

In the name of God, the most gracious, the most merciful

Jurisprudential issues

From the noble Ramadan messages of the esteemed preacher, the learned scholar, our master Taher Said al din

The most noble and holy caller in the highest of the high, our master Tahir Saif al-Din, may God be pleased with him, said: Let us write down issues in jurisprudence, and jurisprudence is what came from the pure family of Muhammad, who are free from comparison and likeness, and what their callers, the learned scholars, who are aware of the meaning and essence of jurisprudence, have deduced. - The noble message, Examples of the Sidrat al-Muntaha 1377 (p. 227)

In purity .1

Dalw Ghadir Haqq 1362 (p. 215)

A question regarding purification: Question: If a wet garment is dried on sand mixed with shells, the garment is considered impure because it touched dead shells. Please advise.

Surar Rushd Marfu'ah 1365 (p. 244)

****Two issues regarding purification:**** 1. If the unconsciousness was brief, and the person was aware of what happened and did not find any wetness indicating ritual impurity, then ritual purification is not required. However, if the unconsciousness was prolonged to the point where the person was unaware of what

happened and it was possible that they had experienced ritual impurity without realizing it, then ritual purification is required.

2. Whoever forgets to cleanse themselves after urination or defecation, performs ablution, and prays must repeat that prayer. Although cleansing is not obligatory, removing impurity is required. Therefore, whoever prays while impure must repeat that prayer.

Images of the Murud Basin 1366 (p. 297)

Four issues regarding purification: 1. If the ground is wet but pure, there is no harm in praying on it. Likewise, there is no harm in praying in a wet but pure garment.

2. If someone prays while wearing a garment that contains impurity, which he was unaware of beforehand, his prayer is valid. However, if he was aware of the impurity of the garment but forgot and wore it and prayed, he must repeat that prayer. Similarly, if there was impurity on his body and he prayed, he must repeat that prayer.

3. If a garment is wide and long, and part of it is impure, one should not pray on it or in it. If that part is washed and purified, then the entire garment becomes pure and one may pray on it and in it. Similarly, if that impure part is cut off from the garment, then the entire garment becomes pure and one may pray on it and in it.

Question 4: Regarding water, is it permissible to drink impure water taken from a non-Muslim who put his hand into it after heating it over a fire, as was the ruling regarding liquids such as milk, ghee, and honey? What is the ruling regarding it?

Answer: It is not permissible except in cases of necessity.

Takbir Sakina Fath Mubin 1367 (p. 376)

Two issues concerning purification: 1. Question: What do you say, O best of those who have encouraged us to love wisdom, regarding what has been stated in the Book of Purification, that rinsing the mouth, inhaling water into the nostrils, and cleansing after relieving oneself are Sunnahs that should not be deliberately omitted, and that whoever forgets them or is ignorant of them does not invalidate his ablution, and he does not have to repeat it if he prayed with them, so what is meant by this cleansing after relieving oneself?

Answer: Istinja' (cleaning after relieving oneself), rinsing the mouth, and inhaling water into the nostrils are Sunnah (recommended acts) that should not be deliberately omitted. If someone omits them, their prayer is not invalidated. Istinja' is obligatory for purification from impurity, as removing impurity is obligatory. Therefore, if someone prays without performing Istinja' to remove impurity, they must repeat that prayer.

Question 2: What do you say, O you who have purified our souls in the gardens of your knowledge, which are fragrant with sweet flowers, regarding what has come in the interpretation of the pillars, that the hair of goats is not sheared, as the wool of sheep is sheared, so that they are used while they are alive, and it is

permissible to wear them and pray in them and on them, and it is permissible to eat the rest of their meat, skins, and bones, and they are purified if they are slaughtered? So, O our master, is it permissible to pray on their hair and skins if they are taken after they have been slaughtered?

Answer: If its hair and hide are taken after it has been slaughtered, it is permissible to pray over it. The goat is a type of sheep with exposed private parts, its tail pointing upwards, and it has two horns. It is most commonly found in India.

**** Page 381: Three issues concerning purification:** 1. An issue concerning ablution and dry ablution (tayammum): If a sick person is able to perform ablution but unable to perform ritual washing (ghusl) , and ritual washing is obligatory upon him , he should perform dry ablution for the first prayer and pray. If he wishes to pray the next prayer, he should perform ablution and pray in the same manner until he is able to perform ritual washing, at which point he should perform ritual washing and then pray.

2 Another issue regarding ablution and dry ablution: Question: If a man bandaged one of his limbs with medicines made by polytheists and then removed them, but he is unable to wash that limb, should he perform dry ablution for prayer or perform ablution?

Answer: He should perform ablution for prayer, and if he is able, he should wipe that limb with a wet cloth or wet hand twice or once.

3. A question regarding ablution and dry ablution (tayammum): If a traveler is obligated to perform ghusl (ritual bath) and the

time for Dhuhr prayer arrives, and he only has enough water for ablution , he should perform tayammum for both ghusl and wudu' with a single tayammum and pray Dhuhr. Then, when the time for Asr prayer arrives, he should perform wudu' with the water he has without performing tayammum and pray Asr.

The Philosophy of a Great Victory 1368 (p. 412)

****(A question about purification)**** Question: It is mentioned in the books of jurisprudence regarding ritual bathing that the person performing ritual bathing should pass water over the entire body, and pass his hands over whatever part of it they touched, and he should not leave any place without passing water over it and following it with his hand. Is it obligatory for him to pass both hands over the body or not? And is his ritual bath complete if there remains a place on his body that his hand has not passed over or not?

Answer: The person performing ghusl (ritual bath) must ensure that water covers their entire body, leaving no area untouched. They must also insert a finger into their navel to ensure the water reaches it. Regarding the hands, it is not necessary to use both hands simultaneously to cover the entire body. Rather, each hand should cover only the areas it can reach. If a spot remains untouched by either hand, there is no harm in that.

Great Blessing Series 1370 (p. 416)

****Four issues regarding purification:**** 1. Issue: If someone performs ablution with water from a vessel which he knew to be pure, or with water which he thought to be pure, and prays for a

day or days, then it becomes clear that the water was impure, he must repeat those prayers he performed.

Question 2: If someone prays wearing a garment he knew to be pure, then learns after praying that the garment has become impure, his prayer is valid and he does not have to repeat it.

Question 3: If someone travels and has water in two containers, enough for ablution, one of which is pure and the other impure, and he does not know which one is impure, and he finds no other water, he should not perform ablution with them, but rather perform dry ablution (tayammum) and pray.

Question 4: If someone has two garments, one pure and the other impure, and does not know which is pure and which is impure, he should wear one of them and pray, then wear another garment and perform that same prayer again.

Yes, the divine dye 1371 (p. 511)

A question regarding dry ablution (tayammum): Know that dry ablution is only permissible for eleven men:

1. For the traveler (if he cannot find water)
2. And for the sick person who has sores or an ailment (of ailments and diseases) and fears that he will become ill if he purifies himself, he should perform ablution and pray (likewise, whoever fears that he will become ill if he purifies himself).
3. If someone has only a small amount of water and fears that if he performs ablution or purification he will die of thirst, then he should perform dry ablution (tayammum) and keep the water for himself, and not contribute to his own death.
4. If someone finds water only in a place where he fears for his life if he goes to seek it from thieves, wild animals, or anything

that might cause him harm or death, then he should perform ablution and pray (meaning if he is traveling).

5. Whoever finds water in a place where he cannot reach it before missing the prayer - performs ablution and prays (if he is traveling).

6. Whoever finds water at a high price should not buy it for more than its price and should perform ablution and pray (meaning if the price is exorbitant, such as a small amount of water, and its owner asks the buyer for two hundred or five hundred raths or more).

7. If a traveler passes by a well and has nothing to draw water from, and cannot find any, nor is he able to reach the water, he should perform ablution with sand (tayammum) and pray.

8. A man came to a crowded place, such as on a Friday or the Day of Arafah (or the Day of Eid), and broke his ablution. He was unable to reach the water due to the crowd, and the time for prayer arrived. He performed dry ablution (tayammum) and prayed with the congregation. When he left, he performed ablution again and repeated the prayer. Similarly, it is permissible for someone who attends a funeral while not in a state of ritual purity and cannot find water to perform dry ablution and pray over the deceased. There is no repetition required for the funeral prayer.

9. If a non-Muslim converts to Islam and cannot find water, he should perform ablution with sand and pray.

10. It is recommended for a man who sleeps in the Prophet's Mosque and becomes ritually impure and wakes up to perform dry ablution (tayammum) and not pass through the mosque except in a state of dry ablution until he leaves it, and the same applies to the sanctuary.

11. (From the author's summary) If impurity falls into one of two containers and its exact nature is unknown, he should not approach them, but rather perform dry ablution and pray (meaning if he is traveling).

(What is between the parentheses is the interpretation of the great preacher, our master Tahir Saifuddin, may God be pleased with him)

A question about purity: Question: About a woman who menstruated, then became pure for seven or eight days, then menstruated again and the blood was like menstrual blood, murky, foul-smelling, and thick?

Answer: If she sees blood, she is menstruating, and if she is purified from the blood, she is pure. It is stated in books of jurisprudence that the minimum period of purity is ten days, and it may be less in rare cases. Similarly, the maximum number of days for menstruation is ten, and it may be longer in rare cases.

Keys to the Red Ruby 1373 (p. 430)

**(Regarding purity) Question: Sometimes, medicines are thrown into the water here from the municipality at certain times, which changes the color and taste of the water. What is the ruling regarding its purity?

Answer: It depends on the use of that water if the color is predominant in the water, until that color disappears and the water returns to its original color.

River of Light Al-Sha'sha'ani 1374 (p. 269)

****Regarding washing the deceased: Question: Is it permissible for a menstruating woman to wash the deceased?**

Answer: It is not permissible.

Rays of Eternal Emanation 1376 (p. 485)

**** Regarding ablution: Question: It is stated in the noble Sharia that ablution is obligatory for the unconscious person. So, is ablution obligatory for sleeping pills given for sleep, or for an injection used to induce unconsciousness in the patient, or not?**

Answer: If he remained unconscious for a long time, he must perform ghusl (ritual bath). If the time was not long, he should perform wudu (ablution) and ghusl is not required; rather, wudu is required.

in prayer 2

Kawthar Khald 1360 (p. 243)

**** (Regarding the greeting prayer) Question: What does our master, may God perpetuate his support, say about a man who came to the mosque outside of prayer time, and sat reciting tasbihs or reading the Qur'an for hours, and then when the time for prayer came while he was in a state of ablution, should he first pray the two rak'ahs of greeting or should he begin with the Sunnah prayer of the time without the greeting prayer?**

Answer: He does not pray the greeting prayer. However, whoever arrives at the mosque slightly before the prayer time should pray the greeting prayer when the prayer time begins.

(Regarding prayer) If a man leaves his house traveling to the limit of shortening prayers, and the sun has passed its zenith, and the time for the noon prayer has come, but he has not prayed the noon prayer and wants to pray it on his way, but he cannot because the time for the prayer has passed, then he must make up the noon prayer that he missed by shortening it.

(Regarding prayer) If a man arrives at a place where prayer is to be performed, and the time for the noon, afternoon, or evening prayer is due, and he does not pray on time, then he must make up that missed prayer of four rak'ahs.

(Regarding prayer) If a man prays the noon prayer in full, then travels while the time for the noon prayer is still valid, and he is obligated to repeat that prayer which he prayed due to forgetfulness or some other reason, then he must repeat it as a shortened prayer, either on time or as a make-up prayer.

Rawdat Firdaws 1361 (p. 233)

****A question about prayer answered by the servant of the family of Muhammad, peace be upon them:**** Question: If a man leaves his place and travels twenty miles from it, and a relative of his resides there, and he stays there for a day or two, then returns to his place, does he complete the prayer in that place? And does he also complete the prayer on the way there and back if its time arrives ? – O our master, may God prolong his life and benefit us with his continued presence, and may He not deprive us of the blessings of his guidance – is this matter established and acted upon? If it is said yes, then what is the ruling regarding his prayer

on his way there if he does not meet a relative of his in that place, since it is possible that he has already traveled from it?

Answer: The matter is settled and should be acted upon if one is certain that one's relative is in the place one intends to visit. If one does not meet him in that place, one should repeat the prayer performed in full on the way, shortening it. If one is not certain that one's relative is in the place, one should pray shortened prayers.

Dalw Ghadir Al-Haqq 1362 (p. 215)

Questions about prayer: Question: In the question and answer, it was stated that if someone forgets to prostrate, and remembers the forgetfulness before saying the salutation, he should prostrate, and if he leaves the prayer, there is nothing upon him. I asked whether this applies to everything in which the worshipper forgets something in the prayer, that if he remembers it before saying the salutation, he should prostrate or not?

This applies to menstruation during prostration, as explained and stated in the question and answer. Your question is whether this applies to every instance of forgetfulness during prayer. For every instance of forgetfulness during prayer, there is a ruling, as explained in the book "Da'a'im" and other books of jurisprudence. Therefore, the forgetful person should act according to the rulings regarding the instance of forgetfulness during prayer. Understand this, and peace be upon you.

I asked: Is it permissible to pray on a roof that has a grave or a toilet underneath it?

