justify the commission of what Islamic law has decreed unlawful. However, the criterion here is the need for the training to save the human life or the requirement of a necessity.

To Visit a Non-maḥram Doctor

If the treatment requires ḥarām touching or looking, it is impermissible to visit/refer to a doctor of the opposite gender if referral to the same gender is feasible.

Cosmetic Surgery

There is no harm in undergoing plastic surgery in itself.

To Cover One's Nose after Cosmetic Surgery

It is not obligatory to cover one's nose on which cosmetic surgery was performed.

Eyebrows' Tattooing

There is no harm in tattooing eyebrows for women. However, if it is considered as adornment, they should cover them in front of non-maḥrams.

Contraceptive Methods

By itself, using a contraceptive method is not objected. Regarding women, it has to be done with the husband's consent, but ḥarām touching and looking should be avoided.

To Sterilize a Woman

It is permissible to sterilize a woman, who is afraid of pregnancy as being dangerous to her. Indeed, it is not permissible for her to get pregnant intentionally if pregnancy poses any danger to her life.

There is no objection to sterilizing a woman if it does not pose any considerable harm, is done with the permission of the husband and it is done for a sensible reason, e.g. she is prone to bearing deformed or diseased children.

To Have a Vasectomy

There is no objection to carrying out a vasectomy on a man in itself provided that it is done for a sensible reason and that it does not lead to considerable harm.

Abortion

Aborting the fetus is ḥarām by Islamic law. It is not permissible at any count, barring pregnancy which poses danger to the mother's life. In this case, there is no objection to terminating the pregnancy before the soul has entered the fetus. Should the spirit enter the fetus, it is not permissible to abort it, even if the pregnancy spells danger to the mother's life, except in the event where carrying on with the pregnancy could prove fatal to both the fetus and the mother, and there is no way to save the baby's life but it is possible to save the mother's life through abortion.

To Abort a Fetus Affected with a Dangerous Disease

Should the diagnosis of dangerous disease in the fetus be definite and if having such a baby and maintaining him/her entails great difficulty and hardship, it is, in this case, permissible to abort the fetus before the soul enters its body. However, it is an obligatory caution to pay its blood money.

To Dissect a Corpse

There is no objection to dissecting a corpse when saving a respectful life, exploring new ideas in medical science that are necessary for the society, or obtaining information regarding a disease that threatens life. However, it is obligatory not to make use of the dead body of a Muslim, where possible.

Extracted parts of the dead body of a Muslim must be buried with the same body unless burying them with the body proves difficult or unbearable. In this case, it is permissible to bury them separately or alongside another dead body.

IVF

There is no objection to carrying out IVF in itself. However, it is obligatory to keep away from any preliminary step that might involve committing a ḥarām act like prohibited looking and touching. The child born belongs to the couple from whom the sperm and the egg were taken.

In itself there is no legal impediment to inseminating a woman with the sperm of a non-maḥram man. However, it is obligatory to avoid the preliminary steps which are ḥarām, such as looking and touching. However, the born child in this way does not belong to the husband of the woman, rather to the person who donated the sperm and the woman whose egg and womb were used in the process.

If an egg fertilized with the sperm of a non-maḥram man is placed within the womb of another woman, the child belongs to the man and woman whose sperm and egg were used. It is not considered as the child of the second woman and her husband and does not receive inheritance from them. As to being maḥram or non-maḥram, they should observe caution unless she breastfeeds it considering its conditions which makes them maḥram to each other.

It is permissible for a man whose wife does not introduce egg, to fertilize an egg — donated by another woman — in a tube by his sperm and implant it in his wife's womb provided that the preliminary ḥarām steps are avoided. The born child belongs to the genetic parents. There is a problem in referring the baby to the mother who became pregnant with it. Therefore, they should observe caution insofar as the shar'ī rules governing lineage are concerned.

To Transplant an Animal Body Part into Human Body

There is no objection to transplanting a body part of an animal into the body of a man. However, praying with it is problematic unless it is a living body part which continues its life within the human's body and become a part of it or they use a part of a ḥalāl animal which is slaughtered according to Islam.

