



Preface	2
Taqlīd	4
Purity	5
Wuḍū'	9
Ghusl	12
Tayammum	13
The Religious Injunctions Regarding the Dead	16
Qiblah	17
Prayer Time	18
The Clothes Worn While Offering Prayer	20
The Place Where Prayer Is Offered	22
Rulings of a Masjid	23
Prayer's Obligations	24
Congregational Prayer	31
Friday Prayer	32
A Traveler's Prayer	33
Qaḍā' Prayers	36
Fasting	37
Invalidators of Fasting	39
Qaḍā' and kaffārah of fasting	40
Kaffārah of Breaching a Nadhr	42
I'tikāf (Devoting Oneself Exclusively to Worship in a Masjid)	43
Khums	44
Hajj	46
Istitā'ah (Enjoying all the Requirements for Hajj)	47
Niyābah (Hajj on behalf of Someone)	49
Some questions answered by His Eminence Grand Ayatollah Khamenei (d.)	50

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 (risalah 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 "Taḥrīr al-Wasīlah" published by Dār al-Aḍwā'/Beirut; "Tawḍīḥ 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 (a.)

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 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 best. In brief, a most knowledgeable mujtahid is the one who shows 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 (a.)

- 1- When "kurr" water is measured in kilo, according to the strongest view it is equal to 377.419 kilograms.
- 1- Kurr water is approximately 384 liters.
- 2- **Question:** How must the People of the Book be dealt with as regards purity?
- 2- It is not known that the People of the Book are inherently najis. In our view, they are ruled inherently tāhir.
- Answer:** Non-Muslims, whatever their religion or creed is, are ruled najis.
- 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?
- 5- **Question:** Will you give us your view concerning leather and other animal parts imported from non-Islamic countries?
- Answer:** If there is a possibility that the animal has been slaughtered according to the Islamic law, they are 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 something intrinsically najis, comes into contact with it.
- 7- If something, which has become najis as a result of contacting something intrinsically najis, comes into contact with it.

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.

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 liquid. 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 be 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 the shoes, it is preferable to walk for 15 steps or more even 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 things attached to the building like a window, a door and even 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 touches it, it becomes wet. In case the place is dry, they should 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 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 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 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, as well.

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

15- **Question:** What is the ruling of washing urinary outlet and anal orifice with qalil water?
Answer: For purifying the urinary outlet with qalil 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. 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. Things that come into contact with the area do not become najis. The small particles and the viscosity that remain in the area are no problem either.
 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.
 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.

Wuḍū'

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (a.)

1-[In wuḍū'] after having wiped the head, one has to wipe
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.

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

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
downwards.

5. If no moisture remains on the palms for wiping, one cannot
moisten their hand with other than wuḍū' water so they should
take moisture from other wuḍū' parts to wipe with it.

intention that it is the first go.

head downwards.

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

6- If there is an exposed wound, a boil, or fracture in the face must be washed unless water is harmful to it in which case the face or on the arms and if splashing it with water causes harm, 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 effect. 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' remaining on the hand and, by mustaḥabb caution, tayammum should be done too. If it is impossible to 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. 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.

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.

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.



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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 for a junub to do is the recitation of prostration verses of these chapters. Accordingly, there is 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 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.

Tayammum

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (a.)

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 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 left hand over the whole back of the right hand and then the palm of the right hand over the whole 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'.

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.

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 the dust is not on the surface of the clothes or carpet it is also 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 found either, one should, by mustaḥabb caution, pray 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? **Question:** what is the ruling of doing tayammum on anything which is considered

baked lime/gypsum when soil or another thing on which 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, although the palm is najis.

Question: You have mentioned that the thing upon which tayammum is done must be pure. Must the parts involved in 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.

Question: If one can neither do wuḍū' nor tayammum for prayer, one should, by caution, offer the prayer in its prescribed time without wuḍū' and tayammum and later offer a qaḍā' prayer 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.

Question: If one does tayammum imagining that water is harmful to him/her but before performing prayer realizes that he/she is wrong, one's tayammum is void. If one – after having



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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 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.

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 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 extends from the chest to the back of the feet. According to the obligatory caution, the shirt [the 2nd piece of the shroud] 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 ends could be tied [over the head and under the feet] and wide enough to make its two sides overlap each other.

that its sides overlap each other.



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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.

1- The person who has no means whatsoever to find out the qiblah direction and has no idea about it at all must, by caution, offer four prayers each towards one of the four directions. But if there is not enough time for offering four prayers, he/she should offer as many prayers as time allows.

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: 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 on a morning prayer, and the time when a person should stop eating becomes certain that fajr light is sighted.

