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In the name of Allah

Preface
Whether people's religious rites are valid or not depends on the degree of their acquaintance with the Islamic law (shar') and on how they observe these rules. One of the ways to determine the rules of religion is following (doing taqlīd of) a qualified mujtahid.

To know the fatwās of our marji' of taqlīd, we can refer to his book on practical laws of Islam (risālah al-'amaliyyah) that reflects his jurisprudential opinions and its correctness is confirmed.

Owing to the fact that after the demise of the Grand Ayatollah Araki (q.) and even before that time so many mukallafs have started taqlīd of His Eminence, the Grand Ayatollah Khamenei (d.), it seemed necessary to compile the differences between the late Imam Khomeini's (q.) fatwās and that of Ayatollah Khamenei (d.) to make them accessible for his followers and other people.

Note:
1. Some of the instances mentioned here do not reflect difference in fatwā but they may show something extra or an explanation for the ruling.
2. Those who follow the Supreme Leader (d.) can act upon their religious responsibilities by noticing the differences in the fatwās mentioned here. If any question regarding other matters is raised, they may forward it to His Eminence for being answered.
3. The fatwās of the late Imam Khomeini (q.) have been collected from the books of "Tahrīr al-Wasīlah" published by Dār al-Adwā'/Beirut; "Tawḍīh al-Masā'il" published by Bonyād-e-Pejohishhay-e-Islami, Astan-e-Qods-e-Razavi; "Al-'Urwah al-Wuthqā" (two volumes) published by al-Maktabah al-'Ilmiyyah al-Islāmiyyah; and "Manāsik of Hajj" with its footnotes published by Nashr-e-Mash'ar 1382 H.
4. The fatwās of His Eminence, the Grand Ayatollah Khamenei (d.) have been taken from the book "Ajwībah al-Istīfā'at" ('Replies to Inquiries About the Practical laws of Islam' published by Al-hoda International Publication, "Manāsik of Hajj" in Arabic language and some of the questions and answers available at the office of His Eminence.

We hope that this book will pave the way for the believers.
1- It is obligatory to follow a mujtahid who is just, living, mature, sane, male, born out of a legitimate marriage and a Twelver Shi'ite. One should, by obligatory caution, follow a mujtahid who does not crave for this world, and is the most knowledgeable among mujtahids of his time.

2- A most knowledgeable mujtahid is a person who is more familiar with the principle rules and documents/references related to an issue, more acquainted with similar issues and traditions, capable of knowing Allah's law and inferring the duties assigned by Allah from the references than other mujtahids. He should also have more knowledge about what is going on in the world to the extent that it plays an effective role in identifying the subjects of rulings and delivering a jurisprudential opinion.

3- It is not permissible to start following a deceased mujtahid.

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (d.)
1- When "kurr" water is measured in kilo, according to the strongest view it is equal to 377.419 kilograms.

2- Question: How must the People of the Book be dealt with as regards purity?

Answer: Non-Muslims, whatever their religion or creed is, are ruled najis. In our view, they are ruled inherently tāhir.

Ahlul kitāb are as follows: Jews, Christians, Zoroastrians and Sabaeans.

3- Droppings of the birds, whose meat is ḥarām, are najis.

4- The blood which can be found inside an egg is not najis but it, by obligatory caution, should not be eaten. However, if the harām blood, as a result of stirring, dissolves in the yolk so that no sign of it remains, there is no problem in eating the yolk.

5- Question: Some leather is imported from foreign countries and used for making shoes and other things. Is it ruled pure or najis?

Answer: The leather imported from an Islamic country is ruled pure unless there is a sharī evidence that the animal was slaughtered according to the Islamic law. As for the leather which is imported from a non-Islamic country, it is ruled najis not slaughtered in accordance with Islam. As for the leather unless there is a sharī evidence that the process of slaughtering was Islamic, or there is a possibility that the Muslim importer ascertained the proper slaughter in a sharī way and then sold the leather to Muslims).

6- Alcoholic beverages and intoxicants, in case they are liquid.

Intoxicating drinks are, by caution, najis.

in origin, are najis.

7- If something (i.e. the first medium) which has become najis as a result of a result of contacting an intrinsically najis thing comes intocontacting something intrinsically najis, comes into contact contact with a pure thing, the latter becomes najis and makes with something pure and one of them is wet, it makes the pure other things najis on contact. However, the fourth medium thing najis. If this second medium which has become najis as does not make things najis although it is najis.
8. If a dog licks a vessel or drinks water or some other liquid from it, the vessel should first be wiped with pure soil and then, by obligatory caution, washed two times with kurr or qalīl water. Also, a vessel in which a dog poured its saliva should, on obligatory caution basis, be wiped with soil before washing it.

9. The vessel from which a pig drank some liquid should be washed seven times with qalīl water. If it is kurr/running water, the vessel should be washed seven times by obligatory caution. It is not necessary to wipe such a vessel with soil although doing so goes with mustaḥabb caution. According to the obligatory caution, a vessel which is licked by a pig has the same previous ruling.

10. For purifying the sole of one's foot or the bottom of one's shoes, it is preferable to walk for 15 steps or more since the najis material is removed by lesser steps or by wiping it on the earth.

11. Sun is a purifier for earth, the building and things attached to the building like a window, a door and even a nail hammered in the wall — which is considered a part of the building — on 6 conditions:

First: the najis place should be so wet that if another thing touches it, it becomes wet. In case the place is dry, they should make it wet by the sun.

2nd: If an inherently najis material is there, it has to be removed before being purified by sun.

3rd: There should be nothing to stop sunlight from reaching the najis place/thing like a curtain, clouds or the like. Thus, if sun dries some najis thing from behind such barriers, it is not made pure. However, if the clouds are so light that they would not prevent sunlight from shining on the place, it is not problematic.

with something pure (the third medium), the latter, by obligatory caution, becomes najis but it does not make other things najis.
4th: The sun should be the only drier. In other words, if the najis thing is dried by both sun and wind, it does not become pure. But, if the wind is so slight that one cannot say that it has assisted in drying this object, it is not problematic.

5th: The sun should dry the part of the ground or building into which the najis material has been absorbed in one occasion. That is, if sun dries the najis surface at a time and on another occasion dries the underneath part, only the surface becomes pure while the part below remains najis.

6th: There should be no air or pure object separating the najis surface of the earth or building on which sun shines from its interior.

12. If an inherently najis material like blood or a najis thing touches an animal's body, the animal's body becomes najis with a najis thing, it becomes najis just by the disappearance of that thing and there becomes pure just by their disappearance. The same rule is no need to wash with water. The rule is the same with the applies to the interior of the human body like the oral and interior parts of a human body like oral and nasal cavities nasal cavities in such a way that if one's gum bleeds but the provided that the najis material has not come from outside. blood disappears in the saliva, there is no need to wash the oral Therefore, if the gum bleeds and the blood disappears in the cavity with water. But, if an artificial tooth inside the mouth saliva, the mouth cavity is pure.

13. The 10th purifying agent is the disappearance of a Muslim. whenever one is sure that a Muslim's body, clothes or person, i.e. disappearance of a Muslim makes the human anything else that belongs to him is najis and one does not see body, and his/her clothes, carpet, vessel or everything else at that Muslim for a period and then sees him dealing with that his/her disposal pure if he/she treats them as pure unless onething as if it is pure, this thing is ruled pure on condition that knows that najāsah still exists and it is not remote that anyone the owner is aware of its previous state, i.e. it was najis, and of other condition is not necessary. Therefore, the rule of purity the rules of purity, as well.

14- If, after removing the inherently najis material from a 14- If a najis thing, from which the inherently najis material is najis thing, it is dipped once into kurr or running water so that removed, is dipped once into kurr or running water or put the water reaches all its najis spots, it becomes pure. On under a tap which is connected to kurr water so that the water obligatory caution basis, carpet, clothes and the like be wrung reaches all its najis spots, it becomes pure. As for carpet, or shaken so that the water is taken out.
shaken inside water after dipping them in it.

