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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 taqlid of) a qualified mujtahid.

To know the fatwās of our marji' of taqlid, 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 taqlid 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 "Tahrir al-Wasilah" published by Dār al-Aḍwā'/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 "Ajwibah al-Istiftā'āt" ('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.

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Taqlīd

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (d.)

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 mukallaf to follow the most knowledgeable mujtahid who does not crave for this world, and is the most knowledgeable among mujtahids of his time.

1- If there are different mujtahids who enjoy all requirements and their fatwās are not alike, it is, by obligatory caution, incumbent upon a mukallaf to follow the most knowledgeable one. However, if the mukallaf finds that the verdicts of the most knowledgeable one do not conform to caution and the verdicts of the one who is less knowledgeable conform to caution, then it is not obligatory for the mukallaf to follow the most knowledgeable one.

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 and also capable of understanding the traditions. He should also have more knowledge about what is going on in the world to the extent that it plays an effective role in showing mastery in inferring shar'ī injunctions more than any other mujtahid.

2- A most knowledgeable mujtahid is the one who is more 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.

3- In initiating taqlīd, one should not neglect caution in following a living and a most knowledgeable mujtahid.

Purity

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.

2- It is not known that the People of the Book are inherently 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.

3- Droppings of the birds whose meat is ḥarām are not 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 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.

4- The blood found in an egg is ruled tāhir, but eating it is ḥarām.

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

Answer: If there is a possibility that the animal has been slaughtered according to the Islamic law, they are ruled pure, but if you are sure that it has not, they are ruled najis.

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

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

6- Intoxicating drinks are, by caution, najis.

7- If something (i.e. the first medium) which has become najis as a result of contacting an intrinsically najis thing comes into contact with a pure thing, the latter becomes najis and makes other things najis on contact. However, the fourth medium does not make things najis although it is najis.

7- If something, which has become najis as a result of contacting something intrinsically najis, comes into contact with something pure and one of them is wet, it makes the pure thing najis. If this second medium which has become najis as a result of its contact with the first medium comes into contact

with something pure (the third medium), the latter, by obligatory caution, becomes najis but it does not make other things najis.

8. If a dog licks a vessel or drinks water or some other liquid⁸. The vessel in which a dog drank water or some other liquid from it, the vessel should first be wiped with pure soil and/or has been licked by a dog should first be wiped with soil and then, by obligatory caution, washed two times with running water, then washed with water, it has to be washed two times after kurr or qalil water. Also, a vessel in which a dog poured its being wiped with soil.

saliva should, on obligatory caution basis, be wiped with soil before washing it.

9. The vessel from which a pig drank some liquid should be⁹. A vessel in which a pig ate a liquid food or drank a liquid washed seven times with qalil water. If it is kurr/running has to be washed seven times with water but wiping it with soil water, the vessel should be washed seven times by obligatory is not necessary.

caution. It is not necessary to wipe such a vessel with soil although doing so goes with mustahabb 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 the¹⁰. If the sole of one's foot or the bottom of one's shoes shoes, it is preferable to walk for 15 steps or more even becomes najis by contacting an inherently najis material while though the najis material is removed by lesser steps or by walking on the earth, they become pure by walking for wiping it on the earth.

approximately 10 steps on a dry, pure earth on the condition that the inherently najis material is removed or it disappears.

11. Sun [light] is a purifier for earth, the building and things¹¹. The sun is a purifier for the earth and building and attached to the building like a window, a door and even the anything considered as part of a building like a window, a nail hammered in the wall — which is considered a part of the door, a wall, a pillar and the like in addition to trees and plants. building — on 6 conditions:

The conditions required for such things to be purified by sun

First: the najis place should be so wet that if another thing are as follows: a) they are wet and free from an inherently touches it, it becomes wet. In case the place is dry, they should najis material b) the sun shines on them so that they become make it wet to get, then, dry by the sun.

dry by the means of sun rays.

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.

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 like najis water touches an animal's body, the animal's body becomes pure just by the disappearance of that thing and there becomes pure just by their disappearance. The same rule applies to the interior of the human body like the oral and nasal cavities in such a way that if one's gum bleeds but the blood disappears in the saliva, there is no need to wash the oral cavity with water. But, if an artificial tooth inside the mouth becomes najis, it should, by obligatory caution, be washed with water.

13. The 10th purifying agent is the disappearance of a Muslim13- 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 one knows that najāsah still exists and it is not remote that any owner is aware of its previous state, i.e. it was najis, and of other condition is not necessary. Therefore, the rule of purity applies whether this person was aware of najāsah or not, he/she believes that the things were najis or not or he/she is careless about religious matters or not. But, in any way, it is nice to observe caution.

