

A Thesis on the topic of the differences between the Mujtihideen (Scholars)

Kashaful Tazaad

(With Appendix)

Syed Baqir Nisar Zaidi



Translated by Syed Jazib Reza Kazmi

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*Translation Dedicated
In Memory of
Our Late Grandfather
&
Late Uncle*

*We would like to request
all momineen to please
recite Al Fatiha for them.*

Inna illahi wa inna illahi rajعون



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inclinations.**



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A Short Story

If a glass of water is sitting in front of you and one person says it contains poison and another person says it does not, then tell me honestly will you drink this water? When you cannot even drink a glass of water because you are doubtful of its contents, then how can you live your whole life in a state of doubtfulness? How can you put your akhira (afterlife) in danger by following the doubtful fatwas of scholars? How can you follow that system in which one person makes a certain thing haram (unlawful) while another makes it halal (lawful)? Every momin should ponder upon this deeply.



An extract from the same book

Azadi e Fikr (Freedom of Thought)

Trying to limit the thoughts of humanity is an act against nature itself. By doing this, you may get your desired result but it will only be temporary. Once the temporary time has passed, the horrible truths will come out. This is why Allah Himself gave man freedom in his thinking. The Quranic ayah "*la iqra fi deen*", *there is no compulsion in religion*, is a proof of this. If someone is forced into darkness, as soon as he will see light, he will immediately become rebellious. Man can only truly accept with his heart those things whose reality he is aware of as well as the reality of its opposite. How long will people follow blindly when they only know one side of the story?



Imam Muhammad Baqir (as) said:

*Allah dislikes when the people dispute over His orders and
then create differences or contradictions in His words.*



In Honor of

I offer this ordinary attempt in honor of Masoomeen (as). I was blessed with the honor of defending the right of Ahlul Bayt (as). I am an enemy of every person or group who oppressed Ahlul Bayt (as) in any form. If they usurped the rights of Ahlul Bayt (as), insulted Them, tried to lower Their status, or claimed themselves to be like Ahlul Bayt (as), I make Allah my witness in my promise to continue raising my voice against the enemies of Ahlul Bayt (as) until my very last breath. InshaAllah. I am absolutely sure Allah will complete His Noor even if criminals dislike it.



Appreciation

I would like to especially give thanks to those people who supported and cooperated with me in writing this book. From the depths of my heart I am especially grateful to Khurram Abbas and Syed Kamal Hussain. If truth be known, without the help of these people, I would never have been able to complete this book.



Dedication

I dedicate this book in the memory of my late parents, my uncle Syed Mohib Asghar Zaidi, all of my family, all of my sincere friends, and mohibbeen (lovers of Ahlul Bayt as) and all of those momineen and mominaat who encouraged me and accepted the haqq (truth) without any hesitation. I am sure such momineen will step forward and join me in the mission of defending the rights of Ahlul Bayt (as). They will do whatever is necessary to spread this mission.



A Heartfelt Appeal from a Momin Syed

A momin syed wishes to make all momineen become aware of a very important social issue through this book. All momineen but particularly syed families are facing this issue. It is a truth that the daughters of syeds are unable to marry because they cannot find their kufv (equal) and remain unmarried their whole lives. This is not an ordinary issue for the daughters of Rasool (saw). This is the duty of all momins particularly those syed families who are wealthy and have influence and resources to work towards resolving this issue. They should establish a department where the details of all syed families which are living in Pakistan can be gathered. Allah, RasoolAllah (saw), and Masoomeen (as) will be pleased by this and will reward those who do this greatly because They do not allow anyone's favor to be wasted. Step forward and immediately work towards resolving this issue because it is the order of Masoom (as) that whenever you plan to do any good, do not be late in its completion.



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Humans Want to Live

A human does many things throughout his life. However, there are two specific things which he is constantly doing. From his mother's womb until he is put into his grave, there is not a single moment where he is not doing these two things. His survival is based upon these two things, and every person wishes to survive.

One of these two things is "jazab e manfat". This refers to the humans desire to gain those things which suit his desires and is beneficial to him. The second thing is "dafa e zarar". This refers to his desire to remove those things which are harmful to him. The procedure of acquiring those things which are beneficial and removing those which are harmful is called life. Every living being is constantly busy performing these two acts. In winter, cold is harmful for man. So he uses fire to warm himself from the cold. Extreme heat is also harmful during the summer. In order to shield himself from the heat, man remains in the shade and uses air conditioning etc in order to stay cool. Allah has put this same system of acquiring beneficial things and removing harmful things in the human body. Every part of the human body is busy in these acts. Without any doubt you will never find a single person, even those with little intelligence, who will go against this system. You will only see such scenes in mental hospitals.



You must have noticed that I started my previous three books, **Kashaful Haqaiq**, **Kashaful Aqaid**, and **Kashaful Masail**, with aql (intellect). I am also starting this book with aql. The theory I mentioned above is for those who have intellect.

It has been clarified that these two acts are compulsory for the survival and safety of life. It is also clear that every muslim believes there are two types of life. One is the worldly life. The other is the everlasting life. So the principles which apply to this world also apply for the hereafter. This is the principle of human nature. The principles of nature can never be changed. Because this world is a test for the hereafter, all preparations for the hereafter must be made in this world. In order to prepare for the hereafter, we must always keep these two principles in our minds. Even the most ignorant person of this world would never chose to abandon those things which are beneficial and adopt those things which are harmful. Not only does a fear of it being harmful exist, but there is an absolute certainty of its harmful effects. No one wants to be sick. Everyone wishes to always be healthy. Health is connected with survival and sickness is associated with destruction.

After this brief discussion, we shall begin our topic with these words; yaqeen (certainty) and shak (doubt). Yaqeen (certainty) is the most beneficial thing for the hereafter and the most harmful thing is shak (doubt). This is why Moula Ameerul Momineen (as) said, *“The sickness of the soul is doubt and its health is yaqeen.”* (**Al Tawheed by Sheik Sudoq**) In **Min La Yazherul Faqih Second Edition** hadith 1922, Moula (as) said,



“*No act will be accepted without yaqeen (certainty)*”. From these hadiths, it is clear that only yaqeen (certainty) can protect your iman (faith) and deeds. Iman and deeds can only be accepted through yaqeen. There is no such option where by our own desire you either accept yaqeen or remain in doubt. How can we know whether or not a person is certain (has yaqeen) or is doubtful in what they are saying? Be aware and believe! Just as fire can be recognized from smoke or the sun by its rays, the way we can recognize doubt is by differences and we recognize yaqeen by unity. Wherever shak (doubt) exists, differences will exist. It is the duty of a momin to recognize those places which contain doubt and refrain from them.

After reading tawzih ul masail (book of fatwas written by scholars) of different marjas, I knew the followers of these marjas never read their tawzihs as if they were a book. They simply open it whenever they need to know about an issue and once they read only that, they close it. However, if they would read carefully, they would know they do not need to follow any marja because 60% of every tawzih is filled with words like this; “ishkal” (doubtful), “mumkin hai” (maybe), “baeed nahi” (probably), “ihtetiatan” (carefully), “ihtetay wajib” (compulsory based upon precaution), “ihtetay lazim” (compulsory based on precaution) etc. These type of words is a proof these marjas are themselves not even sure about the fatwas (verdicts) which they are issuing.



Just think for a moment. When these marjas themselves are unsure about the fatwas they are issuing, then what kind of foolish person will follow their fatwas and then believe from this doubt he has somehow achieved yaqeen (certainty)?

What is more interesting is the fact when someone asks the marjas for a fatwa, they will issue this fatwa by using their own opinion and at the end of it write “wallahu alim” (only Allah knows best). Have you ever thought what the meaning of “wallahu alim” is? Its simple meaning is “I have told you whatever I thought. Now what the truth is, only Allah knows”. It is an undeniable proof that the verdict they have given is based purely upon ignorance and qiyas (conjecture). The purpose of writing this sentence is to free themselves from any responsibility of the fatwas which they have issued. Even though this sentence can never be used in this way; where one simply says whatever he wishes and then thinks by adding “Allah knows best” it will absolve him of responsibility. In reality this sentence requires a person to only say this for those things for which he has proof. In **Usool e Kafi Kitab e Aql chapter 12 hadith 5**, Imam Jafar Sadiq (as) said, *“Whenever an alim (scholar) is asked about such an issue which he has no knowledge of, he should reply “Allah knows best”*. Those who issue fatwas without knowledge commit two sins. The first is the actual issuing of the fatwa, and the second is the misuse of ‘wallahu alim’. Their purpose is to ensure people follow their fatwas blindly. They do this by convincing the people that they will go to jannah regardless if what they do is halal (lawful) or haram (unlawful).

Momineen should not become frustrated by these facts. Whatever I write is not my personal opinion. I only write from Quran, tafseer e Masoom (as), and sayings of Masoom (as).



Can a momin even imagine disliking the words of a Masoom (as)? However, so called shias do this in the love and defense of ghair masoom (non masoom). So just think for a moment. What do Masoomeen (as) say about those people who issue fatwas without having knowledge? Keep in mind these are those same Masoomeen (as) which you will one day have to face. Does it really make sense that if a scholar issues a wrong fatwa, then he gets a single reward and if he issues a correct fatwa, then he gets a double reward? Absolutely never. It does not matter if the fatwa is correct or wrong. If it has been given without knowledge, based upon one's own opinion and the use of qiyas (conjecture), then there is only ever lasting wrath for them.

Min La Yazher ul Faqih Third Edition hadith 3221, Imam Jafar Sadiq (as) said, *“There are four kinds of jurists. Three will go to jahannum and only one will go to jannah. The first kind of jurist is one who issues judgments based upon injustice and oppression. One who knowingly issues verdicts based upon injustice will go to hell. The second kind of jurist is one who issues judgments based upon injustice but does so unknowingly. He also will go to hell. The third kind of jurist is one who issues judgments based upon truth and justice but does so unknowingly. He also will go to hell. The fourth kind of jurist is one who issues judgments based upon truth and justice and does so knowingly. He will go to jannah (paradise).”* Furthermore Imam (as) said, *“There are two types of verdicts or judgments. One is the verdict of Allah. The second is the verdict of ignorance. One who makes a verdict which is not in accordance with the verdicts of Allah has in reality issued a verdict of ignorance.*



One, who issues a verdict even if it is only regarding two dirhams but it is not in accordance with the verdicts of Allah, has done kufr (blasphemous act)."

You must have realized within this process of shak (doubt) and yaqeen (certainty) that differences are a proof of shak (doubt). When absolute knowledge is not present, doubts will always arise. You have read the above mentioned hadith as to what will happen when one issues a fatwa in the absence of absolute knowledge. Imam Muhammad Baqir (as) said, *"May the wrath of Allah never be upon Me for using My own opinion regarding prayer and fasting"*. **(Min La Yazher Faqih Second Edition hadith 1785)** Hz Hussain bin Rooh says in **Kamal ul Deen wa Tamam ul Nayma page no. 479**, "I would love to be thrown from heaven or a bird to eat me or the wind take me and throw me far away, but I will never give my own opinion or invent a new thing within the religion of Allah."

The differences amongst scholars are a proof that no human has absolute knowledge. Everyone has limited knowledge. How can we trust those with limited knowledge and take such great risks regarding our place in the hereafter by blindly following the fatwas of a non masoom? Especially when we can find the verdicts of Masoomeen (as) regarding every issue.

Insanity of Being the Majority

This is a psychological problem. Man is very insecure. This is why he wants to be attached with the majority instead of being alone or in the minority.



This desire is the source of deviation. Because Allah has issued this command for all eternity that “***the majority of people dislike haqq (truth)***”. So the desire of being attached with the majority takes you away from the truth. Especially during this time of ghayabat (occultation) of Imam (ajf), we must distance ourselves from the majority. We will now mention two hadiths which were taken from Sheik Sudoq’s book ‘**Kamal ul Deen wa Tamam ul Nayma**’.

1. **page no. 381**, Imam Hasan Askari (as) said, “*During the occultation of Hz Qaim (ajf) the majority of the believers of His Imamate will become murtad (fall into disbelief).*”
2. **page no. 377**, Imam Muhammad Taqi (as) said regarding Imam Zamana (ajf), “*The majority of the followers of His Imamate will go far from their religion.*”

Now whoever is proud in being amongst the majority can see, by the sayings of Masoomen (as), where his place is. As far as we are concerned, we have been in the minority since the day of creation. We pray to Allah and ask that He always keep us as the minority until the reappearance of Imam Zamana (ajf).

Modern Issues of the Modern Era

This is a very evasive slogan. The majority of people who are unaware of its reality fall into its trap. However the reality is the people who have created this slogan themselves deny it when they allow the following of a dead marja. Since the beginning of ijtehad until the recent past, the principle of ijtehad was as soon as a mufti dies, his fatwas also die.



They trap people in the web of this theory; if you are facing a problem, then who will you ask? So they make it compulsory for the people to consult a mujtihad. Now if someone follows a dead marja and is facing a problem, will he visit his dead marja's grave and ask him? Now we find two types of answers. One is no need to go to them just open their tawzih ul masail (book of fatwas) and find the solution of your problem. Now here comes a question. When people can open the tawzih ul masail of a dead marja, why can't they open Furoo e Kafi, Min La Yahzer ul Faqih, or Al Istabsar aur Tahzeeb al Ahkam, and find the answer to their question? Do they hate the sayings of Masoomeen (as) so much that they would rather follow a dead scholar instead of consulting Masoomeen (as) Themselves? The second reply is if you are unable to find the issue in the tawzih of a dead marja, then you can consult a live mujtihad. This is the most ignorant way. When you have decided this is the modern era with modern problems, the world is progressing at a rapid pace, and every day we are facing a new problem, in that case what is the logic of being stuck with a dead marja?

The reality of Modern Era

If you look at the facts, then you will know the sharie issues are related directly to the needs and necessities of creation. A new issue will only arise when a new necessity of creation begins to exist.



Allah is well aware of the basic needs and necessities of His creation. Only Allah knows what man needs and at what time he needs it. Mankind has passed through many different eras. Because the necessities of each era are different, the sharia (laws) was also different. When we look at mankind who lived during the stone age, we see his necessities were very limited. Allah sent a sharia according to these limits. When mankind advanced and his needs changes, Allah also changed the sharia. Then mankind became aware of dress, house, weapons, and his needs increased. Allah declared sharia (laws) according to the needs of that era. Until that time came when all the basic necessities of mankind had appeared upon the earth. Now when there was no possibility of any new necessity becoming into existence, Allah revealed the complete sharia which is sufficient until the Day of Judgment. If there was even a minor possibility of a new necessity coming into existence, Allah would have never declared this sharia as the final sharia. Anyone who claims that the necessities of humans have changed and new issues have emerged, in reality is attacking the knowledge and adl (justice) of Allah and denying the sharia of RasoolAllah (saw). One who denies the sharia of RasoolAllah (saw) has also denied His prophet hood. The necessities of humans are the same. Only the way in which people use those necessities has changed. In past times, people would use donkeys, horses, and camels for riding. Today they are using buses, cars, trains, and airplanes. Simply because the source for riding has changed does not mean the basic necessities themselves have changed.



The issues will always remain the same. For example, how to pray, how to find the direction of Kaaba. All of these issues can be found in the orders of sharia. I am amazed that people cannot understand such a simple thing. They become so shocked when they hear a so called issue. Is this really an issue; how to pray when we are in outer space? How do we pray on the moon? I challenge them to try to go to space. Even if they reach there, they will never be able to come back alive. As far as the issue of praying on the moon is concerned, I cannot understand why these people want to go on the moon. I am surprised the people who do not even know where the jackal and mosquito colonies are in Karachi, become so excited in regards to going to the moon. They create such imaginary issues in order to trap the people in their web. In **Min La Yazher ul Faqih chapter tayyumam**, Ameerul Momineen (as) said and in **Furoo e Kafi chapter tayyumam** Imam Jafar Sadiq (as) said, “A person asked Moula (as) if someone cannot find clay or dust and ice is everywhere, then how will he perform tayyumam?” Moula (as) replied, “In this state, he can perform tayyumam on ice.” Then Moula (as) said, “**You should not go to such a place where your religion becomes destroyed.**”

Natural Result of Differences

It is natural that wherever differences exist sectarianism will also exist.



It will cause new sects to be created. People will become enemies of one another. Sunnis have four fiqhs (jurisprudences). Therefore they have four sects. For us by the grace of Allah we have thousands of fiqhs (jurisprudence) of tawzih ul masails. So every person follows a different religion. We have even seen people praying differently while being in the same mosque. Mullahs misguide people by telling them it is only a minor thing for mujtuhids to have a difference of opinion, and there are no major differences between them regarding Islamic issues. When you will finish reading this book, you will understand there is not one single issue in which you will not find a difference of opinion amongst the scholars. They even have differing rulings regarding halal (lawful) and haram (unlawful) things as well as the wajibats (compulsory acts). The credibility of the entire sharia has become doubtful. These differences are not based upon logic or principle. They are simply based upon the marjas wanting to show off their status and show that they know better than we do. If you read the tawzih of mujtuhids, you will feel like they have simply copied what the other was saying. All the alignments, words, and even the examples are the same. The only changes are one will make something jaiza (lawful) while another will make it haram (unlawful). The most interesting thing is that this system which created sectarianism is considered to be the center of unity. This is the reason that today there is no ideology in the Shia religion. Now this religion has been turned into



a “Do as you please” religion. Even in the television program on Geo TV called Alif, a Shia mulvi openly said there is no restriction in the Shia religion if one wants to pray as sunnis do with arms folded. Now the purpose of this type of religion is to simply be associated with a powerful group, make money, agree with enemies of Ahlul Bayt (as), and to harm and make accusations against momineen.

Pot calling the Kettle Black

After knowing all of this, it should not come as a surprise that the people who are the machine of creating differences are considered to be the center of unity, and the momins who express their concerns over these differences and inform others of these differences are accused of fitna. Whenever we raise our voices against those who are the source of differences, who divide people into sects, change the sharia of RasoolAllah (saw), and divert people from true Islam, we are immediately labeled as creators of fitna. When, in reality, it is those who are considered as the center of unity who are the ones actually creating the differences, it makes me wonder if there is any intellect left in this world. If their logic was correct, then RasoolAllah (saw) should have never announced the Wilayat of Moula Ali (as) at Ghadeer Khum because before the announcement of Ghadeer all of the Muslims were united. After Ghadeer, the Muslims became divided. One who considers the announcement of Ghadeer as a source of division is a munafiq (hypocrite).



What has been said!