The answer to that is that praying above a roof with a grave beneath it is not explicitly stated in any text as permissible or impermissible, so there is no harm in it, and God knows best. As for praying above a roof with a toilet beneath it, if the toilet is clean, then there is no harm in praying above it. Be aware of this.

I asked: about a man who traveled and stopped on his way at a place he owned and completed the prayer, and with him was a man from his mahrams, meaning a mahram. Does this complete the prayer and is he considered to be in the same category as someone who stopped at a relative's house and completed the prayer, or not?

- : Both perform the prayer, one for his family and the other for his place of residence. However, the one who performs the prayer for his family does not complete the prayer unless he has prayed the five daily prayers at his place of residence, as stipulated in Islamic law. Understand this.

I asked: about a man who traveled with his nephew and stopped at a place on the road where some of his relatives were staying, and he completed the prayer because of him. What is the situation of his nephew who was with him? Should he complete the prayer as he did or not?

- : So his ruling is like his ruling, the prayer is completed with his uncle, just as with his uncle who is related to him.

Question: Also, regarding a traveler who is met on the road by a relative who is not an adult, should the prayer be performed with him despite his not being an adult or not?

- He may perform the prayer with him, whether the relative is an adult or a minor.

Question: What about someone who led the people in prayer and, forgetting something in his obligatory prayer (where the recitation is either silent or aloud), recited Surah An-Nas in the first rak'ah? What is his situation, and what should he recite in the second rak'ah?

The answer to that is that if he forgot until he recited Surah An-Nas, then remembered before reaching the halfway point, he should stop reciting that Surah and begin another. If he had reached the halfway point or more, he should complete the Surah. There is no harm in him repeating it in the second Rak'ah or reciting another Surah that is above it.

Question: If, during your prayer with the people, you need someone next to you from among those present to take your place to complete the rest of the prayer, and in some rows there is another person who is above him in the order, what is his situation? Should he follow him even though he is below him, or not?

The answer is that if he knows that the one you appointed is not qualified, then he should not follow him in prayer and should complete the remainder of his prayer for himself. Understand this and act accordingly. Peace be upon you.

Question: If a man had a house in a place that was empty or roofed, and he passed by it during his travels, should he perform his prayer with tayammum or not?

Prayer is performed if one descends into it and prays there.

Question: A traveler prayed the afternoon prayer (Asr) as two rak'ahs, having mistakenly intended to pray four rak'ahs. Does his prayer stand, or must he repeat it?

- : He does not need to repeat it, as his prayer has already been performed.

- There is also the matter of someone who prays in a place after sweeping it and being certain that there are no grains on it, and then a grain or grains appear from under his prayer mat. Should he repeat the prayer or not? Some scholars do not see that he must repeat it, arguing that food does not become impure. The prohibition against praying on food is to preserve its sanctity, so that the worshipper does not intentionally step on it. As for someone who prays after checking, there is no harm in that. Our master ruled that he does not have to repeat it because the prohibition against praying on food is due to its sanctity and the respect due to it, as it is from God's provision. This is clearly stated in the narration that came from our master, Ja'far ibn Muhammad al-Sadiq (peace be upon him), regarding this matter. He was asked, "What if someone spreads out a mat and it is on the roof?" He replied, "Do not pray on any food, for it is God's provision for His creation and His blessing upon them. So, respect it, do not step on it, and do not treat it with contempt." This is his statement. So, whoever prays on it without knowing about it, his prayer is valid and he does not have to repeat it. He should not intentionally step on it and should first look at what is under his prayer mat. If there is any food there... He raised his head and then prayed

****Page 221 on intention: Question:** If someone does not verbally express the intention during prayer or fasting, is his prayer and fasting valid or not?

Answer: His prayer and fasting are permissible if he intended the prayer he is performing or the fast he is observing in his heart, even if he did not utter it with his tongue.

At midnight: Question: O trustworthy caller to God and exemplar of the followers of truth and religion, what do you say about midnight, which is the last time for the obligatory night prayer? Is it 12 o'clock or 1 o'clock?

Answer: Midnight always occurs at the same hour and minute as the sun's zenith during the day.

Tasneem Noor 1363 (207)

****The first issue regarding prayer:**** If a man leaves his house, or a place where he used to perform the prayer, either because he resided there or for a reason related to him, with the intention of traveling to a distance at which the prayer may be shortened, and he reaches two or three miles, or less or more, and the time for prayer arrives, he should pray shortened prayers.

Secondly, regarding prayer: If a man leaves a place where he used to pray the prayer completely with the intention of traveling, and reaches a mile or something similar that is less than the limit of travel, then he cancels his travel and postpones it for a day or two or more, and returns to that place where he was staying, he should pray the prayer completely, whether the

completion of his prayer there was for his house or for his relatives or for staying for ten days.

Salsabil Hakam Ghadak 1364 (p. 206)

Six questions regarding prayer: 1. Question: What do you say about what is mentioned in the book "Da'a'im" that the Messenger of God (peace and blessings be upon him) prayed the Fajr prayer after its time had passed, and he had started with the Sunnah before the obligatory prayer? So, O our master, what should someone do who has missed the Sunnah of Fajr and the obligatory prayer of Dhuhr?

Answer: The Sunnah prayer of Fajr takes precedence over any missed prayers that follow it.

Question 2: What does our master say about a man who prayed two or four rak'ahs of Sunnah prayer and then prayed the obligatory prayer with the imam? How should he pray the rest of the Sunnah prayer, as an on-time performance or as a make-up prayer?

Answer: He should make up any remaining Sunnah prayers if their time has passed. The time for the Sunnah prayers is before the obligatory prayers other than Maghrib.

Question 3: What does our master say about someone who performed the obligatory prayer with the imam but missed the Sunnah prayer? Should he perform the Sunnah prayer before the voluntary prayer, either as an obligatory prayer or as a make-up prayer?

Answer: It is permissible to perform voluntary prayers as long as the time has not passed. However, it is preferable to perform the voluntary prayer on time and then make up the Sunnah prayer later.

Question 4: What does our master say about a man who comes while the imam is leading the people in the afternoon prayer at the time of noon, and the person who arrives knows that he is praying the afternoon prayer? Should he intend to pray the noon prayer with the imam, or should he pray the noon and afternoon prayers without leading the prayer?

Answer: If someone enters while the imam is praying the afternoon prayer and it is the time for the noon prayer, he may intend to pray the noon prayer with him. If the time for the noon prayer has passed, he may pray the afternoon prayer with the imam if he wishes, then make up the noon prayer. There is a desirable virtue in leading the prayer.

5. Whoever prays the Shafa' prayer of two rak'ahs and is occupied with something until dawn, he should repeat the Shafa' prayer as a make-up prayer. If he prays three rak'ahs and remains sitting until dawn, he does not repeat the three rak'ahs, but makes up the sitting with the intention of making up the make-up prayer.

Question 6: If someone recites a supplication and it contains a verse of prostration, is it obligatory for him to prostrate or not?

Answer: If it is one of the obligatory acts, then he must prostrate.

**** Page 209 Three Issues Regarding Prayer:** Question: O you who called to God Almighty and guided people to the best path, and whose knowledge quenched souls with water that is more healing and sweeter than pure water, what do you say about a follower who joined the Fajr or Dhuhhr obligatory prayer with the Imam, but did not pray the two rak'ahs of Fajr, nor the Sunnah of Dhuhhr before the obligatory prayer? Is it permissible to call the Adhan for them if he makes them up after finishing the congregational prayer?

Answer: No permission is given

Question 2: Also, if someone prays the obligatory prayer but does not pray the Sunnah prayer due to lack of time or for other reasons, is it permissible to pray it if he makes it up after performing the obligatory prayer?

Answer: No permission is given

Question 3: If the building of the place is on the man's property, but the land on which the place is built is not on his property, is it permissible for him to perform the full prayer in it while traveling?

Answer: He does not perform the prayer properly in a place whose land is not his property.

Surar Rushd Marfu'ah 1365 (p. 245)

****Among them is a question about prayer:** Question: Regarding what was mentioned in the book of marginal notes about forgetfulness, Question: What does our master, may God perpetuate his support, say about a man who was preceded by the imam in some part of the prayer? Is it incumbent upon the one

who was preceded to perform two prostrations of forgetfulness that were for the imam before the one who was preceded to come, or not?

Answer: Whoever joins the prayer with the imam should perform the two prostrations of forgetfulness (sujud as-sahw) before the imam, even if he only recited the opening takbir (Allahu Akbar) before the salutation. O our Master, Owner of all, O Caller to the All-Knowing, All-Hearing, may God perpetuate His support, should the latecomer remain seated until the imam performs the two prostrations of forgetfulness and gives the salutation, or should the latecomer perform them for himself while the imam and the congregation who were not latecomers perform the two prostrations of forgetfulness?

Answer: The latecomer remains seated until the imam finishes the prayer and performs the two prostrations of forgetfulness. Then the latecomer stands up, makes up what he missed, and performs the two prostrations of forgetfulness.

Images of the Murud Basin 1366 (p. 294)

Five issues concerning prayer: 1. Question: What do you say, O you whom God Almighty has made a source of peace for happy souls, regarding a man praying behind the imam, who then makes a mistake and gestures to him to clear his throat or something else, but does not say "Subhan Allah" (Glory be to God)? Is there anything wrong with that, or not?

Answer: Clearing one's throat invalidates the prayer if done intentionally without a valid reason. One should signal to the imam by saying "Subhan Allah" or making a gesture.

Question 2: What do you say, O Safi, Commander of the Faithful, about a man who died in a place where there is no space for men, but there is a woman who is allowed to pray with the women over the funeral, or should the man pray alone and they bury him?

Answer: Men's prayer is more in accordance with the school of thought of the Ahlul-Bayt (peace be upon them).

Question 3: What do you say, O you whom God Almighty has made the pillar of the call of God's saint, regarding prayer mats, carpets, and other garments, whether the qibla or otherwise is patterned, but are not something that would cause the worshipper to perform ablution by looking at them? Is it permissible to pray on them or not, whether in the place of prostration or elsewhere?

Answer: If the object is something that would cause the worshipper to perform ritual ablution upon looking at it, then his prayer is not valid. If he does not perform ritual ablution, then his prayer is valid, except for images, which should not be prayed towards.

Question 4: What do you say, O you whom God Almighty has made a time for those who go out to visit the Dome of the Light of God, regarding a man who prays alone and beside him is his wife or a female relative who is forbidden to him, praying alone to his right, and regarding a man who prays and in front of him is his wife or a female relative who is forbidden to him, praying in front of him?

Answer: It is not permissible for a woman to lead a man in prayer while he prays behind her.

Question 5: What do you say - O you whom God Almighty has made the door of His mercy to which the seeker of deliverance from the dark world resorts - regarding a man who wants to pray in congregation and has entered into voluntary prayers, is it permissible for him to interrupt them if he fears that he will miss the Sunnah in performance?

Answer: If he fears missing the obligatory prayer, he should interrupt it; otherwise, he should not interrupt it.

** Page 298, Three Questions Regarding Prayer: 1. Question: If someone prays in congregation and then prays alone, and makes a mistake in the noon prayer, praying three rak'ahs and concluding the prayer, and is then informed of this, but does not know the ruling at that time, so he gets up and repeats the prayer, praying four new rak'ahs, what is the status of his prayer?

Answer: He was obligated to pray one rak'ah, then say the taslim (final salutation), and perform two prostrations of forgetfulness. However, if he repeats the prayer and prays four new rak'ahs, there is no further obligation upon him. Similarly, if he forgets something in the prayer and repeats it anew due to his lack of knowledge of the matter at that time or because he forgot the matter, he has done something unnecessary, but there is no further obligation upon him.

Question 2: A traveler joined the imam in the Isha prayer, but mistakenly stood up in the third rak'ah with the imam and bowed with him. Does this invalidate his prayer, or should he pray the fourth rak'ah with the imam, counting it as the beginning of his prayer, and then pray one rak'ah for himself after the imam finishes the prayer?

Answer: His prayer is invalid if he does not renew the opening takbir with the imam in the fourth rak'ah, because he should have renewed his intention for the prayer verbally, or if not verbally, in his heart. He should then say the opening takbir and pray with the imam like someone who joins the prayer late by one rak'ah. If the imam finishes the prayer with the congregation, he should then pray another rak'ah.

Question 3: Regarding eclipses, if the eclipse prayer is not performed, is it permissible for someone to perform voluntary and sunnah prayers during an eclipse, or not?

Answer: It is Sunnah to perform the eclipse prayer.

Takbir Sakina Fath Mubin 1367 (p. 378)

Five questions concerning prayer: 1. Question: What do you say – O you whom God Almighty has made a source of joy and delight for those who have been given leadership by the saints of God (peace be upon them) – regarding a traveler who follows a resident in a four-rak'ah prayer and prays two rak'ahs? Is it preferable for him to say the taslim and leave, or to remain seated until he says the taslim with the imam when the imam says it at the end of the rak'ahs?

Answer: It is preferable for him to stand until he greets the Imam.

Question 2: What do you say – O you whom God Almighty has made a pillar of light that will illuminate even the darkest night – regarding someone who is at home and hears the call to prayer from the mosque of the people of the literal interpretation or the

mosque of the people of the call to prayer? Which is more appropriate for him – ordering the people of the house to gather and pray with him, or going out to the mosque?