14- If, after removing the inherently najis material from a najis thing, it is dipped once into kurr or running water so that the water reaches all its najis spots, it becomes pure. On a obligatory caution basis, carpet, clothes and the like be wrung or shaken so that the water is taken out. clothes and the like they should, by caution, be wrung or

shaken inside water after dipping them in it.

15- The urinary outlet cannot be made pure without using15- **Question:** What is the ruling of washing urinary outlet water, and it is enough for a male to wash it once after the anal orifice with qalil water?

removal of urine. As for females or those with urinary **Answer:** For purifying the urinary outlet with qalil water, it diversion, they should — by obligatory caution — wash it must, by obligatory caution, be washed twice. As for the anal twice.

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 a16. There are two ways for purifying the anal orifice:

stone, a clod or the like — although its becoming pure is a1- Washing it with water until the inherently najis material matter of consideration, praying like that is not objected and is removed. Then there is no need for further washing.

things that come into contact with the area do not become2- Using three clean stones, three clean pieces of cloth or najis. The small particles and the viscosity that remain in the the like to remove the inherently najis material. If the area are no problem either. inherently najis material is not entirely removed, more

It is not necessary to clean the anal orifice with three stones or stones or pieces of cloth must be used to remove it three pieces of cloth but it is enough to do so using different completely. However, instead of using three stones or three corners/parts of a single stone or piece of cloth. Moreover, if pieces of cloth, one can make use of three parts of a single the faeces is removed by wiping with the mentioned things stone or that of a piece of cloth. only once, it suffices.

Wuḍū'

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (d.)

1-[In wuḍū'] after having wiped the head, one has to wipe1- One should 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 washed2- In wuḍū', the face and arms have to be washed downwards. downwards and if it is washed upwards, wuḍū' is void. TheIf 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 is3- In wuḍū', the first go of washing the face and arms is obligatory, the second go is permissible and further washes areobligatory, the second is permissible and the further goes are ḥarām. If any of the mentioned parts is washed thoroughlyḥarām. Determining whether it is one go or more depends on with a single handful of water with the intention of performingthe intention of the person performing wuḍū'. In other words, wuḍū', it is considered as one go no matter whether onethe face can be splashed with water more than once with the intends it to be one go or not. intention that it is the first go.

4- Having washed the two arms, one has to wipe on the top of4- The head and the feet have to be wiped with the moisture of the head with the moisture of wuḍū' remaining on the hand. Itwuḍū' remaining on the hands. The head should, by caution, is not necessary to wipe the head with the right hand orbe wiped with the right hand but it is not necessary to wipe the downwards. head downwards.

5. If no moisture remains on the palms for wiping, one cannot5. **Question:** Is it permissible to wipe with moisture that does moisten their hand with other than wuḍū' water so they shouldnot belong to wuḍū'? And is it a must to wipe the head with take moisture from other wuḍū' parts to wipe with it. 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

6- If there is an exposed wound, a boil, or fracture in the face^{surrounding area must be washed. It is caution to wipe with a or on the arms and if splashing it with water causes harm,}wet hand if wiping it with wet hand does not have a harmful

washing the surrounding area is enough. But if passing a wet effect.

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 mustahabb 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 scalp7- If there is a wound in the place to be wiped, and it cannot or in the back of the feet and it cannot be wiped, then a piece be wiped with a wet hand, one must do tayammum instead of clean cloth must be placed on it and be wiped with the wuḍū'. However, if it is possible to place a piece of cloth on moisture of wuḍū' remaining on the hand and, by mustahabb 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 decoration8. To eat or drink from a dish made of gold or silver is ḥarām purposes is not ḥarām.

but keeping such a dish or using it for purposes other than eating and drinking is not ḥarām.

Ghusl

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (d.)

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 (Fuṣṣilat), chapter no. 53 (Al-Najm) and chapter no. 96 (Al-'Alaq). It is ḥarām of prostration verses of these chapters. Accordingly, there is for a junub to recite even a single letter of these chapters. no objection to reciting the other verses 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 has the same ruling as that of he/she must do the ghusl for touching a corpse. But if touching a corpse. But touching a part which has been someone touches a separated part with no bones, it is not separated from the body of a living person does not require obligatory for him/her to do a ghusl. As to performing a ghuslghusl.

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.

Tayammum

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (d.)

1- In tayammum four things are obligatory:

a) Intention, b) Striking the palms of both hands on something difference(s) between tayammum instead of wuḍū' and 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 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.