There are several reasons for writing this book. The first reason is because of the people who divert others' attentions away from the knowledge and do not tell the truth regarding the religion itself. The second is because they then filled people's minds with such baseless information that when people hear the truth, they become unable to accept it.

What is said: If there is such an issue in which there is no order of sharia, then any fallible person has the right to use his own opinion and conjecture to issue his own orders regarding the issue and then impose that order upon the people.

What is said: If you do not follow those made up orders which are based upon the opinion of a fallible, then none of your acts of worship will be accepted.

What is said: If there is such an issue where the orders of the mujtihad differs from the orders of Masoomeen (as), then ignore the orders of Masoomeen (as) and follow the orders of the mujtihad.

What is said: Despite of there being differences in their fatwas, every mujtihad is correct and none from them is wrong.

What is said: Quran and hadith of Masoomeen (as) (maaz'Allah) are worthless things for the common people because no one can understand these two things except the mujtihad. The purpose of the common people is to memorize them and simply repeat them just as a parrot does without any thought or contemplation and include them in the dowries of their daughters and recite them for their dead ones.



What is said: Mujtihids cannot be criticized and whatever he says is authentic. Even though he himself does not have any proof of what he is saying and his every fatwa contains doubts.

What is said: Mujtihids explain the orders of Masoomen (as) in their fatwas.

What is said: Mujtihids are in contact with Imam Zamana (ajf). They meet Imam (ajf) one on one and receive answers to questions regarding different issues.

When you will read this book, and after reading **Kashaful Haqaiq and Kashaful Masail**, then you will be able to fully understand everything that was just said above. At this point, we will discuss the claim of them being in touch with Imam Zamana (ajf) because this claim directly attacks our belief and goes completely against the sayings of Our Holy Imams (as).

Is it possible to meet with Imam Zamana (ajf)?

Many books have been translated into many different languages, even in Urdu, where we find such incidents that certain people have met with Imam Zamana (ajf) during Ghayabat ul Kubra (greater occultation). Imam (ajf) answered their questions and solved their problems. We will explain the reality of these incidents later. Here we will discuss whether it is truly possible or not to meet Imam Zamana (ajf) according to sharia.



What is ghayab (unseen)?

This word is mentioned in various places throughout the Quran. In reality, this word cannot be explained properly. This is the reason people have different opinions regarding the meaning of this word. Because people have made up their own explanations of ghayab, they have even started to deny Masoomeen (as) have knowledge of the unseen.

Apparently, the thing which is hidden from a person is called ghayab. The meaning of this ghayab is relative. If there is a wall between two people, and one person is on one side while the other person is on the other side, then the person on the second side is ghayab (hidden) from the person on the first side. Likewise, the person on the first side is ghayab (hidden) from the person on the second side. However, if a person is sitting on top of the wall, then both sides are not unseen to him. Every scene is a ghayab (unseen) for a blind person. Every voice is a ghayab for a deaf person. However, these things are not ghayab for others. This explanation of ghayab, however, is incomplete.

Now here comes two points. First point is if we cannot see something, then it is due to the lack of our own understanding and power. Simply because we lack an ability to see does not mean others are also lack this ability. Second point is if something is unable to be seen, even if our understanding and power increases thousands of times, we still would not be able to see that thing. This is the real explanation of ghayab. This is why I said the explanation which the people use is very incomplete and unauthentic.



The people's explanation is not related with ghayab. It is related with the capacity of power. It means if your ability increases, then what was once ghayab to you will be changed into something which you can see, and it will no longer be ghayab to you. For example; some orbits cannot be seen with the naked eye, but by using a telescope, the power of vision increases. You can then see those orbits which are very far away. Those orbits which were previously a ghayab (unseen) for us have now become non ghayab (seen).

The opposite of ghayab is seen. So ghayab is when there is no possibility of a thing being seen. In Sura al Baqarah, the very first condition of taqwa (piety) is iman bil ghayab (belief of the unseen). All the shia tafseers agree this is referring to the Imam of our Times (ajf). This is that ghayab where Allah calls Himself 'Alim ul Ghayab' (Knower of all Unseen). Imam Zamana (ajf) explained His ghayabat in this same context. Imam Zamana (ajf) did not use the word **Ghayabat e Khubra** (Greater Occultation) for His Ghayabat. Imam (ajf) used the word "**Ghayabat Nama**" (Absolute Occultation). It is such a ghayabat where no one is able to see it. In Quran Allah said, '**wa lail iza yakhsha**', lail here is referring to Imam Zamana (ajf). Lail (night) is used for those things which are hidden or secret. How is it then possible for people to claim to have seen that which Allah Himself has Hidden before Allah has ordered His reappearance? Even those people Allah has kept alive as a proof of the ghayabat of Imam Zamana (ajf) have also themselves become ghayab.



Is there someone who has claimed to have seen Hz Isa (as), Hz Ilias (as), Hz Khizr (as), and Ahsaab e Kahf (People of the Cave)? When no one can reach these incomplete ghayabats, then how can they reach one who is the ghayab of all ghayab (hidden of all those things which are hidden)? Ghalib explained this truth in these words:

People have a dream and then think they have seen the ghayab (hidden).

A glimpse at Toqih Mubarak (Book of Imam Zamana ajf)

In Kamal ul Deen wa Tamam Nayma page no. 489 Toqih no. 44,

*“Bismillah al Rahman al Raheem (In the name of Allah Most Gracious Most Merciful), O’Ali bin Muhammad Sumra! May Allah reward your brothers for their patience after your death. You will die after six days. So complete your matters and do not appoint your successor for the future because My Absolute Ghayabat (occultation) will begin. And I will reappear whenever Allah commands. This time of ghayabat will be extremely long. During this time, the hearts of people will become hardened. This earth will be filled with tyranny and oppression. Some of Our Shia will claim to have seen Me, but anyone who claims to have seen Me before the rise of al Sufiani and the call which will sound from the heavens is a **kazab** (one who makes false claims against Allah, RasoolAllah (saw), or Aimmah (as) and **muftari** (one who falsely claims to have met or spoken with Imam Zamana ajf). LAHAULA WALA QUWWATA ILLA BILLAHIL ALIYUL AZEEM (There is no power or strength except Allah the Most High, the Supreme in Glory)*



This Toqih Mubaraka is so clear and transparent that all doubts should be permanently removed. Since 329 Hijra until today, not a single person has ever doubted this Touqih. This touqih is unanimously accepted amongst shia. However recently for the first time in history people are attempting to alter the meaning of the last part of this Touqih Mubaraka in order to prove meeting with Imam Zamana (ajf) is possible. These people claim the last part of the touqih is a fabrication which has been added to the hadith. They have accused the mujtihideen for doing this. Even though there is no doubt, it is only the mujtihids themselves who claim to have met with Imam Zamana (ajf). Some say "When we find ourselves in any sort of problem, Imam (ajf) Himself comes to us and informs us of the correct action to take". Others claim to meet regularly with Imam Zamana (ajf) and during these meetings He teaches the knowledge to them. While some others go so far as to claim Imam (ajf) embraces them tightly to His chest, and all of His knowledge is passed from His heart into them, and they were then made into "bahrul aloom" (ocean of knowledge). How it is possible mujtihideen will add these sentences themselves and damage their own personal agendas? If the mujtihideen did not fabricate this toqih, then tell us what was that time when this fabrication was possible? Sheik Sudoq was born in 306 Hijra, and this toqih was revealed in 329 Hijra. At that time Sheik Sudoq was a 23 yrs old man and had gained an immense amount of knowledge. He is an eye witness of this toqih. He is the one who narrated it in his book. After him this narration has been consistently narrated by the narrators of hadith and accepted as authentic. If someone else had narrated it, then there is a possibility for doubt.



We don't see any opportunity when even the possibility of fabrication could have occurred. These people use as a proof of their meeting of Imam (ajf) those incidents in which people only claim to have met Imam (ajf). We will take a brief look at those incidents.

When the right of Janab e Syeda (sa) (Fadak) was stolen, Ameerul Momineen (as) took Abu Bakr off to the side, and asked him (Abu Bakr), "*Why did you do this?*" He replied, "*I gave this verdict because according to sharia the witnesses presented did not meet the sharia requirements.*" Ameerul Momineen (as) said, "*O'Abu Bakr! If four people come to you and testify that (maaz'Allah) Syeda (sa) has committed a sin, in this case what will you do?*" He replied, "*I will accept their testimony.*" Ameerul Momineen (as) replied, "***Even if you imagine Syeda (sa) doing this, the very moment the thought enters into your mind, you become a kafir (disbeliever).***" Abu Bakr asked, "*How is it possible?*" Ameerul Momineen (as) said, "*Because you accepted the testimony of the creation of Allah over the testimony of Allah Himself. Allah has testified to the purity and infallibility of Syeda (sa), and the creation has testified to (maaz'Allah) Her sin. You denied the testimony of Allah and accepted the testimony of creation.*"

The same matter is before us. When Imam (ajf) has said, "*This is My Absolute Ghayabat and anyone who claims of meeting with Me is a **kazzab** (one who makes false claims against Allah, RasoolAllah (saw) and Aimmah (as)) and **muftari** (one who falsely claims to have met Imam Zamana (ajf)).*" Then even if the whole world claims to have met Imam (ajf), we will never accept their word over the sayings of Imam (ajf).



We will acknowledge and accept the sayings of Imam (ajf) and reject the sayings of the creation. This is the basic principle of religion and one who abandons this principle becomes a kafir.

It is true many people have made such claims. However every person claims to have met Imam (ajf) under various circumstances and in various conditions. In reality, the people who think (maaz'Allah) Imam (ajf) is sat in some place and is not performing any action in regards to the ummah. He has given all of the responsibilities to them. Now they can play with the religion according to their own desires. In fact, these people have the same beliefs as the sect of Muftuza. The only difference is the followers of this sect hold these beliefs in regards to Allah while these so called shia hold these beliefs in regards to the Caliph of Allah. Imam Zamana (ajf) is the absolute only one who is responsible regarding all matters concerning the ummah regardless of whether or not He is or is not in ghayabat In **Kamal ul Deen wa Tamam Nayma page no 461**, Imam Zamana (ajf) says in His Toqih Mubarak, *"You think Allah has not created any wasila (intercessor) between Himself and His creation. It is not like this. The command of Allah will continue to be revealed until the day of judgment. They will continue to guide."*

Today the person who is in charge of the whole system of the universe is none other than our Imam (ajf). As you know, Imam (ajf) is a ruler and Olil Amr (Absolute Master). His job is to establish order. His orders are practically imposed through His servants and slaves. The angels are also included amongst His servants. The whole network of Imam (ajf) is working upon this earth. Both shia and sunni believe in the ideology of an underground government. In this network, akhyar, abdal, abrar, otad, najba, naqba, and qutub etc (names which are associated with saints and arifs) are included in this underground network and are included in the Army of Imam Zamana (ajf).



Without ever actually meeting Imam Zamana (ajf), they are the ones who are running this world by the orders of Imam Zamana (ajf). When Imam (ajf) will reappear, this same network will rule over this world. In **Kamal ul Deen wa Tamam ul Nayma page no. 635**, Imam Jafar Sadiq (as) said, *“I am seeing Imam ul Qaim (ajf) sat upon the mimbar of Kufa. His 313 companions are gathered around Him. The numbers of His companions are equal to the companions of Badr. These companions are the companions of Wilayat, and they will be the rulers upon the creation by the order of Allah.”* Now among those people who claim to have met Imam (ajf) are ones who;

1. Were in need of assistance and asked Imam (ajf) for help so when they were given assistance they assumed with their simple minds that that person was Imam (ajf) while in reality it was not. Syed Jafar Zaman Naqvi al Bukhari writes in his book, **Najul Marifat fi Asma ul Hujjah**, “The attributes of Imam (ajf) become manifested through that person who buries his ego in the noor of Imam (ajf). This is evident through his character, words, and actions. A common person considers such people as Imam Zamana (ajf). “
2. Knew the one who came to assist them was not Imam Zamana (ajf) but in order to gain fame and notoriety they claimed the person who assisted them was in fact Imam Zamana (ajf). Due to the shortcomings of human nature, this situation is very possible.



3. did not have any incident actually happen to them, but in order to gain fame and notoriety, they made up false incidents of meeting Imam Zamana (ajf) and told the people. Others did not make any objections in regards to these false claims because they themselves were planning to use this same deception in order to gain their own fame and notoriety. Incidents such as these are very common amongst the people. Even today you will find so many people who make false claims such as this. What is the truth in these claims? Anyone can stand up and make such claims and there is nothing you can do to stop them. As far as momin are concerned, their job is to believe in the ghayab (hidden) not to investigate what is ghayab (hidden). Certainly Imam (ajf) helps the people. He helps them in both their worldly and religious issues. He also answers their questions, but He does not appear in front of their eyes. In reality Imam (ajf) appears in their hearts. Imam (ajf) gives such proofs to His servants so that they can shut the mouth of falsehood. The one who is blessed by Imam (ajf) does not speak such craziness. They do not contradict and have differences between each other because the source of knowledge is always One. The people who have differences even if they be very small differences are in reality giving testimony against their own selves, and still they have the audacity to make such false claims.

A moulana said, “The marifat (recognition) of Imam Zamana (ajf) is wajib (compulsory) upon every person because the ziarat of Imam (ajf) is not only possible but compulsory. Marifat cannot be gained without meeting Imam (ajf).” This is the same ideology used by the nation of Nabi Musa (as) when they said,



“O’Musa (as)! We will never believe in your Rabb until we see Him with our own eyes.”

According to the formula of moulana, it is compulsory for every person to meet Imam (ajf). Because the marifat (recognition) of Imam (ajf) is an absolute wajib upon every single person not just upon a certain group of people. So if someone loses his eyes and ears in an accident, then he will be unable to see Imam (ajf). Does it then mean he will never be able to gain the marifat of Imam (ajf)? In reality, moulana has absolutely no idea what marifat is. He has no idea what the meaning of marifat is. If he had even a little knowledge regarding marifat, he would have known marifat is not related to the physical capabilities of humans. It is related with the spiritual side of humanity. Ameerul Momineen (as) said, *“I saw Allah with the eyes of My heart not the eyes of My head”*. If marifat could be gained through the physical appearance of Imams (as), then the people who were present during the times of RasoolAllah (saw) and Masoomeen (as) not only saw Them but also saw with their own eyes the miracles being performed by Ahlul Bayt (as). These people should have a great level of marifat, but we see except for a relatively few people all others remained kafir (disbeliever), munafiq (hypocrite), and munkeer (disbeliever) despite having seen RasoolAllah (saw) and Aimmah (as) with their own eyes. Ziarat of Imam (ajf) means we must purify our nafs from worldly filths, and our full attention must be turned towards our Imam (ajf). We kill our worldly desires and ask Allah with total sincerity to be able to meet our Imam (ajf). Then we will be able to see



and there will never be even a single moment when we do not remember our Imam (ajf). Regardless of what we are doing, our full attention will be towards Imam (ajf). The rays of the noor of Imam (ajf) will directly touch our heart and encompass our whole body. This is the ziarat of Imam Zamana (ajf) and this is the marifat of Imam Zamana (ajf). Those sacred people who saw Masoomeen (as) and gained Their marifat did not achieve this by physically seeing Them. Those who saw Them physically remained as blind.

These were the circumstances which forced me to expose the true face of this marja system and expose the lie that the differences between mujtihids is a very minor issue and they have direct contact with Imam (ajf). They physically meet with Imam (ajf) for consultation regarding the matters of the ummah. (maaz'Allah) Imam (ajf) gives different answers to different people which causes them to accuse one another and their followers to fight against one another. In our book we have chosen those mujtihids which are most prominent during this era even though we should have begun with Allama Hilli. You will feel this is the first time anyone has tried to expose the reality of this system. InshaAllah all of the misunderstandings will be removed from the minds of the simpleton shias. For those people who will never stop opposing haqq (truth) I always recite this poetry for them;



“O’my Lord! Until you give these people a sincere heart, they will never be able to accept truth.”

The purpose of these people is neither to understand nor to make others understand. They are a part of a foreign government. Like those nosy neighbors who stick their nose in other people’s business, they are simply acting out their part in this drama. They have nothing to do with the rest of the world. In reality, every political party will tell its workers different things on different occasions. The people whom we have faced so far also are involved in politics. They wear the veil of religion in order to fulfill their political purposes. You can examine yourself. Are their actions religious or political? When our first book **Kashaful Haqaiq** was released, people started asking questions to the mulvis. When they could not answer us, they adopted their old political tricks. The first party line which was given was the issue of khums. Now wherever the mullahs deliver a speech in mosques instead of answering our questions they say do you know this man has abandoned khums? When this didn’t work for them, they issued a second party stance. There was only one sentence. “Oh this man has abandoned Jummah (Friday) prayer”. However anyone who has read our books is not affected by their illogical arguments.



Every person who uses his intellect has accepted the truth which was written in our books. Now when we are going to expose their beloved marjas, they should already be thinking about the future party stances which these mullahs will issue. We await their new tricks along with our readers.

In the beginning of this book, we wrote an extract from our book **Kashaful Haqaiq**. If you want to become fully aware of the truth, I request that it is necessary for you to read that extract. It will become very easy for you to understand the purpose of writing this book. It is a commonly accept truth among those who are unaware of the horrible outcomes these differences create that these differences are a very minor issue. When you will finish reading this extract, then every page of this book will open a door for you to ponder upon the truth behind this present day marja system. After recognizing the importance of certainty and the damages of doubt, the real face of differences will be in front of your own eyes.

This book was written after intense studying of the tawzih ul masails of 5 of the most prominent mujtihideen of today's time. These mujtihideen are Agha Khomeini, Agha Khoei, Agha Khamenei, Agha Sistani, and Agha Lankarani. We have just pointed out a few differences which exist amongst these mujtihideen. After reading the differences which are present in their fatwas in this book, you will be forced to wonder if they have any yaqeen (certainty) regarding what is pure, impure, halal (lawful), haram (unlawful), ibadats (acts of worships), and all other religious matters.

I expect every person who is truly serious about their religion



will read this book with an open mind and then follow that way regarding religious issues which will lead him towards yaqeen (certainty) and away from shak (doubt).