Answer: If it is the mosque of the people of Da'wah, then it is more appropriate to go out to it.

Question 3: What do you say – O best of those who gave us from his knowledge what comforts us from loneliness – regarding what was mentioned in the Book of Purification, that if the Imam forgets in prayer, the one behind him should say “Subhanallah” to inform him of that, and the one saying that believes that it is a glorification in his prayer or from the Qur'an, and if he intends by it to speak, his prayer is invalidated, so O our master, does his prayer become invalidated if he intends by it to inform the Imam of that forgetfulness or not?

The answer: He meant glorifying God and indicating to the Imam that he had forgotten something, nothing more.

Question 4: What do you say – O you whom God Almighty made a branch of the Tree of Immortality, whose fruits whoever eats them will be immortal in the House of Immortality with his mighty soldiers – regarding what is stated in the Book of Purification that whoever forgets the opening takbir or omits it intentionally or ignorantly and prays, then he must repeat the prayer. So, O our master, if a man forgets the opening takbir after every two rak'ahs in a four-rak'ah or six-rak'ah prayer, does his prayer become invalid or not?

Answer: If he does not say "Allahu Akbar" between each two salutations, his prayer is invalid.

Question 5: What do you say – O best of those who have generously shared their knowledge with us, which has benefited many of the faithful – regarding a woman who became pure from menstruation or postpartum bleeding during prayer time, and then, after she finished her ritual bath, the prayer time had passed? Does she have to make up that prayer or not?

Answer: If she was negligent, she must make it up. But if she was diligent in her ablution and did not finish it until the time for the prayer had passed, then she does not have to make up that prayer.

**** Page 382 Eight Issues Regarding Prayer: 1. Question:** If an imam leads the people in prayer and the person leading the prayer mistakenly says the takbir for bowing, but the imam does not say the takbir for bowing, and the people bow, then realize that the imam did not bow, so they raise their heads from bowing and bow with the imam a second time, and some of them raise their heads from bowing and renew the takbir for the opening takbir, and bow with the imam and complete their prayer with him, is there anything required of them in this matter?

Answer: Those who bowed twice must repeat that prayer, because they added to the bowing. As for those who bowed and then stood up and renewed the opening takbir and prayed with the imam, their prayer is complete.

Question 2: What does our master, the most pious, the most ascetic, the most magnificent, our most excellent, the most perfect, the most attentive, the bravest, the caller to God whose station and position are higher and loftier than the surrounding heavens, and our most generous, most knowledgeable, most

forbearing guide whose heart is wider and more expansive than the vastness of space, the deputy of the family of our master, the most generous, the most bald, may God perpetuate his support, say when he leads women in prayer in their mosque? If he becomes tired, she prompts him with some of the verses, and if he forgets something in his prayer, she glorifies God or claps her hands.

Answer: Recite to him if he is tired and praise him if he forgets.

Question 3: A traveler intends to stay in a place for ten days. Is he obligated to perform fifty obligatory prayers?

Answer: He stays for ten days.

Question 4: It is stated in the noble Islamic Sharia that prayer should not be shortened by a slave woman. This ruling applies to her owner. What is the ruling for his children during his lifetime, since the children inherit that slave woman after him?

Answer: The children are not permitted to complete the prayer during their father's lifetime while he is alive, but they may complete the prayer after their father's death.

Question 5: A man stayed in a place for ten days and prayed completely with the intention of staying. Is he allowed to travel on the tenth day whenever he wants?

Answer: He travels on the tenth day after noon.

Question 6: If a close relative is an unbeliever or an enemy of the Ahlulbayt, is it permissible to perform the prayer upon seeing him or not?

Answer: The prayer is performed.

Question 7: A man whose son apostatized and converted to Christianity, should his father perform the prayer upon seeing him and staying in the place where he is for a day, two days or more, or not?

Answer: The prayer is performed.

8. A question concerning the traveler's prayer: If a man sets out on a journey to the point where the prayer can be shortened, and a close male relative accompanies him for the purpose of leading the prayer or for another reason, and the traveler does not intend to travel to the point where the prayer can be shortened, and the time for the noon, afternoon, or night prayer arrives, the traveler prays the shortened prayer, while the relative who is staying at home prays the full prayer. If the traveler returns to a place where his relative is staying at home and encounters him within the point where the prayer can be shortened, and the time for the prayer arrives, the traveler who returned prays the full prayer, because he has met a close male relative.

The Philosophy of a Great Victory 1368 (p. 413)

**(Three issues regarding prayer) 1 Question: If a woman intends to stay for ten days in a place while she is menstruating, then she becomes pure from her menstruation, but she only prays for five days, does she complete the prayer or not? Likewise, if she stays with a relative of hers for a period in which she would pray five prayers, but she does not pray because she is menstruating, then she becomes pure and prays one prayer, does she complete the prayer or not?

Answer: The prayer is valid if she intends to stay for ten days, even if she only prays for five days or one day. Similarly, the prayer is valid if she stays with her relatives for the duration of five prayers, even if she only prays one prayer.

Question 2: If a worshipper recites Surah “When the earth is shaken” and recites “evil he will see” instead of “good he will see,” and recites “good he will see” instead of “evil he will see,” is there anything wrong with that for the worshipper?

Answer: If someone reads something like that unintentionally, forgetfully, there is no harm in it, because it does not change the meaning at all.

Question 3: A man intended to stay in a place for ten days, but he did not perform the full prayer, claiming that he could not perform fifty obligatory prayers there, and he prayed shortened prayers. What is the status of his prayer?

Answer: He should repeat the prayers he performed during those days, as there is no text in the books of the guiding call to Islam regarding completing fifty obligatory prayers.

Great Blessing Series 1370 (p. 417)

**** Seven issues in prayer: 1. Question:** Regarding what was mentioned in Da’a’im on the authority of Ja’far bin Muhammad, may God’s prayers be upon him, that he said about a man who was preceded by the Imam in a rak’ah, and when the Imam said the taslim, he forgot to make up what he missed and left with the people, he said: He should pray the rak’ah that he missed alone, bear witness, say the taslim, and leave. So, if he leaves his prayer

and goes to his house and his ablution is invalidated, then he remembers that, should he complete the rak'ah that he missed alone or should he repeat the whole prayer?

Answer: He must repeat the prayer.

Question 2: If the imam experiences a nosebleed, vomiting, or something similar, but his ablution is not invalidated, he must appoint the person next to him to complete the remainder of his prayer.

Question 3: If the imam's ablution is invalidated by an event, does the prayer of those praying behind him become invalid or not? Or can he appoint someone behind him to complete the rest of his prayer?

Answer: The imam's prayer and the prayers of all those praying behind him are invalid. He is not permitted to appoint someone from among those behind him to complete what remains of his prayer.

Question 4: If someone prays the Fajr prayer out of fear of missing its time, and similarly, if someone does not pray the Sunnah prayer of Dhuhr due to time constraints, and then makes it up after the obligatory prayer, is it permissible to call the Adhan for it if it is made up after performing the obligatory prayer?

Answer: No permission is given

Question 5: If a traveler goes to a place where he has a relative, is his prayer valid if he prays the five daily prayers there, given that his relative was in that place before he met him?

Answer: The prayer is not valid until he meets him.

Question 6: If someone completed his prayer upon meeting a relative, and then that relative traveled, should he complete his prayer after his relative's departure or shorten it?

Answer: He shortens it

Question 7: Should the worshipper raise his hands during the eclipse prayer when raising his head from each of the five rak'ahs (units of prayer), or only raise them in the fifth rak'ah, after which he prostrates?

Answer: He raises his hands when he raises his head from each of the five rak'ahs (units of prayer).

Yes, the divine dye 1371 (p. 513)

A question regarding prayer: I was asked if you lead people in prayer and your ablution might be invalidated (i.e., before beginning the prayer), is it permissible for you to appoint someone of lower rank to take your place?

That is what you mentioned, which was stated in the question and answer: "If it is absolute, then there is no harm in whoever wants to come forward." So what is the meaning of absoluteness here?

This does not apply to you, because there are men with ample space in your area. It only applies to someone who is in a village where there is no one else with ample space. If he has permission from the guardian of God (peace be upon him) or from his representative, he may stay if he wishes; otherwise, he may not.

Question regarding permission for prayer and other actions:

Question: I asked about some actions if the order of his master is carried out to him to travel from one place to another, is he allowed to pray with those who are with him and those who pass by him from among the believers on his way, or to conduct a marriage ceremony for those who desire him to conduct it for them, or to take a pledge from them if they desire him to do so as well, or is none of that permissible?

The answer: This is clearly related to obtaining permission. The person who has been ordered to travel from one place to another must obtain permission from the one who granted the permission, allowing him to lead prayers with those accompanying him and those he encounters along the way. If permission is granted, he may proceed; otherwise, he should refrain. Similarly, if he is authorized to take a pledge or conduct a marriage ceremony, there is no harm in proceeding; otherwise, he should refrain. The village headman (meaning, if he has permission from the religious authority of his time for such matters) should be instructed to handle the matter on his behalf. Understand this.

**** Page 519 Question on Prayer:** The question is about someone who traveled during the month of Ramadan to a town where he has family, and he fasted and prayed there in full, then he left it to a place less than a postal distance, and stayed there for about three days, then he left it to another place less than a postal distance from the town where his family is, and stayed there for three days, and his family is staying in the first town, and this man returned to it after ten days, so what is the status of his prayer and fasting after he left the first town?

Answer: He prays and fasts.

Question: If a man leads people in prayer and says the opening takbir silently, forgetting to say it aloud, and then some of those praying behind him prompt him after he has started reciting, what should he do? Should he continue reciting or start anew the intention or the takbir?

Answer: The imam continues his prayer until it is completed, and the worshippers make the intention to pray behind him, saying the opening takbir (Allahu Akbar), and pray with him. Similarly, if the prayer involves reciting silently, and the imam says the opening takbir silently and recites the Quran silently, then if the worshippers sense that the imam has begun the prayer, they must make the intention to pray behind him, say the opening takbir, and bow with him. If they cannot say the takbir for bowing after the opening takbir, they should do so.

Question: Where should a woman place her hands during the sitting prayer while reciting, on the front of her thigh like men?

Answer: She places her hands on her chest.

Question: A man led the people in the Eid prayer, and after completing the recitation but before the supplication (qunut), he bowed, and none of the people praying behind him bowed with him. Then he raised his head from bowing, recited the supplication (qunut), and then completed his prayer.

Answer: The prayer of the imam and the followers was not valid.

Question: A man entered the mosque at noon and prayed the noon prayer alone. Then the imam came and led the people in the

noon prayer. Should that man join the congregational noon prayer with the imam or not?

Answer: He should have waited for the imam of the mosque and followed him in prayer. However, if he prays alone, he should not join the congregational prayer with them, nor should he pray a prayer he has already performed a second time.

Question: Is it permissible to pray if one sees a relative through breastfeeding, or not?

Answer: No

Question: It was stated in the Ramadan message called “The Series of Ghadak’s Rulings” (1364) that it is not permissible for someone who owns the building of the place to perform the prayer completely while traveling, but the land on which the place is built is not his property. So, if the place is in a partnership of five partners or less or more, and one of them owns the bottom of the house, the second owns the top of it, and the third owns the top of the second, and so on, should the one who does not own the bottom of the house perform the prayer completely, or should only the one who owns the bottom of the house perform it, and the land must belong to the one who owns the bottom of the house, and the one above him must own only the air?

The answer: All partners complete the prayer. As for the issue mentioned in the treatise called Salsabil Hukm Ghadaq (1364), that the prayer should not be completed, this applies if the land was rented for a short period, such as fifty or one hundred years, and a house was built on it. However, if the land was rented for a period of one thousand years or thereabouts, it is called leased

land and is treated like owned land. If a place is built on it, its owner completes the prayer.

Question: It is mentioned in the footnotes, what our master, may God perpetuate his support, says - regarding an imam who leads people in prayer on a ship while sitting due to the ship moving or the space being too small or other reasons, if standing is impossible, is it permissible?

Answer: There is no harm in it if there is a necessity, whatever it may be.

O our master, may I be sacrificed for you, is this work permissible?

Answer: She is not obligated to work.

Question: Regarding a place or piece of land located in a cemetery, which has not been designated for a mosque, is it permissible to pray in it or not?

Answer: If the land is a cemetery, then one should not pray there. If a building has been constructed on it, then one should not pray there either. However, if it is a portion of that land that has been designated as a cemetery, then one may pray there.

Keys to the Red Ruby 1373 (p. 430)

****Regarding prayer:** Question: A man led the people in the noon prayer, and when he completed the second rak'ah, he stood up without reciting the first tashahhud, thinking that he had completed the third rak'ah, and he stood up for the fourth rak'ah. Some of those behind him alerted him by saying "Subhan Allah," so he sat down, recited the tashahhud, said the taslim, and

performed the two prostrations of forgetfulness. Those behind him said “Subhan Allah,” but the imam did not hear them. When he said the taslim, he was told that he had prayed the two rak’ahs, so he stood up and led them in the two rak’ahs, recited the tashahhud, said the taslim, and performed the two prostrations of forgetfulness. Is his prayer valid or not?

Answer: If he performed the two prostrations of forgetfulness after completing the two rak'ahs, then stood up and prayed the remaining two rak'ahs, his prayer is invalid, and he and those praying with him must repeat the prayer.