Answer: There is no difference between moonlit nights and 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 or on the adhān of an adhān reciter who is inadequate, no matter how just and reliable the adhān reciter 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 noon prayer, is offering afternoon prayer and meanwhile 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 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 obligatory caution, change the intention from afternoon to prayer after that. But if this happens at the specific time of noon, 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



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complete the prayer and then say afternoon prayer. However, 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 8313 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 a white color, it is *ḥarām* to wear. As for wearing platinum or a blockade 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, 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 in 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 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 an 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.

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 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 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, stands behind a men 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 no problem.

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.



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Rulings of a Masjid

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (a.)

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.

2- It is ḥarām to decorate a masjid with gold if it is considered extravagance. Otherwise, it is makrūh.

Prayer's Obligations

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (d.)

standing

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.

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 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 the feet face qiblah.

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.

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- 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 the chapter up and recite another chapter. If they recognize their mistake after the verse is recited, they should prostrate by gesturing during the prayer. In this case, the recited chapter is finished, say the prayer up to the end and repeat the prayer.

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 obligatory prostration; as per obligatory caution they should prostrate for 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.

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 Ikhḻāṣ 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 therrāḥīm 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 continue verses without pause, it is not necessary to pronounce the next word while dropping the previous word's last diacritical mark on or under the last letter of the first verse. ḥarakah (i.e. waṣl bis-sukūn). Stopping on a letter while pronouncing its diacritical mark occurs, say, if one says 'ar-rahīm' — i.e. pronouncing the diacritic (kasrah) under the last 'm' of ar-rahīm, but waits a moment before saying 'māliki yawm id-dīn' after that, it is not problematic. This is called saying 'māliki yawm id-dīn'. To continue to recite the next verse, (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-rahīm' — 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/forth rak'ah, if someone doubts whether they have recited al-Fātiḥah/tasbīḥāt, 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 'iyāka na'budu', one doubts whether or is a rukn, e.g. in rukū' one doubts whether they have recited it correctly or not, they should not pay attention to the doubt. The same applies on a sentence of a verse. For example, after saying 'iyāka na'budu', one doubts whether or is a rukn, e.g. in rukū' one doubts whether they have recited it correctly or not, they should not pay attention to the doubt. 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 *Rukū'*

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.

13- It is a caution to put hands on the knees in rukū'.

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

14- The obligatory dhikr of rukū' is to say subḥāna allāh three 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/hers fingers, it is not problematic.

15- If during saying the obligatory dhikr of rukū', one's body moves so that it does disturb the stability required for rukū', one must repeat the obligatory 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 dhikr, then in case they can finish dhikr before leaving rukū' level, they should complete it in this level; otherwise, they may say dhikr while rising hoping to be desired by shar'.

16- If due to an illness or the like one cannot stay in rukū' for a time enough to say subḥānallah three times, it suffices that he/she just says it once if possible. If one can just stay a moment in the rukū', it is an obligatory caution to start saying dhikr at this very moment and complete it while getting up.

If one cannot stay stable in rukū' due to an illness or the like, the prayer is correct but one should say the obligatory dhikr of rukū', i.e. one subḥāna rabbiyal-'azīmi wa biḥamdih or three subḥānallah before leaving rukū' level.

17- Those who remember that they have not performed rukū' after putting their foreheads on the ground; as per obligatory first one or after it — those who remember that they have not performed rukū', should stand up, bow for rukū', perform two 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 subhānallah or one subhāna rabbiyal-a'lā wa biḥamdih in length.

Prostration

18- The obligatory dhikr of prostration is to say subhāna rabbiyal a'lā wa biḥamdih once or subhānallah 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 before his head reaches the ground and his body becomes 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, 22- When a person is to pray on a muddy earth and it is hard by obligatory caution, point with their head for prostration for them that their body or clothes become/s muddy, they can while standing and say tashahhud standing, as well. 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 23- Prostration on marble and other kinds of rocks used in and turquoise but prostrating on mine stones like marble and constructing and decorating buildings is correct. So is the case black stones is not problematic. 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 24- Prostration on the leaves of a tea tree is, by obligatory impermissible. 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 but 25- Prostration on non-edible flowers and herbs which are prostration on flowers that are grown and used as oral used 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 a 26- 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 or 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 if they have some but due to an excessively cold or hot whether or the like, they cannot prostrate on it, they should whether or the like they cannot prostrate on it, they should prostrate on their clothes if they are made of cotton or linen prostrate on their clothes made of cotton/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 them as well. If these things are not found either, one may do prostration on cotton or linen clothes is possible, one should prostration on the back of one's hand. If this is also not prostrate on other things (i.e. other than cotton or linen impossible, they may prostrate on a minerals like an agate cloth) 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 turbah (mohr) sticks on one's forehead, one should remove it before making the second prostration without removing it, it is a problem, or rather, the prayer is void and should be repeated. If he/she goes to the second prostration before doing so, it is a problem.