LAHAULA WALA QUWWATA ILLA BILLAHIL ALIYUL AZEEM

***(There is no power or strength except Allah the Most High, the Supreme in
Glory)***



An Extract

Wise people know very well differences are based upon ignorance. If two people have a difference of opinion regarding a certain issue, then there are two possibilities. Either both of them are wrong or only one of them is wrong. It can never be possible both of them can be right. Differences can never be present among those people who have knowledge because ilm (knowledge) is a truth, and truth never changes. I will give you an easy example. There are 50 children sitting in a class and their teacher asks them, "What is $10+15$?" Now all of those children which give the correct answer of 25 will be counted as one. Those children who do not give the answer of 25 will have differences in their answers. If 1000 people have correct knowledge regarding an issue, then the whole 1000 will give the same answer. If 10 do not know the correct answer, they will give 10 different answers. These differences are a proof of their lack of knowledge. We have to accept that one of them is correct and all others are wrong. While believing all of them are correct and just following whatever you wish is a clear proof of extreme ignorance and deviation. It is an undeniable truth that haqq (truth) is only one. There can never be any differences regarding haqq (truth). Wherever falsehood will exist differences will also exist. It is impossible there will be no differences in falsehood. Allah arranged this system in order to protect haqq, and no one can deny this.



In **Usool e Kafi Kitab e Hujjat chapter 40 hadith 1**, this hadith is extremely lengthy. Therefore it is impossible that I can write it in its entirety. The whole hadith is regarding differences. Allama Zafar Hasan who translated **Usool e Kafi** in Urdu wrote this sentence in the explanation of this hadith. Now I dedicate this sentence to you.

“Because those who issue verdicts are fallible there must be differences in their verdicts. These differences will cause the religion to lose its credibility and become doubtful.”

Because our discussion is based upon logic, I have not written the lengthy hadith. InshaAllah when the time will come I will present Quranic verses and hadiths of Masoomeen (as).

It is an undeniable fact that differences are a proof of falsehood. Any person who has even the slightest amount of intellect can never deny this fact. We do not care about those who are stubborn and arrogant if they deny this or not. From my childhood until today, I have always been told by my elders, my colleagues, mosques, mimbars, and all the great scholars that the sunni religion is false because of the differences which are present in the verdicts of their imams. We have 12 Imams (as). Whatever the first Imam (as) says, the middle one also says the exact same thing and the last one says the exact same thing. So differences are a proof of falsehood and the absence of differences is a proof of haqq. This belief is a sign of Shia religion. Allah Himself created this proof in order to show the truth of His words. In **Sura an Nisa ayah 82** Allah says,



“Do they not then ponder upon the Quran? And if it were from any other than Allah, they would have found in it many differences.”

These important points can be found in this ayah:

1. it is mandatory upon every person to ponder upon Quran. It is not like Allah has given this responsibility to a specific group and freed all others from this duty.
2. Allah has specifically invited us to see if any differences exist in Quran.
3. Because the human mind cannot comprehend the truth of Quran, there becomes a need for such Sacred Personalities who understand the entire depth of truth of Quran and whom Allah Himself introduced through these words, *“We have given Them knowledge. This Quran is like a shining light emanating from Their hearts.”* We must ponder upon Quran using the explanations of these Holy Figures. Then we will become certain no conflicts or differences exist in the Quran. History is a witness that in every era there were some people who accepted the challenge of Allah and (maaz’Allah) attempted to find differences in Quran. Even they have written a book entitled “Differences in the Quran” which is based upon their ignorance and shaitani desires.



History is also a witness that no one other than Ahlul Bayt (as) have the ability to answer these people. These are those Ahlul Bayt (as) who not only protected Quran in every era, but also removed the objections which people had against Quran. No one can benefit from Quran until they ponder upon the Quran according to the tafseer of Masoomeen (as). Even if you issue verdicts based upon Quran interpreted according to your own desires instead of using the tafseer of Masoomeen (as), then your verdict is one of falsehood.

4. There will always be differences in the words of ghair Allah (other than Allah).

Otherwise Allah would have never said the proof regarding the truth of His words is the absence of differences.

5. Those who have no differences in Their words (Ahlul Bayt as) can never be ghair Allah (other than Allah).

You must have noticed that in this one ayah alone Allah has decreed every decision and has made it clear for all times that wherever differences arise, you must understand that those differences are a representation of falsehood. Read the whole Quran. You will see the whole Quran is in condemnation of differences. You will not find a single ayah where Allah praised differences. Even Quran is telling us the purpose of prophet hood was to remove the differences between the people, and people were warned about the accountability of having differences. I will not mention all of those ayahs which were revealed in condemnation of differences. However I shall present a few. This way you will know what Allah has to say regarding differences.



1. ***Sura al Baqarah (The Cow) 213***: “All people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that which they differed;
2. ***Sura an Nahl (The Bee) 64***: “And We have not revealed to you the Book except that you may make clear to them that about which they differ”
3. ***Sura aale Imran (The Family of Imran) 105***: “And be not like those who became divided and disagreed after clear proofs had come to them, and for these there is a grievous chastisement,”
4. ***Sura al Maaida (The Table) 48***: “O’ Rasool (saw)! And We have revealed to You the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, an do not follow their low desires from the truth that has come to You; for every one of you did We appoint a law and a way, and if Allah has pleased He would have you (all) a single people, but that He might try You in what He gave You, thereforever strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed”



5. **Sura al An'aam (The Cattle) 164:** "Say: Shall I seek other than Allah as a Lord? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed."
6. **Sura al A'raaf (The Heights) 178:** " Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers."

If you ponder upon this ayah, you will see that Allah used singular for those who are guided and used plural for those who have gone astray.

It has been written in **Tafseer al Safi page no. 187**, the literal meaning of this ayah is the people who are guided are considered as one singular being while the people of deviation have been referred to as a multiple being or entity. However in its true meaning, those who are guided are one in the sense that they all share the same opinion and those who have gone astray are divided into plurals because they each have followed their own opinions and ways. Those who were guided follow the orders of Allah and His Prophets. This is why they all share the same opinion and no difference can be found amongst them. While those people who have gone astray are followers of different ideologies and opinions and this is why you will find many differences amongst them. You have read these six ayahs from Quran regarding differences. Certainly you must have gained some important points from reading these ayahs. Now I shall mention a few of those important points.

1. The purpose of all prophets was to remove the differences in their ummah (nations).
2. The Book was revealed upon our Prophet (saw) so that He could remove the differences in His nation.



3. Allah has prepared a grievous punishment for those who create differences.
4. RasoolAllah (saw) has advised that all verdicts and decisions must be made according to Quran.
5. Allah has condemned those who abandon the orders of Allah and follow their own desires.
6. The purpose of sharia (Islamic law) is to test people to determine who will follow that sharia which is in accordance with the orders of Allah or that sharia which is in accordance with his own worldly desires.
7. Those who create differences will know what is their deeds on the day of judgment
8. Whatever one does he is the responsible of that act. This is also a rejection of the ideology that if a mujtihad issues a wrong fatwa, then those who will follow it will not be responsible, and all the responsibility lies upon the mujtihad.
9. Those who create differences have gone astray in the eyes of Allah.

After reading so many proofs from Quran if anyone will still be in support of such differences, I leave it up to you to decide what to do with such a person. Now we will present a few hadiths from Masoomeen (as).

1. Imam Muhammad Baqir (as) said, *“Allah dislikes there to be a difference or dispute regarding His orders.”* **(Usool e Kafi Kitab e Hujjat chapter 40 hadith 7)**
2. Imam Muhammad Baqir (as) said, *“If someone issues an order and there is no difference or dispute in his order, then it is from Allah. If someone issues an order and differences or disputes arise regarding his orders and he considers his own opinion to be correct, then his order will be from shaitan.”* **(Usool e Kafi Kitab e Hujjat chapter 40 hadith 3)**



If these clear and authentic sayings of Masoomeen (as) are not proof enough for you, then I do not know what else I would be able to provide you with. If a person does not wish to accept the truth, then no one can force him to accept it. You can wake one from their sleep but one who is already awake, you can not make him become more awake. I only want justice from those who have intellect. What can you say about such people whose sole mission is to create differences and their whole system of belief is based upon these differences? Allah and Masoomeen (as) are clear enemies of those who create differences and They have declared the purpose of religion is to remove such differences. There is no personal benefit for me if you bow your head down in the obedience of Masoomeen (as). Whatever I am doing is being done in the love for my brothers in iman (faith). They are my hope and in order to show my appreciation for them I shall write a sermon by Ameerul Momineen (as) from Najul Balagha. It is Sermon No. 18. Ponder upon each word of this sermon. Moula (as) has condemned the differences of opinion which exists in the fatwas of scholars.

“Whenever a matter comes before any one of them and he passes judgment based upon his own opinion. Then when exactly the same problem is placed before another of them he passes an opposite verdict. After these jurists shall go to the chief jurist who had appointed them and then he shall confirm all of their verdicts even though their Allah is One (and the same), their Prophet (saw) is one (and the same), and their Book (the Quran) is one (and the same). Is it that Allah has ordered them to differ and they have obeyed Him? Or is it He has prohibited them from it but they have disobeyed Him? Or is it that Allah has sent an incomplete faith and sought their help to compete it? Or they are His partners in the affairs so that it is their share of the duty to pronounce and He has to agree?”



Or is it that Allah the Glorified sent a perfect religion but the Prophet (saw) fell short in conveying its message and distributing it amongst the people? The fact is that Allah the Glorified says, "...We have not neglected anything in the Book..." (Sura 6 ayah 38). Allah says that one part of the Quran verifies another part and that there is no difference in it as Allah Himself says, "...And if it had been from any other than Allah, they would surely have found in it many differences." (Sura 4 ayah 82). Certainly the outside of the Quran is wonderful and its inside is deep (in meaning). Its wonders will never disappear, its amazements will never pass away and its intricacies cannot be cleared except through its own self."

This glorious sermon of Moula Ali (as) has cut the jugular vein of falsehood for all of eternity. Moula Ali (as) has given such a clear and decisive verdict that whatever comment we may make upon it is like someone who shows the light of the lamp before the light of the sun. The way Mufti Jafar Hussain explains this sermon is like "khasyani billi khamba nochay" (one who continues to argue even after being proven wrong).



First Mr. Mufti tried to prove this sermon was for the muftis of the sunni religion, but when he realized he cannot get away with this, then he said these precious words in order to defend his marjas.

1. Shia religion believes Allah did not give anyone the right to make sharia laws nor has He given mujtihad any authority over such matters.

Commentary of author: If Allah has not given anyone the right to make sharia laws nor has He given anyone authority over the muslims, then why are they issuing fatwas and why have they declared it as wajib to follow them?

2. Neither has Allah decreed several different orders regarding any single matter. However if mujtihad cannot find in Quran or hadith the order of Allah on a given matter, then he may issue a verdict based upon his own opinion and his followers are obliged to follow his verdicts.

Commentary of author: When the adl of Allah demands that He Himself not issue differing orders regarding a single matter, then who gives the right to these mujtihad who have absolutely no knowledge regarding the nature of creation the right to issue different verdicts regarding a single matter and then make it wajib (compulsory) upon their followers to follow their verdicts? (InshaAllah we will explain in detail regarding these verdicts of the mujtihad in the upcoming pages).

3. The verdicts of the marja is hukam e zahir (apparent order) which is a substitute of hukam e waqiee (true order) in such cases where the marja is unable to find the hukam e waqiee (true order) regarding an issue.



Commentary of Author: (i). We understand what is hukam e waqiee (true order) but his explanation of hukam e zahiri (apparent order) we do not understand. It is like he is telling someone to drink water when the milk is unavailable however they should still consider themselves to be drinking milk even though in reality they are drinking water. Can water ever be a substitute for milk? Can water give the same benefits which milk gives to a person? Ordinarily, those people who water down the milk are always considered to be dishonest. However these people who completely substitute the milk with water consider themselves as the most trustworthy. In reality, according to sharia, every order issued by Allah upon the people is both hukam e waqiee and hukam e zahiri, and must be followed without any doubts. Those orders issued by Allah which fall into the category of hukam e waqiee are the true purpose and true meaning behind those orders which will fall into hukam e zahiri. For example, prayer, fasting, hajj, and zakat are hukam e zahiri (apparent orders of Allah) and gaining the marifat (recognition) of Imam (as) is the hukam e waqiee (true order of Allah). As Ameerul Momineen (as) has said, *“I am the prayer of a momin. I am the fast of a momin. I am the hajj of a momin. I am the jihad of a momin.”* This is the reality of hukam e zahiri (apparent orders) and hukam e waqiee (true order). These so called scholars want the people to follow their orders which they have made up according to their own opinions.

(ii) “Hukam e zahiri is a substitute of hukam e waqiee”. This is a claim of Mr. Mufti which is totally false and has absolutely no worth. Secondly this claim is so outrageously idiotic while we may laugh upon hearing it we will never be able to accept it. This is like when one person asks another to find a suitable husband for his daughter who should be 30 years of age. Now after searching and being unable to find one who is 30 years old the person substitutes it with two guys who are each 15 yrs old. Then he explains his actions by saying ‘Since I could not find one who was 30 (hukam e waqiee), so accept these two guys as a substitute (hukam e zahiri) for the hukam e waqiee.’



I cannot understand how people can accept this type of ideology as their religion. Who are those people who not only accept this but also are unwilling to listen to anything which is against their ideology?

In reality, the only purpose of the terms used by Mr. Mufti is to create doubts and confusion amongst the people. There are only two terms which we can use. Hukam e sharie (order of sharia) and hukam e zanni (order which is given based upon one's own opinion).

(iii) “In that case where the scholar is unable to explain the hukam e waqiee”.

This statement is very true, and whoever denies this is denying the orders of Masoomeen (as). However I cannot understand how people can logically substitute their own opinions on matters of religion for which they are unable to understand the true meaning and reality of. Not only do they issue fatwas on these matters, they also force others to follow their orders blindly and without question.

4. “Because scholars have tried their best to find the true solution regarding the issues.”

Commentary of Author: Our sharia is one which is not only very easy to understand and easy to follow, but it has also informed us regarding every issue from how to perform one's prayers to how to be intimate with one's wife. Sharia has informed us regarding every private matter in the life of a human. It has told us how to sit, how to stand, how to eat, how to greet one another, how to speak to one another



how to earn, how to spend etc. There is not even the minutest issue which Masoomeen (as) have not explained. Every order of Masoomeen (as) can be found in those authentic books of Shia religion. If people are too lazy and unwilling to read them, this is not our problem. Whenever you buy a television, you will also receive an instruction manual so that you will know how to use it properly, how to increase and decrease the volume, how to adjust the colors, how to change channels etc. If you are unable to get the television to work properly, you will either use the instruction manual to try to solve the issue or you will go to the place where you purchased the television. It makes no sense you will go to your neighbor to ask him to resolve this issue for you. However the people consider the religion to be such a cheap and worthless thing that they want to know absolutely nothing about it. It is very simple. Either you ask those who gave this religion to you or read those books which contain Their orders. How can you be dependent on others who are same like you?

When Masoomeen (as) have clearly described every issue and we can so easily find Their explanations, then why is there a need to follow someone blindly? Masoomeen (as) did not hide Their sayings and orders beneath the ocean's surface. They did not want Their sayings and orders to be hidden from others. Masoomeen (as) did not mean for only a certain group of people to be aware of Their orders while all others remain ignorant.



5. “Whenever a scholar is unable to find a solution to an issue in Quran or hadith, then whatever fatwa he issues is the best possible solution to the best of his knowledge and it is not against Quran or hadith.”

Commentary of Author: This sentence makes no sense. When you cannot find any order in Quran or hadith, then you have no right to use your own opinion or conjecture to issue your own orders regarding an issue. Mr. Mufti has himself proven that scholars are ghair masoom (non masoom) and are unable to answer the people in the same manner as a Masoom (as).

6. “The scholars do not want others to consider their orders as the same as Masoomeen (as).”

Commentary of Author: Mr. Mufti is saying that mujtihadis do not want people to consider their fatwas like the orders of Allah nor do they want people to obey them the way they obey the orders of Allah. This is an absolute lie and a proof of their dishonesty. This sentence proves the whole marja system is false. I will present a proof which I took from a very famous mujtihad, Allama Ali al Hairi. In his book, “**Risalatul Tatqeed fi Asbat al Ijtihad wa Taqleed**”; he explained taqleed in these words:



“The common concept of taqleed is to follow the orders of a mujtihad the same as you follow the orders of Allah and also without asking the scholar for any proof.” **(from Risalah)**

Now decide for yourself. If you agree with Mufti Jafar Hussain, then you are admitting this whole marja system is false but you will still agree with them. If you agree with Hairi, then you are committing shirk against Allah.

7. “However, if the people show their appreciation for the efforts and hardwork which is done by the scholars, it will encourage them to continue on in their endeavors.”

Commentary by Author: I have absolutely no idea whether I should laugh or cry after reading this statement.

I will give you some examples to make it easy for you to be able to understand.

1. I call a carpentary to build a wall for my house, and although he works very hard all the day, but the wall is not straight. Due to his error, the whole house is in shambles. People will make fun of this, and I was also very afraid the wall could collapse at any moment.
2. I asked a person to bring a diamond to me. He went very far in search of a diamond. However, instead of returning with a diamond, he brought an ordinary stone.
3. I asked my servant to bring me salt. When he went to the bazaar it was during the hottest part of the day, and instead of bringing me salt, he brought me white cement.



Now put yourself in my place. How would you treat these people? The way you would treat these people, Allah will do the same to those people who play with the religion and have destroyed the true essence of religion. They have added things and made amendments to the orders of Allah, and instead of giving people the orders of Allah they issued their own made up fatwas.

Our commentary on the explanation of Mufti Jafar Hussain has ended.

After reading this extract, you will certainly have reached this conclusion that differences are considered to be one of the most hated things by Allah and Masoomeen (as).

Differences destroy the religion. One who creates differences as well as those who follow them are the enemies of Allah and RasoolAllah (saw). Allah has prepared for them an eternal punishment in the hellfire. You have also read the confession of Mufti Jafar which he took from the sermon of Moula Ali (as) that Allah did not issue contradictory orders on any one topic. You have also heard this very famous hadith that halal of Muhammad (saw) will remain halal (lawful) until the day of judgment and haram of Muhammad (saw) will remain haram (unlawful) until the day of judgment. It clearly means if RasoolAllah (saw) has declared something as halal, it will always be halal.

There is no instance in which it can become haram. If RasoolAllah (saw) has declared something as haram, it will always remain haram. There is no instance in which it will become halal. It is absolutely impossible for one thing to be both halal and haram at the same time. I will explain it by using a few examples.