Question: On the day of Eid al-Fitr, there was a solar eclipse from sunrise for about two hours. What is the ruling regarding the Eid prayer and breaking the fast?

Answer: He should first perform the Eid prayer, then the eclipse prayer. As for breaking the fast, he should eat something such as dates or raisins.

Question: If the imam becomes tired after reciting part of the second surah but has not reached the halfway point, and stops without being prompted, then begins another surah with "Bismillah ir-Rahman ir-Rahim" (In the name of God, the Most Gracious, the Most Merciful), what is the status of his prayer?

Answer: His prayer is valid and he is not liable for anything.

Question: If someone who has prayed the Greatest Glorification Prayer raises their head from bowing and says, "Allah hears those who praise Him, Our Lord, to You belongs all praise," should they then say "Allahu Akbar" (the takbir for prostration), followed by the glorifications, and then prostrate without saying

"Allahu Akbar," or should they say "Allah hears those who praise Him, Our Lord, to You belongs all praise," glorify God, and then say "Allahu Akbar" for prostrating?

The answer: When he raises his head from bowing, having already raised his hands, he says: "Allah hears those who praise Him; our Lord, to You belongs all praise," and completes the glorifications. Then he says "Allahu Akbar" and goes down into prostration, but he does not raise his hands then; rather, he raises them when he raises his head from bowing.

Question: It has been reported that a sick person should pray sitting down if he is unable to stand. Should he sit as he does in the sitting prayer, or should he sit in a more stable position?

Answer: He sits as he sits in the sitting prayer, and sits firmly when bowing, lowering his head for bowing. If he is unable to prostrate, he sits firmly likewise, lowering his head as much as possible, but he lowers it more during prostration than during bowing.

Question: Is it permissible for a lame man to join the congregation in prayer while leading the prayer, using a cane for support, enabling him to bow and prostrate?

Answer: Yes, he may pray behind the imam, but he should stand last in the end row.

Question: A man led the people in prayer and recited Surah Al-Qari'ah, but he recited "Then as for him whose scales are heavy [with good deeds], his refuge will be the abyss" instead of the words of God Almighty, "He will be in a life of contentment." What is the ruling on his prayer?

Answer: His prayer is invalid and they must repeat it.

Page 436 in the section on permission: Question: About a person who was given permission to serve the workers, who traveled to a place for some necessity, and gave permission for prayer in his place to another person who was given permission, and this other person who was given permission led the people in prayer, then the worker returned at night and that person who was given permission did not know about him, and when morning came that person who was given permission led the people in the Fajr prayer, and this worker went to the mosque, and he knew what had happened, what is the status of this prayer?

Answer: It is permissible for the worker to pray, because he prayed with the worker's permission.

River of Light Al-Sha'sha'ani 1374 (p. 265)

**** (Regarding prayer)** Question: A man traveled to a place where he had a mahram (a male relative with whom marriage is forbidden), and he intended to pray the five daily prayers there. However, he did not meet his mahram until after performing one or two prayers. What is the ruling regarding the remaining prayers? Should he pray them shortened or in full?

Answer: He should shorten his prayers if he intends to pray five prayers after meeting a close male relative (mahram).

Question: What is the limit of the time at midnight when one should pray? Does it have a limit like the noon prayer? The noon prayer can be prayed for up to two hours. If midnight has passed,

with what intention should one pray and then recite the supplication, "My God, the stars of Your heavens have set"?

Answer: He should pray the midnight prayer until the hour of midnight has passed, and if that hour has passed, he should pray the night prayer and supplicate with the supplication, "My God, the stars of Your heavens have set."

Question: What is the ruling regarding a man who complains of pain in his lower back or knees, and is therefore unable to stand or sit during prayer? Is he allowed to lead the people in prayer?

Answer: If it is easy enough for him to stand and sit, then there is no problem; otherwise, he should not lead the people in prayer.

Question: A man entered the mosque at the end of the time for Dhuhr prayer and was afraid that he would miss the Dhuhr prayer if he prayed the greeting of the mosque. Should he pray the greeting of the mosque or not?

Answer: He prays the noon prayer (Dhuhr) but does not pray the greeting of the mosque (Tahiyyat al-Masjid).

Question: What about people who joined the Eid prayer with the Imam after the intention and the opening Takbir, and none of them uttered the words "following the Imam"? What is the status of their prayer?

Answer: Their prayer is valid if they perform the Eid prayer with the intention of following the imam of the mosque, just as they perform the Eid prayer following the imam of the mosque every year, even if they do not explicitly state this intention.

Question: A man who leads people in prayer had prayed the Fajr prayer alone at home, then forgot about it and went to the mosque and led the people in prayer. He remembered in the second rak'ah that he had prayed at home. What is the status of his prayer?

Answer: They repeat the prayer.

Question: Is it permissible for a lame person to lead the prayer?

Answer: If the limp is obvious, he should not lead the prayer.

However, if the limp is slightly hidden, and he can place his feet firmly on the ground when standing and walking, and the limp is only slightly visible when he walks, then there is no problem with him leading the prayer.

The Fatimid preachers' message 1375 (p. 401)

****Five issues regarding prayer:** Question 1: A man recited Surah Al-Ghashiyah in prayer, reciting “You are not over them except as a controller, except for one who turns away and disbelieves” instead of “You are not over them as a controller, except for one who turns away and disbelieves.” What is the status of his prayer?

Answer: He must repeat the prayer.

Question 2: If a man travels to a place where he owns land, and he prays one obligatory prayer there and completes the prayer, does his wife who is with him complete the prayer by seeing her husband in this way or not?

Answer: The prayer is not valid, because it is not valid without five obligatory acts.

Question 3: If a group of people pray behind a man for the noon prayer, and then another man leads the people in the same prayer, are they allowed to join him in that prayer and intend it to be the afternoon prayer?

Answer: It is stated in books of jurisprudence that if a man arrives at the mosque late at noon, after the noon prayer has finished and the afternoon prayer has begun, he (the latecomer) may perform that prayer with the intention of it being the noon prayer. However, if someone prays the noon prayer behind another man, and then goes to another mosque or place where the noon prayer is being performed, he is not permitted to join it and intend it as the afternoon prayer.

Question 4: What is the ruling regarding a man who led the people in the Maghrib prayer, then sat during the second Tashahhud, mistakenly thinking he was in the first, and began saying the Takbir for the third Rak'ah? Some of those praying behind him alerted him by saying "Subhan Allah," so he completed the second Tashahhud and finished the prayer. Is he required to perform the two prostrations of forgetfulness?

Answer: If he intended to stand and said "Allahu Akbar" but did not rise from the prayer mat, then he is not required to perform the two prostrations of forgetfulness. However, if he rose and then sat down, then he is required to perform the two prostrations of forgetfulness.

Question 5: A man led the people in the Isha prayer and completed the first rak'ah, then stood up for the second, thinking it was the third, and recited the opening chapter of the Quran in

it. Some of the people behind him alerted him by saying “Subhan Allah” but he did not hear them and bowed. Then when he raised his head from bowing, those behind him said “Subhan Allah” a second time, so he began to recite aloud, and recited the opening chapter of the Quran and a surah in it, then he bowed and prostrated and recited the first tashahhud, then he stood up until he completed the prayer. What is the ruling on this?

Answer: He and whoever prayed with him must repeat the prayer, because he added to it.

Rays of Eternal Emanation 1376 (p. 487)

****Regarding prayer:** Question: If someone who is praying behind someone who is praying in a complete manner makes a mistake in his prayer and performs the two prostrations of forgetfulness after the salutation, should those who are praying behind him perform the two prostrations of forgetfulness with him, or should they perform them after they complete their prayer? Likewise, if someone who is praying late is delayed in something in his prayer and the imam is required to perform the two prostrations of forgetfulness, should he perform the two prostrations of forgetfulness with the imam, or should he perform them after completing his prayer?

Answer: Both the one who completed his prayer and the one who joined late should perform the two prostrations of forgetfulness after completing their respective prayers. They should not prostrate with the imam, and should remain seated until the imam finishes the two prostrations of forgetfulness. Then, after the salutation, they should stand up and complete what remains of their prayer, and perform the two prostrations of forgetfulness.

Regarding prayer: Question: A man missed the Shafa' prayer. Is it permissible for him to make it up on that day at the time of Dhuhr? And should he make it up before or after the Sunnah prayer of Dhuhr?

Answer: He should repeat it at any time when prayer is permissible, and it is preferable that he repeat it after he has prayed the noon prayer and before the afternoon prayer.

Regarding prayer: Question: If someone misses the Sunnah prayer of Asr for some reason and joins the obligatory Asr prayer in congregation with the Imam, should he repeat it after the obligatory Asr prayer?

Answer: He should repeat it after the Maghrib prayer and not after the Asr prayer.

Page 489 in the section on the ear: Question: What does the noble Sharia, may God's peace be upon its author, rule regarding a man who is limited in the ear and leads people in prayer, and he has committed a minor ritual impurity during his prayer? Should he bring forward the one next to him from among the people to complete what remains of the prayer, and then take permission from the governor of his town for that action, or should he interrupt the prayer?

Answer: He may bring forward the one next to him from among those who have space to complete what remains of the prayer, because he has been given permission to pray, and likewise the one next to him who has space to pray is the one who has space to pray.

****Regarding prayer:** Question: A sick man had his abdomen cut open due to a medical condition, according to the doctor's opinion. After this surgery, his anus was blocked, and a new anus was created above his navel. A plastic bag was attached to this anus, into which his feces flow and are drained repeatedly. What is the status of his prayer? Is it permissible for him to pray? And is he allowed to repeat the prayers he missed during his illness? Answer: He is permitted to pray, and he is also permitted to make up the prayers he missed during his illness. God is more lenient with His servant when He afflicts him.

Regarding prayer: Question: If the imam of the mosque makes a mistake that requires two prostrations of forgetfulness, and he forgets to perform the two prostrations of forgetfulness after he has finished his prayer and left the mosque or the place where he led the people in prayer, what is the ruling in that?

Answer: He should perform the two prostrations of forgetfulness if he remembers, and he should also order the followers to perform the two prostrations of forgetfulness.

Regarding prayer while traveling: Question: Does a traveler perform the prayer upon seeing his father's wife, other than his mother?

Answer: No

Regarding the Imamate: Question: An imam leads people in prayer, and there is a lump on his body that does not flow. Then that lump begins to flow while he is praying, and he does not feel it flowing. When he returns to his house, he feels it and sees it

flowing. What is the status of his prayer and the prayer of those who follow him?

Answer: He is not liable for anything, and God Almighty has said, “And He pardons much.”

Page 230 On eating and drinking during an eclipse: Question: Is it permissible to eat and drink during a solar or lunar eclipse or not?

Answer: It is better to refrain from eating and drinking during the eclipse.

in Zakat 3

Rawdat Firdaws 1361 (p. 233)

(A question about Zakat from the book of marginal notes)

Question: A man died and left behind two hundred dinars, or less or more, and he was obligated to pay Zakat, Hajj, Khums, purchase, expiation, and Najwa, in what he started with from the capital in these ways?

Answer: One begins with Zakat, which is a debt upon him and not from his wealth, then Hajj, then Khums, then expiation, then purchase.

(A question about the purchase, and the purchase is known to us as the right of the soul, and the private conversation and other obligatory rights,) From the book of the Suns by our master Hatim bin Ibrahim Al-Hamidi Qass: I asked, may God have mercy on you, about what is obligatory for every believer to the Imam of his time, peace be upon him: Know, may God have mercy on you, that the first thing that is obligatory for every

believer to his Imam is that what is obligatory for him at the beginning of his matter is to give his private conversation, which is a dinar, then he is obligated to give the Fitrah on every Eid after fasting, and it is for each head of him and those he supports, a dirham, and the purchase is one hundred and nineteen dirhams for the poor, and for the wealthy it is one hundred and nineteen dinars, so there is no reaching except for the one who freed his neck by paying the purchase, so if he set his limit, he should share with him in his money, he should share with him the fifth.

(From some of the writings of our master Al-Mu'ayyad Al-Shirazi, may God exalt his sanctity) A question in the case of the sharwi: Why was one hundred and nineteen dirhams exchanged for seventeen dirhams for a dinar, according to what the scholars of that matter decided, and it is obligatory for the wealthy and those with ample money to give one hundred and nineteen dinars according to the number of dirhams for the poor?

The answer: And God Almighty is the helper: If the days are counted as seven days, Friday, and the prayers are five prayers, the obligation of which is seventeen rak'ahs in each day, then if you multiply seventeen rak'ahs by seven days, it will be one hundred and nineteen rak'ahs, indicating one hundred and nineteen limits.

Salsabil Hakam Ghadak 1364 (p. 208)

Two issues regarding Zakat: Question: What do you say, O caller to the abode of peace, about a man who owned some money and did not pay one-fifth of it until he died? Is it obligatory to pay one-fifth of all his estate, including houses, servants, and belongings, or not?

Answer: Yes, one-fifth (one-fifth) is taken from his entire estate.

Question: What does our master, may God perpetuate his support, say about a man who died and his entire estate was examined, and it was found that it covered the Hajj and other obligations such as expiation, purchase, and Khums, and the deceased did not own anything in his lifetime except the house and possessions, except for a little, so should the Hajj and other obligations be paid out or should the heirs take them?