Answer: Tayammum is performed as follows:

Having intended, one strikes the palms of both hands on something on which tayammum is valid. After that the palms of both hands must be passed over the entire forehead and its both sides – from the hairline down to the eyebrows and the upper part of nose. Finally, the palm of the left hand must be passed over the entire back of the right hand and the palm of the right hand should be passed over the entire back of the left hand. One must, by obligatory caution, strike the earth once more with one's palms of hands and then pass the palm of the left hand over the back of the right hand and vice versa. It makes no difference whether it is tayammum instead of wuḍū' or tayammum instead of ghusl.

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 or the like. If dust is not found while wet clay is found, tayammum should be incorrect to do tayammum with it unless one hits them first so done on it. In case none of them [i.e. things on which that their surface become dusty and, then, do tayammum. If tayammum in correct] are available — like inside a plane or dust is not found, one has to do tayammum on mud. If it is not the like — one must, by caution, offer prayer on time without wuḍū' and tayammum and later on do its qaḍā' with wuḍū' or tayammum and later on, by caution, make it up in qaḍā'.

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 gypsum, limestone, baked gypsum or limestone, or on bricks?

Answer: Doing tayammum on anything which is considered as earth, such as gypsum or limestone is correct. Moreover, it is not remote that tayammum performed on baked gypsum/limestone or on bricks is valid (i.e. one can do

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 and the back of the hands 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, be 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 wuḍū' invalid happens, one must do wuḍū' if one cannot do ghusl for ensuing prayers. If someone who has already had tayammum instead of ghusl and wuḍū' is impossible, one must do tayammum instead of wuḍū'. he/she must, by obligatory caution, do both tayammum instead of ghusl once again and wuḍū'.

6- If one can neither do wuḍū' nor tayammum for prayer, it is not obligatory for him to pray, but one can, by recommended caution, offer one's prayer without wuḍū' and tayammum and later offer a qaḍā' prayer by obligatory caution, do its qaḍā' later on. with wuḍū' or tayammum.

7- If one does tayammum due to one's certainty or fear of harmful effects of water but before offering prayer realizes that water is not harmful to him/her, one's tayammum is void. If one – after having performed prayer – realizes that water was not harmful, one must, by obligatory caution, do wuḍū' 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, 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.

1- It is proper to place the body of a Muslim person who is dying in a position that he/she lies on his/her back while the sole of the feet face qiblah. Many mujtahids hold that it is incumbent on the dying person to lie like that, if he/she can, and on the others. One does not disregard caution by doing so.

2- Giving ghusl to, shrouding, praying on, and burying a dead Twelver Shi'a Muslim is obligatory upon every mukallaf. If these acts are done by some individuals, they cease to be obligatory for others and if nobody does so, all are ruled guilty.

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 Shi'a, sane, well acquainted with the religious issues regarding ghusl and, by obligatory caution, ritually mature.

3- The person who gives ghusl to the dead has to be a Twelver Shi'a who is ritually mature, sane and well acquainted with the religious issues regarding ghusl.

4- The loincloth [first piece of the shroud] should cover from the navel to knees all round the body and it is better to make it extend 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 front; and third, the wrapper which should cover the body the calves completely. Finally, the wrapper [the 3rd piece of the shroud] should be long enough so that its ends could be tied [over the head and under the feet] and its width should be enough to make 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 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 a prayer 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?
which nights?

Answer: There is no difference between moonlit nights and other nights as far as determining fajr, beginning time for dominates over the first rays of dawn, one must wait, until on a morning prayer, and the time when a person should stop eating becomes certain that fajr light is sighted.

and drinking (during Ramadan nights) for fasting are concerned, though caution is a favorable thing in this case.

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

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, two just men or on the adhān of an adhān reciter who is 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 two just men or on the adhān of an adhān reciter who is reliable and knowledgeable about prayer time to verify its arrival.

4- If a person mistakenly starts offering afternoon prayer before noon prayer and while praying realizes that he/she has made a mistake, then if it happens at a time common to both prayers, he/she must change the intention from afternoon prayer to noon prayer (i.e. he/she intends that the parts of immediately, complete it and offer afternoon prayer afterward prayer he/she has already performed, what he/she is offering 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 obligatory caution, change the intention from afternoon to noon prayer after that. But if this happens at the specific time of noon, complete one's prayer and then perform both noon and afternoon prayers in the usual order. This rule is also applicable to maghrib and 'ishā' prayers.
one may, by caution, offer noon and afternoon prayers again.

This caution is a favorable act.