To Sell Blood

There is no objection to selling blood for a rational and shar'ī purpose.

To Sell a Body Part

There is no objection to selling a body part whose removal does not cause considerable harm especially if saving a respectful life depends on it.

Treatment by Ḥarām

There is no objection to consuming ḥarām things if it is necessary for treatment as said by a trustworthy skilled doctor.

Treatment by Wine

It is permissible to treat a disease using wine or other alcoholic beverages only as much as necessary if one is sure that it can be treated, there is no other option and not treating it leads to death or something similar.

To Masturbate for Medical Treatment

There is no objection to masturbation if it is intended for medical treatment, the treatment depends on it, and it is not possible for his wife to do it. However, it is not permissible to masturbate in order to determine fertility, unless it is necessary.

Rules on Slaughtering and Hunting

An Animal Slaughtered by a Sunni

An animal slaughtered by a Sunni is ḥalāl although according to some Sunni jurists, it is not necessary to slaughter an animal facing Qiblah. Not slaughtering it facing Qiblah due to misinformation does not harm its being ḥalāl.

Repetition of ‘Bismillāh’ While Slaughtering groups of Animal

For a group of chickens that are slaughtered together after saying ‘bismillāh’, saying one ‘bismillah’ is enough. For any subsequent group, if there is enough time to say another ‘bismillāh’, it should be said again.

To Drain up Pool instead of Catching the Fish

If one, with the intention of catching the fish, opens the valve to drain the pool completely so that fish dies, it is not considered as catching them and their meat is not ḥalāl.

Dead Fish inside the Caught Fish

If we find some dead fish inside the body of the caught fish and we do not know whether or not they were alive at the time of fishing, one should avoid eating them.

To Eat Living Fish

There is no objection to eating living ḥalāl fish.

To Determine a Scaled-fish

It rests with the very mukallaf to determine whether a fish has scale or not. One may suffice with certainty got through the saying of an expert. In case of doubt, its eating is not objected.

Ḥalāl Parts of Fish

By caution, it is ḥarām to eat blood and abominable parts of fish, the rest of it is ḥalāl.

Rules of Eating & Drinking

To Consume Brewer's Yeast

There is no objection to consuming brewer's yeast unless it is intoxicant.

Right of Passers-by to Tree Fruits

One may eat the fruits of a tree which grows in a road or a tree some of whose branches came out of the garden provided that: a) he does not go there to eat the fruits, b) he does not harm/damage a part of the tree and c) to eat there and does not carry the fruits to another place.

Gelatin Imported from Non-Islamic Countries

One may eat food containing gelatin provided that one knows it is obtained from the bone of a ḥalāl meat animal like a cow.

Doubted Gelatin

To transform materials from religiously edible or non-edible animals into gelatin is not categorized as istiḥālah (metamorphosis). But, if there are two — ḥalāl and ḥarām — types of gelatin and you do not know the one you want to eat belongs to which group, it is ruled to be ḥalāl.

Rules of Endowment and Habs

De Factu Endowment

For an endowment deed to be materialized, it is not necessary to recite its formula. Indeed, it is enough to conclude it in a de facto manner. However, if one recites its formula, it is not necessary to articulate it in Arabic.

A Non-Muslim's Endowment

An endowment set up by a non-Muslim — whether among the people of the book or not — is valid in cases it is valid to be set up by a Muslim. Therefore, it is obligatory for the trustees to act according to the provisions laid down in the endowment deed.

Temporary Habs

If a person makes, for a certain period, his land habs according to the sharī rules and regulations, the habs is valid. Thus, all sharī provisions should apply. After the duration of the habs comes to an end, the land should revert to the ownership of the owner and be treated like his other properties.

How to Endow a Masjid

Building the place with the intention of rendering it a masjid per se is not sufficient to realize the endowment unless they utter the endowment formula or hand it over to the worshippers to hold prayer there. Rather, it remains as the property of the landlord and he is, therefore, free to do with it whatever he wishes.

How to Endow a H̄usayniyyah

Raising money for buying something for a h̄usayniyyah in itself does not amount to endowment. However, after purchasing it for the h̄usayniyyah and making them available for use at the premises, a de facto endowment comes into force, i.e. without the need to pronounce an endowment formula.