Answer: If he leaves behind money, the Hajj takes precedence over the inheritance because it is a debt that comes before the inheritance, and all other obligatory duties are required if there is enough money to cover it and something remains for the heir.

Keys to the Red Ruby 1373 (p. 433)

****Question:** If a man had one thousand one hundred ruths, and he paid its zakat and started trading with it, and he profited ten thousand ruths by the end of the year, does he pay zakat in the second year on the ten thousand ruths he profited, or on all the money? And are the expenses he spent and the debt if he had any excluded from it or not?

Answer: Zakat is due on all wealth at the end of the year, excluding expenses and debts.

Fasting .4

The fruits of the Gardens of Eden are good, 1345 (p. 107)

He said: It is a month in which God has made fasting obligatory every year. Fasting is abstaining from food and drink throughout

the day, while avoiding all sins. It is invalidated by things of different rulings, some of which enter the body, some of which leave the body, and some of which neither enter nor leave the body.

As for what enters the body, everything that reaches the creature through the mouth, such as food, drink, and other things, its rulings are divided into five categories: intentional, unintentional, forgetful, unavoidable, and permissible.

If a fasting person deliberately eats or drinks, he must make up the fast and pay expiation. If he does eat or drink unintentionally, he must make up the fast but not pay expiation. If he eats or drinks forgetfully, he is not obligated to do anything, as God has provided for him. If something cannot be prevented, such as flies or mosquitoes entering the fasting person's throat, he is not obligated to do anything. Swallowing saliva is permissible.

As for what reaches the throat from the nose, it is divided into two categories: one is intentional, and the other is unavoidable. Intentional is when a fasting person inhales perfume and finds its taste in his throat, so he must make up the fast. Unavoidable is when dust enters the throat from the nose of a fasting person, so there is nothing for him. As for what reaches the throat from the eye, it is kohl that a fasting person applies. If he finds its taste in his throat, he must make up the fast, and if he does not find that, then there is nothing for him. Kohl is permissible for a fasting person. This is the ruling on what enters the body.

There remains that which comes out of the body and has an effect on fasting, and it is of two types: one is vomiting and the other is semen. As for vomiting, it is divided into three categories, each of which has a ruling. If the fasting person vomits intentionally, then he must make up the fast. If some of it

returns to his throat, then he must make up the fast and offer expiation. If vomiting comes upon him and he cannot prevent it, then there is nothing upon him. Semen is divided into two categories, each with two rulings. If it comes out of the fasting person through intercourse, or through playing with his wife, or through something he does, then he must make up the fast and offer expiation. If it comes to him while he is sleeping, then there is nothing upon him. As for what does not enter the body nor come out of it, and has an effect on fasting, it is if the fasting person sleeps in a state of ritual impurity intentionally until dawn breaks, then he must make up the fast. Likewise, if he sleeps during the day and has a wet dream, then wakes up and does not perform ghusl (ritual bath), and goes back to sleep until the time for an obligatory prayer has passed, then he must make up the fast.

The terms "making up" and "expiation" have been mentioned repeatedly, and we wanted to explain them as a reminder for those who know and information for those who do not. Making up a missed fast is fasting one day in place of the day on which the fast was broken. Expiation is freeing a slave for each day the fast is broken. If one cannot find a slave to free, then one must fast for two consecutive months. If one breaks the fast in the first month, one must start the fast anew. If one continues fasting into the second month, even for a single day, and then breaks the fast, one must complete the remaining days. Whoever is unable to fast must feed sixty poor people, giving each poor person a mudd (a specific measure) of food for each day the fast is broken. End quote. - From Al-Majalis Al-Mustansiriya.

Kawthar Al-Khald 1360 (p. 244)

**** (Regarding fasting)**** Question: What do you say about a man who was residing in a certain country during Ramadan, then decided to travel to his home or another country, leaving that country before the time of the two-day prayer (Shafa') and arriving at his home or in another country before noon? Is his fast valid or not? And is the limit for this from after noon until the time of the two-day prayer (Shafa') or until the time of the last prayer (Isha')? Please provide an answer, O our Master and Master of all, may God perpetuate His support.

Answer: His fast is valid if he travels after noon until the time of the two-day fast before dawn, provided he enters his house or visits some of his relatives before noon.

(Regarding fasting) If a man travels from his place of residence after dawn and arrives at his house or at one of his relatives on that day before noon - his fast is invalidated and he must repeat the fast of that day.

Rawdat Firdaws 1361 (p. 235)

****Questions on Fasting from the slave of the pure family of Muhammad, their caller Tahir Saif al-Din:** (1) If a man leaves his place of residence during Ramadan after noon, and travels to a place that is considered a journey and spends the night there, then returns to his place the next day, and arrives at the place before noon, and meets some of his relatives with whom he can perform the prayer, or arrives at his own house – then his fast on that day is valid

2: If a man owns a house or land within a radius of twenty-three miles or less from his place of residence, and he sets out in the morning while fasting and arrives at his house or land before noon, and prays the noon prayer there in full, then returns that same day to his place of residence – his fast is valid and not invalidated

3: If a man leaves his place of residence before noon while fasting, and travels for twelve days or more, and he does not own a house or land there, then returns to his place and arrives before noon, his fast is broken and he must make it up.

Dalw Ghadir Al-Haqq 1362 (p. 219)

Two questions about fasting: I asked about the fasting status of a man from among the believers who arrived in the month of Ramadan from his brain to Mumbai. Some of them entered it on the ninth day after noon, and some of them were late and entered on the tenth day before noon. What is the status of the fasting on the tenth day?

The answer to that is that the one who entered the tenth day before noon is in the same situation regarding missing the fast of the tenth day as the one who entered on the ninth day, unless the one who entered on the tenth day has family or a place to stay where he entered. In that case, his fast is valid if he entered before noon. If he has neither family nor a place to stay where he entered, then he has missed the fast and must make it up, unless he entered before dawn. In that case, he has caught up with the fast and must fast if he intended to stay for ten days in the place where he entered.

Question: Regarding what is stated in the margins that one may make up the fasts of vows and expiation while traveling, and what is stated in the selected poem that it is not permissible to do so while traveling, I asked how to reconcile the two statements, and which one to act upon.

The work is based on what is found in the selected text, because it is confirmed by what is also found in the book of hadiths on jurisprudence. The wording in the margins contains a subtle meaning and ambiguity that can only be understood through oral transmission. Therefore, be aware of this.

****Page 221.** Let us now list some legal questions answered by the servant of the pure and virtuous family of Muhammad, Tahir Saif al-Din, (regarding fasting). Question: If a man was overcome by sleep on one of the nights of Ramadan until morning, and he did not eat anything for suhoor, and he had intended to fast before going to sleep

Answer: His fast is valid because the pre-dawn meal (suhoor) is recommended, not obligatory.

Tasneem Noor 1363 (p. 208)

****Thirdly in fasting:** If a man is fasting and misses an obligatory prayer, not because he neglected to perform the ritual bath after sexual impurity, but for some other reason, then his fast is valid.

Fourth regarding fasting: If a woman is fasting and menstruates after sunset and before she prays the Maghrib prayer, her fast is

valid. If she menstruates before sunset, she must make up that day.

Salsabil Hakam Ghadak 1364 (p. 208)

Question about fasting: Question: A man intends to travel during the day in Ramadan, then breaks his fast before leaving his house, then it occurs to him after that that he should stop. Does he have to make up the fast and pay expiation or not?

Answer: He has done wrong. If he had resolved to travel with a pure intention, then something happened that invalidated his journey, then he is not required to offer expiation. But if he proceeded to break his fast and did not have a pure intention to travel, then he must make up the fast and offer expiation.

**** Page 209 Question on Fasting:** Question: About people who were fasting in the month of Ramadan and broke their fast a little before sunset because they thought that the sun had set and it was time to break the fast, because the lamps they had were lit every day at the time of the call to prayer for sunset, and they were lit on the day on which they broke their fast a little before the call to prayer for sunset, so they broke their fast and then they heard the call to prayer a little while later, so do they have to make up the fast of that day?

Answer: They do not have to make up that day's fast.

Surar Rushd Marfu'ah 1365 (p. 345)

(Among them are four issues related to fasting) 1. Issue: If someone sleeps during the day in Ramadan, experiences a wet dream, then wakes up but does not perform ghusl (ritual purification) and goes back to sleep, thus missing an obligatory prayer, he must make up that day. However, if someone misses

an obligatory prayer in Ramadan and does not experience a wet dream, he is not required to make up that day.

Question 2: If someone has to make up missed days of Ramadan and the day of Ghadir comes, should he fast on the day of Ghadir or not?

Answer: He fasts on the day of Ghadir.

Question 3: If the second day of Ramadan falls on a Thursday, should one fast on Thursday with the intention of fasting the Sunnah or fasting to mark the end of Ramadan?

Answer: He intends, when fasting on Thursday, to observe both the Sunnah fast and the Shi'a fast.

Question 4: If someone owes fasting during Ramadan and the month of Rajab arrives, they may fast the three White Days (13th, 14th, and 15th) to make up for their missed Ramadan fasts, and they may perform the noon prayer (Zuhr) on the fifteenth day. If they owe one or two days of Ramadan, they may fast one or two days to make up for their missed Ramadan fasts, and they may fast the remaining two days or the remaining day voluntarily, and they may perform the noon prayer (Zuhr). If they owe a vow to fast three days, they may fast those three days, but they may not perform the noon prayer (Zuhr) on the fifteenth day. Rather, they may perform the noon prayer (Zuhr) in the manner narrated from Imam al-Sadiq (peace be upon him) regarding one who fasts three days: the thirteenth, fourteenth, and fifteenth.

Images of the Murud Basin 1366 (p. 300)

****Four issues regarding fasting:**** 1. If a man intends to travel in the morning during Ramadan by plane, he must leave his house at night before dawn, and leave the boundaries of the town where he has relatives or a place of residence, and complete his prayers before noon. If he does this, his fast on that day is valid.

2. If a man is ill during Ramadan and unable to fast, he is not obligated to pay the expiation for his missed fasts during that month. However, if he recovers after Ramadan, he must make up the missed fasts. If he does not make them up and the following Ramadan arrives, he must pay the expiation for the previous year's fasts during Ramadan, giving three and a half pounds of wheat (using the standard weight of wheat as measured today) to a poor person for each day of the previous Ramadan. If a man or woman has a chronic illness and is not expected to be able to fast in the future, they must pay the expiation for their missed fasts during that Ramadan, giving one poor person for each day of the missed fasts.

Question 3: Regarding voluntary fasting, if someone fasts and then eats or drinks forgetfully, is his fast valid as stated in the text regarding obligatory fasting, or not?

Answer: His fast is valid.

Question 4: Should someone who has missed days of Ramadan fasting observe the fast of Ghadir?

Answer: Yes, he should fast even if he has days to make up from Ramadan.

Takbir Sakina Fath Mubin 1367 (p. 380)

A question about fasting: Question: What do you say, O best of those who guided us to the Oneness of God, about a man who stays in a place during the month of Ramadan, fasts, and performs the prayers, then it occurs to him after seven days or more that he must travel on a journey that is necessary for him? Is his fasting valid as his prayers were, or not?

Answer: If he intended to stay for ten days and then changed his mind and did so, then his fasting and prayers are complete.

****Page 384 Question on Fasting:** Question: Is it permissible for someone who cannot find wheat to give rice, lentils, or other grains as a substitute for the expiation of fasting?

Answer: If he cannot find wheat, he should give grains such as barley, rice, lentils, etc., according to the value of the wheat that he is required to give as expiation.

The Philosophy of a Great Victory 1368 (p. 414)

****A Question Regarding Fasting:**** Question: Regarding the intention for obligatory fasting, it is stated in books of jurisprudence that one who is fasting an obligatory fast must intend to fast from the night before until the end of the pre-dawn meal (suhoor) and before dawn. However, the established practice among us is that they intend to fast verbally after the dawn prayer (Fajr). What is required in this regard?

The answer: There is nothing wrong with that, because people who fast the month of Ramadan have already intended in their hearts to fast the month of Ramadan, and they intend to fast each day of it from the night before, in their hearts. As for the

intention spoken aloud after the Fajr prayer, it is merely a confirmation of what the fasting person intended during the night, not that he only intended to fast at that time. As for the example of intending to fast after dawn – this is like a traveler who does not know if he will reach the place where he has a home or a relative before noon, so he does not intend to fast and reaches the place after dawn and before noon, and then intends to fast. That fast is not permissible because he did not intend to fast during the night, and he should have intended to fast during the night. If he intended to fast during the night but did not reach the place before noon, then he must repeat that day.

Great Blessing Series 1370 (p. 419)

*** Three issues regarding fasting: 1. Question: If someone eats suhoor during Ramadan and is unable to pray the Shafa' and Witr prayers before dawn, is his fast valid or not?

Answer: His fast is valid.

Question 2: If someone intends to fast from the night before and begins fasting, but does not perform the Fajr prayer, is his fast valid or not?

Answer: His fast is valid.

Question 3: If someone becomes ritually impure (junub) during the night of Ramadan and does not perform ghusl (ritual purification) until dawn, he must complete his fast that day and make up that day after Ramadan.