15- The urinary outlet cannot be made pure without using water, and it is enough for a male to wash it once after the removal of urine. As for females or those with urinary diversion, they should — by obligatory caution — wash it twice. **Question:** What is the ruling of washing urinary outlet and anal orifice with qalīl water? **Answer:** For purifying the urinary outlet with qalīl water, it must, by obligatory caution, be washed twice. As for the anal orifice, it is necessary to be washed until the inherently najis material and its traces disappear.

16. Whenever the faeces is removed from the anal orifice by a stone, a clod or the like — although its becoming pure is a matter of consideration, praying like that is not objected and things that come into contact with the area do not become najis. The small particles and the viscidity that remain in the area are no problem either.

It is not necessary to clean the anal orifice with three stones or three pieces of cloth but it is enough to do so using different corners/parts of a single stone or piece of cloth. Moreover, if the faeces is removed by wiping with the mentioned things only once, it suffices.

16. There are two ways for purifying the anal orifice:

1. Washing it with water until the inherently najis material is removed. Then there is no need for further washing.

2. Using three clean stones, three clean pieces of cloth or the like to remove the inherently najis material. If the inherently najis material is not entirely removed, more stones or pieces of cloth must be used to remove it completely. However, instead of using three stones or three pieces of cloth, one can make use of three parts of a single stone or that of a piece of cloth.
Wuḍū’

Fatwās Of Imam Khomeini (q.)  Fatwās of the Grand Ayatollah Khamenei (d.)

1- [In wuḍū’] after having wiped the head, one has to wipe the back of the feet up to the ankles.

back of the feet (from the tip of one toe until the bony protrusion before the ankle joint) with the moisture of wuḍū’ remaining on the hands. However, there is mustaḥabb caution to wipe them to the ankle.

2- The face has, by obligatory caution, to be washed downwards and if it is washed upwards, wuḍū’ is void. The arms have to be washed from the elbows to the fingertips.

2- In wuḍū’, the face and arms have to be washed downwards. If they are washed upwards, wuḍū’ is void.

arms have to be washed from the elbows to the fingertips.

3- In wuḍū’, the first go of washing the face and arms is obligatory, the second go is permissible and the further goes are ḥarām. If any of the mentioned parts is washed thoroughly ḥarām. Determining whether it is one go or more depends on with a single handful of water with the intention of performing the intention of the person performing wuḍū’. In other words, wuḍū’, it is considered as one go no matter whether one intends it to be one go or not.

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intention that it is the first go.

4- Having washed the two arms, one has to wipe on the top of the head with the moisture of wuḍū’ remaining on the hand. It is not necessary to wipe the head with the right hand or be wiped with the right hand but it is not necessary to wipe the head downwards.

4- Having washed the two arms, one has to wipe on the top of the head with the moisture of wuḍū’ remaining on the hand. It must be washed unless water is harmful to it in which case the surrounding area must be washed. It is caution to wipe with a wet hand if wiping it with wet hand does not have a harmful

5. If no moisture remains on the palms for wiping, one cannot. Question: Is it permissible to wipe with moisture that does not belong to wuḍū’? And is it a must to wipe the head with the right hand and in a downward direction?

Answer: Wiping the head and feet should be done using the wuḍū’ moisture which remained on the hand. If it is dried out, one has to take moisture from the eyebrows or beard to wipe with it. It is based on caution to wipe the head with the right hand but it is not a must to do it downwards.

6- If there is an exposed wound or fracture in a wuḍū’ part, it must be washed unless water is harmful to it in which case the surrounding area must be washed. It is caution to wipe with a wet hand if wiping it with wet hand does not have a harmful

6- If there is an exposed wound, a boil, or fracture in the face or on the arms and if splashing it with water causes harm,
washing the surrounding area is enough. But if passing a wet hand over it is not harmful, then it is better to pass one's wet hand over it and to put a piece of clean cloth over the injured area and to wipe the cloth with a wet hand. If this process is also harmful or the wound is najis and it cannot be washed with water, one should wash the surrounding area downwards in the same way mentioned in wuḍū’ and, according to the mustaḥabb caution, put a clean cloth on the area and pass a wet hand over it. If putting a cloth is also impossible, washing the wound's surroundings would suffice. In any case, performing tayammum is not necessary.

7- If there is an exposed wound, a boil or fracture in the scalp or in the back of the feet and it cannot be wiped, then a piece of clean cloth must be placed on it and be wiped with the moisture of wuḍū’. However, if it is possible to place a piece of cloth on the wound and pass one's [wet] hand over the cloth, one caution, tayammum should be done too. If it is impossible to perform, by caution, wuḍū’ as mentioned above and does place a piece of cloth on the area, he/she must do tayammum as well. instead of wuḍū’ and it is preferable to do wuḍū’ without wiping, as well.

8. It is ḥarām to use a golden or a silver vessel for eating, drinking and other uses like doing wuḍū’, ghusl, etc. But, keeping such vessels or using them for decoration purposes is not ḥarām.

8. To eat or drink from a dish made of gold or silver is ḥarām but keeping such a dish or using it for purposes other than eating and drinking is not ḥarām.
1- One of the things ḥarām for a junub is recitation of Qur’anic chapters which contain obligatory prostration such as: chapter no. 32 (al-sajdah), chapter no. 41 (Fuṣsilat), chapter no. 53 (Al-Najm) and chapter no. 96 (Al-‘Alaq). It is ḥarām for a junub to recite even a single letter of these chapters.

2- If one touches a part which includes a bone and has been separated from a living body but did not undergo a ghusl, and before it undergoes ghusl it has the same ruling as that of he/she must do the ghusl for touching a corpse. But if touching a part which has been someone touches a separated part with no bones, it is not obligatory for him/her to do a ghusl. As to performing a ghusl, upon touching some part of a corpse before its ghusl is rendered, it makes no difference whether it is separated from the corpse or not.
1- In tayammum four things are obligatory:
   a) Intention, b) Striking the palms of both hands on something on which tayammum is correct, c) Passing the palms of both hands over the whole forehead, including both sides of the forehead, from the hairline down to the eyebrows and the upper part of nose. And the two palms must, by obligatory caution, be passed over the eyebrows as well, d) passing the palm of the left hand over the whole back of the right hand and then passing the palm of the right hand over the whole back of the left hand.

N. B. There is no difference between tayammum instead of ghusl and tayammum instead of wuḍū’.

2- If soil, sand, clod and rock are not found, tayammum is to be done on the dust gathered on the clothes, carpet and the like. If dust is also not found while wet clay is found, tayammum should be done on it. In case none of the things on which tayammum in correct are available — like inside a plane or the like — one must, by caution, offer prayer on time without wuḍū’ and tayammum and later on do its qaḍā’ with wuḍū’ or tayammum.

3- Tayammum on gypsum, basalt or other sorts of stones is correct but tayammum on jewels like carnelian or turquoise is void. By obligatory caution, one should not do tayammum on baked lime/gypsum when soil or another thing on which tayammum is rendered correct is available.

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tayammum on them).

**Question:** what is the ruling on doing prostration or tayammum on cement or concrete tiles?

**Answer:** Doing prostration or tayammum on any of them is not problematic, though there is caution not to do tayammum on them.

4- While doing tayammum, the forehead as well as the palms of the hand must be pure. However, if the palm of the hand is najis and it cannot be washed, one has to do tayammum i.e. the forehead and the back of the hands, being pure, too?

**Answer:** The forehead and the back of the hands should, by caution, be pure as far as possible and if it is impossible for one to purify the place of tayammum, one can do tayammum without purifying, though it is not remote that being pure is not necessary in general.

5- If one performs tayammum instead of ghusl and then something which renders wudu’ invalid happens, one must do someone who has already had tayammum instead of ghusl and wudu’ if one cannot do ghusl for ensuing prayers. If doing who is still unable to do ghusl, to perform ensuing prayers wudu’ is impossible, one must do tayammum instead of wudu’. he/she must, by obligatory caution, do both tayammum instead of ghusl once again and wudu’.