To Use the Facilities of a Masjid for Religious Ceremonies

The permissibility of using the facilities of the masjid for special mourning events and the like is dependent on the conditions of the endowment or donation of those facilities as nadhr for the masjid.

Personal Use of a Masjid's Electricity

It is not permissible to make use of the electricity supplied to the masjid for private purposes. Nor is it permissible for the administration of the masjid to grant such permission.

To Sell Property Endowed for a Masjid

If it is absolutely not possible to use the property — that is already endowed for a masjid — in the same masjid, they may use it in another masjid. If that proves impossible, they should use it for the public interest. But, if making use of it is not possible but through selling, they can sell it and spend its money on the same areas in the order mentioned above.

Spending a Masjid Money

It all depends. If by a masjid's money it is meant people's contributions, this money should be spent on the areas it is contributed for and spending it on other purposes depends on the consent of the contributors. Thus, if it is confirmed that they agree on such spending, there would be no problem. But if you mean the income of the property held as a waqf, then it should be spent on the same areas shown in the waqf paper.

To Change a Waqf

Except for special cases, one is not allowed to sell, buy, or change a waqf and it should be used for the purposes it was endowed for.

The Trustee's Wage

The trustee of an endowment, whether appointed by the endower or the judge, is entitled to receive normal wages from the proceeds of the endowment if no specific wages is determined by the endower.

Trusteeship Continuation

If someone is appointed as the trustee of an endowment by a marji', he will remain as its trustee after the demise of the marji'. However, if he is the marji''s agent/agent of agent to run the endowment's affair, his agency is invalidated by the marji''s demise or cancellation of the agency of the first agent.

Rules of Nadhr, Promise and Swear

To Make Nadhr to Fast during Travel

By obligatory caution, a traveller cannot make nadhr to fast during his travel. However, he may make nadhr, before his travel, to fast while travelling.

Nadhr's Dissolution

If one makes nadhr to say four rak'ahs of prayer for smoking every cigarette, it means several nadhrs, i.e. as many cigarettes as he smokes. Therefore, his nadhr remains in tact even after smoking a cigarette.

Will and Funerals

No Jabīrah Ghusl to a Deceased Person

As to a deceased person, there is no ghusl by jabīrah (bandage/patch). If it is impossible to give it a normal ghusl, it is given tayammum.

To Use Inheritance Shared by a Minor

As far as the share of a minor is concerned, one may use the estate of a deceased person only after getting the permission of the minor's sharḥ guardian.

Funeral in the House Shared by a Minor Heir

There is no objection to using/going into the house of a deceased person, who has a minor heir, as much as required for performing acts generally necessary for the funeral, including its ghusl, shrouding and burial and there is no need for the permission of the minor's guardian.

An Obligatory Will

Should the person keep other's belongings or have in their possession some property that carries a liability, be it to the people or in the form of religious dues, of which they could not discharge their responsibility, it is obligatory for them to leave a will. Otherwise, it is not obligatory.

To Purchase a Grave

If the place where the grave will be built is lawfully owned by others, there is no harm in buying it. Should the piece of land be endowed for the purpose of burying the believers' dead, it is not right to buy and reserve it for oneself.

To Build a Masjid in a Cemetery

There is no objection to building a masjid on the land of a derelict cemetery provided that the land of the cemetery is not: [a] an endowment, [b] private property, or [c] a facility for the public at large and building the masjid does not entail desecrating the graves or exhuming the bodies of Muslims.

To Change a Cemetery

It is not permissible to use the cemetery, endowed for burying the dead, for an alternative purpose if it can be used for the purpose for which it was endowed.

To Bury a Corpse Bone

While digging a canal or the like in a land, if a bone belonging to a Muslim corpse is taken out, it is obligatory to bury it again.

Social and Cultural Issues

Backbiting (Ghībah) Definition

Backbiting (ghībah) is to talk about a hidden (as recognized by `urf) fault of a Muslim behind their back, provided that it is said intending to belittle the individual or it is recognized as belittling by the `urf (common view).

Permission of the Backbited Person

The permission of the backbited person does not change the rule and it is not permissible to backbit even in this case.