If dog is halal in one fiqha and haram in another,



it does not mean that it is both halal and haram at the same time. It also does not mean that it suddenly becomes halal for those who follow the fiqha which says it is halal or haram for those who follow the fiqha which says it is haram. If dog is halal, it is halal for everyone. If it is haram, it is haram for everyone. The same logic applies regarding the issue of impurity. According to one mujtihad, a thing may be considered as najis (impure), but according to another, it may be considered as pak (pure). It is impossible for one thing to be both pure and impure at the same time. It is also impossible that suddenly a thing can be najis for the followers of the marja which says it is najis, and at the same time be pak for the followers of the marja which says it is pak. There is no need to explain this logic because this kind of logic clearly goes against the human intellect and the accepted definition of honesty. Those who believe in this kind of logic, according to Ameerul Momineen (as), have included themselves in the Oneness of Allah. Those who blindly follow their fatwas are also committing shirk against Allah. Mufti Jafar Hussain has cleverly attributed all of these points towards sunnis. Our purpose in writing this book is not for sunnis. It is for those Shia who believe in taqleed and who have beliefs which are totally against the teachings of Masoomeen (as). I have nothing to do with sunnis or their fatwas. I will point out those fatwas of Shia mujtihideen where you will see a huge difference between halal and haram, pure and impure, and wajibat (compulsory) and mustahabat (recommended). You can then decide for yourself based upon the orders of Allah and Masoomeen (as)



Taqleed

Taqleed is the most important source for the fiqhi industry. We have explained this topic in detail in our books, **Kashaful Haqaiq and Kashaful Masail**. We won't repeat those things here. We only mention it here because all of the tawzih ul masails of mujtihids are based upon taqleed. Therefore it is our duty to briefly discuss a few of its aspects here. When the mujtihids themselves cannot agree upon the issue of taqleed, then why should you concern yourself with anything else they might have to say.

Kinds of Taqleed

This word is used both in its literal and metaphorical meanings. Here we will only discuss its literal meaning, "accepting the logic and explanations of another without any proof". There are two kinds of this taqleed;

1. **General Taqleed**
2. **Specific Taqleed**

General taqleed is when you are not bound in following only one specific person. If a person has no knowledge regarding an issue, he can ask any trustworthy and knowledgeable person. This is a very common practice in all aspects of life. You can ask anyone regarding the time.



If you are told the time is 4 o' clock, then you will be satisfied and you won't ask him to allow you to see his watch to know if he is telling the truth or not. It is also very common if the son is not aware of an issue, then he will ask his father. Whatever his father tells him, he is satisfied with. Regarding the hadith of Masoomeen (as) we also follow this rule. We are not bound to a specific narrator. Whoever tells us regarding the sayings of Masoomeen (as), we believe. Ameerul Momineen (as) gave us the same order, *"Wisdom is the lost treasure of a momin. He should obtain it even if he has to get it from a munafiq."* This is logical and something we cannot live without.

Specific taqleed is where you are bound to follow one specific person and avoid the sayings of others even if they are more knowledgeable. This goes completely against one's intellect because one person is not a source for all knowledge. You cannot simply avoid taking knowledge from other sources. Neither does sharia nor Masoomeen (as) allow us to take knowledge from only one source.

It is very interesting the mujtihids and their agents use general taqleed in order to trap people in their web. The first thing which they put into the minds of simpleton people is; "if you have no knowledge regarding an issue, how will you find out? Who will you ask?" The author of the book "**Friday Prayers and Gatherings**" says on page 4 while discussing the topic of taqleed;



“In fiqhi terms taqleed is when a person with no knowledge asks those who have knowledge regarding an issue and then follows the fatwas which they issue”. After this he writes, “There is absolutely no doubt taqleed is wajib (compulsory). We need to follow those who have knowledge regarding all aspects of one’s life. This logic is based upon intellect. Those who do not have knowledge should consult those who have.”

Mujtihids use these words in order to deceive and trap the common people. You must understand this is general taqleed. They use it in order to be able to invite people towards specific taqleed. When they bring Shia people to this point, then they trap them into specific taqleed and those poor Shia do not even know what has happened to them.

First Difference

Regarding specific taqleed the basic dispute is whether or not sharia says it is wajib or it is based upon one’s intellect.

Agha Khomeini is silent regarding this issue.

Agha Khomeini declares it as wajib according to sharia

As proof he presents a zaef (weak) and incomplete hadith of Imam Jafar Sadiq (as) from Ahtejaj Tabrisi and Wasail ul Shia.

Sistani is silent regarding this issue.



Lankarani is also silent regarding this issue.

Khamenei has declared it as wajib e aqli (compulsory based upon knowledge)

We will write from his book “**Astafna**” which is written based upon his fatwas. We will mention his fatwa with the question on **page no. 10**.

Question: Is taqlīd an absolute rational issue or is it also grounded on jurisprudential evidence?

Answer: Taqlīd has its jurisprudential evidence in addition to reason which also admits that a person who is ignorant of religious rules should refer to a qualified mujtahid.

Second Difference

Other than Agha Lankarani, all mujtahids declare taqleed as absolutely wajib. There is no instance in which they say it is not wajib upon the people. Agha Lankarani writes in his **tawzih page no. 25 ruling no. 8;**

“Taqleed is wajib only regarding wajibats (compulsory acts) but in mustahabat (recommended acts) taqleed is not wajib”.

This is a very strange statement. On one hand, you are bound to do taqleed in one part of furoo e deen then in the other part you are not.

Third Difference

Some mujtahids have themselves declared the issue of taqleed as doubtful.

Agha Khomeini writes in his tawzih page no 1 ruling no 1, Agha Sistani writes in tawzih page no 9 ruling no 1, and Agha Lankarani writes in his tawzih page no 23 ruling no 1,



“If some mujtihideen declare an act as haram and other mujtihad declares the same act as halal, then that act should not be performed.”

This issue itself destroys the whole ideology of taqleed because upon finishing our book you will have come to the conclusion that there is not one single issue in which all of the marjas are in agreement on. There are a number of issues regarding halal and haram in which one declares it as halal while another declares it as haram. So it is wajib upon their followers to abandon those acts in which there is a difference of opinion amongst the scholars. In this case, taqleed ceases to exist because there is nothing except differences in the opinions of the scholars.

Fourth Difference

The fourth difference is regarding the definition of “most knowledgeable”. Every scholar declares it compulsory that only the one who is most knowledgeable should be followed. In the title of Sistani’s tawzih, he declares himself as the most knowledgeable scholar. In the tawzih of Khomeini, he declares himself to be the master of all scholars. Bashir Hussain Najafi who lives in Najaf says regarding himself that “if I ever find a person on this earth with even a fraction of knowledge more than myself, I will immediately leave this post of scholarship”. (I have his video interview in which he said these words.) Now we are so surprised and astonished. If everyone declares himself as the most knowledgeable, then which one do we believe is telling the truth and which one is a liar? Whenever a person follows one marja believing him to be the most knowledgeable amongst all of the scholars, even though he may not declare it by his words, but by following that specific marja it means he believes all other marjas to be liars and less knowledgeable than the marja he is following.



In reality, there is no such tool which we can use to measure knowledge. It is impossible for a jahil (ignorant) person or one with less knowledge to measure the knowledge of one who is more knowledgeable than him. This is why my Moula Ameerul Momineen (as) said, “*A knowledgeable (alim) recognizes jahil (ignorant) because he has been jahil before, but a jahil cannot recognize alim because he has never been an alim before.*”

(Garar ul Hukm wa Dar ul Kalam).

Alim means most knowledgeable. There can only be one alim (most knowledgeable) at any given time. If two people claim to be most knowledgeable at the same time, then one of them is a liar. The basic rule of taqleed is to follow the one who is most knowledgeable. So by following one who is a liar in his claim, you must either accept you are denying the basic rules of taqleed or you must declare all others to be lying in their claim of being most knowledgeable. This is all happening because the religious matters have been given to non masoom and sinful people. The whole system of the religion of Allah is based upon His Oneness. If there are many hujjats (proofs) of Allah upon the earth at one time, then only one of Them will be natiq (speaking or in authority) and all others will be samit (silent). This is the reason that Ameerul Momineen (as) did not lay claim to His Imamate during the lifetime of RasoolAllah (saw) and Imam Hasan (as) did not lay claim to His Imamate during the time of Ameerul Momineen (as) and Imam Hussain (as) did not lay claim to His Imamate in the time of Imam Hasan (as). Only Allah knows why the Shia of today have forgotten all of this and why they are following so many different ways at the same time.



Fifth Difference

Khamenei created a new phenomenon which suspended the whole system of taqleed. The way these people explain taqleed is that “Follow every order of mujtuhids without asking for proof and to consider his orders (maaz’Allah) as the orders of Allah”. However, Khamenei revealed the ideology that there is someone who (maaz’Allah) is even greater than Allah. Even the orders of marjas have no worth in front the one whose orders are the orders of Allah, who is the greatest of all greats, and that is none other than the ruler of the time who gave himself the title of wali ul amr ul muslimeen (Khamenei). Here we will mention two fatwas from the book of Khamenei entitled “**Astanfa**”. Then the truth will reveal itself before your own eyes.

1. page no 21 issue 58:

“It is wajib upon all the people to follow the orders of wali ul amr ul muslimeen. It is not allowed that you should bring any other marjas’ fatwas in order to oppose wali ul fiqhi.”

2. page no. 22 issue no 65;

“According to Shia fiqh, obeying all of the orders of wali ul amr ul muslimeen is wajib upon all muslims including the marjas themselves.”



Now it should be clear to everyone that obeying wali ul amr is not only limited to worldly orders. Khamenei has clearly said that in “all those sharia orders issued by him”, it is wajib upon you to follow him regardless if you are one of his muqqalid (followers) or not.

This is a very strange situation. Now if someone follows a marja considering him as the most knowledgeable, then he must keep in his mind that his marja is also in the taqleed of wali ul amr ul muslimeen and following a muqqalid (follower) is not wajib in the system of taqleed. You should also not forget if wali ul amr ul muslimeen issues an order stating that a certain thing is halal and other marjas issue fatwas stating it is haram, then according to this logic, that most knowledgeable marja must now do that thing which he himself has declared as haram. When you deliberately follow that thing which you know is haram, then you must be fully aware of what sharia says will happen to you.



Rulings Regarding Tahirat (Purity)

Whether it's in our worship or in our daily life, tahirat (purity) is the most important thing. Our worship, eating, dress etc is totally worthless without it. Because of its great importance, we must be certain in all issues regarding tahirat (purity). Considering yourself as pure while there is a great chance you are not, you not only make your worship become doubtful, but your entire life as well. You cannot change the truth simply by closing your eyes. If one mujtihad declares something pure and another declares it impure, now tell us honestly, how it is possible for something to be both pure and impure at the exact same time. You cannot avoid such important issues. If you do this, then in reality it means you take the importance of religion so lightly and are yourself opposing the orders of Allah. You will find the same situation in everything which Allah has declared as wajib (compulsory), halal (lawful) and haram (unlawful), but no matter how much differences these marjas make, they can never change the orders of Allah. If you want to follow the orders of marjas instead of Allah, then you should fully understand where your end will be.

Issue of Aab e Muzaf(mixed water)

Aab e Muzaf is such water when something mixes with it ,its color, smell, and taste are changed. Even if this water itself is pak (pure), it cannot make pak (pure) those things which are najis (impure). Even you cannot use it for wudhu (ablution) or ghusl (ritual bath).



The verdicts of Agha Khomeini, Agha Khoei, Agha Sistani, and Agha Lankrani are the same as what we have mentioned above. However Agha Khamenei issued his own fatwa opposing the fatwas of these marjas.

Sometimes the department of water mixes a chemical in the water in order to kill the germs, bacteria, etc. It changes the color, smell, and taste of the water. This way the water becomes aab e muzaf. Agha Khamenei was asked a question regarding this situation. He issued a fatwa which we are going to mention so that there will be no confusion or doubt.

Astanfa page no. 26 question no. 79;

Question: Occasionally, a certain substance is added to water that makes its color milky. Is such water considered adulterated? And what is the rule with respect to using it for wuḍū' and purification?

Answer: The rules of adulterated water (aab e muzaf) do not apply to it.

Now it's your job to ponder upon this verdict. You have seen all of the signs of aab e muzaf by your own eyes.



You have smelled it with your own nose. You have tasted it by your own tongue. After seeing all of these evidences and you still use such water which itself is not pak in order to remove najisat (impurities) or to perform your wudhu, then it means you have absolutely no concern for your own tahirat (purity) and will remain najis (impure) throughout your entire life. When those who themselves are contributors to the differences which have arisen in the orders of Allah are in agreement on this specific issue, another cannot come along and issue his own different opinion and expect that suddenly all the people will ignore the majority and follow his word instead.

Issue Regarding What is a Kurr of Water

Each marja has issued their own definition as to what a kurr of water is.

According to Agha Khamenei, page no. 5 issue no. 16, 3.5 x 3.5 x 3.5 cubic span total is 42.875 cubic spans.

According to Agha Khoei, page no. 50 issue no. 16, 3 x 3 x 3 cubic span total is 27 cubic spans.

According to Agha Sistani, page no. 12 issue no. 16, 3.5 x 3.5 x 3.5 cubic span total is 42.875.

According to Agha Lankrani, page 26 issue no, 19, 3.5 x 3.5 x 3.5 cubic span total is 42.875 cubic spans.

You must have noticed that Agha Khomeini, Agha Sistani, and Agha Lankrani suggest the amount of kurr water to be 42.875 cubic spans, but according to Agha Khoei only 27 cubic spans is required. Apparently it looks very simple but in reality it can alter whether or not a najis thing has become pak or remained najis.



Kurr is a huge amount of water. If a thing which is najis becomes submerged in a kurr of water, then it will immediately make that najisat (impure) become pak (pure). If the amount of water is less than a kurr, you must wash something 2 or 3 times in order to make it become pak (pure). If some najisat enters into an extremely large amount of water, it does not make the water become najis (unless the color, smell, and taste of the water are changed). However if the same exact najisat (impurity) enters into a lesser amount of water, it will make the lesser amount of water itself also become najis. It is a very interesting situation in which the amount declared by Agha Khoei as a huge amount of water is at the same time declared as a lesser amount according to the other marjas. According to the other marjas, if a najisat enters into the amount of water which is declared as a kurr of water by Agha Khoei, then that water will become najis (impure). According to the fatwas of these three marjas, the followers of Agha Khoei will live their whole lives in the state of najisat (impurity). You cannot trust that their body or dress is pure neither can you trust their food is pure. Due to this type of situation, the whole Shia society can become najis.

Issue Regarding a Lesser Amount of Water

Agha Khomeini page no 7 issue no 27: “That less amount of water which is used to remove the najisat (impurities) of such a thing which is najis, as soon as the najisat touches the water, the water immediately becomes impure itself. It is wajib (compulsory) to take extreme care when using that water which is left over after removing the najisat from a najis thing. “



Agha Khoei page no. 51 issue no. 27: “That less amount of water which is used in order to remove the najisat (impurities) of a najis thing, the water which is left over will be pak (pure).”

Agha Sistani page no. 13 issue no. 27: “That less amount of water which is used in order to remove the najisat (impurities) of a najis thing, the water which is remaining is najis based upon precaution.”

Agha Lankrani page no. 29 issue no. 30: His fatwa is the same as that of Khomeini.

Issue Regarding Rain Water

Agha Khomeini page no. 8 issue no. 40: If it rains upon a piece of ground which was najis, the rain will make it become pak. If there is some najisat upon the roof and the water of the rain falls onto that which is najis, it will also make that najisat become pak.

Agha Khoei page no. 53 issue no. 40: The rain makes the najis piece of ground become pak. If the water of the rain falls down upon the roof where some najisat is, it will make it pak but only under the condition that the rain continues and does not stop.



Agha Sistani page no. 15 ruling no. 40: The same fatwa as Khoei

Agha Lankarani page no. 31 ruling no. 43: The same fatwa as Agha Khomeini

Agha Khomeini and Agha Lankarani issued fatwa that if the water of the rain reaches a part of ground under the roof, then it will make it Pak. While Agha Khoei and Agha Sistani place a condition that it must be still raining when the water reaches a part of the ground under the roof in order to make the najisat pak. The difference is very clear. If that water drops from such roof and touches other things then the impurity and purity of these things will always be doubtful.

Sayings of Masoom (as)

Min La Yazher ul Faqih First Edition hadith 4, Hasham bin Salim once asked Imam Jafar Sadiq (as) regarding such roof which is being used as lavatory and when it rains on such roof and the water starts to fall down from the roof. Imam replied, *“If the rain is great, then the water will not make other things become najis.”*

The saying of Masoom (as) is different than the rulings of all 4 mujtihideen. Agha Khomeini and Agha Lankarani did not put a condition as to the amount of rain. While Imam (as) put the condition of a large amount of water. The same way Agha Khoei



and Agha Sistani put the condition of continuous rainfall while Imam (as) did not put any condition such as this.

Issue of pure water and mixed water

Agha Khomeini page no. 10 ruling no. 51: Water about which it is not known whether it is pure or mixed, and it is also not known whether originally it was pure or mixed, will not make Najis things Pak; and it is also not permissible to perform Wudhu or Ghusl with it. Also, it becomes Najis when a Nejasat reaches it, even if it is equal to a Kurr or more.

Agha Khoei page no 54 ruling no 51: Water about which it is not known whether it is pure or mixed, and it is also not known whether originally it was pure or mixed, will not make najis things Pak, and it is also not permissible to perform Wudhu or Ghusl with it. Also, it becomes naj is when a najasat reaches it, even if it is equal to a Kurr or more.

Agha Sistani page no 16 ruling no 51: same as the fatwa of Agha Khoei

Agha Lankarani page no. 33 ruling no. 54: same as the fatwa of Khomeini



Did you notice the same water which Agha Khomeini declares as pak Agha Khoei declares it to be najis? So now when the followers of Agha Khomeini will use this water while considering it pak, they will be declared as najis in the eyes of the followers of Agha Khoei.

Rules of Tahirat regarding the Lavatory

Agha Khomeini page no 12 ruling no 66: It is enough to wash the organ once, after the removal of essential Nejasat

Agha Khoei page no 55 ruling no 66: The urinary organ cannot be made Pak without water. If one uses kurr or running water, then washing the organ once will suffice, after removal of essential najasat. But, if one uses under-kurr water, then recommended precaution is to wash it twice, better still, three times.

Agha Sistani page no 18 ruling no 66: same fatwa as Agha Khoei

Agha Khomeini issued a fatwa which says washing only once is enough regardless if you have less water or a large amount of water while Agha Khoei and Agha Sistani state if you have a lesser amount of water washing only once is insufficient.



Saying of Masoom (as)

Furoo e Kafi Kitab e Tahirat chapter no. 13 hadith no 7, Imam Reza (as) said, "If a drop of urine is on one's body, wash it twice."