6- If one can neither do wudu’ nor tayammum for prayer, it is obligatory for him to pray, but one can, by recommended caution, offer the prayer in its prescribed time, offer one’s prayer without wudu’ and tayammum and later offer a qadha’ prayer with wudu’ or tayammum.

7- If one does tayammum due to one’s certainty or fear of harmful effects of water but before offering prayer realizes him/her but before performing prayer realizes that he/she was that water is not harmful to him/her, one's tayammum is void. If one – after having However, if one realizes it after having performed prayer, performed prayer – realizes that water was not harmful, one his/her prayer is correct. must, by obligatory caution, do wudu’ or ghusl and offer prayer again.
The Religious Injunctions Regarding the Dead

Fatwās Of Imam Khomeini (q.)  
Fatwās of the Grand Ayatollah Khamenei (d.)

1- If a Muslim – male or female, old or young – is dying, it is proper to place the body of a Muslim person who is his/her body must be placed so that he/she would lie on his/her back while the back while the sole of the feet face qiblah.

2- Giving ghusl to, shrouding, praying on, and burying a dead Muslim is obligatory upon every mukallaf. If these acts are done by some individuals, they cease to be obligatory for others and if nobody obligatory for others and if nobody does so, all are ruled guilty of it. As per obligatory caution, the same ruling applies to the Muslim dead who is not a Twelver Shi'a.

3- A person who gives ghusl to the dead has to be a Twelver, sane, well acquainted with the religious issues regarding ghusl and, by obligatory caution, ritually mature.

4- The Muslim dead should be shrouded with three pieces of the navel to knees all round the body and it is better to make it cloths. First, the loincloth which is wrapped around the waist extends from the chest to the back of the feet. According to the obligatory caution, the shirt [the 2nd piece of the shroud] extends from the top of the shoulders to the calves back and covers the area from the top of the shoulders to the middle of the calves completely. Finally, the wrapper [the 3rd piece of the shroud] should be long enough so that its two ends could be tied over the head and under the feet] and its width should be wide enough so that its two sides overlap each other.
Qiblah

Fatwās Of Imam Khomeini (q.)  Fatwās of the Grand Ayatollah Khamenei (d.)

1- If one has no means to find out the qiblah direction or has
no idea about it in spite of one's efforts, one must, if time
allows, offer four prayers each towards one of the four
directions. But if there is not enough time for offering four
prayers, one has to offer as many prayers as time allows, e.g. if
prayers, he/she should offer as many prayers as time allows.
time is only enough for one prayer, one should offer one
prayer to any direction one wishes. Also one should offer the
prayers so that one is certain that one of the prayers is either
performed towards qiblah or the deviation is less than ninety
degrees to the right or left.
Prayer Time

Fatwās Of Imam Khomeini (q.)  Fatwās of the Grand Ayatollah Khamenei (d.)

1- **Question:** Is it true that according to your fatwā concerning true fajr in the bright moonlit nights, one has to wait for apayer in moonlit mornings, wait for fifteen to twenty minutes, while until the whiteness of the dawn becomes more distinct though according to the appointed time, dawn has come and than that of the moon? If so, how long should we wait and in there can be certainty that dawn has arrived?

**Answer:** In the nights when the brightness of moonlight other nights as far as determining fajr, beginning time for dominates over the first rays of dawn, one must wait, until onemorning prayer, and the time when a person should stop eating becomes certain that fajr light is sighted.

2- The particular time for afternoon prayer is the short span preceding maghrib just enough to say afternoon prayer.

2- **Question:** Does the time of afternoon prayer extend to adhān of maghrib or to sunset?

**Answer:** It ends at sunset.

3- One can start offering his/her prayer as soon as one gets certain that the prayer time has arrived, or when two just men declare it. But the recitation of adhān is, by obligatory caution, inadequate, no matter how just and reliable the adhān reciter is.

3- In order to commence one's prayer one must either be certain that prayer time has arrived or rely on the witness of declare it. But the recitation of adhān is, by obligatory caution, two just men or on the adhān of an adhān reciter who is inadequate, no matter how just and reliable the adhān reciter is.

4- If a person mistakenly starts offering afternoon prayer before noon prayer and while praying realizes that he/she has noon prayer, is offering afternoon prayer and meanwhile made a mistake, then if it happens at a time common to both realizes that he has not performed noon prayer, he/she must change the intention from afternoon prayer to noon prayer (i.e. he/she intends that the parts of prayer he/she has already performed, what he/she is offering has provided that it occurs at a time common to both prayers. But and what he/she is going to offer are all for the noon prayer) if it occurs at the specific time of noon prayer, one must, by and he/she must complete the prayer and offer afternoon prayer afterward prayer he/she has already performed, but what he/she is offering has provided that it occurs at a time common to both prayers. But if this happens at the specific time of noon prayer, complete one's prayer and then perform both noon and noon prayer, one must change the intention to noon prayer, afternoon prayers in the usual order. This rule is also applicable to maghrib and ‘ishā’ prayers.

4- If a person, thinking that he/she has already performed before noon prayer and while praying realizes that he/she has noon prayer, is offering afternoon prayer and meanwhile made a mistake, then if it happens at a time common to both realizes that he has not performed noon prayer, he/she must change the intention from afternoon prayer to noon prayer (i.e. he/she intends that the parts of prayer he/she has already performed, what he/she is offering has provided that it occurs at a time common to both prayers. But and what he/she is going to offer are all for the noon prayer) if it occurs at the specific time of noon prayer, one must, by and he/she must complete the prayer and offer afternoon prayer afterward prayer he/she has already performed, but what he/she is offering has provided that it occurs at a time common to both prayers. But if this happens at the specific time of noon prayer, complete one's prayer and then perform both noon and noon prayer, one must change the intention to noon prayer, afternoon prayers in the usual order. This rule is also applicable to maghrib and ‘ishā’ prayers.

This caution is a favorable act.
1- If one does not know or forgets that one's clothes are usurped and he/she prays with them, his/her prayer is correct. But if one oneself had usurped these clothes and then forgot about it and prayed with it, he/she must, by obligatory caution, repeat that prayer.

2- Wearing golden ornaments by men, like hanging golden chains on the chest or wearing a golden ring on one's finger or a golden watch on one's wrist is ḥarām and offering prayer with these things is void. For men it is ḥarām to wear a gold chain, ring, or watch and with obligatory caution wearing any of them in prayer invalidates the prayer.

3- Question: In the tawḍīḥ al-masā'il from the issue 831. Question: What is the ruling on a ring of white gold worn through 833, it is stated that a man should not wear clothes by men? It is ḥarām to wear. As for wearing platinum or a you maintain that it is permissible to wear platinum blockade thing which contains such a small amount of gold ornament? Will you tell us what the criterion is, is it the color that in common view is not considered as gold, it is no or the substance? Answer: Wearing platinum is no problem but wearing the usual gold, even if its color has been changed, is not problem.

4- A man's clothes worn in prayer must not be of pure silk.4- During prayer a man's clothes including things like a cap, Moreover, it is ḥarām for them to wear such clothes, even stockings, lining, etc., must not be of pure silk. It is ḥarām for when they are not praying. Concerning the things with which man to wear them even when he is not praying. However, if prayer is not rendered perfect [i.e. they are not large enough to cover the private parts], for example trousers braces or caps, praying, it is not problematic and does not render his prayer they should not, by obligatory caution, be of pure silk either. void.

5- If a blood spot on the body or clothes is less than dirham in5- If a moisture reaches a blood spot, whose area is less than size and moisture reaches it, then if the mixture of the blood that of the tip-phalanx of the index finger, and it mixes with, and moisture become a dirham or more in size and they stain and disappears into, the blood so that the area of the mixture the surrounding area as well, praying with it is void. Moreover, does not exceed the excused one, i.e. that of the tip-phalanx of if the size of the mixture (blood and moisture) remains less than the index finger, praying with it is correct; otherwise, the
than a dirham area and does not stain the surrounding area, prayer offered with it is, by obligatory caution, void. Praying with it is still problematic. But, if the moisture is mixed with the blood and disappears in it, prayer is correct.