The Clothes Worn While Offering Prayer

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (d.)

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.

3- **Question:** In the *tawḍīḥ al-masā'il* from the issue 831 through 833, it is stated that a man should not wear clothes made of gold while offering prayer. By gold is it meant the yellow gold or does this rule include red/white gold, too (as you maintain that it is permissible to wear platinum ornament)? Will you tell us what the criterion is, is it the color or the substance?

Answer: If it is gold alloyed with something else to give it white color, it is *ḥarām* to wear. As for wearing platinum or a thing which contains such a small amount of gold that in common view is not considered as gold, it is no problem.

Answer: Wearing platinum is no problem but wearing the usual gold, even if its color has been changed, is not permissible.

4- A man's clothes worn in prayer must not be of pure silk. 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 a 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 void.

5- If a blood spot on the body or clothes is less than dirham in size and moisture reaches it, then if the mixture of the blood and moisture become a dirham or more in size and they stain the surrounding area as well, praying with it is void. Moreover, 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 bit of menstrual blood, one's prayer is void. This rule is, by obligatory caution, applicable to the blood of 'puerperium,' should not be stained with istiḥāḍah blood either. As far as istiḥāḍah, and that of intrinsically najis, ḥarām meat, or not other kinds of blood are concerned, e.g., the blood from ritually slaughtered animals. Rather, as far as the blood of 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 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 ashrafī) 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.

The Place Where Prayer Is Offered

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 or forgets it and he/she usurped or he/she forgets this fact, his/her prayer is correct. remembers/becomes aware of that after finishing prayer, the prayer is correct unless it is 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 the place of 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, by obligatory caution) rest.

3- While praying, a woman should, by recommended caution, stand behind a man so that the place where she does prostration would be a little behind the place where he stands.

4- It is makrūh to offer an obligatory prayer inside the Ka'bah house or on its roof, but in case one has no alternative, it is not 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 ahead of the grave of the prophet (s.) or of an Imam (a.). If it is considered as disrespect, it is ḥarām but the prayer is not invalid.

Rulings of a Masjid

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (d.)

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 still ḥarām to make it najis and it is obligatory to purify it.

1- 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 makrūh to draw a picture of a non-souled entity e.g. a flower / a bush in a masjid.

Prayer's Obligations

Fatwās Of Imam Khomeini (q.)

standing

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 face qiblah. If it is not possible, they should lie down on their back so that the soles of the feet face qiblah.

Fatwās of the Grand Ayatollah Khamenei (d.)

standing

1- If one doubts whether they will be able to say their prayer in standing position by the end of adā' time, it is a caution to wait until that time. But if they said it in sitting position due to an excuse which continued to the end of the time, the prayer is correct and there is no need for repetition. If they cannot say their prayer in standing position at the beginning and they prayed sitting while being sure that this inability will continue up to the end of the time, then it appeared otherwise, they should repeat their prayer standing.

2- A person, who cannot say the prayer even in sitting position, should pray lying down. As per obligatory caution, they should lie on their right side so that the face and the body face qiblah if possible; otherwise, on their left side and if not possible, on their back so that the soles of their feet face qiblah.

Recitation [of al-Fātiḥah and other chapter]

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 reciting the verse of obligatory prostration, they give up the chapter and recite another chapter. If they recognize their mistake after the verse is recited, they should prostrate by the verse recited, stand up to finish the chapter (if it is not yet finished), say the prayer up to the end and repeat the prayer. sufficient.

Recitation [of al-Fātiḥah and other chapter]

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

4- It is not permissible to recite a chapter of obligatory prostration in an obligatory prayer. If someone recites it — whether on purpose or by mistake — including the verse of chapter up and recite another chapter. If they recognize their mistake after the verse is recited, stand up to finish the chapter (if it is not yet finished), say the prayer up to the end and repeat the prayer. 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-rraḥmān-e-rraḥīm for a5 – **Question:** A person wants at the beginning to recite al-chapter, one should determine the chapter and say bismillāh...Fātiḥah and Ikhlaṣ chapters or they are always in the habit of for that chapter. If one determines a chapter but gives it up reciting these two chapters. They say bismillāh-e-rraḥmān-e-later, they should say bismillāh... again intended for therrahīm without paying attention and determining a certain second chapter.

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-Fātiḥah6- If a person, who used to read tasbīḥāt al-arba'ah in the third but they mistakenly recite tasbīḥāt or vice versa, they shouldand forth rak'ahs, decides to read al-Fātiḥah but he/she absent-give up saying that and change to al-Fātiḥah 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-Fātiḥah 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-Fātiḥah and the other chapter of7- A woman may recite al-Fātiḥah 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. silently.