Rules Regarding Istanja I

Agha Khomeini page no 12 ruling no. 68: if anus is made Pak, using stone, clod and the like, although being Pak is rather doubtful, but it permissible for the purpose of prayer

Agha Khomeini page no 55 ruling no 68: The anus can be made Pak with stone, clod or cloth provided they are dry and Pak. If there is slight moisture on it, which does not reach the outlet, there is no objection.

Agha Lankarani page no 35 ruling no. 68: In the following three cases, anus can be made Pak with water alone:

First, if another Nejasat, like blood appears along with the faeces;

Second, if an external Nejasat reaches the anus;



Third, if more than usual Nejasat spreads around the anus.

In the cases other than mentioned above, anus can be made Pak either by water or by using cloth or stone as will be mentioned later, although it is always better to wash it with water

Another fatwa by **Agha Lankarani page no 36 ruling no. 71**: if anus is made Pak, using stone, clod and the like, although being Pak is rather doubtful, but it is permissible for the purpose of prayer.

There is a huge difference between the fatwas of Khomeini and Agha Khomeini, but Lankarani has done a marvelous job. In his fatwa no 68 he says you can use stone or cloth to clean after using the lavatory, but in his fatwa no. 71 he denies his own ruling. This is the first time we have seen a marja issuing a fatwa which is in direct contradiction to his fatwa which he had previously issued regarding the same question. If the source of their fatwas were the sayings of Masoomeen (as), then they would never do such ignorant things.



Rulings of Istanja II

Agha Khomeini page no 12 ruling no 69: If one makes oneself totally Pak with stone, clod or cloth once, it will be enough, though it is better to do it three times. However, there is no harm, if invisible, tiny particles are still there.

Agha Khoei page no 56 ruling no 69: it is better to use three pieces. And if one does not get totally Pak after three times, he may continue till he is Pak

Agha Sistani page no 18 ruling no 69: If one makes oneself totally Pak with stone, clod or cloth once, it will be enough, though it is better to do it three times. In fact, it is better to use three pieces. And if one does not get totally Pak after three times, he may continue till he is Pak. However, there is no harm, if invisible, tiny particles are still there.

Agha Lankarani page no 36 ruling no 72: it is not necessary to use three stones or three pieces of cloth to make anus Pak, and it will be enough to use different sides of the same stone or cloth;



Agha Khomeini and Agha Lankarani say it is not necessary to use 3 pieces of stone or cloth. It is enough to use their three corners. However Agha Khomeini declares it is mandatory to use 3 pieces. While Agha Sistani in order to please both Agha Khomeini and Agha Khomeini combined their two fatwas and issued a new one of his own.

Ruling regarding the feces of those animals whose meat is haram to eat

Agha Khomeini page no 15 ruling no 85: The droppings of those birds whose meat is haram to eat is considered najis.

Agha Khomeini page no 57 ruling no 86: The urine and droppings of those birds which are haram to eat, is Pak,

Agha Sistani page no 20 ruling no 86: same fatwa as Agha Khomeini

Here we have Khomeini in his fatwa declaring it to be najis while Agha Sistani and Agha Khomeini declare the same exact thing as pak.



Saying of Masoom (as)

1. **Furoo e Kafi Kitab e Tahirat chapter no 36 hadith no. 8**, Imam (as) said,
“There is no problem if the urine or droppings of birds touches one’s clothes.”
2. **Min La Yazher ul Faqih First Edition hadith no. 146**, Imam Jafar Sadiq (as) said,
“There is no problem if the urine or droppings of birds touches one’s clothes.”

Now you will see Agha Khomeini’s fatwa is totally against the orders of Imam (as).

Ruling regarding Blood in the egg of the chicken

Agha Khomeini page no 16 ruling no 98: the blood which is inside of the egg is not najis. However it is haram to eat the egg. If the blood is mixed with the yolk in such a way that the is no longer present in the yolk, then you can eat the yolk.

Agha Khoei page no 59 ruling no 99: As a recommended precaution, one should refrain from eating an egg which has even the smallest amount of blood in it. However, if the blood is in the yolk (yellow potion) the albumen (white portion) will be Pak, as long as the skin over the yolk is not torn.



Mr. Khomeini has declared such an egg as haram. While Khoei only advises to refrain from eating such an egg. Furthermore he did not issue a ruling regarding whether or not it was pure or najis. Mr. Khomeini permits eating the egg if the yolk is broken and mixed in such a way that the blood becomes removed from the egg. While Mr. Khoei did not permit any such thing as this. Mr. Khoei has declared the white part of the egg as pak as long as the yolk which contains the blood is not torn. While Mr. Khomeini did not issue such a ruling.

Rules regarding Ahlul Kitab (People of the Book)

Agha Khoei page no. 59 ruling no. 107: Ahlul Kitab (Jews and Christians) who deny the prophecy of RasoolAllah (saw) according to the famous narrations, they are najis.

Agha Sistani page no. 22 ruling no 107: As regards the people of the Book (i.e. the Jews and the Christians) who do not accept the Prophet hood of Prophet Muhammad bin Abdullah (Peace be upon him and his progeny), they are commonly considered najis



Agha Lankarani page no 43 ruling no 114: the people of the Book such as Jews and Christians are Pak.

Agha Khamenei (First part) page no 77-78 ruling no 325 & 328: We are not aware of the personal najisat of Ahlul Kitab (People of the Book) but we consider them to be Pak. By the People of the Book is meant all those who profess a divine religion and consider themselves the followers of one of the prophets of Allah, the Glorious and the Exalted (may peace be upon our Prophet and his progeny and upon them) and who possess a heavenly scripture from those revealed to the Prophets (a.), such as the Jews, the Christians, the Zoroastrians and similarly the Sabeans who, on the basis of our research, are among the People of the Book.

There are two notable points in these rulings. First is Khamenei and Lankarani are declaring Ahlul Kitab to be pak while Khomeini and Sistani declare them as najis. Secondly who they consider to be Ahlul Kitab is different. Khomeini and Lankarani only declared Jews and Christians as Ahlul Kitab while Khamenei and Sistani also included Zoroastrians in this list. This is a very serious issue because muslims all over the world have to deal with Ahlul Kitab in their daily lives. So we have no other way except the rulings of Masoomeen (as) and we must reject those orders issued by people which are the against the sayings of Masoomeen (as).



Sayings of Masoomeen (as)

Al Tawheed Sheik Sudooq page no 257-258, Ameerul Momineen (as) was delivering a sermon. Ashas bin Qais stood up and said, *“O’Ameerul Momineen (as)! How should the tax be collected from the Zoroastrians? Neither was a book revealed upon them nor was any prophet sent to them.”* Ameerul Momineen (as) replied, *“O’Ashas! Not only did Allah reveal a book upon them but He also sent a prophet. This nation had a king. One night he became intoxicated by alcohol and in the state of intoxication he committed incest with his own daughter. The next morning his nation knew what he had done. They gathered at his door and said, “O’king! You have destroyed our religion and made it become impure. Come out of your house. We will punish you and make you become pak.”* The king said, *“Listen to me! If it is impossible for me to repent of this sin, then you have full right to do whatever you wish to me.”* When the people were gathered, the king said ,*“Are you aware that our Father Adam (as) and our Mother Hawa (as) is the most exalted creation of Allah?”* Every one replied, *“Yes, you are correct.”* Then the king said, *“Did they not marry their sons with their daughters?”* They all said, *“Yes you are correct. This is the religion.”* They all started following him. After that Allah removed all of the knowledge from their hearts and removed the book from amongst them. They are kafirs and they will be thrown into jahannum (hellfire) without having to face accountability.”



This hadith e Masoom (as) clearly rejects the ruling of Khamenei and Sistani both whom have included Zoroastrians in the list of Ahlul Kitab which is clearly against the orders of Masoom (as).

Ruling regarding enmity towards the 12 Imams (as)

Agha Khomeini page no 18 ruling 110: If a muslim swears or abuses one of the 12 Imams (as) or has enmity towards Them, he is najis.

Agha Khomeini page no . 60 ruling no 111: Anyone who swears at one of the 12 Imams (as) due to his enmity towards Them, he is najis.

Agha Sistani page no . 23 ruling no. 111: Any person who abuses any of the twelve holy Imams on account of enmity, is najis.

Agha Lankarani page no 43 ruling no 114: Any Muslim who abuses any of the twelve holy Imams on account of enmity is Najis

There are two notable points in the above fatwas.



Agha Khomeini and Agha Lankarani put two conditions in order for the person to be considered as najis. First is swearing at Masoomeen (as) and second having enmity towards them. However Agha Khoei and Agha Sistani only declared such a person najis who swears at Aimmah e Tahireen (as) on the account of enmity. In their eyes, that person who swears at Masoomeen (as) not because of enmity but because of joking, kidding, making fun etc, he is not najis. The second point is Agha Khomeini and Agha Lankarani put the condition that the person who is swearing against Masoomeen (as) should be a muslim. According to them if Ahlul Kitab swears against Masoomeen (as), then he would be pak.

Rules regarding the sweat of a person in the state of janabat

(non pak)

Agha Khomeini page no 18 ruling no 117: In case a person has intercourse with his wife at a time which is forbidden (for example, during the fasting period of the month of Ramadhan), the obligatory precaution is to avoid his sweat for the purpose of Namaz.

Agha Khoei page no 60 ruling 117-118: The perspiration of a person who enters the state of Janabat by haraam act is Pak, but on the basis of recommended precaution, Namaz should not be offered with that sweat. Similarly sexual intercourse with the wife in her menses, knowingly , will be considered as Janabat by haraam act.



If a person has sexual intercourse with his wife at a time when it is forbidden, like, in the month of Ramadhan during fasting, his perspiration will not be classified with the perspiration of those who become Mujnib by haraam act.

Apart from the part in which Mr. Khomeini says the sweat of a person is not allowed in prayer and Mr. Khoei says it is allowed, these fatwas make absolutely no sense because anyone will not be able to perform prayer after intercourse in the state of impurity. First he will have to perform ghusl e wajib (obligatory ritual bath). Then he will become pak as well as his sweat will become pure. You should remember that dress is not mentioned in these fatwas. The rulings are regarding the sweat of the body. Even if they have issued a fatwa regarding dress these fatwas would still make no sense because no one can have intercourse while they are at the same time getting dressed.

Ruling regarding the sweat of an animal that persistently eats

Najasat

Agha Khomeini page no 19 ruling no 120: Sweat of Nejasat eating camel is Najis; but if other animal eat Nejasat, it is not obligatory to avoid their sweat.

Agha Khoei page no 61 ruling no 121: The perspiration of a camel which eats najasat, and the perspiration of every animal which is habituated to eat najasat, is pak.



Agha Sistani page no 23 ruling no 117: The perspiration of a camel which eats najasat, and the perspiration of every animal which is habituated to eat najasat, is najis.

Agha Lankarani page no 44 ruling no 124: same fatwa as Khomeini

This ruling, as you can clearly see for yourself, is filled with contradiction.

1. Khomeini and Lankarani declared the sweat of the camel najis and the sweat of all other animals as pak.
2. Mr. Khoei declared the sweat of all animals as pak including the camel.
3. Mr. Sistani declared the sweat of all animals as najis including the camel.

Ruling regarding doubt in the tahirat (purity) of one's dress

Agha Khomeini page no 20 ruling no 124: if he does not know whether it is his own dress, or the dress which is no longer possessed by him, or is the property of some other person, which has become Najis then it is not necessary for him to refrain from using his own dress.



Agha Khoei page no 61 ruling no 125: if he does not know whether it is his own dress, or the dress which is no longer possessed by him, or is the property of some other person, which has become najis, then it is not necessary for him to refrain from using his own dress

Ruling regarding feeding najis food to a child

Agha Khomeini page no 22 ruling no 141: Feeding children najis food which is harmful to their health is haram even if it is not harmful it is recommended to avoid doing so.

Agha Khoei page no 63 ruling no 142: It is haraam to eat or drink or make others eat or drink something which has become najis. However, one may give such a thing to a child, or an insane person. And if a child or an insane person eats or drinks najis thing on his own accord, or makes food najis with his najis hands before consuming it, it is not necessary to stop him from doing so.

Ruling regarding the informing of one's guests about najasat

Agha Khomeini page no 22 ruling no 144: If a place or carpet of a man's house is Najis, and if he sees that the wet body or dress of his visitor will touch the Najis thing; it is not necessary to tell him.



Agha Khoei page no 63 ruling no. 145: If a place or carpet of a man's house is najis, and if he sees that the wet body or dress of his visitor will touch the najis thing and will then mix with the meal, it is obligatory to inform the visitor.

Agha Sistani issued a fatwa according to Khoei and Agha Lankarani according to Khomeini.

The fatwa of Khomeini and Lankarani is so strange because if the najasat touches the visitor's dress, it will make all chairs, beds, and pots also become najis. How is it possible that people will see their whole house becoming najis and will remain silent? Or how will it be possible for them to make their whole house become pak again? Will it not be better to just simply inform the people to make pak that part of their dress which has become najis?

Ruling regarding the tahirat of a non baligh child

Agha Khomeini page no 23 ruling no . 147: If a child who is about to attain the age of puberty says he has made pak that thing which was najis, his word cannot be accepted and you should make the thing pak again yourself.



Agha Khoei page no 64 ruling no 148: if he is about to attain the age of puberty, and assures that he has washed and made it Pak, his word should be accepted

Agha Sistani's fatwa is the same as Khoei

There is a clear difference between the fatwas of Khomeini, Khoei, and Sistani. However Khomeini's fatwa is truly amazing, and any person who has even the smallest amount of intellect will never accept his fatwa. One of the followers of Khomeini asked the same questions to Agha Khamenei. Even though Khomeini is the spiritual leader of Khamenei, he issued a fatwa against the rulings of his teacher, Khomeini. We will write this question and his answer which we took from Khamenei's book "**Astafata Part 1 page no. 25 question no 78**".

Question: Imam Khomeini wrote in his risalah "**Amaliya**" **ruling no 147**, the word of a child cannot be accepted regarding najasat or tahirat until he has reached the age of puberty. This fatwa is very difficult. According to this fatwa it is wajib upon parents to clean the child after he uses the lavatory until he reaches the age of 15. In such a case what is our sharia responsibility?

Answer: A child who is close to attaining the age of puberty his word can be accepted.



Ruling regarding the tahirat of a pot which is najis

Agha Khomeini page no 24 ruling no 150: The interior of a najis vessel, or utensil, must be washed three times if less than Kurr water is used, and as per obligatory precaution, the same will apply if Kurr or running water is used. If a dog drinks water or any other liquid from a utensil, the utensil should be first scrubbed with Pak earth, and after washing off the dust, it should be washed twice with Kurr or lesser water. Similarly, if the dog licks a utensil, and something remains in it, it should be scrubbed with dust before washing. And if the saliva of a dog falls into the utensil, as per obligatory precaution, it should be scrubbed with dust and then washed with water three times.

Agha Khoei page no 65 ruling no 151: The interior of a najis vessel, or utensil, must be washed three times if less than Kurr water is used however if kurr water is used once is enough. If a dog drinks water or any other liquid from a utensil, the utensil should be first scrubbed with Pak earth, and after washing off the dust, it should be washed twice lesser water or once with kurr water. if the dog licks a utensil, and something remains in it, it should be scrubbed with dust before washing. And if the saliva of a dog falls into the utensil, it is not obligatory to scrub it with dust before washing.



Agha Sistani issued the same fatwa as Khomeini.

Lankarani page no 50 ruling no 154: Najis vessel should be washed three times in Qualil water, but in Kurr or running water, only once is enough.

Regarding this ruling Khomeini and Sistani have issued the same order for lesser amount of water and kurr water, while Khoei has issued a different ruling regarding a lesser amount of water and kurr water. They also each state a different method in which to make the vessel become pak. Khomeini says if the saliva of a dog falls into the vessel, then it is obligatory to scrub it with pak earth while Khoei says it is not obligatory. People living in villages often have to face this problem. When there is a huge difference in the fatwas of marjas, then there will be no credibility regarding tahiirat and najasat. It is so strange that they put the same condition for a lesser amount of water and for kurr water.

Ruling regarding such vessel which becomes najis due to wine

Agha Khomeini page no 25 ruling no 153: A vessel, which has become Najis because of wine, should be washed with Qualil water three times, but it is better to wash it seven times.



Agha Khoei page no 65 ruling no 154: A utensil which becomes najis because of alcoholic beverage, should be washed three times, with no difference between Kurr, lesser, or running water

Mr. Khomeini only mentions a lesser amount of water but does not mention kurr water. He also states it is better to wash it seven times while Agha Khoei issued the same ruling regardless if it is a lesser amount of water or kurr water and also states it is sufficient to wash it only three times.

Ruling regarding the najasat of urine

Agha Khomeini page no 26 ruling 160: If something has become Najis with urine, it can be made Pak with Qualil water, provided that it is poured once and water flows off eliminating all traces of urine and then it is washed again, it will be Pak

Agha Sistani page no 30 ruling 161: When a thing which has become najis with urine, is to be made Pak with water less than Kurr, it should be poured once, and as water flows off eliminating all the traces of urine, the thing will become Pak.

Khomeini says it is necessary to wash it twice while Sistani says once is sufficient to make it become pak.



How to purify a mat which is impure

Agha Khomeini page no 26 ruling no 163: Mat, woven with thread, should be immersed in Kurr or running water. When the essential Nejasat disappears from it, it will be Pak

Agha Khoei page no 66 ruling no 164: If it is proposed to make Pak a mat, woven with thread, it should be immersed in Kurr or running water. When the essential najasat disappears from it, it will be Pak. But if one uses under Kurr water for making it Pak, then it must be wrung or squeezed in whatever way possible, even by passing it under the feet, till water in it runs off.

You will see the difference between the two methods of washing will never allow you to be certain of the tahirat (purity) of this mat.

Wheat, rice, soap, etc

Agha Khomeini page no 26 ruling no 164: If the exterior of wheat, rice, soap etc. becomes Najis, it becomes Pak by dipping it in Kurr or running water. But if their interior becomes Najis, they will not be Pak.



Agha Khoei page no 66 ruling no 165: If the exterior of wheat, rice, soap etc. becomes Najis, it becomes Pak by dipping it in Kurr or running water. But if their interior becomes Najis, then the way you make the vessel become pak by putting in kurr water until all of the najasat is removed.