6- If the body or the dress of a person offering prayer is stained with even a little blood of ‘puerperium’ or menses even as littlebit of menstrual blood, one’s prayer is void. This rule is, by as point of a pin, the prayer is void. By obligatory caution, the blood of ‘puerperium,’ should not be stained with istihāḍah blood either. As far as istihāḍah and that of intrinsically najis, ḥarām meat, or not other kinds of blood are concerned, e.g., the blood from a ritually slaughtered animals. Rather, as far as the blood of a person’s body, an animal whose meat is ḥalāl, a dog, a pig, above-mentioned animals is concerned, this rule is strongly non-Muslim, an animal which is not ritually slaughtered, or an improbable.

animal whose meat is ḥarām, there is no objection to praying with it, even if different places of the body or dress are stained with, provided that it is altogether less than a dirham (approximately equal to an ashrafi) in size. However, by caution, one does not offer prayer with the blood of a dog, a non-Muslim, an animal which is not ritually slaughtered, or an animal whose meat is ḥarām.
Fatwās Of Imam Khomeini (q.)  Fatwās of the Grand Ayatollah Khamenei (d.)

1- If a person offers his prayer in a usurped place while he/she does not know that it is or he/she forgets it and he/she becomes aware of that after finishing prayer, his/her prayer is correct. However, in the case of the same person who had usurped this place, in case of which the prayer is, by obligatory caution, void.

2- The fifth condition [of the place of prayer] is that, in offering prayer, the level of the place on which the prostration the place of forehead must not be higher or lower — more than four tight fingers — than the place on which the knees or the tips of the toes rest.

3- While offering prayer, the distance between a woman and a man must, by obligatory caution, be at least one span, in which case their prayers are valid even if the woman stands parallel to the man or ahead of him.

4- Offering obligatory prayer inside the Ka'bah house is makrūh, and a person must, by obligatory caution, not offer prayer on its roof.

5- One should maintain a proper sense of decorum by not offering one's prayer in a place that is considered as disrespect, it is ḥarām, but the prayer is not invalid.
1. If a masjid is usurped and another building like a house is built on its site so that no one calls it a masjid any more, it is harām to make it najis and it is obligatory to purify it. It is not known that it is ḥarām to make a masjid najis – although it is a caution not to do so – in the following cases: a) it is usurped, deconstructed, given up and another building is erected on its site; b) as it is given up, all signs as a masjid are lost and there is no hope of reconstruction e.g. no one stays in the region anymore.

2. As per obligatory caution, one should not decorate a masjid with gold or pictures of souled entities e.g. humans, animals. It is ḥarām to decorate a masjid with gold if it is considered extravagant. Otherwise, it is makrūh. It is makrūh to draw a picture of a non-souled entity e.g. a flower / a bush in a masjid.
1. If one thinks they may be able to say their prayer in standing position by the end of adā’ time, they can say their prayer at the beginning of time; although it is a caution to delay it.

2. A person, who cannot say the prayer in sitting position, should lie down for prayer on their right side — if not possible on their left side — so that the front part of the body faces qiblah. If it is not possible, they should lie down on their back so that the soles of their feet face qiblah.

3. In the first and the second rak'ah of obligatory daily prayers, one should recite chapter al-Fātiḥah at first, and then another complete chapter.

4. Someone starts reciting a chapter with obligatory prostration by mistake. If they come to understand it before prostration in an obligatory prayer. If someone recites it — reciting the verse of obligatory prostration, they give the whether on purpose or by mistake — including the verse of chapter up and recite another chapter. If they recognize their prostration; as per obligatory caution they should prostrate for mistake after the verse is recited, they should prostrate by the verse recited, stand up to finish the chapter (if it is not yet sufficient).

However, if they recognize their mistake before reciting the verse; it is obligatory caution to give up the chapter, recite another chapter, finish the prayer and say it again.
5- At the time of reciting bismillāh-e-rrahmān-e-rrahīm for a chapter, one should determine the chapter and say bismillāh… Fātihah and Īkhās chapters or they are always in the habit of for that chapter. If one determines a chapter but gives it up upreciting these two chapters. They say bismillāh-e-rrahmān-e-rahīm, they should say bismillāh… again intended for therrahīm without paying attention and determining a certain second chapter. Are they required to say it again after determining the chapter?

**Answer:** It is not obligatory to repeat bismillāh…. Rather they can suffice with the first one and recite any chapter they want without repetition of bismillāh….

6- If in the third or forth rak'ah one wants to recite al-Fātihah but they mistakenly recite tasbīḥāt or vice versa, they should and forth rak'ahs, decides to read al-Fātihah but he/she absent-give up saying that and change to al-Fātihah or tasbīḥāt.mindedly recites tasbīḥāt as usual, his/her prayer is correct. However, if one has the habit of reciting something and theyThe case is also the same if one usually recites al-Fātihah and recite the same and it was really intended in the bottom ofhe/she decides to read tasbīḥāt.

their heart, they can complete and suffice with it.

7- A woman may recite al-Fātihah and the other chapter of morning, maghrib and ‘ishā’ prayers aloud or silently.morning, maghrib and ‘ishā’ prayers aloud or silently. However, when a non-maḥram hears, she should say themHowever, when a non-maḥram hears, she had better say them silently as per obligatory caution.

8- Reciting al-Fātihah in the third and forth rak'ahs, one8- Upon men and women, it is obligatory to say al-Fātihah or should, by obligatory caution, say its bismillāh-e-rrahmān-e-tasbīḥāt in the third and forth rak'ahs silently. However, if they rrahīm silently as well. recite al-Fātihah, they may say its bismillāh… aloud when praying individually. Although it is a caution to say it silently as well. In a congregational prayer, this is an obligatory caution.

9- In prayer, it is a mustaḥabb caution not to stop on a letter9- In recitation of prayer and when one wants to recite two while pronouncing its diacritical mark (ḥarakah) nor continueverses without pause, it is not necessary to pronounce the to recite the next word while dropping the previous word’s lastdiacritical mark on or under the last letter of the first verse. ḥarakah (i.e, waṣl bis-sukūn). Stopping on a letter whileFor example, if one says 'māliki yawm id-dīn but does not pronouncing its diacritical mark occurs, say, if one says 'ar-pronounce the vowel on the last 'n' (rather, recites it with rrahīm or-raḥīm)— i.e. pronouncing the diacritic (kasrah)sukūn and immediately says 'īyyāka na’budu wa īyyāka under the last 'm' of ar-rahīm, but waits a moment beforenasta‘īn’ after that, it is not problematic. This is called
saying 'māliki yawm id-dīn'. To continue to recite the next 'continuation on a consonant letter, (waṣl bis-sukūn). The same word while dropping the previous word's last harakah (i.e. ruling applies on the words of the same verse although it is a waṣl bis-sukūn) occurs, say, if one says 'ar-raḥmān ir-raḥīm' — caution not to continue on a consonant letter in the last i.e. without pronouncing the diacritic under the last 'm' and instance. follows it immediately with 'māliki yawm id-dīn.'

10- While bowing for rukū' or in rukū' of the third/fourth rak'ah, if someone doubts whether they have recited al-Fātiḥah/tasbīḥāt or not, they should ignore the doubt. However, if it occurs while bowing for rukū' and before reaching rukū' position, they should, by obligatory caution, stand up to recite either al-Fātiḥah or tasbīḥāt.