Yes, the divine dye 1371 (p. 523)

**** A question about fasting:** If someone had an obligatory fast to make up, and the day of Ghadir came on a Friday, and he connected it with fasting on Thursday, does fasting on Thursday count towards making up the obligatory fast or not?

Answer: It is not counted as making up an obligatory fast because the fast of Ramadan is not made up in the month of Dhul-Hijjah. Therefore, he should count it as a voluntary fast because he only fasted it because Eid al-Ghadir was on a Friday.

Question: If a man fasts the fast of David, fasting one day and breaking his fast the next, and his fasting day happens to be on a Friday, can he connect it with a day before or after it, and may this be connected with fasting three consecutive days?

Answer: Yes, Friday is connected to the day before or after it, and if it is connected to that, it is equivalent to fasting three consecutive days.

Regarding the expiation for fasting: Question: Should wheat flour be given as expiation for fasting, since wheat is not available here? And if flour is not available either, should other grains be given as expiation or not?

Answer: Yes, he gives wheat flour, and he also gives other grains if wheat is unavailable, according to the price of wheat.

Question: Is it permissible to give the expiation for several fasts together in one day?

Answer: It is given every day, for each day, as stated in the announcement.

Keys of the Red Ruby 1373 (p. 434)

**** (Regarding fasting) Question:** A man travels from his place every day in the month of Ramadan after sunrise to a place within the limits of shortening prayers, and returns to his place before sunset, and his mount does this every day. What is the status of his fast?

Answer: His fast is not valid because he travels before noon, and traveling before noon invalidates the fast.

Question: If a fasting person suffers a severe wound from which blood flows and does not stop, and he takes medicine in a difficult situation, does his fast remain valid or not?

Answer: If the wound is deep and medicine enters the body, or if a needle or similar device is inserted, then the fast is not valid.

Question: Is it permissible to receive an injection while fasting? And does it validate the fast?

Answer: It invalidates the fast.

Question: If the day of Ghadir falls on a Friday, and someone fasts only on the day of Ghadir without connecting it to a day before or after it, does he have to repeat the fast of the day of Ghadir?

Answer: He does not have to repeat the fast of Ghadir Day.

Question: A man went out during the month of Ramadan from one place after noon to another place that was more than twelve miles away, and he left that place on the second day before or after dawn, and he arrived at the place from which he had left the

previous day before noon, and he had family there. What is the status of his fast?

Answer: His fast is valid because his ruling is the same as that of a traveler who arrived at his home before noon.

River of Light Al-Sha'sha'ani 1374 (p. 267)

****(Regarding expiation):** Question: A man who is constantly ill cannot fast during the month of God, so what should he give in terms of food as expiation for fasting?

The answer: If the next month of Ramadan arrives and he has not made up his fast between it and this current month of God, he should atone for his fast by giving three and a half pounds of wheat to one poor person every day. If the month of Ramadan passes and he has not made atonement for his fast in the past month of Ramadan as we mentioned, then he should atone for the sins by giving it to the caller of the age according to his ability, and that is according to what the caller of God commands him as he sees fit.

The Fatimid preachers' message 1375 (p. 404)

****Question:**** A man has been fasting the month of Rajab for nine years, and someone invited him to a meal while he was fasting in Rajab before noon, so he broke his fast. Does he have to make up that day's fast or not?

Answer: If he repeats the fast, that is good.

Question regarding fasting and praying on the day of Ghadir:

Question: If someone misses fasting and praying on the day of Ghadir, how should they make them up? Should they make them

up on the eighteenth day of any month, or can they make them up on any day of the month?

Answer: He must make up the fast and prayer of the day of Ghadir, but he may make it up on any day he wishes.

Rays of Eternal Emanation 1376 (p. 487)

**** Regarding fasting while traveling:** Question: A man traveled during the month of Ramadan to a village less than twelve miles away, intending to stay in that village. Then, he suddenly had to travel to another village two miles or more away from there, and the distance exceeded twelve miles. He traveled there riding a bicycle or a car, then returned from there to the first village before noon. What is the status of his prayer and fasting?

Answer: He should perform his prayers and fasts because he did not intend to travel.

Regarding fasting while traveling: Question: A man travels during Ramadan to a place within the limits of shortening prayers. He leaves his house at dawn, before the break of dawn, to the train station or the car station, and stays there. Then he leaves there after the break of dawn. He knew that the train he travels on or the car both run after the break of dawn. What is the status of his fast?

Answer: If the train station or cars are within the country's borders, his fasting is not valid, but if they are outside the country, his fasting is valid.

Regarding fasting: Question: It is stated in Islamic law that if someone eats or drinks forgetfully while fasting, his fast is valid

and he is not required to repeat it. So, if he receives an injection while fasting, forgetfully, is his fast valid or not?

Answer: He should fast if he forgot that he was fasting.

Regarding fasting and praying on the day of Ghadir: Question: A man fasted on the day of Ghadir and prayed the Ghadir prayer, then broke his fast due to an incident. Should he repeat the fast or should he repeat the prayer along with the fast?

Answer: If he repeats the prayer along with the fast, that is better, but if he repeats the fast only, that is permissible.

Proverbs of Sidrat al-Muntaha 1377 (p. 229)

**(Regarding fasting) Question: Some believing women fast during the blessed ten days of Muharram every year, and perhaps this is a vow they made, and they are obligated to fast the holy month of God. What is the ruling on this?

Answer: They fast the month of God during the blessed ten days of Muharram.

(Regarding fasting): Question: A man who works in a certain place intended to fast the month of Rajab for ten years and began fasting. Some believers in that place urged him to break his fast several times during the month of Rajab for celebratory meals or wedding feasts that would be held in his house. Is it permissible for him to break his fast for that reason?

Answer: There is nothing wrong with that, but it is better for him to make up those fasts that he missed.

in Hajj 5

Images of the Murud Basin 1366 (p. 296)

A question about Hajj: Question: What do you say, O you whom God has blessed with the happiness of religion and this world through your love, regarding what has been stated in the Sharia that the pilgrim performing Tamattu' (a type of Hajj) should shorten the sides of his hair, mustache, and beard after completing Umrah, and trim some of his nails? O our master, if there are many days between completing Umrah and the Day of Arafah, should he shorten his hair whenever it grows long, or not?

Answer: There is nothing wrong with that, and he should only shave in Mina after returning from Arafat.

**** Page 301, Two issues concerning Hajj:** 1. If a man is poor and another man performs Hajj for him, and then he becomes wealthy, he must perform Hajj again, as stated in the book Da'a'im. However, if a man or woman gives him dirhams or dinars as a gift, donation, or to maintain kinship ties, and he performs Hajj with that money, he is not obligated to perform the obligatory Hajj again.

2: A man should not throw the pebbles on behalf of himself and another person if he has appointed him to do so simultaneously in one round. Rather, he must throw the three pebbles on his own behalf in one round, and then on behalf of the other person in another round. If two, three, or more people have appointed him to do so, he must throw the pebbles on behalf of each of them separately, not in one round.

Takbir Sakina Fath Mubin 1367 (p. 385)

****Two issues concerning Hajj:**** Regarding Tawaf: Tawaf is not permissible except in a state of ritual purity (wudu). If someone performs three circuits of their obligatory Tawaf while in a state of ritual purity, then breaks their ritual purity and performs four circuits without it, they must start the Tawaf anew. If they return home in this state, they must return and perform the Tawaf again. If they perform four circuits with ritual purity, then break their ritual purity and perform three circuits without it, they must perform ablution and repeat the three circuits. If they return to their hometown, they should appoint someone to perform the three circuits on their behalf. Similarly, if two or one circuits remain, they must repeat the remaining circuits.

2. Another issue regarding Tawaf: If a woman who has performed Hajj begins menstruating and still owes the obligatory Tawaf, and the bleeding continues, she observes the waiting period based on the number of days she would normally spend menstruating. If she does not become pure, she waits an additional day or two, then purifies herself and performs Tawaf. If the bleeding continues and she is confused between menstrual blood and non-menstrual bleeding, she acts as a woman with non-menstrual bleeding would, purifying herself and performing Tawaf. If she remains in Mecca after performing the aforementioned actions and the bleeding stops, she performs ghusl (ritual bath) and repeats the Tawaf, Sa'i (walking between Safa and Marwa), and the Tawaf al-Nisa' (circumambulation of

women) as a recommended act. If she returns to her hometown, there is no obligation upon her.

The Philosophy of a Great Victory 1368 (p. 415)

****(Two questions regarding Ihram)**** Question 1: Should the pilgrim not enter Ihram except at noon on the Day of Tarwiyah from the Sacred Mosque, or is it permissible to enter Ihram on the eighth night?

Answer: It is permissible to enter into the state of ihram on the eighth night of the Sacred Mosque.

Question 2: For those who board the plane and intend to perform Hajj, from where do they enter into the state of Ihram, how do they enter into Ihram, and how do they perform the Ihram prayer?

Answer: One should enter into the state of ihram from the direction of the miqat or near it, perform ghusl (ritual bath), and prepare for ihram from the nearest point to the miqat from which the plane takes off. One should then perform the ihram prayer at the nearest point where the plane lands, at a time when prayer is permissible.

(Seven issues regarding prayer inside the Kaaba, in the Grand Mosque, in the Prophet's Mosque, and the Eid prayer in Mina)

Question 1: Is it obligatory to perform the prayer of greeting the mosque when entering the Sacred Kaaba inside it?

Answer: There is no obligation to offer a greeting prayer for a mosque within the Sacred Kaaba; rather, one who enters it should perform what one would normally pray voluntarily.

Question 2: Should a worshipper spread out a garment to pray on if he prays on the red marble inside the Kaaba?

Answer: He should not spread anything on it and should not pray on it seeking blessings from it.

Question 3: If someone enters the Grand Mosque during prayer time and cannot perform the greeting circumambulation due to time constraints or overcrowding, should he pray the greeting of the mosque or not?

Answer: He does not pray the greeting of the mosque, but rather he prays the obligatory prayer and the Sunnah prayer that precedes or follows it. As for the greeting of the Sacred Mosque, it is circumambulating the Sacred Kaaba.

Question 4: Is the reward of one hundred thousand prayers for someone who prays in the portico that surrounds the Grand Mosque?

The answer: The statement about the reward of one hundred thousand prayers applies to those who pray in the Sacred Mosque, which is the area around the Kaaba that marks the end of the circumambulation area.

Question 5: Should the Eid prayer be performed in Mina or not?

The answer: It is stated in the interpretation of the pillars that the Eid prayer is not performed on the Day of Arafah in Mina as it is performed in other cities. When the slave of the family of Muhammad (peace be upon them all) performed Hajj, he did not perform the Eid prayer, but rather he prayed the two rak'ahs of Fajr, then he prayed the Fajr prayer only two rak'ahs.

Question 6: Is it obligatory for someone who enters the Prophet's Mosque (peace and blessings be upon him and his family) in Medina to pray the greeting of the mosque first, or not?

Answer: He must pray the greeting prayer of the mosque first.

Question 7: Will the reward of ten thousand prayers be given to someone who prayed in Medina in the place where the Prophet's Mosque was later expanded?

Answer: The reward of ten thousand prayers is for whoever prays in the mosque of the Prophet (peace and blessings be upon him) that he himself built, not in what was added to it after him (peace and blessings be upon him).

(Four issues regarding Tawaf and its prayer) 1. Question: Is it obligatory for someone who enters Ihram from the Sacred Mosque to perform Tawaf first, if he enters it, the Tawaf of greeting, then perform the voluntary Tawaf a second time and enter Ihram, or is one Tawaf sufficient for him?

Answer: One circumambulation is sufficient.

Question 2: If a man enters the Grand Mosque for the women's circumambulation, is it obligatory for him to first perform the greeting circumambulation, and then perform the women's circumambulation?

Answer: One circumambulation is sufficient, and that is the circumambulation of women.

Question 3: In the prayer of Tawaf al-Nisa', should the recitation be from top to bottom or from bottom to top?

Answer: It is read from top to bottom.

Question 4: Should one recite in the voluntary circumambulation prayer from bottom to top or from top to bottom?

Answer: In the voluntary circumambulation prayer, one should recite from bottom to top, but if one recites from top to bottom, there is no harm in that.

(A question about expiation in Hajj based on conjecture rather than certainty) Question: If a person is not certain that he did something that requires him to offer a sheep as a sacrifice, but he thinks that he may have made a mistake, should he expiate with a sheep or not?

Answer: He is not required to offer a sacrifice if he is not certain, but if he offers a sheep as expiation based on his assumption, there is nothing wrong with that.

(A question about the water of the Zamzam well) Question: Should a person bathe with the water of the Zamzam well, or should he drink from its water and pour it over his body?

Answer: One should not bathe with Zamzam water, but rather drink from it and pour some over one's body.

(A question about sacrifice): Question: Is it permissible to perform the sacrifice in Mecca on the thirteenth day of Dhul-Hijjah or not?

Answer: It is not permissible to offer a sacrifice on the thirteenth day in Mecca, but it is permissible in Mina.