8- Reciting al-Fātiḥah in the third and forth rak'ahs, one8- Upon men and women, it is obligatory to say al-Fātiḥah or should, by obligatory caution, say its bismillāh-e-rraḥmān-e-tasbīḥāt in the third and forth rak'ahs silently. However, if they rraḥīm silently as well.

recite al-Fātiḥah, 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 raḥmān ir-rahīmi'— i.e. pronouncing the diacritic (kasrah)sukūn) and immediately says `iyyāka na'budu wa iyyāka under the last 'm' of ar-rahīm, but waits a moment beforenasta'in' after that, it is not problematic. This is called

saying 'mālīki 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 ḥarakah (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 'mālīki yawm id-dīn.'

10- While bowing for rukū' or in rukū' of the third/forth 10- In the rukū' of the third/forth rak'ah, if someone doubts rak'ah, if someone doubts whether they have recited al-whether or not they have recited al-Fātiḥah/tasbīḥāt, they Fātiḥah/tasbīḥāt or not, they should ignore the doubt. 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 11- After reciting a verse, if someone doubts whether they whether they have recited a verse/word correctly, they should have recited it correctly or not, they should not pay attention say it correctly again. However, when they are engaged in the to the doubt. The same applies on a sentence of a verse. For 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 a not it was correct. However, in all these cases there is no word of the chapter correctly, here they should ignore their problem in repeating the doubted part as caution.

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.

Rukū'

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 subhānallāhrabbiyal-'azīmi wa biḥamdih once or to say subhānallāh three or one subhāna rabbiyal-'azīmi wa biḥamdih. times. It also suffices to say another dhikr like al-ḥamdu lillāh, allāh-u-akbar, etc. with the same length as the obligatory dhikrs.

15- If during saying the obligatory dhikr of rukū', one involuntarily moves to the extent that disturbs the stability of the body, one must, by obligatory caution, repeat the dhikr after recovering the stability. But, if the movement is so slight that it does not affect the stability or if one moves his/her fingers, it is not problematic.

16- If one cannot stay in rukū' for a time enough to say its dhikr, then in case they can finish dhikr before leaving rukū' a time enough to say subhānallāh three times, it suffices that level, they should complete it in this level; otherwise, they may/he/she just says it once if possible. If one can just stay a say dhikr while rising hoping to be desired by shar'. moment in the rukū', it is an obligatory caution to start saying If one cannot stay stable in rukū' due to an illness or the like, dhikr at this very moment and complete it while getting up. the prayer is correct but one should say the obligatory dhikr of rukū', i.e. one subhāna rabbiyal-'azīmi wa biḥamdih or three subhānallāh 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. 17- Before entering the second prostration — whether in the first one or after it — those who remember that they have not performed rukū', should stand up, bow for rukū', perform two prostrations, complete their prayers and then perform two prostrations of inadvertence for extra prostration as per caution.

Prostration

18- In prostration, it is enough to say any dhikr. However, by obligatory caution it should not be less than three subhānallāhrabbiyal-'azīmi wa biḥamdih once or subhānallāh three times. It suffices to say another dhikr e.g., al-ḥamdu lillāh, allāh-u-

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.

19- If one, who knows that being stable while reciting the dhikr of prostration is obligatory, deliberately says the dhikr stable or lifts his/her head from the ground before completing the dhikr on purpose, his/her 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 ground again. This is considered as one prostration 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.

20- While prostrating, if one's forehead hits the ground and bounces back involuntarily, he/she should put the forehead on the ground again and say its dhikr. In this case the whole process will be considered as one prostration.

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.

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. But, if one can, without bothering himself/herself, pray on a straw mat or a stone in the very place, he/she should, by obligatory caution, pray on such things.

22- If one is compelled to pray on a muddy earth, they should, by obligatory caution, point with their head for prostration while standing and say tashahhud standing, as well.

22- When a person is to pray on a muddy earth and it is hard for them that their body or clothes become/s muddy, they can 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 black stones is not problematic.

23- Prostration on marble and other kinds of rocks used in 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.

24- Prostration on the leaves of a tea tree is, by obligatory caution, incorrect but prostration on the leaves of a coffee tree is correct because its leaves are non-edible.

25- It is correct to prostrate on non-edible flowers but25- Prostration on non-edible flowers and herbs which are prostration on flowers that are grown and used as oralused only in treating disease — like violet flowers, etc. — is medicines — like violet and borage — is not correct.