11- Before engaging in the next one, if someone doubts whether they have recited a verse/word correctly, they should say it correctly again. However, when they are engaged in the following part of prayer, there exist two cases: a) the following example, after saying iyyāka na'budu, one doubts whether or is a rukn, e.g. in rukū' one doubts whether they have recited anot it was correct. However, in all these cases there is no word of the chapter correctly, here they should ignore their doubt; b) the following is not a rukn — e.g. at the time of reciting Allāh uṣ-ṣamad they doubt whether they have said qul huwallāh-u-aḥad correctly, here they also can ignore the doubt. However, they are allowed to recite it correctly as caution. Even on doubting several times, they can say it again and again. However, if it reaches the level of obsession and they still repeat it, they should pray again according to an obligatory caution.

12- In each rak'ah after reciting al-Fātiḥah and the other chapter, one should bow to the extent that permits hands to be put on the knees. This is called rukū'.

12- In each rak'ah after reciting al-Fātiḥah and the other chapter, one must bow to the level that allows him/her to put hands or at least fingertips on the knees. This act is called rukū'.
13- If one bows to the level of rukū', but does not put the hands on the knees, it is not problematic.

14- It suffices to say any dhikr in rukū'. However, it is an obligatory caution that it is at least as long as three subḥāna obligatory caution that it is at least as long as three subḥāna rabbīyal-'aẓīmi wa biḥamdih three times or one subḥāna rabbīyal-'aẓīmi wa biḥamdih.

15- If during saying the obligatory dhikr of rukū', one's body involuntarily moves to the extent that disturbs the stability of the body, one must, by obligatory caution, repeat the dhikr after recovering stability. However, slight body movement, like movement of the fingers, is no problem.

16- If one cannot stay in rukū' for a time enough to say its obligatory dhikr, then in case they can finish dhikr before leaving rukū'a time enough to say subḥānallāh three times, it suffices that level, they should complete it in this level; otherwise, they may just say it once if possible. If one can just stay a moment in the rukū', it is an obligatory caution to start saying the obligatory dhikr of rukū', i.e. one subḥāna rabbīyal-'aẓīmi wa biḥamdih or three subḥānallāh before leaving rukū' level.

17- Those who remember that they have not performed rukū' after putting their foreheads on the ground; as per obligatory caution, they should stand up, perform rukū', complete their prayer and say it again.

18- In prostration, it is enough to say any dhikr. However, by obligatory caution it should not be less than three subḥānallāh or one subḥāna rabbīyal-a'lá wa biḥamdih in length.
akbar, etc. not less than the obligatory dhikr in length.

19- If one deliberately says the dhikr of prostration before
his/her head reaches the ground and his/her body becomes
stable or lifts his/her head from the ground before completing
the dhikr on purpose, the prayer is deemed void.

20- In case one's forehead involuntarily rises from the place of
prostration, then, if possible, one must not let it touch the
bounces back involuntarily, he/she should put the forehead on
prostration place again. This is considered as one prostration
the ground again and say its dhikr. In this case the whole
no matter whether its dhikr is recited or not. But, if one could
not keep his/her head above and it falls down on the place of
prostration against one's will, they are collectively considered
as one prostration and if dhikr has not been said yet, it has to
be said, then.

21- In places where one should adopt taqiyyah, one can
prostrate on a carpet or the like and it is not necessary to go to
another place for praying.

22- If one is compelled to pray on a muddy earth, they should,
prostrate pointing with their head while standing and say
tashahhud in the same position.

23- It is wrong to prostrate on minerals like gold, silver, agate
and turquoise but prostrating on mine stones like marble
and constructing and decorating buildings is correct. So is the case
with agate, turquoise, pearls, etc. although it is a caution not to
prostrate on the last group.

24- To prostrate on the leaves of a tea or a coffee tree is
impermissible.
25- It is correct to prostrate on non-edible flowers but prostration on flowers that are grown and used as medicines — like violet and borage — is not correct. Prostration on herbs which are used only in treating disease — like violet flowers, etc. — is correct but it is not correct to prostrate on those plants that in addition to their therapeutic uses are consumed for the medical properties they have like London rocket-seeds.

26- It is allowed to prostrate on paper which is made from a thing on which prostration is correct like straw. Also, prostrating on paper made from linen and cotton — is correct.

27- If a person does not have a thing allowed to prostrate on or if they have some but due to an excessively cold or hot or the like, they cannot prostrate on it, they should prostrate on their clothes if they are made of cotton or linen or anything else and if they are made of other materials, they can prostrate on made of these materials. It is a caution that as long as they as well. If these things are not found either, one may doprostration on cotton or linen clothes is possible, one should prostrate on the back of one's hand. If this is also impossible, they may prostrate on a minerals like an agate or ring.

28- If upon raising head from the first prostration the turbah (mohr) stuck on the forehead and one does the second prostration without removing it, it is a problem, or rather, the prayer is void and should be repeated.

29- If one hears a verse of prostration from somebody who does not have the intention of reading Qur'an, from a record from an instrument that just transmits the voice of the very reciter, it is obligatory to prostrate.

Tashahhud

30- If a person forgets saying tashahhud, stands up and remembers it before rukū' [of the third rak'ah], he/she has to sit down, say tashahhud, stand up another time, say what they complete the prayer and, after saying salām, perform the
must say in this very rak'ah and complete prayer. But, if the two prostrations of inadvertence for the missed tashahhud. missed tashahhud is remembered in rukū' or after it, one completes the prayer, says tashahhud in qaḍā’ before the two prostrations of inadvertence.

Anyhow, it is a caution to say the missed tashahhud in qaḍā’ after saying salām and, by obligatory caution, performs the two prostration of inadvertence for the missed tashahhud.
Congregational Prayer

Fatwās Of Imam Khomeini (q.)  Fatwās of the Grand Ayatollah Khamenei (d.)

Question: When can a woman lead the congregational prayer?

Answer: She can lead the prayer only for women.

1- Congregational prayer imam should be mature, sane, just, legitimately born, and Twelver Shī'ah who reads the prayer correctly. When the follower is male, imam should be male also. As per obligatory caution, even for women, imam should be male.
Friday Prayer

Fatwās Of Imam Khomeini (q.)  Fatwās of the Grand Ayatollah Khamenei (d.)

1- It is permissible to start Friday prayer sermons before ‘noon’ so that they finish after ‘noon’, although it is a caution to deliver them after ‘noon’.

1- Friday prayer sermons can be delivered before ‘noon’. Although it is a caution that a part of it is delivered at ‘noon’. It is also a caution to deliver them completely after ‘noon’.

2- As per obligatory caution, they should not postpone the Friday prayer beyond the time which is considered by the common view as early ‘noon’. Otherwise, they say noon prayer instead of Friday one.

2- The time for Friday prayer is early ‘noon’. It is a caution not to postpone it beyond the time which is considered in the common view as early ‘noon’. Otherwise, they say noon prayer as early time of the noon prayer, i.e. about one/two hours.
A Traveler’s Prayer

Fatwās Of Imam Khomeini (q.)  

1- Travelers say their noon, afternoon and ‘ishā’ prayers for two rak’ahs on eight conditions …

The seventh condition: it is not their job to travel. Therefore a shepherd, a driver, a captain or the like — although they travel to convey their own furniture — should say their prayers complete, except for the first travel — although it might be very long — during which they say shortened prayers.

2- Question: When should a traveler say shortened prayers?

Answer: On eight conditions …

Fatwās of the Grand Ayatollah Khamenei (d.)

1- Question: Should a person whose travel is a preliminary to their work, like clerks who travel to their workplace offer complete prayer and fast in their journey or is that ruling specific to those whose work is traveling like drivers and sailors?

Answer: A person who should travel as a preliminary to his/her work if they travel at least once every ten days to their workplace for their work, they say complete prayers and fast.

Explanation: According to Imam Khomeini (q.), only people whose jobs are to travel — i.e. their job depends on travel so that it is not possible to do it while staying in a place and they do not have aworks and do not remain in a place for ten days enjoy the fixed workplace like pilots, sailors, and cross-city drivers — same rulings as those whose jobs are to travel. Therefore, say complete prayers and fast during work travels. Those teachers, employees and workers who travel every week to whose job is not to travel — although they may travel every their workplace and return (to teach or to accomplish their job day to their work like teachers whose workplace is located irrespectively) should say complete prayers and fast during another city — say shortened prayer during travel for their/their work travels. However, for the students it is different as educational travels are not work travel unless education is considered as their job like an employee whose company pays him to study in a university.