29- If one hears a verse of prostration from somebody who does not have the intention of reading Qur'an, from a record 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

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 missed tashahhud is remembered in rukū' or after it, one completes the prayer, says tashahhud in qaḍā' after saying salām and, by obligatory caution, performs the two prostration of inadvertence for the missed tashahhud.

Tashahhud

30- If a person forgets saying tashahhud and remembers it in the rukū' of the third rak'ah or after it, he/she must complete the prayer and, after saying salām, perform the two prostrations of inadvertence for the missed tashahhud. Anyhow, it is a caution to say the missed tashahhud in qaḍā' before the two prostrations of inadvertence.



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Congregational Prayer

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (a.)

Question: When can a woman lead the congregational prayer?

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.

Answer: She can lead the prayer only for women.



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Friday Prayer

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (a.)

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 (a.)

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

Question: When should a traveler say shortened prayers?

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.

The seventh condition: it is not their job to travel such as shepherds, drivers, captains or the like including who travel for their work.

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 normal or frequent traveler?

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: 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 — 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 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 (a.), 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 whose workplace and return (to teach or to accomplish their job day to their work like teachers whose workplace is located in another city — 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

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.

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.

Two related questions

Question: A university student travels every week to his university to study. Should he say complete or shortened prayers in his place of education?

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 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 boundary or to go to nearby farms and orchards but in a way that it does not contradict staying in the place for ten days [i.e. people say those travelers have stayed there for ten days].

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?

Answer: The intention of leaving does not harm that of people say those travelers have stayed there for ten days]. Intending to stay for ten days — for a distance less than the farsakhs, they should say complete prayers during the whole journey, i.e., going and coming back, does not take more than two hours.

night in total.

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 afternoon prayers, but as for that of 'ishā' prayer, one may say it in the hope that it is desired by shar'.

Qaḍā' Prayers

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (a.)

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 death due to some excuse — other than travel — nor performed or hire somebody to do so in case it was not out of its/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 of or hires somebody for that. Regarding the fasts missed during disobedience and to the fasts that the father missed during traveling, 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.

Fasting

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (a.)

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 until maghrib adhān when they remember if they fasting. In this case their fast is correct. But if they have done an invalidator or remember that it is Ramadan only in the invalidator: a) their fast is invalid in case they remember 'afternoon', their fast is invalid. They should refrain from fast during the after'noon'; b) they should intend fasting as per invalidators until maghrib and perform its qaḍā' later.

1- Those who forget to intend — or do not intend due to lack of information — to fast during Ramadan should refrain from fasting until maghrib adhān when they remember if they have done any invalidator. However, if they have not done an invalidator: a) their fast is invalid in case they remember 'afternoon', their fast is invalid. They should refrain from fast during the after'noon'; b) they should intend fasting as per obligatory caution, observe fasting of that day and make it up later as well in case they remember before 'noon'.

2- Those who are hired to fast on behalf of a deceased person may perform a mustahabb fast. Those who owe an obligatory fast whether as qaḍā' or something else cannot perform a mustahabb fast. If they forget and perform a mustahabb fast whether as qaḍā' or something else cannot perform a mustahabb fast. If they forget and perform one but remember they remember before 'noon', they may intend qaḍā' fast of before 'noon', the mustahabb fast is voided. However, they can change their intention to an obligatory fast. If they remember in the after'noon', the fast is invalid. If they remember after maghrib, the fast is valid yet not problem-free.

2- Those who owe qaḍā' of Ramadan fasting cannot perform mustahabb fasts. If they forget and perform a mustahabb fast whether as qaḍā' or something else cannot perform a mustahabb fast. If they forget and perform one but remember they remember before 'noon', they may intend qaḍā' fast of Ramadan. In this case, their fast is valid.

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 on that day, but if he/she recovers in the afternoon, it is not incumbent upon him/her to fast.

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

4- During a specific obligatory fast, e.g., the fast during the month of Ramadan, if the person who is fasting changes his/her mind, this person's fast is ruled invalid even if he/she intends fasting again before 'noon'. The same rule applies if

4- If a person who is fasting during the month of Ramadan breaks his/her intention of fasting during the day and decides not to keep on fasting, his/her fast is ruled void and it is of no use renewing his/her intention, then. But, if a person hesitates,



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one hesitates regarding continuing with fasting. But if he/she has not decided to break his/her intention yet, or makes intention to do something which invalidates his/her fast has decided to do something that invalidates his/her fast but without translating his/her intention into action, his/her fast is 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 (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 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 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 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 (a.)