The Fruits of Guidance Sciences 1337 (p. 49)

The section that is the section of the rest of the believers, so they should be diligent in reforming their souls, and they should know that the worldly trade by which they acquire their livelihood is also an act of worship by which they are satisfied with their provider. So let them expect the reward for what they gain from the toil and hardship in trade, if they comply with the Sharia in their buying, selling, renting, leasing, and other rulings of taking and giving, and judgment and demand, by which they deal, and what they exchange among themselves. So let them be far removed from what is contrary to the Sharia , such as cheating and deception, and like the buying and selling of wines, and kowk in the language of India, and yema and surati and the like of that which is forbidden, and let them replace yema if they wish with something of the vows, and like usurpation and transgression and false claims, such as false oaths and the like of the reprehensible matters.

As for usury, it constitutes the majority of what enters their trades and transactions, and it is their greatest sin and their most serious evil. So let them stay far away from it, for the warning against it has reached them, and how severe a warning it is! In short, what brings together for them and for the first two groups the happiness of both worlds and the dignity of both places is piety towards God, the Lord of the East and the West. The sword of piety is sharp and cutting to kill desires. So fear God and be diligent in doing good deeds, and avoid sins and be averse to them.

Picking a Mole Tree 1346 (p. 105)

Let us record here some jurisprudential issues written by the most eminent and unique caller to knowledge, our master Abd Ali Saif al-Din, in some of his letters, may God exalt his sanctity in the highest of heavens, and may his blessings continue to flow to us at all times. He said:

Indeed, understanding the religion is obligatory for the guided believers. We have already explained to you some of the rulings of jurisprudence, some of which you have understood, and what follows from that which we will now elaborate on here. The mention of Salam means that a man pays one hundred dirhams to another man, on the condition that he takes from him for a certain term which he names, a known measure of wheat, and he describes the wheat by its characteristics, and he names the place where he takes possession of it. These are four conditions for Salam, and it is not permissible except with all of them, and it is not permissible for one who violates some of them, which is that he does not pay the price first at the time of Salam, or he pays part of the price, so Salam is valid from him to the extent of the price which he has paid for it and the rest is invalid, or he does not describe what he is paying for, or he does not name the term and the place where he takes possession, so it is not permissible for one who does that, nor is it sufficient for him.

You may be in your positions, but you often err and rarely succeed. For some of you enter into a forward sale (salam) without paying the price, or enter into a forward sale but violate one of the four

aforementioned conditions, or enter into a forward sale in a manner that is impermissible and unlawful. For example, someone might give a farmer ten manns of wheat, barley, or other similar grains, on the condition that he will receive double that amount in return, or whatever they agreed upon. He then uses the ten manns of wheat he gave as payment and buys something on credit with it. This is a deferred sale, which is impermissible for food and for anything measured by volume or weight. It is also a sale involving unequal exchange within the same type of food, which is likewise impermissible according to established rulings. This is because neither unequal exchange nor deferred exchange is permissible within the same type of food. However, if the two types are different, then unequal exchange is permissible, such as wheat and corn, or other two different types. Deferred exchange is not permissible in these cases, even if the difference is due to the difference. For this reason, it is stated in the book "Al-Yanbu" in the chapter on sales: "For what is measured by volume, enter into a forward sale with what is measured by volume, and what is weighed with what is weighed." It is not permissible, except that what is measured by volume is delivered in what is weighed, and what is weighed is delivered in what is measured by volume, and that is permissible. It is like a man delivering wheat or other things that are measured by volume to another man on copper or other things that are weighed, taking it from him for a term he names, in a place where he takes possession of it. This is permitted and there is nothing wrong with it. Most of the forward sales in the lands of faith occur in a manner that is not permissible. So it is incumbent upon the one who has been entrusted with the affairs of the community of believers, who has understanding of the religion, especially the people of the villages who are insightful and

knowledgeable about the clear features of jurisprudence, to inform the one who delivers forward sales that is not permissible that it is not permissible for him, and to guide him back to the truth in that and the correct thing that is permissible, so that he is saved from going against the Sharia, which involves committing sin.

This peace agreement may be resolved in a way that involves selling ten measures of wheat to someone who comes to request it, on the condition that he gives him double that amount or whatever they agree upon. He sells it to him for a garment or something else, or something present, or whatever they agree upon. He sells it to him for a garment or something present, and he takes possession of it from him in exchange for the garment or something else he paid him. Then he delivers the garment that he took to him for twenty measures of wheat, which he takes from him for a term he names. When the term arrives, he pays him what he delivered to him for. They know who delivers in this way that is permissible for him to accept, and they compel him to act in it if he wishes to accept what is in it, for he sins.

Then, peace is not permissible in what does not last, such as meat, fruit, and other things mentioned in the pillars. So the believer should be as careful as possible to avoid what is prohibited in what he sells and buys, and he is obligated to ask his guardian in his place about what is permissible and forbidden, and matters of jurisprudence and rulings, then he should trade and there is no blame on him and no reproach, and he will be among those for whom reward and recompense are hoped.

Then he mentioned the pledge. God Almighty said: “O you who have believed, when you contract a debt for a specified term, write it down,” until He said: “But if you do not find a scribe, then a pledge in hand.” So He called the pledge in hand. And if the pledge is not in hand, then the pledge is not a pledge until it is taken. And there is nothing wrong with pledging houses, and other jewelry and goods, if it is all in hand with the pledgee.

The mortgagee may not benefit from the mortgaged item, and it is neither permissible nor lawful for the mortgagee to benefit from what he holds as collateral. Often, you take collateral and then benefit from it. This occurs when someone among you mortgages his house to someone from whom he borrows money, and the person holding the house as collateral benefits from it by residing in it in a manner he deems permissible, or by renting it out to someone else and taking the rent, which he spends on his needs as he sees fit. This is not permissible for the mortgagee. If he resides in it, he must calculate the rent and pay it to the one who mortgaged it. Similarly, if he rents it out, he must pay the rent to the mortgagor, unless he acquired the house through a sale with an option to rescind. This means selling it on the condition that if he finds the money, he returns it to the original owner and takes back the house he sold. This is mentioned in the book "Da'a'im." In this case, he may reside in it, benefit from it, rent it out to someone else if he wishes, and spend the rent for himself until he repays the debt. The seller owes him the price for which he sold his house with an option to rescind the sale. The same ruling applies to other things that are mortgaged, such as jewelry, goods, clothes, and other things that the mortgagors mortgage. The mortgagees do not benefit from any of them. Know this and act accordingly. May

God help you to act according to what you know, and guide you to what pleases Him in what you do.

In the vow 7

Yes, the divine dye 1371 (p. 515)

Two issues regarding vows: Question: I asked about someone who vowed to some of his freed slaves to prepare food and gather men for it. Is it permissible for him to eat from it or not? As stated in Mukhtasar al-Athar in the mention of the sacrificial offering in Hajj, the sacrificial offering that was voluntary may be eaten from, and that which was obligatory may not be eaten from. The obligatory offering is that which was in a vow, or a penalty, or the corruption of something in Hajj. So what is meant by this vow? Is it the vow of the sacrificial offering that is driven to the Sacred House of God, or any vow whatsoever?

The answer: If someone vows to give some food to a freed slave, he may eat some of it and feed others, unless he has obligated himself not to eat any of it. If he has obligated himself, then he must abide by his obligation. Otherwise, he may eat from it according to the custom of people, as one might make a vow while intending to feed others and eat himself. As for what was mentioned in the abridged version of the traditions previously, it pertains specifically to sacrificial animals that are vowed to be driven to the Sacred House of God (the Kaaba), then slaughtered, and the owner does not eat from them.

Question: What is the situation of someone who made a vow to God to fast for a specific period, but when what he hoped for became available to him, he began to procrastinate until he became afflicted with a chronic illness, so that he could not fast?

The answer: He may stop fasting as long as his illness continues, and if he recovers from his illness, he must fulfill the vow he made. (I say, by the grace of God's guardian on earth, peace be upon him: If he is unable to fast due to his chronic illness, it is recommended that he feed a believer for each day of the days he vowed to fast, as was commanded in the expiation for breaking an obligatory fast.)

In the Aqiqah and in the slaughter of the whale .8

Takbir Sakina Fath Mubin 1367 (p. 386)

**** A question regarding the 'aqiqah and the sheep for oneself:**
Question: If someone breaks the bones of the 'aqiqah sheep unintentionally, forgetfully, or ignorantly, is there anything required of him?

Answer: He is not liable for anything, and he is forgiven for it. The same ruling applies to the sacrificial animal for oneself. The bones of the sacrificial animal for the 'aqiqah or the sacrificial animal for oneself should not be broken intentionally.

Yes, the divine dye 1371 (p. 514)

Two issues regarding the slaughter of whales: Question: I also asked about a whale that is taken alive, then given to a polytheist to hold, and then dies in his hand. What is its status? Is it permissible to eat it or not?

The answer: It is permissible to entrust it to someone else because it is considered ritually pure if it is taken alive and the name of God is invoked over it, regardless of whether it dies afterward in the hands of a believer or a polytheist. It is only

considered ritually pure if it dies in the hands of a polytheist, and then it is permissible to entrust it to someone else.

Question: I asked about a type of fish known in our time as Jahinka, is it permissible to eat it or not?

The answer: We investigated the matter and found it to be a type of fish with scales, which is permissible to eat according to the Ahlul-Bayt (peace be upon them). This applies when a believer takes it while invoking God's name (until he says): If the fish you asked about is the one whose status we have verified and which is named here with the aforementioned name, then it is indeed a fish with scales. Therefore, the text regarding the permissibility of eating it is explicit, and there is no blame on the one who eats it.

**** Page 525** Two questions about the Aqiqah: Question: If the newborn for whom the Aqiqah is to be performed is in one house and the sheep is slaughtered for him in another house at the hour and minute that the barber promised to shave the newborn's head at, is that permissible or not?

Answer: It is permissible, but the slaughterer should be informed when the newborn's head is shaved so that he may slaughter at that time.

Question: If the newborn is in a place called Surat and the reciter reads the supplication for the Aqiqah over the phone from a speaker and the listener slaughters the sheep in Surat upon hearing the words "In the name of God, God is the Greatest", is this permissible or not?

Answer: That is not permissible.

Keys to the Red Ruby 1373 (p. 436)

****Regarding slaughter:** Question: If a whale is taken alive and the name of God is invoked over it, then it is placed in a container filled with water and dies in it, is its slaughter valid or not?

Answer: Its slaughter is not valid and it is not permissible to eat it.

Regarding the Aqiqah: Question: Is it permissible to use the skin of the Aqiqah animal, or must it be buried?

Answer: It is permissible to use it, and the leather should be given in charity.

Question: If someone forgets or makes a mistake in performing the 'aqiqah for a newborn on the sixth or sixteenth day, and then some of his relatives or others remind him, or he himself becomes aware and remembers, does he have to slaughter and perform the 'aqiqah for him again on the twenty-first day after his birth?

Answer: The sacrifice (aqiqah) should be performed for the newborn on the seventh, fourteenth, or twenty-first day after his birth. If it was performed on the sixth or sixteenth day, then it should be performed again on the twenty-first day.

The Fatimid preachers' message 1375 (p. 404)

**** Regarding what is not permissible to eat of fish:** Question: Is it permissible to eat a fish that has whiskers and scales?

Answer: Any fish with scales is permissible to eat, and any fish without scales is not permissible to eat.

A question regarding the 'aqiqah: Is it permissible to sacrifice a hornless sheep that has not yet grown horns for the 'aqiqah?

Answer: Do not slaughter

Examples of Sidrat al-Muntaha (1377) p. 230

**(Regarding the Aqiqah) Question: A woman missed her Aqiqah for some reason and wanted to make it up after reaching puberty, so what should she do regarding the throat?

Answer: She shaves a small amount of hair from the back of her head with a razor.

(Regarding the sacrifice) Question: Most of the time, the butchers turn the sacrificed animal onto its left side with its face towards the Qibla. Is this practice correct?

Answer: It is necessary to act according to what is stated in the jurisprudence of the Ahl al-Bayt, peace be upon them, which is to lay her on her right side.

In marriage and divorce .9

Tasneem Noor 1363 (p. 208)

From the noble and virtuous questions, question 1 concerns agency in marriage where the two witnesses are not present. In such a case, you should wait until they are present. A written

power of attorney is not sufficient without the presence of witnesses. Understand this and act accordingly.

Question 2: A mature woman wanted to get married, and her closest guardian was her brother, who was absent from her. She sent word to him to act as her guardian in her marriage contract or to appoint someone else to do so. He refused both options. Her uncle was also absent from her. The judge ruled that he should send word to her uncle to act as her guardian in her marriage contract or to appoint someone else. If he refused, he should look into it. If she had a guardian other than him, he should send word to him until all her guardians refused. If she had no guardian other than him, the judge should perform the marriage contract for her. This is the meaning of what is stated in the books of advocacy: the judge is the guardian of one who has no guardian.

3. I asked: A man **divorced** his wife, but it was not verified that she was pregnant on the day her husband divorced her, and the husband was not certain of her pregnancy. So he ruled to invalidate her divorce and return her to her husband, and he said that what came in the books of advocacy is that the pregnant woman is divorced in all cases, so that is if the one divorcing is certain of his wife's pregnancy, otherwise the divorce is not valid except after verifying purity, as came in the books of jurisprudence.