Two related questions

Question: A university student travels every week to his...
A person whose job is not to travel yet he travels frequently to bring the commodities/goods he has in another city should say shortened prayers. 

**Answer:** In a travel for the purpose of studying, one's prayer is shortened and fasting is incorrect.

**Question:** The army has employed some people to work in different rural areas. They are based in a place yet travel everyday or once every three days to the surrounding areas to work. In short, for their work it is necessary to travel. How should they pray and fast?

**Answer:** In a place other than their watan, they should say shortened prayers and their fast is not valid unless they intend to stay in a single place at least for ten days.

**Question:** I am a teacher working in Rafsanjan. The Ministry of Education has sent me to an educational mission to study in another city named Kerman. As a result, I study three days a week in Kerman and the rest of the week I stay in my watan, Rafsanjan. What is the ruling about my prayers and fasts? Does the ruling of a university student apply on me or not?

**Answer:** If it is an educational mission, you say complete prayers and can fast.

3- **Question:** What is the ruling on large cities according to the late Imam Khomeini (q.)?

**Answer:** As far as extraordinary large cities — whose definition is determined by the common view — are concerned, the criterion for the beginning and the end of one's watan, or staying there for ten days; rather, by taking a distance is one's own house. However, for intending to stay in large city as one's watan without specifying a particular district a single place for ten days, a single place means one district of the city. (Now Tehran is an extraordinary large city).

4- **Question:** While intending to stay for ten days in a place, say complete prayers although they also want from the can we make an intention from the beginning that we will beginning to go to the surrounding area within the city leave this place to another one which is less than four farsakhs
boundary or to go to nearby farms and orchards but in a way from the first place?
that it does not contradict staying in the place for ten days [i.e.].

**Answer:** The intention of leaving does not harm that of
people say those travelers have stayed there for ten days. Instaying if the intention of leaving the place — at which one
case they pass tarakhkhuṣ limit but they travel less than fourorintends to stay for ten days — for a distance less than the
farsaks, they should say complete prayers during the wholeshar'ī one does not destroy the ten–day stay, like leaving the
ten days provided that their intention is to do so only once andplace once for few hours during a day or a night or for several
the journey, i.e., going and coming back, does not take more

*times provided that they do not exceed one third of a day or a*

than two hours.

5- That one can say either shortened or complete prayers in
Mecca and Medina is particularly valid inside Masjid al-Mecca and Medina. This ruling is not specific to the Masjid al-
Ḥarām and Masjid al-Nabī (s.) and it is not applicable to theḤarām and Masjid al-Nabī (s.).
whole Mecca and Medina. However, it is not specific to the
original site of the masjids and applies to their whole current
site after their enlargement, although it is a caution to do so
only within the original site of the masjids. Therefore,
travelers can say either shortened or complete prayers in the
current sites of the masjids.

6- In a travel, one should not offer the nāfilahs of noon and6- In a travel, the nāfilahs of noon, afternoon and ‘ishā’ prayers
afternoon prayers, but as for that of ‘ishā’ prayer, one may saycease to be mustahabb and they should not be offered.
it in the hope that it is desired by shar‘.
1- The fifth obligatory prayer is the father’s qaḍā’ prayer which is obligatory for the eldest son to say. It is obligatory for the eldest son to perform the qaḍā’ prayers and fasts of both parents.

2- If a father did not perform his prayer or fast, his eldest son is obliged to make up the qaḍā’ of his prayers after his death due to some excuse — other than travel — nor performed or hire somebody to do so in case it was not out of disobedience and he was able to perform their qaḍā’. Rather, after their death that their eldest son performs its/their qaḍā’ the same rule applies to the fasts and prayers missed out of travel even though he was not able to make them up later. As for the fasts that parents have deliberately ignored, it is a caution that their eldest son keeps the qaḍā’ himself or hires somebody else to do so.
Fasting

**Fatwās Of Imam Khomeini (q.)**

1- Those who do not know or have forgotten and then before 'noon' realize that it is Ramadan should intend and their fast is valid in case they have not done anything which invalidates invalidators until maghrib adhān when they remember if they fasting. In this case their fast is correct. But if they have done have done any invalidator. However, if they have not done an invalidator or remember that it is Ramadan only in the afternoon, their fast is invalid. They should refrain from fast invalidators until maghrib and perform its qaḍā' later.

2- Those who are hired to fast on behalf of a deceased person may perform a mustaḥabb fast. Those who owe an obligatory mustaḥabb fasts. If they forget and perform a mustaḥabb fast whether as qaḍā' or something else cannot perform athen remember during the day, the mustaḥabb fast is void. If mustaḥabb fast. If they forget and perform one but rememberthey remember before 'noon', they may intend qaḍā’ fast of before 'noon', the mustaḥabb fast is voided. However, they can perform a mustaḥabb caution, observe fasting of that day and make it up later as well in case they remember before 'noon'.

3- If, in the month of Ramadan, a sick person recovers before 'noon' and until that time he/she has not done anything whichthe day, it is not incumbent upon him/her to make intention invalidates fast, this person must make intention to fast andand fast that day, but if the time of recovery is before midday fast on that day, but if he/she recovers in the afternoon, it is sand this person has not done anything that invalidates his/her not incumbent upon him/her to fast. fast until that time, this person should, by mustaḥabb caution, make intention to fast, fast on that day and make up for that day by fasting qaḍā’ after the mouth of Ramadan.

4- During a specific obligatory fast, e.g., the fast during the month of Ramadan month of Ramadan, if the person who is fasting changeshis/her intention of fasting during the day and decides his/her mind, this person's fast is ruled invalid even if he/shenot to keep on fasting, his/her fast is ruled void and it is of no intends fasting again before 'noon'. The same rule applies ifuse renewing his/her intention, then. But, if a person hesitates, one hesitates regarding continuing with fasting. But if he/shei.e. he/she has not decided to break his/her intention yet, or makes intention to do something which invalidates his/her fasthas decided to do something that invalidates his/her fast but without translating his/her intention into action, his/her fast ishas not done that yet, the soundness of his/her fast becomes

**Fatwās of the Grand Ayatollah Khamenei (d.)**

1- Those who forget to intend — or do not intend due to lack of information — to fast during Ramadan should refrain from fasting. In this case their fast is correct. But if they have done have done any invalidator. However, if they have not done an invalidator or remember that it is Ramadan only in the afternoon, their fast is invalid. They should refrain from fasting until maghrib and perform its qaḍā' later.

2- Those who owe qaḍā’ of Ramadan fasting cannot perform a mustaḥabb fast. If they forget and perform a mustaḥabb fast whether as qaḍā’ or something else cannot perform athen remember during the day, the mustaḥabb fast is void. If mustaḥabb fast. If they forget and perform one but rememberthey remember before 'noon', they may intend qaḍā’ fast of before 'noon', the mustaḥabb fast is voided. However, they can perform a mustaḥabb caution, observe fasting of that day and make it up later as well in case they remember before 'noon'.

3- If, in the month of Ramadan, a sick person recovers before 'noon' and until that time he/she has not done anything which invalidates fast, this person must make intention to fast and fast that day, but if the time of recovery is before midday fast on that day, but if he/she recovers in the afternoon, it is sand this person has not done anything that invalidates his/her not incumbent upon him/her to fast. fast until that time, this person should, by mustaḥabb caution, make intention to fast, fast on that day and make up for that day by fasting qaḍā’ after the mouth of Ramadan.