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 a26- To prostrate on paper made from wood or plants — apart thing on which prostration is correct like straw. Also,from linen and cotton — is correct.

prostrating on paper made from cotton or the like is not problematic.

27- If a person does not have a thing allowed to prostrate on or27- If a person does not have a thing allowed to prostrate on or if they have some but, due to an excessively cold or hotif they have some but due to an excessively cold or hot whether or the like, they cannot prostrate on it, they shouldwhether or the like they cannot prostrate on it, they should prostrate on their clothes if they are made of cotton or linenprostrate on their clothes made of cotton/linen or anything else and if they are made of other materials, they can prostrate onmade of these materials. It is a caution that as long as them as well. If these things are not found either, one may doprostration on cotton or linen clothes is possible, one should prostration on the back of one's hand. If this is alsoonot prostrate on other things (i.e. other than cotton or linen impossible, they may prostrate on a minerals like an agatecloth) and if such clothes are not found, one must, by ring. obligatory caution, prostrate on the back of his/her hand.

28- If upon raising head from the first prostration the turbah28- If in the first prostration the turbah (mohr) sticks on one's (mohr) stuck on the forehead and one does the secondforehead, one should remove it before making the second prostration without removing it, it is a problem, or rather, theprostration. If he/she goes to the second prostration before prayer is void and should be repeated. doing so, it is a problem.

29- If one hears a verse of prostration from somebody who29- If one listens to a verse of prostration on radio, TV, tape does not have the intention of reading Qur'an, from a recordrecorder or the like, one should prostrate. player, or the like, it is not necessary to prostrate.

But, if the verse is heard from an instrument that just transmits the voice of the very reciter, it is obligatory to prostrate.

Tashahhud

Tashahhud

30- If a person forgets saying tashahhud, stands up and30- If a person forgets saying tashahhud and remembers it remembers it before rukū' [of the third rak'ah], he/she has toin the rukū' of the third rak'ah or after it, he/she must sit down, say tashahhud, stand up another time, say what theycomplete 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, oneAnyhow, it is a caution to say the missed tashahhud in qaḍā' completes the prayer, says tashahhud in qaḍā' after sayingbefore the two prostrations of inadvertence. 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?

1- Congregational prayer imam should be mature, sane, just, **Answer:** She can lead the prayer only for women. 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 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 time of the noon prayer, i.e. about one/two hours.

A Traveler's Prayer

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (d.)

1- Travelers say their noon, afternoon and 'ishā' prayers for two rak'ahs on eight conditions ...

Answer: 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:** A person works for a company. It is a few years that he travels from his watan to his work place every morning and comes back in the evening. The distance is more than the complete prayer and fast in their journey or is that ruling shar'i one. Sometime he drives himself. Is he categorized as normal or frequent traveler?

sailors?

Answer: In work place and on the way, he is ruled as a traveler.

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:

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 a fixed workplace like pilots, sailors, and cross-city drivers — say complete prayers and fast during work travels. Those whose job is not to travel — although they may travel every day to their work like teachers whose workplace is located in another city — say shortened prayer during travel for their job.

According to His Eminence the Supreme Leader (d.), those whose works are in another place and who travel to/for their works and do not remain in a place for ten days enjoy the same rulings as those whose jobs are to travel. Therefore, teachers, employees and workers who travel every week to their workplace and return (to teach or to accomplish their job irrespectively) should say complete prayers and fast during these 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.

One related issue and one question

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 university to study. Should he say complete or shortened prayers in his place of education?

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.

to stay in a single place at least for ten days.

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).

3- **Question:** What is your ruling on a large city in respect of intending to reside/stay there at least ten days?

Answer: There is no difference between different cities, large or otherwise, in respect of the rule of a traveler taking it as one's watan, or staying there for a while all the city is ruled as one's watan. Similarly if one intends to stay ten days in the whole city — without intending to stay in a particular district — he says full prayer and his fast is valid in all its districts.

4- Travelers who want to stay in a place for ten days should say complete prayers although they also want from the beginning to go to the surrounding area within the city.

Question: While intending to stay for ten days in a place, can we make an intention from the beginning that we will 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 four intends to stay for ten days — for a distance less than the farsakhs, they should say complete prayers during the whole **sharʿī** one does not destroy the ten-day stay, like leaving the ten days provided that their intention is to do so only once and place 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. night in total.

5- That one can say either shortened or complete prayers in 5- A traveler can say complete prayers in the whole cities of 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 the Ḥarām 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 and 6- In a travel, the nāfilahs of noon, afternoon and ‘ishā’ prayers afternoon prayers, but as for that of ‘ishā’ prayer, one may say cease to be mustaḥabb and they should not be offered. it in the hope that it is desired by sharʿ.