4. I asked: A man divorced his wife and had two just witnesses attest to **the divorce**. Then he died two years after the day of her divorce, and the two witnesses also died. That woman now wants to marry another man. So he ruled that if she brings two just

witnesses to her divorce from among those who were present at the divorce session, it is permissible for her to marry another husband.

****Page 209 of the questions answered by the slave of the pure family of Muhammad, peace be upon them, Tahir Saif Al-Din:**
Question on marriage 1: About a man who was breastfed by his grandmother, his father's mother, is it permissible for him to marry his cousin?

Answer: He is not permitted to marry his paternal cousin, because she is his foster sister. This applies if the milk was from his grandfather. If it was not from his grandfather, then he may marry his paternal cousin (his father's brother), but he is not permitted to marry his full paternal cousin or his maternal cousin (his father's brother).

Question 2 in **divorce**: A man divorced his wife while he was absent in time and place, and she was pregnant, but the divorcer and the witnesses to the divorce were unaware of her pregnancy. Is this divorce permissible?

Answer: This divorce is permissible, because the divorce occurred during a period of temporal and spatial absence, and knowledge of the pregnancy is not required in this case.

Let us conclude these matters with a benefit that will bring righteousness and success to those who utilize it, a great benefit whose blessings will be widespread upon the workers of the land and all the people of the province. This benefit is the knowledge that every matter that is not known must be brought before the Absolute Caller, who, in the time of concealment, stands in the

place of the Supreme Imam, the Reviver of the Greatest Relic. For it has been stated in some of the Zayni Ramadan Epistles, and in the Zayni Questions of the Most Noble and Unique Caller, our master Zayn al-Din, the Caller of God, the Steadfast, the Exalted, the Transcendent, may God exalt his sanctity and grant him intercession for us on the Day of Intercession in the Glorious Courtyard. Qas said in the Collection of Questions:

It was brought to the attention of the esteemed Da'i, meaning His Eminence Sayyidna Abd Ali Saifuddin Qas, that a free Muslim woman wished to marry. She was originally from a distant land, and it was unknown which village she was from there. She had no known guardian, present or absent, and no one could attest to her having an absent guardian, nor could anyone testify that she had no guardian. Her situation was unclear regarding the presence or absence of guardians. The esteemed Sayyid, having been asked a similar question before, said, "Take it to the esteemed Da'i, our master Wajihuddin Qas. Whatever he decides will be the ruling, for he is the divinely appointed Da'i, whose obedience is connected to the obedience of God and the Imam of the Age, and his command is one with his." So it was brought to him, and the esteemed Da'i, our master Wajihuddin, said, "If a free Muslim woman wishes to marry, a guardian must be sought for her to act as her marriage contract. If a guardian is found, he will perform the marriage contract. If it is impossible to identify them due to the distance of her homeland, the dispersal of her guardians, or similar reasons, then her guardian, the judge, will perform the marriage contract for her." Marrying her with her consent, after he has made an effort to find her guardians, and after he has not received any news from any of

them, then they are considered non-existent at that time. This is the correct ruling that is acted upon.

(He said in the letter) Chapter Five: The worker should carefully examine the rulings of Islamic law in general, especially those concerning marriage and divorce, testimony, guardianship, agency, and related rulings found in the books of the pillars of Islam. He must be trustworthy in these matters, observing them in their application and issuance. He needs sound understanding and deep reflection, never acting hastily, and only accepting what is sound, clearly explained, and supported by textual evidence and proof, leaving no room for doubt or ambiguity. He should not issue rulings based on personal opinion or analogy, nor should he make definitive judgments based on confusion or ambiguity, as this is the way of the impure dissenters. Rather, he should seek clarification on anything unclear by referring the question to his master, for this is the practice of one whose hallmark is piety and righteousness. In this regard, the Commander of the Faithful, our master Ali ibn Abi Talib, peace be upon him and his family, said in a letter to Rifa'ah: "Beware of speaking about the matter of divorce, and refrain from it." From it, I found a way to do that. If the matter overwhelms you, then raise that to the most upright of them on the path, for the methods of marriage and other innovations have been obliterated. This is what confirms what we wrote regarding the emphasis on the matter of divorce and marriage.

Your Lord made you the sons of my religion, and those to whom I have love and longing, who heard the word of truth and understood it, and answered the call of the one who called by His Almighty wisdom, and followed the one who called and cared for him, and strove for his victory, happiness and ascension.

Salsabil Hakam Ghadak 1364 (p. 210)

**** Two issues regarding marriage and divorce:** Question: About an adult woman who wants to get married, and her father was in some part of Abyssinia nine years ago, but now he is not there and no news of him is known, nor is his whereabouts known, and her minor son is present, so what is the ruling regarding her marriage contract?

Answer: If the absent person is considered like a missing person and this is verified, then the judge is responsible for her.

Question: Is **a divorce by mutual consent permissible** in the case of pregnancy or not?

Answer: If the husband is certain that his wife is pregnant, it is permissible.

Surar Rushd, raised 1365 (p. 246)

Three issues concerning **divorce**: (1) It was brought to his attention that a woman was divorced by her husband according to what is required in the Sharia, then one of the witnesses to the divorce forgot, and the other was present. So he ruled that the divorce should be repeated, and he said, may God perpetuate his glory: As for what has come that it is permissible for one of the witnesses to the divorce to be the one who concludes the marriage, that is if one of the witnesses dies or is absent, and the one who is present is aware of the two testimonies, so he concludes the marriage by order of the judge. As for the one who forgot one of them, the one who is present is one witness, and the divorce is never established by one witness. (I say: By his saying he is absent, he means that he became absent like a missing person, not that he was absent to the extent of being absent).

(2) It was also brought to his attention that a man divorced his wife and had two just witnesses attest to the divorce. Then he died two years after the day of her divorce, and the two witnesses also died. That woman now wants to marry again. He ruled that if she brings two just witnesses to her divorce from among those who were present at the divorce session, she may marry another husband. Otherwise, she may not marry until she has completed the waiting period of a widow.

(3) It was also reported to him that a woman gave birth and then purified herself from childbirth, and her husband had intercourse with her. After some days had passed, he wanted to divorce her, even though she was a woman who did not menstruate while breastfeeding, and her husband had had intercourse with her. The husband was prevented from divorcing this woman until she menstruated. This case occurred three times, so the husband was ordered to wait for her menstruation.

**** Page 247, Two Questions Regarding Testimony:** 1. Question: A divorced woman wants to remarry, but the two witnesses to her divorce are not present and cannot come to give their testimony due to distance or other reasons. Is it permissible for them to give their **divorce testimony** to two other men, who will then come and give their testimony before the judge, who will then conduct her marriage based on their testimony?

Answer: This type of testimony based on testimony is not permissible in divorce cases.

Question: Is the testimony of a leper admissible in marriage or divorce proceedings?

Answer: The testimony of a leper is not admissible in matters of agency or divorce.

The Philosophy of a Great Victory 1368 (p. 420)

**** (A question about marriage)** Question: A mature woman wants to get married and she has a father and a mature brother, and her father is insane and has not been able to comprehend anything for twenty years, so how should her marriage contract be conducted?

Answer: Her marriage contract is concluded under the guardianship of her brother.

(Two issues regarding the waiting period) 1. Question: A pregnant woman whose husband has died is nearing the end of her waiting period. She is in her waiting period, and the latest possible time for delivery is when she can give birth. She cannot deliver except by performing an cesarean section, which would require her to go to the hospital. What is the ruling in this case?

Answer: If she leaves her house for the hospital, then she must give charity and seek forgiveness. However, if her waiting period is four months and ten days, and she gives birth after two or three months and then leaves her house for the hospital, then she must restart the waiting period of four months and ten days.

Question 2: A sick woman whose husband died while she was observing her waiting period (iddah) needed to be moved to a

different location based on the doctor's advice. What is the status of her waiting period?

Answer: He should be moved to another location if needed, and the waiting period should be resumed.

(A question concerning maintenance and housing during the waiting period): A divorced woman whose husband has the right to take her back is entitled to maintenance and housing. A woman who is irrevocably divorced is not entitled to maintenance or housing. A widow is not entitled to maintenance or housing during the waiting period.

Yes, the divine dye 1371 (p. 518)

A question about marriage: A virgin adult woman who wants to get married was also brought to him, and her father is absent from her for a long time, and his whereabouts are unknown because he moves frequently from country to country and place to place. Her brother and uncle are present with her, and her brother, who is her closest guardian after her father, is not an adult and excludes the uncle. So her family sends him to a distance of two days' journey so that he is treated as an absent person, and the uncle takes charge of her marriage. Is this permissible or not?

Our master ruled that a similar case had occurred in Surat, as there was a mature woman whose father was absent, and her minor brother and uncle were present. The woman's family requested to have her married, and they were told that it was not permissible unless her father was present, or her son was present,

or her son reached maturity. So they devised a plan by taking the son out, thinking that if the son was absent, the uncle would take his place. But the plan did not help them at all, because the presence of the son as a minor was the impediment to the uncle taking his place, not his presence, so it would disappear if he was absent.

A questioner asked if this person mentioned, whose presence prevented the uncle's guardianship over the marriage, was an adult (and he was absent), then according to the ruling of the noble Sharia, the uncle should conduct the marriage contract, because he is the closest guardian after him. So his situation, meaning the non-adult, was not like his father's situation in his absence, nor was the woman's situation like the judge conducting her marriage contract in his presence, as stated in the Sharia if the closest guardian of the woman is a non-adult, then her guardian is the judge. So our master answered because if the father is present, then he has the right to conduct the marriage contract, and this one (i.e., the non-adult guardian) does not have the right to conduct the marriage contract if he is present.

Then the questioner asked why the woman's situation was not like that of a woman whose marriage contract was concluded in the presence of the judge, as stipulated in Islamic law, if the woman's closest guardian is a minor, then her guardian is the judge. This applies to a woman who has a minor guardian and no living guardian closer to her, because the judge is the guardian of one who has no guardian.

**** Page 525 Question on Breastfeeding:** Question: What is the ruling regarding a boy who was breastfed by a woman along with another girl who was also breastfed by her? Does he have a

relationship through breastfeeding only with that girl with whom the woman breastfed, or with all the children of that breastfeeding woman, both male and female?

Answer: He is related through breastfeeding from all of her children, and they are all his milk brothers and sisters.

Question regarding the waiting period: Question: What do our generous masters, may God make us his ransom, say about a woman who observed the waiting period of a widow, and two and a half months of her waiting period have passed, and a snake bit her, so she was forced to go with her family to a man who would perform ruqyah for her, and she stayed with the woman, what is the status of her waiting period?

Answer: The waiting period (iddah) is resumed.

Keys to the Red Ruby 1373 (p. 437)

** (Regarding **divorce**) Question: A woman was divorced after being asked about her purity after four days, and she said that she was not in a state of purity when the divorce occurred. What is the status of her divorce?

Answer: The divorce is not permissible, because the woman denies her purity at the time of the divorce, whereas it was obligatory to ascertain purity at the time of the divorce.

River of Light Al-Sha'sha'ani 1374 (p. 268)

** (Regarding marriage) Question: Is it permissible to contract a marriage with a woman while she is menstruating?

Answer: Her marriage contract is valid, there is nothing wrong with that.

Question: Regarding a couple who were married when they were young, and then years later it was discovered that they had been breastfed together, and this was confirmed while they were still minors, should they be separated or should **the divorce take place** after they reach puberty?

Answer: They can be separated without divorce.

Question: Regarding the two witnesses to a woman's **divorce**, can they also be the two witnesses to her agency, or one of them?

Answer: That is permissible and there is nothing wrong with it.

The Fatimid preachers' message 1375 (p. 405)

**** (A question about marriage)** Question: If the man getting married and the woman's guardian are both deaf and mute, how should their marriage be?

Answer: Marriage can be effected by a clear gesture or by writing and reading, if they both know how.

(A question about the waiting period) Question: Does a man enter the waiting period of his wife if he has no children from his wife?

Answer: Yes, he is allowed to enter during her waiting period, whether he has children from his wife or not.

Examples of Sidrat al-Muntaha 1377 (p. 231)

****Regarding marriage:** Question: Regarding the saying of the Messenger of God, peace and blessings be upon him, "There is no marriage except with a guardian and two just witnesses," what

is meant by two just witnesses? Are they the witnesses of the marriage session or the witnesses of the woman's agency?

Answer: They are the two witnesses to the marriage ceremony.

Regarding the waiting period: Question: Does a man enter into the waiting period of the wife of his wife's father, other than her mother?

Answer: No, it does not enter

Regarding the waiting period: Question: Are the relatives of a woman who are related through breastfeeding included in the waiting period?

Answer: Yes, they enter according to kinship ties.

(In the leap year) Question: A child was born on the thirtieth day of the month of Dhul-Hijjah in the year that is a leap year, so when is his birth date counted in the following year?

Answer: His birthday is considered to be on the twenty-ninth day of the sacred month of Dhu al-Hijjah in a year that does not have a leap year, and on the thirtieth day in a year that is a leap year.

in the will 10

Rawdat Firdaws 1361 (p. 235)

Question: Regarding the will to the Imam (peace be upon him), from the abridged book of the author, the most noble and unique caller, Yaqub ibn Killis, the minister: It is incumbent upon the one making a will to allocate a portion to the Imam in his will, the minimum being one-third of one-third, and to his relatives who are excluded from inheritance by others, if they are poor.

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