4- If a person who is fasting during the month of Ramadan changes his/her intention of fasting during the day and decides his/her mind, this person's fast is ruled invalid even if he/shenot to keep on fasting, his/her fast is ruled void and it is of no intends fasting again before 'noon'. The same rule applies ifuse renewing his/her intention, then. But, if a person hesitates, one hesitates regarding continuing with fasting. But if he/shei.e. he/she has not decided to break his/her intention yet, or makes intention to do something which invalidates his/her fasthas decided to do something that invalidates his/her fast but without translating his/her intention into action, his/her fast ishas not done that yet, the soundness of his/her fast becomes
not ruled void. questionable in these two cases and this person must, by obligatory caution, complete his/her fast and make it up later on. This ruling is applicable to any other specific obligatory fast, such as nadhr fast to be observed on a specific day and the like.
Invalidators of Fasting

Fatwās Of Imam Khomeini (q.)  Fatwās of the Grand Ayatollah Khamenei (d.)

1- While fasting, one should, by obligatory caution, avoid taking an injection which serves as food, but it is not taking intravenous fluid and vitamin, nutritious or intravenous problematic to have an anesthetic injection or what serves as injections. But anesthetic injections and medicines that are injected intramuscularly are not objected.

1- While fasting, one should, by obligatory caution, avoid taking intravenous fluid and vitamin, nutritious or intravenous injections. But anesthetic injections and medicines that are injected intramuscularly are not objected.

2- While fasting, one should, by obligatory caution, not let the tobacco smoke and that of cigarette enter into one's throat, but thick steam does not invalidate one's fasting unless it changes into water in the mouth and is swallowed.

2- While fasting one should, by obligatory caution, avoid tobacco smoke as well as the narcotics absorbed through the nose or put under the tongue.

3- If a person who is fasting deliberately attributes false things to Allah, the Prophet Muhammad or his successors (a.), no matter if this is done through speech, writing, gesturing or the like, his/her fasting is rendered invalid even if he/she immediately refutes it or he/she repents of it. By obligatory caution, the same rule applies to attributing false things to Fātimah al-Zahrā', other prophets, and their successors.

3- Attributing false things to Allah, the Prophets or the infallible (a.) renders, by caution, the fasting invalid even if one repents and refutes it later.

4- If a person wants to relate a tradition which he/she does not know whether it is true or false, he/she must, by obligatory caution, relate it from the person who said it or from the book in which the tradition is written. But if the person himself/herself narrates the tradition, his/her fasting does not become invalid.

4- If one relates hadiths that are written in the books without knowing that they are untrue, it is not problematic. However, caution, relate it from the person who said it or from the book there is caution to relate them while mentioning the reference in which the tradition is written. But if the person himself/herself narrates the tradition, his/her fasting does not become invalid.

5- If one makes thick dust reach his/her throat, the fasting is invalidated and it makes no difference whether or not it is dust taking thick dust, like that produced by sweeping. By of something edible in Islam like flour.

5- During fast, one should, by obligatory caution, avoid invalidated and it makes no difference whether or not it is dust taking thick dust, like that produced by sweeping. By obligatory caution, the same rule applies to tobacco/cigarette smoke.
Qaḍā` and kaffārah of fasting

Fatwās Of Imam Khomeini (q.)        Fatwās of the Grand Ayatollah Khamenei (d.)

1- A person for whom it is obligatory to perform the kaffārah of Ramadan's fasting should free a slave, fast for 60 days, feed 60 needy persons to satisfaction or give each of them mudds as they can to the cannot feed even one person, it suffices to ask Allah for forgiveness once. However, in the last case, it is an obligatory caution that whenever observing kaffārah becomes possible, one should do it.

2- If one breaks one's fasting with a ḥarām practice — be it ḥarām by itself like drinking alcohol and fornication or becomes incidentally ḥarām like doing sexual intercourse with one's wife while in the period, the multiple kaffārahs (freeing a slave, fasting for 60 days and feeding 60 needy persons) are, by caution, obligatory for them. If it is impossible for them to perform all the three, they should observe the possible one/s. Anyhow, it is not remote that this caution is not obligatory.

3- If a fasting person performs an act that invalidates fasting for several times during one day in Ramadan, only one kaffārah is obligatory for him. However, if this act is a sexual intercourse or masturbation, it is an obligatory caution that he/she observes as many kaffārahs as that of sexual acts other than sexual intercourse, one kaffārah is enough interscourses or masturbations.

4- If a person deliberately breaks his/her fasting and he/she makes a travel after 'noon' or even before 'noon' to escapegoes after that for a travel, kaffārah is still obligatory for kaffārah, kaffārah is still obligatory for him/her. Moreover, if him/her.

he/she is incidentally compelled to travel before 'noon',
kaffārah is, by caution, obligatory, as well.

5- A person who did not fast for several days for an excuse but doubts as to when this excuse was removed, he/she can make up for the minimum. For example, if one was in travel and he/she does not know how many days make up for the minimum. For example, if one was in travel and he/she does not know which day he/she returned on 5th or 6th of Ramadan, he/she may fast only five days. The same rule applies for that who does not know when his/her excuse started, e.g. if he/she went for a travel during the last 3rd of Ramadan and returned after it but doubts as to whether the return was on 5th or 6th of Ramadan, he/she is allowed to make up for the minimum. But, if one knows the date the excuse started, e.g. he/she is sure that he/she had traveled on 5th of Ramadan but doubts as to whether the return was at the night before 10th, i.e. he/she owes six fasts, one should by caution, make up for six fasts.

6- If a person who, due to lack of knowledge about the ruling, does something that renders his/her fasting void, was able to learn the ruling, it is, by obligatory caution, incumbent upon him/her to pay kaffārah, but if this person was not able to knowing that it renders fasting invalid like other foods, one's fasting is ruled void and it is incumbent upon such a person to make it up, but it is not incumbent upon him/her to pay kaffārah.
Kaffārah of Breaching a Nadhr

Fatwās Of Imam Khomeini (q.)  Fatwās of the Grand Ayatollah Khamenei (d.)

1- If a person deliberately breaches a nadhr he/she has done, 1- Kaffārah of a nadhr is the same as that of an oath, i.e. to he/she should observe kaffārah, i.e. he/she has to free a slave, free a slave, to feed ten needy persons or provide them with give food to sixty needy persons or fast for two successive clothing or, if not possible, to fast for three days [in the same months. sequence mentioned above].
I‘tikāf (Devoting Oneself Exclusively to Worship in a Masjid)

Fatwās Of Imam Khomeini (q.)  Fatwās of the Grand Ayatollah Khamenei (d.)

1- It is only in a masjid that i‘tikāf is correct. Therefore, if one does i‘tikāf at home, in a takyah, in a ḥusayniyyah or in adoing i‘tikāf in a masjid (whether it is a jāmi‘ masjid or not)? ḥaram, it is incorrect. Among masjids, it is only correct to do i‘tikāf in the following masjids: Masjid al-Ḥarām, Masjid al-Nabī, jāmi‘ Masjid of Kūfah, Masjid al-Baṣrah and in the jāmi‘ masjid of any town. But it is not permissible to perform i‘tikāf in the other masjids.

Question: Would you please, give us your view concerning doing i‘tikāf in a masjid (whether it is a jāmi‘ masjid or not)?

Answer: I‘tikāf in a jāmi‘ masjid is correct, and performing it in the hope that it is desired by shar‘ is not problematic only if it is performed in a non-jāmi‘ masjid.
Khums

Fatwās Of Imam Khomeini (q.)  Fatwās of the Grand Ayatollah Khamenei (d.)

1- **Question:** If a person sells his/her house and buys another house or has another one built, is the proceeds from the sale of buy another house or to have a new one built, are the proceeds the previous house subject to khums, even if a year has not passed?

**Answer:** Since the house is part of person’s ma‘ūnah, the proceeds are subject to khums, immediately.

2- **Question:** A person sold his residential house which he had bought with khums–paid money. Is the increase in its value subject to khums? If he had bought it with his yearly earnings, how much and in which case should he pay khums.

**Answer:** If he had bought the house with profit on which khums had been paid its selling price is subject to no khums even though it has increased. But if he had bought it with his earnings or salary without paying its khums, khums on the sold it, the proceeds are not subject to khums. But if it is constructed from the earnings whose khums year had finished, of khums year to come no matter whether the house was one should pay the khums on the money used for its construction.