Cutting Ties with Blood Relatives

Cutting ties with blood relatives is ḥarām. However, maintaining ties of kinship with them is not confined to visiting them, but it also could be done through other means like phoning, sending letter, etc.

To Break Ties with a Sinner Blood Relative

It is not permissible to break ties with a sinner blood relative unless you think that cutting relations temporarily may make your relative refrain from sins. In this case, it is obligatory for you to do so to forbid evil.

To Help Beggars

If helping beggars would spread lying, unemployment, begging and violating law in the society, one should avoid it. One may send their contributions to the reliable charities established for such activities.

Smoking

The rule on smoking cigarette or hookah depends on the degree of harm it causes. If it causes a considerable harm, annoys/hurts others or is against law, it is impermissible.

Considerable Harm in Enjoining the Good

If the mukallaf fears considerable harm for himself in enjoining the good or forbidding evil, it will not be obligatory for him.

Reply to Salām

It is obligatory to reply to the salām of adults and that of the children who can discriminate between right and wrong.

To Disunite Muslims

Nowadays, it is ḥarām according to shar` to say any word, do anything or have any behavior that would give a pretext to the enemies of Islam or create difference among, and/or destroy the unity of, the Muslims.

Clapping in Religious Ceremonies

Generally speaking, in itself there is no problem in clapping in the way common in religious ceremonies, or as a gesture of encouragement, or expression of approval and the like. However, it is better to adorn the celebratory atmosphere with the sound of reciting salawāt on the Prophet (s.a.w.), and his progeny (a.s.) and Allahuakbar especially when the event takes place in masjids, ḥusayniyyahs and places of worship so that the participants would reap more reward.

Nawrūz

Although there is no reliable tradition to the effect that Nawrūz is considered among religious festivals or holy days. However, there is no harm in celebrating or visiting one's relatives on this day. Rather, as it reinforces ties among relatives, it is recommendable.

Mourning Ceremonies

Holding mourning ceremony in its traditional way is no problem, or rather, desired. However, one should avoid any act that entails disgrace to our school of thought.

Playing the Story of 'Ashūrā'

There is no problem in playing the story of 'Ashūrā' provided that it does not involve lying or materials which disrespect our denomination. However, it is better to mourn this occasion by holding preaching gatherings and delivering sermons.

Wearing Blak in Mourning Ceremonies

There is no proof that wearing blak clothes during the mourning ceremonies of Ahl ul-Bait (a.s.) is makrūh. Rather, if wearing them is intended for veneration of divine symbols, it deserves reward.

Musical Instruments in Mourning Ceremonies

Using musical instruments is inappropriate for the commemoration ceremonies of the Master of Martyrs (a.s.). It is preferable to hold commemoration ceremonies in the traditional way. However, there is no harm in using drums or cymbals in the traditional way.

Using Mourning Standards

There is no problem in using mourning standards in mourning the martyrdom of Imam Ḥusayn (a.s.) in itself. However, this should not be perceived as a part of the religion.

Qamazanī

A) Qamazanī is absolutely impermissible.

B) In addition to the fact that hitting oneself / head with swords (qamazanī / tatbīr) is not held in the common view as a manifestation of mourning and grief and it has no precedent at the lifetime of the Imams (a.s.) nor after that and we have not received any tradition quoted from the Infallibles (a.s.) to support this act, this practice would, at the present time, give others a bad image of our school of thought. Therefore, there is no way that it can be considered permissible.

Recounting the Events of Karbala

Recounting the events in ceremonies commemorating the martyrdom of Imam Ḥusayn without any evidence of an authoritative account or quoting from a reliable ḥadīth has no basis in Islamic law unless he says it is his perception of the story and there is no evidence against it.

Exaggeration in Praising the Infallible a.

In praise of the infallible a., it is not permissible to exaggerate their status. One should avoid promoting panegyrists, who exaggerate, and avoid attending their ceremonies.

Using Newspapers Containing Qur'anic Verses

In some newspapers, some sacred words and Qur'anic verses are written. It is not permissible to sit on them, use them instead of a tablecloth and put food on them, or throw them into the garbage if it is considered in the common view as disrespect.