Qaḍā' Prayers

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (d.)

1- The fifth obligatory prayer is the father's qaḍā' prayer1- It is obligatory for the eldest son to perform the qaḍā' which is obligatory for the eldest son to say. prayers and fasts of both parents.

2- If a father did not perform his prayer or fast, his eldest son2- If a father or, by obligatory caution, a mother did not fast is obliged to make up the qaḍā' of his prayers after his deathdue to some excuse — other than travel — nor performed or hire somebody to do so in case it was not out ofits/their qaḍā' while being able of doing so, it is obligatory 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 ofor hires somebody for that. Regarding the fasts missed during disobedience and to the fasts that the father missed duringtraveling, the eldest son should make up their qaḍā' even if traveling even though he was not able to make them up later. they did not find a chance to perform the qaḍā'.

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.

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 (a.)

1- While fasting, one should, by obligatory caution, avoid taking an injection which serves as food, but it is not problematic to have an anesthetic injection or what serves as medication. 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 tobacco smoke and that of cigarette enter into one's throat, but tobacco smoke as well as the narcotics absorbed through the 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, there is caution to relate them while mentioning the reference.

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 of something edible in Islam like flour. 5- During fast, one should, by obligatory caution, avoid 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 kaffārah1- As to the kaffārah of deliberately breaking fasting of Ramadan's fasting should free a slave, fast for 60 days, feed Ramadan, if one can neither fast 60 days nor feed 60 needy persons to satisfaction or give each of them one mudd persons, they must give food to as many poor people as they (about 750 gm.) of food (i.e. wheat, barley or the like). If one can and, by caution, ask Allah for forgiveness as well. If they cannot do so, they must give as many mudds as they can to the cannot feed even one person, it suffices to ask Allah for poor and if they cannot do that either, they should ask Allah for forgiveness, i.e. to say with their heart and tongue 'Oh Allah! forgiveness even by saying استغفر الله [Oh Allah! Forgive me] Forgive me.' If a person, whose only duty is asking forgiveness only once. However, in the last case, it is an obligatory caution due to inability to fast and to feed the poor, becomes able of that whenever observing kaffārah becomes possible, one that later on, it is not necessary that this person gives the should do it. kaffārah, even though it is a mustahabb caution to do so.

2- If one breaks one's fasting with a ḥarām practice — be it2- If a person breaks fasting of Ramadan by a ḥarām sexual ḥarām by itself like drinking alcohol and fornication or intercourse or eating/drinking a ḥarām thing, all the three becomes incidentally ḥarām like doing sexual intercourse with kaffārahs (freeing a slave, fasting for 60 days and feeding 60 one's wife while in the period, the multiple kaffārah is, by needy persons) are, by caution, obligatory for them. If it is caution, obligatory for them, i.e. they should free a slave, fast impossible for them to perform all the three, they should for two months, feed 60 needy person to satisfaction or give observe the possible one/s. Anyhow, it is not remote that this each of them one mudd (about 750 gm.) food (wheat, barley, caution is not obligatory.

bread, or the like). If it is not possible for them to perform all

the three kaffārahs, they should observe the possible one/s.

3- If a fasting person does sexual intercourse several times3- If a fasting person performs an act that invalidates fasting during one day in Ramadan, one kaffārah is obligatory for for several times during one day in Ramadan, only one him/her but if it is a ḥarām intercourse, he/she should observe kaffārah is obligatory for him. However, if this act is a sexual a multiple kaffārah. However, if a fasting person invalidates intercourse or masturbation, it is an obligatory caution that his/her fasting several times during one day in Ramadan with he/she observes as many kaffārahs as that of sexual an act other than sexual intercourse, one kaffārah is enough intercourse or masturbations.

for all.