Agha Sistani page no. 31 ruling no 165: If the exterior of wheat, rice, soap etc. becomes najis, it becomes Pak by dipping it in Kurr or running water. But, if their interior becomes najis, they will be Pak if Kurr or running water reaches the internal parts. However, the water should remain Pak.

1. If the interior part of these things becomes najis, then according to Khomeini it can never become Pak.
2. According to Khoei, if that thing is put into kurr water and is allowed to remain there until the water removes its najasat, then it will become Pak.
3. Even though Sistani's ruling is similar to Khoei, however he put the condition the water must remain Pak.



How to purify a colorful dress

Agha Khomeini page no 27 ruling no 167: If a Najis dress, which has been dyed with indigo or with any similar dye, is dipped into Kurr or running water, it will become Pak if water reaches all its parts before water becomes Mozaf with color. But if it is made Pak with less than Kurr water, it will become Pak only if Mozaf water comes out at the time of squeezing.

Agha Khoei page no 67 ruling no 168: If a najis dress, which has been dyed with indigo or with any similar dye, is dipped into Kurr or running water, it will become Pak if water reaches all its parts before water becomes mudhaaf with colour. But if it is made Pak with less than Kurr water, it will become Pak only if mudhaaf water does not come out at the time of wringing or squeezing.

There is a huge difference between these two fatwas. According to Khomeini, when such a dress is squeezed, then the mozaf water should come out of it while Khoei says, the mozaf water should not come out.

Purity of the hair of one's beard and head

Agha Khomeini page no 27 ruling no 173: If the Najis hair of head and face is washed with under-Kurr water, it is necessary to squeeze them for remaining water to flow of



Agha Khoei page no 67 ruling no 174: If the najis hair of head and face is washed with under Kurr-water and if it is not overgrown, it is not necessary to squeeze them for remaining water to flow off.

How to purify the sole of one's foot

Agha Khomeini page no 29 ruling no 189: If after walking, Nejasat's invisible particles remain in the sole of the feet or the shoe, there is no harm in it; although the recommended precaution is that one should walk so much, that these things also disappear, but if smell and color of them remains it is not a problem

Agha Khoei page no 69 ruling no 190: If after walking, the smell or colour of the najasat, or its invisible particles, remain in the sole of the feet or the shoe, there is no harm in it, although the recommended precaution is that one should walk so much, that these things also disappear.

Agha Sistani's fatwa is the same as Khoei and Agha Lankarani is the same as Khomeini



Rulings regarding Flowing Water

Agha Khomeini page no 7 ruling no 31: The water of a spring which does not flow, but replaces water every time that water is drawn from it; if it is in contact with Nejasat, it will be Pak unless its smell, color or taste changes because of that Nejasat.

Agha Sistani page no 13 ruling no 31: A spring which does not run or flow, but replaces water every time water is drawn from it, will not be treated as running water. That means if najasat reaches it, and if it is less than Kurr, it will become najis.

How to purify using the sun

Agha Khomeini page no 30 ruling no 192: A Najis mat will be made Pak by the sun.

Also, the sun makes trees and the grass Pak

Agha Lankarani issued the same fatwa as Khomeini.



Agha Khoei page no 70 ruling no 193: It is doubtful the sun can make a mat which is najis become pak. However, the sun can make trees and grass pak

Agha Sistani page no 34 ruling no 193: A najis mat will be made Pak by the sun, but if it is woven with threads, then the threads becoming Pak is a matter of Ishkal. Similarly, the sun does not, in all probabilities, make Pak the trees, the grass, the doors and the windows.

There is a major difference between the three marjas. All three issued fatwas against the ruling of the other.

Purity of a vessel made from clay or coal

Agha Khomeini page no 31 ruling no 196: An earthenware or the like, which are made of Najis clay, is considered as Najis. Also, the charcoal, which is made of Najis wood, should be avoided

Agha Sistani page no 35 ruling no 197: Any earthenware which is made of najis clay, is najis. But coal derived from najis wood will be Pak, if it has no semblance of its origin.



Agha Lankarani issued the same fatwa as Khomeini.

Wine made from impure grapes

Agha Khomeini page no 31 ruling no 199: A wine, which is made from Najis grapes, will not become Pak by turning into vinegar. Also, if any external Nejasat reaches it, as an obligatory precaution it should be avoided.

Agha Khomeini page no 70 ruling no 200: Wine which is prepared from najis grapes etc., if it is put into a vessel which is pak then it will be considered as pak after turning into vinegar or if any external najasat reaches it without touching the vessel it will become pak after turning into vinegar.



When a kafir becomes muslim

Agha Khomeini page no 33 ruling no 209: If an unbeliever professes Islam, he will be Pak even if another person is not sure whether he has embraced Islam sincerely, or not. But if it is known that he has not sincerely accepted Islam, then he should be avoided.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Sistani page no 37 ruling no 214: If an unbeliever professes Islam, he will be Pak even if another person is not sure whether he has embraced Islam sincerely, or not. And the same order applies even if it is known that he has not sincerely accepted Islam, but his words or deeds do not betray anything which may be contrary to the confirmation by him of the Oneness of Allah, and of Prophet Muhammad being Prophet of Allah.

Converting wine into vinegar

Agha Khomeini page no 33 ruling no 211: When wine is transformed into vinegar, its container, up to the level wine reached on account of fermentation, will become Pak. That piece of cloth which is usually placed into the vessel, if it becomes najis after touching the wine, after the wine turns into vinegar it will also become pak. But, if the back part of the container became najis because of contact with wine, after wine has transformed into vinegar. it will become pak.

Agha Lankarani issued the same fatwa as Khomeini.



Agha Sistani page no. 37 ruling no 216: When wine is transformed into vinegar, its container, up to the level wine reached on account of fermentation, will become Pak. But, if the back part of the container became najis because of contact with wine, it should be avoided, even after wine has transformed into vinegar.

Disappearance of a Muslim

Agha Khomeini page no 35 ruling 221: When body, dress, household utensil, carpet or any similar thing which has been in the possession of a Muslim becomes najis, and thereafter that Muslim disappears, even if there is some doubt as to whether or not he had made them pak through the use of kurr water then, the things in question can be treated as Pak



Agha Khoei page no 73 ruling 227: When body, dress, household utensil, carpet or any similar thing which has been in the possession of a Muslim becomes najis, and thereafter that Muslim disappears, the things in question can be treated as Pak, if one believes that he may have washed them. But the recommended precaution is that he should not take them as Pak, except with the following conditions:

- That Muslim should be believing in the najasat of an object which made his body or dress najis
- That Muslim should know that his body or dress has touched a najis thing.
- That the man should have been seen using that thing for a purpose which requires it being Pak. For example, he should have been seen offering prayers with that dress.
- There should be an expectation that the Muslim knows that the condition for the act he wants to perform is to be Pak. For example, if he does not know that the dress of one who offers prayers should be Pak, and he offers prayers with a najis dress, that dress cannot be considered to be Pak.
- There is some doubt as to whether or not the Muslim had washed that najis thing
- The Muslim should be conscious of the difference between najis and Pak, and that he should not be careless about it. If he is careless, his things will not be considered Pak.

Khomeini put only two conditions while Khoei put six conditions.

Blood of Mosquito

Agha Sistani page no 36 ruling no 211: If one kills a mosquito which has sat on one's body



and blood which it has sucked comes out, it will be considered Pak, as it was destined to be its part, even if the time gap between its sucking and it being killed be very small..

Agha Lankarani page no 59 ruling no 208: If one kills a mosquito, which has sat on one's body, and he does not know whether the outcoming blood is his blood or mosquito's blood, it is Pak. Also, if he knows that the blood belongs to the mosquito, but the time gap between its sucking and it being killed is very small, so that it is called human blood, or it is not clear which blood it is, it is Najis.

Industrial Alcohol

Agha Khomeini page no 18 ruling no 112: Industrial alcohol, which is used for painting doors, windows, tables, chairs, and the like, if one does not know that they are obtained from intoxicating and liquid things are Pak (otherwise they are not).

Agha Lankarani issued the same fatwa as Khomeini

Agha Khoei page no 60 ruling no 113: All kinds of industrial alcohol used for painting doors, windows, tables, chairs etc. are Pak

Agha Sistani issued the same fatwa as Khoei.



Rulings regarding Faqah (Beer)

Agha Khomeini page no 18 ruling no 115: Faqah is that beer which is made of barley which is called as Abi Jaw is najis.

Agha Khoei also issued the same fatwa as Khomeini

Agha Sistani page no 23 ruling no 116: Beer, which is prepared from barley, and is called 'Ab-i-Jaw', is haraam, but there is Ishkal in it being najis

Agha Lankarani page no 43 ruling 119: Beer or Fogha which is obtained from barley and is called "Abe-jo" is Najis

Still water attached with flowing water

Agha Khomeini page no 7 ruling no 32: If water at the bank of a canal is stationary, but is connected with running water, it will be considered as running water

Agha Lankarani and Agha Khoei both issued the same fatwa as Khomeini.



Agha Sistani page no 14 ruling no 32: If water at the bank of a canal is stationary, but is connected with running water, it will not be considered as running water.

Impurities mixed with water

Agha Khomeini page no 10 ruling no. 52: When an essential Nejasat like blood and urine reaches water, and changes its smell, color or taste, it becomes Najis even if it is Kurr or running water. But, if the smell, color or taste of the water changes owing to a Nejasat which is outside it, for example, if a carcass, which is lying by the side of the water, causes a change in smell, the water will not be Najis.

Agha Khoei and Agha Lankarani issued the same fatwa as Khomeini

Agha Sistani page no . 16 ruling no 52: When an essential najasat like blood and urine reaches water, and changes its smell, colour, or taste, it becomes najis even if it is Kurr or running water. Similarly, if the smell, colour, or taste of the water changes owing to a najasat which is outside it—for example, if a carcass, which is lying by the side of the water, causes a change in smell, the water will be deemed najis, as an obligatory precaution



Rules of Wudhu

Face Washing

Agha Khomeini page no 37 ruling no 237 and Agha Sistani page no 42 ruling no

243: The length of the face should be washed from the upper part of the forehead, where hair grow, up to the farthest end of the chin, and its breadth should be washed to the part covered between the thumb and the middle finger. If even a small part of this area is left out, Wudhu will be void. Thus, in order to ensure that the prescribed part has been fully washed, one should also wash a bit of the adjacent parts.

As far as the border of one's face is concerned, they are correct. However, the notable point is the last part of their fatwas. (Thus, in order to ensure that the prescribed part has been fully washed, one should also wash a bit of the adjacent parts.) Now we shall see what does Masoom (as) say regarding this issue.

Saying of Masoom(as)

Furoo e Kafi Kitab e Tahirat chapter 18 hadith 1,



Narrator asked Imam (as), "What is the ruling of Allah in order to wash one's face during wudhu"? Imam (as) replied, "The length of the face should be washed from the upper part of the forehead, where hair grow, up to the farthest end of the chin, and its breadth should be washed to the part covered between the thumb and the middle finger. This is the limit and nothing else is included in the face washing." Narrator asked, "Is the temple included as part of the face?" Imam (as) replied, "No."

Furoo e Kafi Kitab e Tahirat chapter 14 hadith 2, Imam Muhammad Baqir (as) said, *"Wudhu is a ruling of Allah, and Allah knows through it who obeys Him and who disobeys Him."*

So those who issue fatwas against the sayings of Allah are not only breaking the rulings of Allah but they are also disobeying Him. The same way all mujtihadis have issued this fatwa that if someone's face or hand is bigger or smaller than what is considered as normal then he should wash his face as what is considered to be normal. This fatwa is also issued by using conjecture and their own opinion. In reality they are changing the orders of Allah.

Water reaching one's skin

Agha Khomeini page no 37 ruling no 1240 and 241: If the skin of the face is visible from under the hair, one should make the water reach the skin, but if it is not visible, it is sufficient to wash the hair, and it is not necessary to make the water reach beneath the hair. If a person doubts whether his skin is visible from under the hair of the face or not, he should, as an obligatory precaution, wash his hair, and also make the water reach the skin.



Sistani issued a fatwa the same as Khomeini.

Saying of Masoom (as)

1. **Furoo e Kafi Kitab e Tahirat chapter 18 hadith 2;** When someone asked Imam Jafar Sadiq (as) if it was necessary to wash the internal part of the beard, Imam (as) replied no.
2. **Min La Yazher ul Faqih First Edition hadith 88,** Imam Muhammad Baqir (as) says, *“It is not necessary to wash all of the hairs which cover one’s face or that water should touch their roots. It is enough that it makes them become wet.”*

Now it has become clear that both marjas have issued fatwas against the orders of Masoom (as).

Washing the face and hands in wudhu

Agha Khomeini page no 38 ruling no 248: While performing wudhu it is wajib to wash one’s face and hands once. Twice is mustahab. Three or more times is haram.



Agha Khoei page no 77 ruling no 254: While performing Wudhu, it is obligatory to wash the face and the hands once, and it is recommended to wash them twice. Washing them three or more times is haraam. As regards to which washing should be treated as the first, it will depend upon washing the face and hand thoroughly, leaving no room for precaution, with the niyyat of Wudhu.

So, if he pours water on his face ten times with the intention of the first washing, there is no harm, but when he will then wash with the niyyat of Wudhu, it will be called the first time. Thus, he can go on pouring water on his face several times, and in the final wash, make the niyyat of Wudhu. But if he follows this procedure, then the face and the hands should be washed once only, as an obligatory precaution

Mr., Sistani, Mr. Lankarani, and Khameni all issued the same fatwa as Khoei.

This is a very serious and critical issue because all of the mujtihadis have issued fatwas which are totally against the rulings of Masoomeen (as). Therefore we must discuss it in detail.

There are two points which you must take notice of in these fatwas. One is the amount of washing. Mujtihadis suggest that it is better to wash two times while once is wajib and twice is mustahab. The other point is they did not state how much water should be used. We will consult Masoomeen (as) regarding both of these issues.

1. **Min La Yazher ul Faqih First Edition** hadith 76,78, 79,80, and 82, Imam Jafar Sadiq (as) said, *“I swear by Allah, RasoolAllah (saw) only washed His hands and face once.*



Then Imam (as) said, *“This is the real wudhu and Allah will not accept anyone’s prayer without first performing such a wudhu as this. Wudhu is also one of the rulings of Allah. Allah knows through it who obeys Him and who disobeys Him. One who invents anything regarding the wudhu, voids his own wudhu. I am amazed at that person who wants to change the wudhu. Allah gave all of the religious matters to His Prophet (saw) but He did not give Him authority to change His ruling.”*

2. **Furoo e Kafi Kitab e Tahirat chapter 17 hadith 8**, Narrator says once he went to see Imam Muhammad Baqir (as). Imam (as) asked him to bring water. Then He took one handful of water and washed His face. Then He took one handful and washed His right hand. Again He took another handful and washed His left hand. Then He performed *masah* (wiping) of His head and feet. Then Imam (as) said, *“This is the real wudhu. No one can change this.”*
3. **Furoo e Kafi Kitab e Tahirat chapter 17 hadith 9**, Narrator asked Imam Jafar Sadiq (as) regarding wudhu. Imam (as) replied, *“Moula Ali (as) would wash only once.”*

As far as the amount of water is concerned, we shall present a third hadith from **Furoo e Kafi Kitab e Tahirat chapter 14**.



Imam Jafar Sadiq (as) said, "My Father use to say "There is a limit for the water of wudhu. One who spends more than its limit will not be rewarded," My Father use to argue with those who used excess water in wudhu. Someone asked what is that limit. Imam (as) replied, "The water which is enough for washing hands and face and performing the masah (wiping) of head and feet."

Is there someone who still claims after seeing these rulings of Masoomeen (as) and fatwas of mujtihad which are completely against the sayings of Masoomeen (as) that mujtihad issue their fatwas according to the sayings of Masoomeen (as)??

Wiping of one's head (Masah)

Agha Khomeini page no 38 ruling no 249: After washing both hands, one performing Wudhu should wipe the front part of his head with the wetness, which is in his hand. It is not necessary to use right hand or do it from above downwards
Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 77 ruling no 255: After washing both the hands, one performing Wudhu should wipe the front part of his head with the wetness which is in his hand; it is obligatory based upon precaution that he should wipe it with the palm of his right hand, from the upper part, downwards.

Agha Sistani issued the same fatwa as Khoei except Sistani declares it as only a recommended precaution to use the palm of one's hand and to wipe from the upper part, downwards.



Agha Khameni page no 36 ruling no 130: There is no problem in one using his left hand to wipe his head. There is also no problem if he wipes from the lower part upwards. There is a huge difference regarding this issue amongst these 5 marjas.

Wiping one's foot (masah of foot)

Agha Khomeini page no 39 ruling no 254: While performing masah (wiping) of one's feet, one should place his whole hand on the top of the foot and pull it a little.

Agha Khoei page no 77 ruling no 260: It is recommended precaution that while performing the masah (wiping) of one's foot to put one's hand on the tip of one's toes and pull it towards the ankle joint or that one should place the hand on the joint and draw it to the toes. It is not recommended to place one's whole hand and just pull a little.

Agha Sistani page no 44 ruling no 258-260: After wiping the head, one should wipe with the moisture present in one's hands, one's feet from any toe of the foot up to the joint. As a recommended precaution, the right foot should be wiped with the right hand, and the left foot with the left hand. Wiping of the feet can have any breadth, but it is better that the breadth of the wiping should be equal to three joined fingers, and it is still better that the wiping of the entire foot is done with the entire hand. As a precaution, at the time of wiping the foot, one should place one's hand on the toes and then draw it to the joint, or that one should place the hand on the joint and draw it to the toes. One should not simply place the whole hand on the foot, and pull it a little



Agha Khameni page no 31 ruling no 108: If the tips of the toes are not covered in the wiping process, the wuḍū' is invalid and it is obligatory to repeat all the prayers offered with such wuḍū'

Here Agha Khomeini issued a fatwa that it is enough to pull your hand a little while Khoei and Sistani declare this as wrong. Khameni puts the condition that the masah must be performed on all the toes. Sistani has contradicted himself in his own fatwa. In ruling no. 258, he states that masah can begin on any toe of the foot while in ruling no 260 he states the hand must cover all of the toes of the foot.

Sayings of Masoom (as)

Agha Khoei and Sistani gave this ruling that masah can be performed from the ankle joint towards the toes. We will present two hadiths in this regard.