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 (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 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! Forgive me' 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 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 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 5- A person who did not fast for several days during Ramadan he/she doubts as to when this excuse was removed, he/she can 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 6th 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 traveled on 25th or 26th of Ramadan, he/she is allowed to only five fasts or at the night before 11th, i.e. he/she owes six make up for the minimum, i.e., five days. fasts, one should by caution, make up for six fasts.

6- If a person who, due to lack of knowledge about the ruling, 6- If one, due to lack of knowledge about Islamic law, does something that renders his/her fasting void, was able to something that renders one's fasting invalid, for example if learn the ruling, it is, by obligatory caution, incumbent upon one takes an oral medicine on the day during Ramadan not him/her to pay kaffārah, but if this person was not able to knowing that it renders fasting invalid like other foods, one's learn the ruling, had no idea about it, or was certain that doing fasting is ruled void and it is incumbent upon such a person to such and such does not invalidate fasting, then it is not make it up, but it is not incumbent upon him/her to pay incumbent upon him/her to pay kaffārah. kaffārah.



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Kaffārah of Breaching a Nadhr

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (a.)

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].



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I'tikāf (Devoting Oneself Exclusively to Worship in a Masjid)

Fatwās Of Imam Khomeini (q.)

Fatwās of the Grand Ayatollah Khamenei (a.)

1- It is only in a masjid that i'tikāf is correct. Therefore, if one **Question:** Would you please, give us your view concerning does i'tikāf at home, in a takyah, in a ḥusayniyyah or in doing 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 **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 other masjids in the hope that it is desired by shar'. i'tikāf in a 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 (a.)

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?

passed?

Answer: Since the house is part of person's ma'unah, the

Answer: If the sold house was bought with the income, salary or business profit from which khums had not been paid, the proceeds are subject to khums, immediately.

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 (profit), 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 entire selling price should be paid without waiting for the end of khums year to come no matter whether the house was included in ma'unah.

2- **Question:** Is khums applicable to a house constructed some time ago with the money from which khums had not been paid? Assuming that its khums is obligatory, does the appropriate khums correspond to its current value or to the value of the money spent on its construction?

Answer: If the house is constructed from the earnings gained during the year as a residence and after one had lived in it for a year, the proceeds are not subject to khums. But if it is constructed from the earnings whose khums year had finished, one should pay the khums on the money used for its construction.

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.

3- **Question:** For renting a house, people usually give a sum of money in advance. If this money is obtained from one's 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 money in order to prepare sufficient funds to purchase a house and they should pay khums on it. **Question:** A person does not own a house and saves 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

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. 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.



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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/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 istitā'ah even though he/she can easily pay back the money later on. If such a person performs hajj with this money, it does not replace hajjah al-Islam.

2- A person — who is financially incapable of performing hajj but he/she can easily borrow and pay back later an amount enough for hajj expenses — is not obliged to acquire istitā'ah by borrowing such an amount. Anyhow, if this person does borrow this money, hajj becomes obligatory for him/her.

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 hajj on behalf of that person. Next year he/she will perform hajj for himself/herself if he/she still enjoys istitā'ah.

3- If istitā'ah has been attained through being hired, i.e. receiving compensation for performing hajj on behalf of another person, one has to follow Imam Khomeini's fatwa, but if istitā'ah has been attained through other means, it shows that 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 to pay for it is not considered enjoying istitā'ah unless he/she has enough money for both hajj and marriage.

4- 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



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both hajj and marriage.

5- A person, who has enough money for hajj but has not attained istitā'ah either due to health problem or because of something else to make himself/herself financially unable to go 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 himself/herself unable to go.

5- A person who has attained istitā'ah cannot spend money for something else to make himself/herself financially unable to go for hajj if it is time to leave for hajj and cannot be delayed. Before this time also, it is obligatory caution not to do so.

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 ihram, of someone else, but it happened that after the contract is made, either while performance or before entering ihram, 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?

Answer: It is problematic.

But if the excuse renders the rituals of hajj incomplete, then invalidity of hiring contract is not far off, and a compromise 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'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 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.



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Question 10: I have adopted a minor girl. How can I make her mahram 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 qasamah, can one person take 50 oaths?

Answer: In qasamah 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 qasamah is seriously problematic.