4- If somebody deliberately invalidates his/her fasting and4- If a person deliberately breaks his/her fasting and he/she makes a travel after 'noon' or even before 'noon' to escape goes 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 he/she doubts as to when this excuse was removed, he/she is due to an excuse and he/she does not know how many days make up for the minimum. For example, if one was in travel they were, e.g. one does not know whether he/she had traveled and he/she does not know whether he/she returned on 5th or on 25th or 26th of Ramadan that is whether he/she missed six or five days of Ramadan, he/she may fast only five days. The same rule or five fasts, he/she can make up for the minimum. But, if one applies for that who does not know when his/her excuse knows the date the excuse started, e.g. he/she is sure that started, e.g. if he/she went for a travel during the last 3rd of he/she had traveled on 5th of Ramadan but doubts as to Ramadan and returned after it but doubts if he/she had whether the return was at the night before 10th, i.e. one owes six fasts or at the night before 11th, 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 learn the ruling, had no idea about it, or was certain that doing such and such does not invalidate fasting, then 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 a masjid (whether it is a jāmi' masjid or not)?
Question: Would you please, give us your view concerning
ḥaram, it is incorrect. Among masjids, it is only correct to do i'tikāf in a jāmi' masjid is correct, and performing it
Answer: I'tikāf in a jāmi' masjid is correct, and performing it
i'tikāf in the following masjids: Masjid al-Ḥarām, Masjid al-Nabī, jāmi' Masjid of Kūfah, Masjid al-Baṣrah and in a non-jāmi' masjid is not problematic only if it is performed
in the hope that it is desired by shar'.
jāmi' masjid — in the hope that it is desired by shar' — of any
town. But it is not permissible to perform i'tikāf in the other
masjids.

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 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 not subject to khums even if it is not spent by the or business profit from which khums had not been paid, the end of the khums year. 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 time ago with the money from which khums had not been subject to khums? If he had bought it with his yearly earnings (profit), how much and in which case should he pay khums. appropriate khums correspond to its current value or to the value of the money spent on its construction?

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 entire selling price should be paid without waiting for the end of khums year to come no matter whether the house was one included in ma'ūnah.

3- **Question:** Is the deposit paid to the landlord by the tenant for renting a house subject to khums? Knowing that this money is just used as a means.

Answer: It is subject to khums, and the khums has to be paid whenever one is able to receive it.

Question: For renting a house, people usually give a sum of earnings and remains with the house owner for several years, is it 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, it is not considered as part of ma'ūnah and they should pay khums on it.

Question: A person does not own a house and saves money in order to prepare sufficient funds to purchase a house and the necessities of life, is it liable to khums?

Question: Is the money saved for the purpose of getting married or studying subject to khums?

Answer: 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

up to the end of khums year, then it is subject to 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.)

Fatwās of the Grand Ayatollah Khamenei (d.)

1- Istitā'ah is conditioned by having enough money/property1- After return if they can provide their livelihood by upon return, i.e. on returning from hajj, he would earn hisreceiving stipends, it is incumbent upon them to perform hajj. 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 religions students who depend on stipends from Islamic seminaries for their livelihood.

2- If a person, who does not enjoy istitā'ah, borrows money2- A person — who is financially incapable of performing for covering hajj expenses, such a person will not acquirehajj but he/she can easily borrow and pay back later an istitā'ah even though he/she can easily pay back the moneyamount enough for hajj expenses — is not obliged to acquire later on. If such a person performs hajj with this money, itistitā'ah by borrowing such an amount. Anyhow, if this person does not replace hajjah al-Islam. does borrow this money, hajj becomes obligatory for him/her.

3- If a person is hired to perform hajj on behalf of another3- If istitā'ah has been attained through being hired, i.e. person, specifically this year, and becomes financially capablereceiving compensation for performing hajj on behalf of of performing hajj in the same year, first he must perform theanother person, one has to follow Imam Khomeini's fatwa, but hajj on behalf of that person. Next year he/she will performif istitā'ah has been attained through other means, it shows that hajj for himself/herself if he/she still enjoys istitā'ah. 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 some4- If a person is in such an urgent need for marriage that in money to pay for it is not considered enjoying istitā'ah unlesscase of remaining unmarried he/she would be in a serious he/she has enough money for both hajj and marriage. 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 enough money for hajj but has not5- A person who has attained istitā'ah cannot spend money for attained istitā'ah either due to health problem or because thesomething 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 makeBefore 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'ib (one hired to perform hajj on behalf of someone else) was able to perform a normal complete hajj, but it happens that after the contract has been made, either while performance or before entering iḥrām, of someone else, but it happened that after the contract is made, the nā'ib becomes partially unable, the hajj performed made, either while performance or before entering iḥrām, this by this person is all right if his/her excuse does not render nā'ib became unable. Therefore, whenever faced an excuse, some of hajj rituals incomplete, e.g. only he becomes unable followed the rules incumbent on those having excuse. Will he 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? But if the excuse renders the rituals of hajj incomplete, then invalidity of hiring contract is not far off, and a compromise

Answer: It is problematic.

agreement — concerning the payment and repetition of 'umrah and hajj on behalf of the person for whom hajj is to be performed — should, by caution, be reached between the nā'ib 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' 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 maḥram 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.