How to Omit the Holy Names

There is no problem in burying the holy names and Qur'anic verses, or converting them with water, into pulp when

there is a need to do so. But burning them is problematic and, when considered disrespect, impermissible. It is not permissible either to cut up Qur'anic verses and the holy names, when it is considered disrespect. Even if it is considered otherwise, it is not enough to cut them up unless it leads to their being effaced.

The Picture of an Imam a.

As to the pictures, said to be those of the infallible Imams (a.s.), there is no proof that they belong to them. Anyhow, insulting these pictures is impermissible.

To Shave One's Beard

To shave beard with a blade or a machine that gives a similar result is, by obligatory caution, impermissible.

French Beard

The ruling on shaving part of the beard is the same as that passed on shaving the entire beard. According to obligatory caution, it is ḥarām.

Compensation for Shaving Other's Beard

According to obligatory caution, it is ḥarām to receive compensation for shaving other's beard.

Definition of Ḥarām Music Signing

Any sort of music or signing, which keeps human beings away from Allah, the Sublime, and away from moral merits and spirituality and drives them towards lechery, futility, carelessness, and sinful acts, strays human beings from the path of Allah, the Exalted, is considered as lahwī and ḥarām.

Criterion for Ḥarām Music

Any music categorized due to its nature as lahwī and straying human being from the path of Allah, the Exalted, is ḥarām, irrespective of whether or not it is exciting. Whether it engenders in the listener a state of melancholy and crying is also immaterial. Should the music not be of the type suitable for gatherings of sin and lahw, nor lead to bad consequences, there is no evidence for issuing it as ḥarām.

Ḥarām Music/Signing in Wedding Parties

As far as the ruling on the ḥarām music or signing (i.e. lahwī one, which strays human being from the path of Allah, the Exalted) is concerned, there is no difference between wedding party and other occasions.

Military March and National Anthem

There is no objection to military music (march), music in patriotic singing and the like as well as to being paid for playing them.

Hearing versus Listening to Music

If a ḥarām piece of music is being played in a place leaving which proves unfeasible or unbearably hard for you, pay no attention to it even though it reaches your ears unwillingly.

To Play Tambourine

The rule on playing tambourine depends on how to use it. It is ḥarām to play it in a lahwī manner suitable for sinful merrymaking gatherings. As far as religious ceremonies/occasions are concerned, the sanctity and status of Ahlul-Bayt (a.s.) should be observed.

To Use Musical Instruments

By itself, there is no objection to using musical instruments to play tunes for revolutionary chanting, religious programs or carrying out useful cultural educational activities.

Also, learning and teaching playing music as well as selling and buying musical instruments for the above mentioned

causes are no problem.

Buying/Selling Multi-purpose Musical Instruments

There is no problem in buying and selling musical instruments that serve dual purposes, intending to use them in playing non-lahwī tunes.

Music as Treatment

Should a trustful medical specialist say that treating an illness depends solely on music, there is no problem in it provided that it is in keeping with the requirements of the treatment.

To Listen to a Woman's Voice/Ghinā'

There is no difference between a man's ghinā' and that of a woman. It is not ḥarām to listen to a woman's voice which is not ghinā' unless it is accompanied by ill intention or leads to a bad consequence. However, it is impermissible to listen to a woman's singing as usually involves a vile consequence.

To Listen to Ghinā' of One's Spouse

It is absolutely ḥarām to listen to ḥarām ghinā', even if it is done by one's spouse.

Women's Reciting Elegies

In the places where the woman knows that her voice is heard by non- maḥrams, then if it attracts non- maḥrams' attention, arouses their sexual passion, or leads to another vile consequence, she is not allowed to recite elegies or the like.

To Change a Man's Voice

It is not free of problem if a man makes his voice similar to that of a woman or to use an apparatus for the same purpose.

To Dance

By obligatory caution, it is ḥarām for a man to dance. If a woman's dancing among women fits the definition of lahw, e.g. it becomes a dancing gathering, one should avoid it by obligatory caution. It is ḥarām to dance if it entails sexual excitement, leads to a vile consequence, is accompanied by a ḥarām act (e.g. ḥarām music / singing) or there exist a non-maḥram man. It makes no difference whether or not it is a wedding party.