1. **Furoo e Kafi Kitab e Tahirat chapter 19 hadith 5**, Narrator asks Imam Reza (as) regarding the masah of the foot. Imam (as) put His hand on the toe of His foot and performed masah until the ankle joint.
2. **Min La Yazher ul Faqih First Edition hadith 88**,



Imam Muhammad Baqir (as) said, “*The limit of masah is putting both of your palms on the toe of your foot and pull it towards the ankle joint. First perform masah of your right and then the left.*”

If one’s palm is not wet

Agha Khomeini page no 39 ruling no 257: If one’s palm is not wet then no one can take new water and perform masah. He should make his palm wet from other parts of his body, and then perform masah.

Agha Khomeini page no 78 ruling no 263: If wetness disappears in the palm, it cannot be made wet with fresh water. In that situation, the person performing Wudhu should obtain moisture from his beard. If he obtains moisture from any part other than the beard, it would be improper, and is a matter of Ishkal.

Agha Sistani and Agha Lankarani issued the same fatwa as Khomeini.

Wiping one’s foot while wearing socks and shoes

This is an enormous problem. Shia and sunni have been disputed over this issue for centuries. It is really surprising that even shia mujtahideen have issued fatwas similar to those of sunni beliefs.



After mentioning their fatwas we shall see what do Masoomeen (as) have to say on this issue.

Agha Khomeini page no 39 ruling no 259: Wiping performed on socks or shoes is void. But if one is unable to remove his socks or shoes because of sever cold, or fear of life, or a robber, he will wipe on the socks or shoes. And if the shoes are Najis, then something Pak should be placed over it, before wiping.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 78 ruling no 265: Wiping performed on socks or shoes is void. But if one is unable to remove his socks or shoes because of severe cold, or fear of life, or a robber, he will wipe on the socks or shoes, and then perform tayammum al so. And if a person is under Taqayya (hiding one's faith), he can perform wiping on his socks and shoes and then perform tayammum al so.

Agha Sistani page no 45 ruling no 265: Wiping performed on socks or shoes is void. But if one is unable to remove his socks or shoes because of severe cold, or fear of life, or a robber, the obligatory precaution is that he will wipe on the socks or shoes, and then perform tayammum al so. And if a person is under Taqayya (hiding one's faith), he can perform wiping on his socks and shoes.

When we read these fatwas, we see this situation;



1. Agha Khomeini and Agha Lankarani state the masah of socks and shoes can be done under certain circumstances, but do not mention taqiyyah.
2. Agha Khoei issues the order of tayyamum in certain circumstances, and in the case of taqiyyah, he declares it obligatory to also perform tayyamum along with masah.
3. Agha Sistani issues the order of masah and tayyamum in certain circumstances. In case of taqiyyah there is no need for tayyamum.

These fatwas are issued on the basis of two things. First is fear. Second is taqiyya. Now we shall see what do Masoomeen (as) have to say regarding this issue.

Saying of Masoom (as)

1. **Furoo e Kafi Kitab e Tahirat chapter 20 hadith 1**, Narrator asks Imam Reza (as) *if a patient is allowed to perform masah over his socks. Imam (as) replied, "No."*
2. **Min La Yazher ul Faqih First Edition hadith 96 & 97**, RasoolAllah (saw) said, *"On the day of judgment, the worst loser amongst you is the one who will see others wearing his wudhu. Furthermore RasoolAllah (saw) said, "It is much better for Me to perform masah on the back of cow than to perform masah on My socks."*
3. **Min La Yazher ul Faqih First Edition hadith 95**,



Imam Jafar Sadiq (as), “*There are three circumstance where taqiyyah is haram to perform. The use of intoxicants, performing masah on socks, and muta in hajj.*”

4. The same hadith is in **Furoo e Kafi Kitab e Tahirat chapter 20 hadith no 2.**

Using water that is usurped

Agha Khomeini page no 41 ruling no 272: If a person forgets that the water has been usurped, and performs Wudhu with it, his Wudhu is in order even if he is the one who usurped the water.

Agha Khomeini page no 80 ruling no 278: If a person forgets that the water has been usurped, and performs Wudhu with it, his Wudhu is in order. But, if a person has usurped the water himself, and then forgets about it, his Wudhu with that water will be void.

Agha Sistani issued the same fatwa as Khomeini.

In this ruling the mujtihideen are issuing fatwas against each other. Agha Khomeini declares such a person’s wudhu correct who performs wudhu with such water that is usurped while Khomeini declares such wudhu as void.



Performing wudhu in a place which is usurped

Agha Sistani page no 47 ruling no 273: if the water of Wudhu used for washing face and hands, falls on usurped land, or if the space in which he performs Wudhu is usurped, his obligation will be to do tayammum, if he has no other place to go for Wudhu

Agha Lankarani page no 70 ruling no 269: if the water of Wudhu used to wash face and hands, falls on usurped land, Wudhu is correct.

There is a difference between these two mujtihideen but Sistani's fatwa needs some attention. The question is; not only performing wudhu on usurped land but also if water drops on such land the wudhu becomes void. Then how can you perform tayyamum on usurped land?

Performing wudhu when the time is short

Agha Khomeini page no 43 ruling no 281: If a person who should have performed tayammum owing to little time for namaz at his disposal, performs Wudhu with the niyyat of Qurbat, or for any Mustahab act, like, reading the holy Qur'an, his Wudhu is in order. Similarly, his Wudhu will be valid if he did it for that namaz, as long as it was not devoid of niyyat of Qurbat.

Agha Sistani and Agha Lankarani both issued the same fatwa as Khomeini.



Agha Khomeini page no 81 ruling no 287: If a person who should have performed tayammum owing to little time for namaz at his disposal, performs Wudhu with the niyyat of Qurbat, or for any Mustahab act, like, reading the holy Qur'an, his Wudhu is in void.

Performing wudhu with contaminated water

Agha Khomeini page no 44 ruling no 288: If there is a fear that after performing wudhu one will become ill or if he performs wudhu with this water then he will remain thirsty then he should not perform wudhu. If he did not know this water is harmful for him, then he performs wudhu, and after performing wudhu he comes to know this water was harmful for him, then it is a recommended precaution that he should perform tayammum and not perform prayer with this wudhu. If he has already performed his prayer, then he should repeat those prayers which were performed with this wudhu.

Agha Khomeini page no 82 ruling no 294: If there is a fear that after performing wudhu one will become ill or if he performs wudhu with this water then he will remain thirsty then he should not perform wudhu. If he did not know this water is harmful for him, then he performs wudhu, and after performing wudhu he comes to know this water was harmful for him, his wudhu will be valid.

Agha Sistani page no 50 ruling no 294: If he was unaware that water was harmful to him, and he performed Wudhu, and later on, it turned out to be harmful, his Wudhu will be void.



Agha Lankarani page no 74 ruling no 290: If a person fears that he will fall ill if he performs Wudhu, or, if water is used up for Wudhu, no water will be left for drinking, he does not have to do Wudhu as an obligatory precaution. If he was unaware that water was harmful to him, and he performed Wudhu, and later on, it turned out to be harmful, his Wudhu will be correct. But as a recommendatory precaution, it is better not to perform Namaz with that Wudhu, and he should perform Tayammum. If he has offered prayer with that Wudhu, as a recommendatory precaution, he should repeat it.

All four mujtihideen are disputed regarding this issue.

1. Khomeini declared such wudhu as void and ordered the repeating of one's prayer.
2. Agha Khoei declares such wudhu as valid.
3. Agha Sistani put the condition that there should be a certainty that such wudhu will be harmful to one then his wudhu is void.
4. First Agha Lankarani in order to please Agha Khoei issued his fatwa. Then to please Khomeini he added the words recommended precaution.

One who is incontinent I

Agha Khomeini page no 47 ruling no 312: One who discharges excretion continuously, but perform Wudhu for every Namaz and start his prayer immediately



Agha Lankarani issued the same fatwa as Khomeini.

Agha Khomeini page no 85 ruling no 316: It is not necessary for a person suffering from continued incontinence, it is not necessary for him to pray immediately after performing wudhu.

Agha Sistani issued the same fatwa as Khomeini.

One who is incontinent II

Agha Khomeini page no 42 page no 308: A person who discharges excretion continuously, if it is possible, may perform Namaz with Wudhu as far as possible and he should repeat his Wudhu for every prayer.

Agha Khomeini page no 85 ruling no 315: then one Wudhu for every namaz will undoubtedly be enough. In fact, one Wudhu will be enough for several namaz,
Agha Sistani issued the same fatwa as Khomeini

Agha Lankarani page no 78 ruling no 310: A person who discharges excretion continuously, if it is possible, may perform Namaz with Wudhu as far as possible and he should repeat his Wudhu each time until it is really hard to continue.



There is a clear difference between these four mujtihideen, but Lankarani's fatwa is truly amazing. In the method he suggests, you will just be continuously performing wudhu and have no time to perform prayer. Secondly he did not tell that if the wudhu becomes difficult then what should one do? Because he will continuously discharge excretion.

Wudhu and Things which invalidate wudhu

Agha Khomeini page no 46 ruling no 302: If a person is sure that he has performed Wudhu, and has also committed an act which invalidates Wudhu, e.g. urinating, but does not remember which happened first, he should act as follows:

If this situation arises before his Namaz, he should perform Wudhu; if it arises during Namaz, he should break it and perform Wudhu; if it arises after Namaz, he should perform Wudhu and pray again.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khomeini page no 84 ruling no 308: If a person is sure that he has performed Wudhu, and has also committed an act which invalidates Wudhu (e.g. urinating), but does not remember which happened first, he should act as follows: If it arises after Namaz, that Namaz will be valid,



Agha Sistani issued the same fatwa as Khoei.

Saying of Masoom (as)

Mujtihideen divided this issue into before prayer and after prayer. While Masoom (as) has issued an absolute order regarding this issue. **Min La Yazher ul Faqih First Edition hadith 136**, Imam (as) said, *“If some person is certain regarding his wudhu and is also certain of things which will invalidate his wudhu, but he cannot remember which happened first, he should perform his wudhu again.”*

Touching Quran without Wudhu

Agha Khomeini page no 48 ruling no 318: It is not obligatory to stop a child or an insane person from touching the words of Quran. But if their touch desecrates Quran, then they should be stopped.

Agha Khameni page no 37 ruling no 136: Things which invalidate wudhu also adhere to a child however it is not obligatory to stop a child from touching Quran.

Agha Khameni removed the condition of desecration.



Becoming dry while performing wudhu

Agha Khomeini page no 43 ruling no 283: If there is so much gap between the acts of Wudhu, that it can not be said that it is being performed in normal succession, Wudhu will be void. (Agha Khamenei's fatwa is the same until this point) if all the parts have not dried up, then his Wudhu will be in order. For example, while washing his left arm, he finds that his right arm has dried up, but his face is still wet, his Wudhu will be valid

Agha Khoei and Agha Sistani issued the same fatwa as Khomeini.

Saying of Masoom (as)

Min La Yazher ul Faqih First Edition hadith 128, Imam Jafar Sadiq (as) says, *“If you have not completed your wudhu and a part of which is included in wudhu becomes dry and you have water remaining wash whatever parts are remaining of your wudhu regardless of any other parts becoming dry or not.”*

Now you have seen the fatwas of these mujtihideen are clearly against the orders of Masoom (as). This is a proof whenever all mujtihideen are in agreement on one issue then they are agreeing against Masoom (as).



Rules of Ghusl (obligatory bath)

Entering the masjid while in the state of janabat (impurity)

Agha Khomeini page no 54 ruling no 355 (4): To enter a mosque with an intention of lifting away something or placing something in it is haram

Agha Khoei and Agha Sistani issued the same fatwa as Khomeini.

Agha Lankarani page no 87 ruling no 356: It is haram for one who is in the state of janabat (impurity) to enter or place something in the mosque. However if he enters from one door and leaves from another or he goes to remove something from the mosque it is allowed.

Saying of Masoom (as)

Furoo e Kafi Kitab e Tahirat chapter 32 hadith 7, Narrator asked Imam (as) *“If a mujanab (one in the state of impurity) or hayza (woman in the state of menses) places something inside of the mosque?”* Imam (as) replied, *“They can take their possessions from the mosque however they cannot go to place something inside the mosque.”*

Only a part of Lankarani’s fatwa is according to the orders of Masoom (as). The other three marjas have issued their fatwas against the sayings of Imam (as).



Reciting Quran while in the state of Janabat (impurity)

Agha Khomeini page no 55 ruling no 356: To recite more than seven verses of the holy Qur'an other than those in which obligatory Sajdah occur is makrooh.

Agha Khoei, Agha Sistani, and Agha Lankarani all issued the same fatwa as Khomeini.

Saying of Masoom (as)

1. **Min La Yazher ul Faqih First Edition hadith 191**, Ameerul Momineen (as) says, *“A mujanab can read Quran except those verses in which sajda is obligatory.”*
2. **Furoo e Kafi Kitab e Tahirat chapter 32 hadith 4**, Narrator asks Imam (as), *“Can a mujanab read Quran without wudhu?”* Imam (as) replied, *“He can read without touching it.”*
3. **Furoo e Kafi Kitab ul Hayz chapter 81 hadith 2**, Imam (as) says, *“A woman who has menses and a mujanab man can read Quran.”*

All mujtihadis do not allow reading more than seven verses of Quran while Masoomeen (as) allow the reading of the whole Quran except those seven verses in which sajda is obligatory. All mujtihideen have issued fatwas against the orders of Masoom (as).



Cleaning the whole body before ghusl (obligatory bath)

Agha Khomeini page no 57 ruling no 373: In Ghusl e Tamasi the whole body should be pak before performing while in ghusl e tartibi it is not obligatory for the whole body to be pak before performing.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Sistani page no 62 ruling 378: It is not necessary that the entire body of a person should be Pak before Irtimasi and Tartibi Ghusl. So, if the body becomes Pak while diving in water or pouring water over one's body with the intention of the Ghusl, the Ghusl will be in order

Agha Khoei issued the same fatwa as Sistani.

Agha Khameni page no 46 ruling no 192: If the body is pak before performing ghusl, then one's ghusl and prayer are both valid. If the body is not pak before performing ghusl, then the ghusl and prayer performed with that ghusl are void. The qadha of those prayers will be wajib.

You will see two marjas have declared it wajib that the whole body must be pak before performing ghusl while the other two marjas did not put any condition as this. Agha Khameni has declared the whole body must be pak before performing any kind of ghusl.



Using haram (unlawful) money to perform ghusl

Agha Khomeini page no 58 ruling no 383: If a person pays to the owner of the public bath from the funds whose Khums has not been paid the Ghusl will be void

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 94 ruling no 389: If a person pays to the owner of the public bath from the funds whose Khums has not been paid, then such a person commits a sinful act, but the Ghusl will be valid,

Agha Sistani issued the same fatwa as Khoei.

Things which invalidate one's ghusl

Agha Khomeini page no 58 ruling no 386: If one urinates while doing the Ghusl, his ghusl will not become void.

Agha Sistani issued the same fatwa as Khomeini.

Agha Khoei page no 94 ruling no 392: If one urinates while performing ghusl then he should abandon the ghusl and start over. If he is performing ghusl e tartibi, then based upon obligatory precaution he should also perform wudhu.



Agha Lankarani issued the same fatwa as Khoei.

A person who has more than one ghusl wajib upon him

Agha Khomeini page no 58 ruling no 389: A person who has more than one Ghusl to do can do one Ghusl with the niyyat of the rest or if he wishes he can perform each ghusl individually.

Agha Lankarani also issued the same fatwa as Khomeini.

Agha Khoei page no 95 ruling no 395: A person who has more than one Ghusl to do can do one Ghusl with the niyyat of the rest. In fact, one Ghusl with its niyyat is enough to represent all others

Agha Sistani issued the same fatwa as Khoei.

Agha Khomeini and Lankarani give the option of making one niyyat and then performing all ghusls or you can perform each ghusl individually. Agha Khoei and Agha Sistani declare one ghusl as enough and give no option.

Saying of Masoom (as)

Furoo e Kafi Kitab e Tahirat chapter 26 hadith 1,



Imam Jafar Sadiq (as) says, “*There is no need of any other ghusl after performing ghusl e janabat.*”

Wudhu after ghusl

Agha Khomeini page no 59 ruling no 391: If a person has performed ghusl e janabat Then there is no need to perform wudhu before prayer. However if he has performs any other ghusl, then he must make wudhu before offering his prayer.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 95 ruling no 397: A person who does Ghusl of Janabat should not

do Wudhu for the prayers. In fact one can offer prayers without performing Wudhu after all Wajib Ghusls (except the bath for medium istihaza) as well as after Mustahab Ghusls In the case of Mustahab Ghusls, however, it is better to do Wudhu as a recommended precaution

Agha Sistani issued the same fatwa as Khoei.

Agha Khameni page no 48 ruling no 202: If a person has performed ghusl e janabat then he does not have to perform wudhu. However if he has performed any other ghusl, he should perform wudhu.

Saying of Masoom (as)

Furoo e Kafi Kitab e Tahirat chapter 28 hadith 31, Imam Jafar Sadiq (as) says,

“Except ghusl e jummah there is no other ghusl for which wudhu becomes necessary.

Ghusl alone is enough to make one pak.”



1. Agha Khomeini and Lankarani have made it compulsory to perform wudhu except after ghusl e janabat. Agha Khameni has the same opinion.
2. Agha Khoei and Agha Sistani have declared wudhu as unnecessary for all wajib ghusls except ghusl e istihaza.
3. Imam (as) ordered wudhu is not to be performed except after ghusl e jummah.

Not only do all of the mujticideen disagree with each other, but their fatwas are in direct contradiction of the orders of Masoom (as).

Anal Intercourse during menses

Regarding this issue before mentioning the fatwas of mujtihids and sayings of Imam (as), we will explain the difference between haram and makrooh as a reminder to you. A haram act is one that it is wajib to refrain from doing. If one refrains from a haram act, they will be rewarded. If they partake in a haram act, they will be punished. If a person commits an act which is makrooh, they will not be punished. However if they refrain from committing a makrooh act, they will be rewarded. In reality, it is a form of mubah, but with dislike

Agha Khomeini page no 68 ruling no 1450 and 453: Anal intercourse with the wife who is Haaez is very repugnant. One does not have to pay kaffarah after doing this.



Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 102 ruling no 456: Anal intercourse with a woman is haram regardless if she has her menses or not. (ruling no 458 Agha Khoei also states that one who does this has to pay kaffarah)

Agha Sistani page no 72 ruling no 456: Based upon obligatory precaution one should avoid anal sex with a woman regardless of whether or not she is in menses.

This issue is one of those that people begin to feel ashamed whenever anyone approaches this topic. It is an undeniable truth that Allah never sent His wrath upon the nations of fornicators. However He destroyed the nation which was continuously committing this act. These marjas are declaring this horrible act only as makrooh. They take this act so lightly that they do not even suggest any kaffarah for one who commits it. Now it is up to you what you think regarding such people.