3- **Question:** Is the deposit paid to the landlord by the tenant subject to khums? Knowing that this money in advance. If this money is obtained from one's earnings and remains with the house owner for several years, whenever one is able to receive it.

**Answer:** It is subject to khums, and the khums has to be paid. It is obligatory to pay its khums immediately after receiving it.

And What if one wants to rent another house with this very money?

**Answer:** As long as one needs this money for renting another house, it is not subject to khums.

4- If a person keeps an amount of money several years in order to buy a house, is it not considered as part of ma‘ūnah money in order to purchase a house and they should pay khums on it.
Question: Is the money saved for the purpose of getting married or studying subject to khums?

Answer: If it has been earned by working and it has been kept up to the end of khums year, then it is subject to khums. The money saved from annual earnings is liable to khums at the year's end if it is intended for future living expenses unless it is saved for necessary living expenses in which case if it is to be spent shortly after the end of khums year, say two or three months, for the said purpose, it is not subject to khums provided that paying khums prevents him from purchasing the necessities of life.
Hajj

There are also some difference between the fatwās of the late Imam Khomeini (q.) and those of Ayatollah Khamenei (d.) respecting hajj issues which are available in the book, Hajj Rituals (Manāsik al-Hajj). In view of the fact that such issues are only needed by those who visit Mecca, we only present here the issues pertaining to istitā'ah (enjoying all the requirement of hajj) and niyābah (hajj on behalf of someone). It is worth mentioning that the fatwās of the Supreme Leader written here are really the footnotes he has written on ‘Hajj Rituals’ by Imam Khomeini (q.) whose text is present in the left column of the page parallel to that of the Leader (d.).
Istitā‘ah (Enjoying all the Requirements for Hajj)

Fatwās of Imam Khomeini (q.)

1- Istitā‘ah is conditioned by having enough money/property upon return, i.e. on returning from hajj, he would earn his living by trading, farming, industry or the profit gained from properties like orchard(s), shop(s), and so on in a way that he would not face difficulty or serious problem. Also, if he has the ability to earn living compatible to his station in any way, it is enough. After returning from hajj, depending on zakāt, khums or other religious tithes as a living source is not sufficient. Therefore, hajj is not obligatory for the religious students who depend on stipends from Islamic seminaries for their livelihood.

2- If a person, who does not enjoy istitā‘ah, borrows money for covering hajj expenses, such a person will not acquire hajjah but he/she can easily borrow and pay back later an istitā‘ah even though he/she can easily pay back the money amount enough for hajj expenses — is not obliged to acquire later on. If such a person performs hajj with this money, it does not replace ḥajjah al-Islam.

3- If a person is hired to perform hajj on behalf of another person, specifically this year, and becomes financially capable of performing hajj in the same year, first he must perform the hajj on behalf of that person. Next year he/she will perform it if he/she still enjoys istitā‘ah. If istitā‘ah has been attained through being hired, i.e. the hiring contract was void and the person must perform hajj for himself/herself.

4- A person who is in need for marriage and needs some money is not considered enjoying istitā‘ah unless he/she has enough money for both hajj and marriage. If a person is in such an urgent need for marriage that in case of remaining unmarried he/she would be in a serious problem, suffer from illness or commit ḥarām, or remaining unmarried would lead to his disgrace, it is incumbent on him/her to go for hajj only if he/she have enough money for both hajj and marriage.

5- A person, who has attained istitā‘ah cannot spend money for hajj but has not attained istitā‘ah either due to health problem or because something else to make himself/herself financially unable to
way is not open and he/she will acquire such istitā'ah in thego for hajj if it is time to leave for hajj and cannot be delayed. next year/s, may spend the money referred to and make Before this time also, it is obligatory caution not to do so. himself/herself unable to go.
Niyābah (Hajj on behalf of Someone)

Fatwās Of Imam Khomeini (q.)  Fatwās of the Grand Ayatollah Khamenei (d.)

Question: A nā‘īb (one hired to perform hajj on behalf of someone else) was able to perform a normal complete hadjniyābah hajj, but it happens that after the contract has been made, either while performing hajj or before entering Ḣārām, of someone else, but it happened that after the contract it the nā‘īb becomes partially unable, the niyābah hajj performed made, either while performance or before entering Ḣārām, this be this person is all right if his/her excuse does not render nā‘īb became unable. Therefore, whenever faced an excuse, hajj rituals incomplete, e.g. only he becomes unable followed the rules incumbent on those having excuse. Will his avoid something which has to be avoided. hajj fulfill the duty of the person on whose behalf hajj is performed? Are all kinds of excuses treated alike or not?

Answer: It is problematic.

invalidity of hiring contract is not far off, and a compromise agreement — concerning the payment and repetition of Ṭūrāh and hajj on behalf of the person for whom hajj is to be performed — should, by caution, be reached between the nā‘īb and the other party.
Some questions answered by His Eminence Grand Ayatollah Khamenei (d.)

**Question 1:** Would you please explain for me the terms ghinā’, music and its instruments in simple and understandable words!

**Answer:** ghinā’ is the singing specific and suitable for gatherings of merrymaking and debauchery. Both singing and listening to such kind of songs are ḥarām. If the music instruments are played in a way suitable for such gatherings, both using and listening to them are ḥarām. Accordingly, if a piece of music falls under ghinā’ or the aforementioned music, it is considered as ḥarām; otherwise, it is ḥalāl.

**Questions 2:** In weddings, what is the ruling of women’s dancing in front of other women or maḥram men or men’s dancing in front of other men or maḥram women?

**Answer:** If dancing is sexually exciting or it entails vile consequences or ḥarām acts, it is impermissible except for wife’s dancing for her husband or vice versa while they are alone together.

**Question 3:** What is your Eminence’s opinion regarding calling for, and communicating with, spirits?

**Answer:** By itself, calling for spirits is not objected unless it is associated with a ḥarām act or done for a ḥarām purpose.

**Question 4:** What does shar’ say about hypnosis?

**Answer:** Doing it with the consent of the person to be hypnotized and for a sensible ḥalāl motive is not problematic by itself.

**Question 5:** What is the ruling of looking at a non-maḥram woman?

**Answer:** If looking at the face or hands (up to wrists) of a non-maḥram woman is not associated with lust, it is not ḥarām.

**Question 6:** Is it right according to shar’ to inseminate a woman using an unknown man’s semen?

**Answer:** By itself, the mentioned act is not objected as per shar’ but they should avoid ḥarām touching and looking.

**Question 7:** If an embryo of a couple is implanted inside the uterus of a foreign woman, what will be its shar’ī ruling?

**Answer:** Although ḥarām looking and touching should be avoided, this act is not a problematic by itself. The resulted baby is the child of the couple whose sperm and egg are used and he/she is mahram to them and their relatives. Regarding the woman in whose womb the embryo is developed, caution should be observed.

**Question 8:** What is the ruling on vasectomy / tubectomy, be it temporarily or permanently? What if this procedure leads to irreversible sterility?

**Answer:** Generally speaking, if vasectomy or tubectomy is done for a rational purpose and is free of considerable harm and — in case of tubectomy — it is done by the husband’s permission, it is not objected by itself no matter whether it is temporary or permanent or whether it would lead to irreversible sterility or not.

**Question 9:** You have said that the father’s permission for marrying his virgin girl is necessary. Is this ruling a fatwā or it is based on caution?

**Answer:** Father’s permission for marrying a virgin girl is, by obligatory caution, a condition.

**Question 10:** I have adopted a minor girl. How can I make her maḥram with me?

**Answer:** If it is to her advantage and the permission of the authorized religious authority is obtained, you may marry her off to your father.
**Question 11:** In qasāmah, can one person take 50 oaths?

**Answer:** In qasāmah cases, whenever the number of persons (from the complainant side) who take oath is less than 50, carrying out the sentence on the basis of this qasāmah is seriously problematic.