To Attend a Dancing Party

It is ḥarām to attend a dancing party if it is considered as accepting the ḥarām act of others or entails committing a ḥarām act. Otherwise, there is no harm in it.

Leaving the party as a kind of protest against the ḥarām act is obligatory if it is a case of forbidding evil.

A Wife's Dancing for Her Husband

Should the dancing of a wife for her husband be done without the commission of any ḥarām act, there is no harm in it.

Dance Teaching Centers

Establishing centers for teaching and promoting dancing goes against the objectives of the Islamic system and it is impermissible by obligatory caution.

To Attend Sinful Gatherings

If attending gatherings, where sins are committed, entails perpetrating a sinful act or supporting it, one should leave this gathering or not attend it. The same rule applies if forbidding evil is dependent on leaving the place or not going there at all.

To Attend a Drinking Gathering

It is not permissible to be present in any gathering where alcoholic beverages are consumed. In case of necessity, being there should be limited to that which is necessary.

To Wear a Tie

In general, it is not permissible to wear a tie or the clothes which are considered as the clothing of non-Muslims so that wearing them amounts to promoting the low western culture.

Promoting Culture of Non-Muslims in Clothes/Make-up

It is not permissible to wear clothes whose tailoring style, color, etc. are considered imitation and propagation of the invading culture of non-Muslims. It is not permissible to wear an ornament in a way that is regarded as imitation of the culture of enemies of Islam and Muslims.

A Man's Make-up/Shaping Eyebrows

It is impermissible for a man to wear make-up or shape their eyebrows if it amounts to simulating women, leads to vile consequences or is considered as a means of spreading the low western culture.

Tattooing

Tattooing is not ḥarām unless it leads to considerable harmful effects.

To Watch Insulting Films

Watching films that contain material showing irreverence towards that which the Islamic Republic holds sacred must be avoided.

Erotic Books/Films

It is not permissible to read books or watch films that are sexually arousing.

Watching Immoral Movies

Watching immoral movies that contain obscene scenes does strengthen one's satanic whims, weaken their will and faith and precipitate for vile consequences and perpetration of sinful acts and, therefore, it is totally impermissible.

To Stimulate One's Sexual Urges

It is not permissible to stimulate one's sexual urges by way of watching video films containing sexual scenes, even for a husband and his wife.

Instruments of Gambling

Generally speaking, it is not permissible at all to play with what the mukallaf sees as instruments of gambling. Playing with other things while betting is involved has the same ruling. However, there is no problem in playing with instruments, which are not considered as gambling ones when there is no betting.

To Play Cards

Playing with gambling instruments including cards is ḥarām even though it is done without betting.

Chess

If the mukallaf recognizes that nowadays chess is no longer a gambling instrument, there is no problem in playing it without betting.

Billiards

If billiards is played with betting or if playing it leads to social or moral bad consequences or entails committing

ḥarām practice/s, it is impermissible.

Visiting Advertising Websites

Visiting advertising websites and taking money as a gift are no problem unless it entails corruptions like spreading lies and showing false and wrong subjects.

Satellite Dishes

Although satellite dishes are ruled as dual-purpose instruments [as they are medium to access both ḥalāl and ḥarām television programs],

since they make it so easy for its owner to receive ḥarām programs, and sometimes leads to other corruptive matters, it is not permissible to buy or keep them except for a person who is absolutely sure that he is not going to use the equipment for ḥarām purposes and the availability of such equipment at home is not going to lead to any bad consequence. However, the related laws and regulations, if any, should be observed.

To Instal/Repair Satellite Dishes

It is not permissible to repair, buy, sell, install, or operate satellite equipments or to sell the spare parts should the end use of the equipment be ḥarām — which is often the case — or that you are sure it is going to be used for a ḥarām purpose.

To Provide Internet Services

If one knows that the client is going to use internet for ḥarām purposes, he is not allowed to provide them with such a service. It is also problematic to earn by providing this service. However, if one doubts that it would be used for ḥarām purposes, it is no problem.