Saying of Masoom (as)

Min La Yazher ul Faqih Third Edition hadith 4629, RasoolAllah (saw) said, *“The back of the women of My nation is haram on the men of My nation.”*

You will see that only Agha Khoei issued a fatwa according to the sayings of Masoom (as)



Agha Khomeini and Agha Lankarani have only declared it as makrooh. Agha Sistani suggests to avoid it based upon precaution.

Intercourse during nafas

Agha Khomeini page no 81 ruling no 514: If a man has intercourse with his wife while she is in the state of nafas, then as a obligatory precaution he should pay kaffarah according to the rules of nafas.

Agha Khoei page no 113 ruling no 520: If a man has intercourse with his wife while she is in the state of nafas, kaffarah is not necessary.

Agha Sistani page no 86 ruling no 520:, if her husband has sexual intercourse with her it does not involve any Kaffara.

Agha Lankarani page no 121 ruling no 514:, if her husband has sexual intercourse with her, as a recommendatory precaution, she must pay Kaffara,

There is a major difference amongst all four mujtihadis regarding this issue. According to Khomeini, kaffarah is obligatory precaution while according to Lankarani it is only a recommended precaution. Khoei does not consider it as necessary to pay kaffarah while Sistani believes this is an act which kaffarah is not associated with.



Applying hair color during menses

Agha Khomeini page no 71 ruling no 477: It is makrooh for a woman in the state of menses to color apply coloring to her hair.

Agha Khoei, Agha Sistani, and Agha Lankarani issued the same fatwa as Khomeini.

All mujtighids are in agreement regarding this issue. Now we shall see what Masoom (as) say regarding this issue.

Saying of Masoom (as)

1. **Furoo e Kafi Kitab ul Hayz chapter 22 hadith 1**, Imam Reza (as) was asked whether or not a woman is allowed to apply hair coloring during her menses. Imam (as) replied, "Yes."
2. **Furoo e Kafi Kitab ul Hayz chapter 6 hadith 5**, Imam Jafar Sadiq (as) was asked if a woman while in the state of menses applies saffron to her body, can she then perform ghusl even though the saffron cannot be removed by water. Imam (as) replied, "*There is no objection in this.*"

Funeral prayer of a child

Agha Khomeini page no 93 ruling no 594: Reading the funeral prayer of a muslim is wajib even that of a child



Agha Khoei page no 122 ruling no 600: It is obligatory to offer Namaz-e-Mayyit for every Muslim, as well as for a Muslim child if it has completed 6 years of its age.

Agha Sistani issued the same fatwa as Khoei.

Agha Lankarani page no 133 ruling no 593: It is obligatory to offer Namaz-e-Mayyit for every dead Muslim, even if he/she is a child, provided that his/her father or mother or grandfather or grandmother is Muslim and it has completed 6 years of its age

Saying of Masoom (as)

1. **Furoo e Kafi Kitab ul Janaza chapter 17 hadith 3**, Imam Jafar Sadiq (as) says, *“I do not read the funeral prayers of children. Hz Ali (as) did not perform the funeral prayers of children.”*
2. **Furoo e Kafi Kitab ul Janaza chapter 17 hadith 4**, Narrator asked Imam Muhammad Baqir (as), *“At what age do you read funeral prayers for children?”* Imam (as) replied, *“When they are six years old and read and understand the prayers.”*



Rules of Tayyamum

Things upon which tayyamum is permissible

Agha Khomeini page no 112 ruling no 684: Tayyamum is permissible to be done with earth, sand, lump of clay and stone

Agha Lankarani issued the same fatwa as Khomeini

Agha Khoei page no 137 ruling no 693: Tayyamum can also be done on gypsum or lime-stone. Similarly, tayyamum is allowed on dust which gathers on the dress or the carpets etc., provided that its quantity is such that it can be termed as soft earth.

However, it is a recommended precaution, that using dust be avoided if other alternatives are available. It is also a recommended precaution that baked gypsum, lime, brick and mineral stones be avoided

Agha Sistani issued the same ruling as Khoei.

Tayyamum on ice

Agha Khomeini page no 112 ruling no 688: If a person does not have water, but has snow or ice he should, if possible, melt it into water and perform Wudhu and Ghusl. And if it is not possible to do so and also he does not have anything on which Tayyamum is allowed, then it is necessary that he should, as a recommended precaution, pray without Wudhu and Tayyamum and, as an obligatory precaution, pray its Qadha later.



Agha Lankarani issued the same fatwa as Khomeini

Agha Khoei page no 137 ruling no 696: If a person does not have water, but has snow or ice he should, if possible, melt it into water and perform Wudhu and Ghusl. And if it is not possible to do so and also he does not have anything on which tayyamum is allowed then it is necessary that he should give Qadha after Namaz time. But it is better that he should make the parts of Wudhu or Ghusl wet with snow or ice. And if even this is not possible he should perform tayyamum on snow or ice and offer prayers in time.

Agha Sistani issued the same fatwa as Khoei.

Agha Khomeini and Agha Lankarani do not allow tayyamum to be performed on snow and ice while Sistani and Khoei permit it.

Saying of Masoom (as)

Min La Yazher ul Faqih First Edition hadith 191, Ameerul Momineen (as) says, *“If one is at a place where no water is available, but there is snow and ice, he may hit his hands on the snow or ice and read prayer, but a person should not go to such place which destroys his religion.”*



Tayyamum on a usurped object

Agha Khomeini page no 113 ruling no 696: If someone does Tayyamum on a usurped object, forgetfully or by way of negligence, his Tayyamum will be valid. However, if a person himself usurps something, and then forgets that he usurped it, then Tayyamum performed on such a thing will be considered as valid.

Agha Lankarani issued the same fatwa.

Agha Khoei page no. 138 ruling no 704: If someone does tayyamum on a usurped object, forgetfully or by way of negligence, his tayyamum will be valid. However, if a person himself usurps something, and then forgets that he has usurped it, then tayyamum performed on such a thing it will be considered as if he did this intentionally.

Agha Sistani page no 114 ruling no 704: If someone does tayyamum on a usurped object, forgetfully or by way of negligence, his tayyamum will be valid. However, if a person himself usurps something, and then forgets that he has usurped it, then tayyamum performed on such a thing then there will be doubt in the validity of such a tayyamum.

Agha Khomeini and Lankarani say tayyamum performed on such an object is valid while Khoei declares it to be invalid. Agha Sistani considers such tayyamum as doubtful



Tayyamum in a usurped area

Agha Khomeini page no. 113 ruling no 695: Tayyamum performed in usurped area or space is not void. Hence, if a person strikes his hands on the earth for tayyamum in his own property, and then enters the property of another person without obtaining permission to wipe his hands on his forehead, his tayyamum is correct and valid,

Agha Lankarani and Agha Sistani both issued the same fatwa as Khomeini.

Agha Khoei page no 138 ruling no 703: Tayyamum performed in usurped area or space is void. Hence, if a person strikes his hands on the earth for tayyamum in his own property, and then enters the property of another person without obtaining permission to wipe his hands on his forehead, his tayyamum is invalid.

Apart from the differences amongst the mujtahids regarding this issue, if we examine this issue ourselves, then we will know that these mujtahids have intentionally created an imaginary condition. Practically it is impossible that a person sitting on his own land and performing tayyamum and hits his hands upon his own land then suddenly just goes and enters onto his neighbor's land for absolutely no reason.



Performing Qadha prayers with tayyamum

Agha Khomeini page no 115 ruling no 716: A person who is unable to perform ghusl or Wudhu can offer his qadha prayers with tayyamum. Even if it is probable his excuse will be removed in a short amount of time

Agha Khoei page no 140 ruling no 724: A person who is unable to perform Wudhu or Ghusl regardless if it is certain or probable his excuse will be removed, he may perform his qadha prayers with tayyamum. However if his excuse is removed later, then he should perform all of those prayers which he had done with tayyamum again with Wudhu or Ghusl.

Agha Sistani page no 116 ruling no. 724: If a person, who cannot perform Wudhu or Ghusl, is sure, or considers it probable, that his excuse will not be removed, he can offer the Qadha of his past prayers with tayyamum. However, if his excuse is removed afterwards, as a recommended precaution, he should offer those prayers again with Wudhu or Ghusl. And if he does not lose all hope about the removal of the excuse, he cannot do tayyamum to give Qadha prayers.

Agha Lankarani page no . 158 ruling no 715: One who cannot perform Wudhu or Ghusl, can offer his Qadha prayers with Tayyamum even if he considers it probable that the excuse will be removed; but if he knows for sure that the excuse will be removed before the end of time for Qadha prayer, he must wait until such time



1. Agha Khomeini has allowed the offering of qadha prayers with tayyamum regardless of whether or not one is certain of his excuse being removed.
2. Agha Khoei says that once your excuse is removed, then you must read those prayers again.
3. Agha Sistani does not consider it necessary to repeat one's prayers again. He only states it as a recommended precaution. Apart from this, Sistani also placed the condition that unless one loses all hope of his excuse being removed then you cannot perform prayers with tayyamum.
4. Agha Lankarani has issued a completely different ruling from the other three mujtahids. He says one should wait until the time of qadha prayer has ended. But what is the time when qadha prayers ends only Lankarani knows.

Becoming impure during prayer

Agha Khomeini page no 115 ruling no 718: If a person does Ghusl in state of Jabira (having a wound on one's back), and performs tayyamum and after having prayed he experiences a minor hadith (an act which breaks Wudhu, like passing wind or urinating), he should do tayyamum for subsequent prayers



Agha Khoei page no 140 ruling no 726: If a person does Ghusl in state of Jabira, and performs tayyamum, and after having prayed he experiences a minor hadith (an act which breaks Wudhu, like passing wind or urinating), he should do Wudhu and tayyamum for subsequent prayers

Agha Sistani page no 117 ruling no 726: If a person does Ghusl in state of Jabira, and performs tayyamum as a measure of precaution, and after having prayed he experiences a minor hadith (an act which breaks Wudhu, like passing wind or urinating), he should do Wudhu for subsequent prayers. And if that hadith had occurred before he had prayed, he should do Wudhu for that also.

Agha Lankarani page no 159 ruling no 717: He issued the same order as Sistani that one must perform Wudhu for the subsequent prayers.

1. Agha Khomeini only orders tayyamum.
2. Agha Khoei did not issue the order of tayyamum. He only states it as a recommended precaution. However he orders one must also perform Wudhu.
3. Agha Sistani and Agha Lankarani did not order tayyamum. They only order the performing of Wudhu.



Search for water

Agha Khomeini page no 108 ruling no 659: If one is unable to find water despite of searching and reads his prayer with tayyamum he comes to know water is present in the place which he had previously searched, his prayer will be valid.

Agha Sistani and Agha Lankarani both issued the same fatwa as Khomeini.

Agha Khoei page no. 133 ruling no 666: If one is unable to find water despite of searching and reads his prayer with tayyamum he comes to know water is present in the place which he had previously searched, his prayer will be valid. However if the time of prayer has not elapsed he should perform Wudhu and perform his prayers again.

Shortage of Water

Agha Khomeini page no 108 ruling no 660: If the time for Namaz has set in and a person is already with Wudhu, he should not allow his Wudhu to become void, if he knows that he will not be able to find water, he should not invalidate his Wudhu deliberately if it is not of any hardship upon him

Agha Lankarani issued the same fatwa as Khomeini



Agha Khoei page no 133 ruling no 668: If the time for Namaz has set in and a person is already with Wudhu, he should not allow his Wudhu to become void if he knows that he will not be able to find water or he will not be able to do Wudhu again. As an obligatory precaution, he should not invalidate his Wudhu deliberately. However, a man can have sex with his wife even if he knows that he will not be able to do Ghusl

This is a very shocking fatwa. In this situation where the sharia does not allow you to even urinate somehow Mr. Khoei has given such an outlandish permission.

After performing tayyamum discovering the water was not harmful

Agha Khomeini page no 110 ruling no 672: If a person performs tayyamum on account of certainty or fear about water being harmful to him but realizes before offering prayer that water was not harmful then his tayyamum is void. If he realizes after his prayer then his prayer is valid.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 135 ruling no 680: If a person performs tayyamum on account of certainty or fear about water being harmful to him but realizes before Namaz that it is not harmful, his tayyamum is void. And if he realizes this after having prayed he should offer the prayers again with Wudhu or Ghusl

Agha Sistani issued the same fatwa as Khoei.



Consistently performing tayyamum

Agha Khomeini page no . 111 ruling no 682: If a person has water, but because of shortage of time he prays with tayyamum and while in prayers, the water he had goes out of his possession then he may offer subsequent prayers with the same tayyamum.

Agha Khoei page no 136 ruling no 690: If a person has water, but because of shortage of time he prays with tayyamum and while in prayers, the water he had goes out of his possession, he will, as per obligatory precaution, do tayyamum again for the subsequent prayers.

Agha Sistani page no 112 ruling no 690: Sistani gave the same fatwa as Khoei except Khoei states performing tayyamum as obligatory precaution and Sistani states it is only a recommended precaution.

Agha Lankarani page no 153 ruling no 680: Lankarani is in agreement with Khoei and Sistani on this issue. However, he did not say whether it was an obligatory or recommended precaution. Although, he states it as obligatory to repeat his tayyamum for subsequent prayers.



Rules of Prayer

Here we will change our program. We will start with that prayer which Masoomeen (as) prayed in order to teach the people. Then when you read the rulings regarding prayer the acts of Masoomeen (as) will be fresh in your minds. This hadith is written in both **Min La Yazher ul Faqih and Furoo e Kafi**. We are mentioning here from **Furoo e Kafi Kitab e Salat chapter 19 hadith 6,**

Imam Jafar Sadiq (as) said, *“O’Hammad! Read your prayer correctly.”* I (Hammad) replied, *“I memorized this prayer from Kitab e Hareez”*. Imam (as) said, *“That is not correct. O’Hammad, stand up and read prayer”*. I stood in front of Imam (as) while facing towards the Kaaba. I performed rukoo and sajda. Imam (as) said, *“O’Hammad! How unfortunate it is that a person who is 60 or 70 years old and still cannot perform prayer correctly”*. Upon hearing the words of Imam (as), I felt great shame. I said, *“May my life be sacrificed on You, please teach me the real prayer.”*

Imam (as) stood while facing towards Kaaba. He placed both of the palms of His hands upon His thighs joining His fingers. There was only a difference of three fingers between His feet. Then Imam (as) said, “Allahu Akbar” loudly. Then He recited Sura al Hamd and Qul Hul Allah. Then Imam (as) paused for one breath.



Then He raised both His hands to the sides of His face and recited "Allahu Akbar". Then Imam (as) performed rukoo by bending over at the waist and placing His hands upon His knees with His fingers spread apart pushing His knees backwards. His back was so straight that if a drop of water or oil fell onto His back it would not roll off. He extended His head forward straightening His neck while His eyes were looking down towards the ground. Then recited three times "Subhana rabbil ul azeem wa bi hamdi" (Glory be to Allah who is free from all faults, in His praise I bow). He then returned to a standing position. When qiyam was completed, Imam (as) recited "Sami'a llahu li-man hamida-h" (Allah hears those who praise Him). Then while still in qiyam (standing position). He recited takbir and lifted both His hands to the sides of His face, recited takbir again and then went into sajdah (prostration). He placed both of His hands with fingers close together on the ground beside His face. Then He recited three times "Subhana rabbil ul ala wa bi hamdah" (Glory be to Allah the Most High who is free from all fault in His praise I adore Him). Imam (as) did not put any part of His body on the ground except for 8 points; both palms, both knees, large toe of both feet, forehead, and nose. Then Imam (as) lifted His head from sajdah. He sat up straight and recited "Allahu Akbar". Then said as He placed His weight upon His left thigh with the top of His right foot resting on the sole of His left foot, "Astaghfiru'llah rabbi wa atubu ilay-h" (I ask my Lord to remove my sins and unto Him I turn repentant). Again He recited takbir and performed the second sajdah in the same manner as the first sajdah and did not place any part of His body except those 8 parts which are obligatory to touch the ground while performing sajdah. While He performed sajdah and rukoo His elbows were extended away from His body. He did not keep them close to His body. In this manner Imam (as) completed two rakats. When He sat in tashahud, He placed the palms of His hands upon His thighs while keeping His fingers close together. When Imam (as) finished the tashahud and salam, He said, "O'Hammad, now offer your prayer in this manner."

I ask that you keep this prayer of Masoom (as) in your minds.



If you remember the takbir, ihram, rukoo, sajdah, and qaood, then you will see for yourself the many differences in the rulings of the mujtahids. There will be no need for me to have to explain it to you in detail.

Timing of the Noon Prayer

Agha Khomeini page no 118 ruling no 729, Agha Khoei page no 143 ruling no 737, Agha Sistani page no 120 ruling no 737, and Agha Lankarani page no 163 ruling no 728:

the shadow cast by the indicator turns eastwards, and as the sun moves towards west the shadow gets longer.

Min La Yazher ul Faqih First Edition hadith 649, Imam Muhammad Baqir (as) and Imam Jafar Sadiq (as) said, *“The time of Zuhr (noon prayer) is when one’s shadow points downwards for the length of two steps.”*

Friday Prayer

Agha Khomeini page no 119 ruling no 733: One can perform two rakats of Friday prayer in place of Zuhr prayer. However it is better to recite Namaz e Jummah. As a recommended precaution one should also offer Zuhr. This is the most recommended way.



Agha Khoei page no 143 ruling no 740: if Namaz-e-Jumuah is offered then it is not necessary to offer Zuhr prayer

Agha Sistani issued the same fatwa as Khoei.

Agha Lankarani page no 306 ruling no 1536: In the era of occultation of the Holy Imam Zaman (may Allah hasten his Holy appearance), Friday prayer is Takhiri obligation (it means that the obliged person can offer Friday prayer on Fridays instead of Zuhr prayer) but Friday prayer is more important and Zuhr prayer is more precautionary and, as a strong precaution, it is better to offer both of them.

Agha Khameni page no 83 ruling no 354: On Friday those who wish to recite both Friday prayers as well as Zuhr prayer it is sufficient if one makes niyyat of qurbat (seeking nearness of Allah) for both prayers. But it is not compulsory upon you that your niyyat for making the prayers be wajib.

The difference between these fatwas is clear. Agha Khoei and Agha Sistani state it is not necessary to read Zuhr prayer if one reads Friday prayer while Khomeini, Khameni, and Lankarani have stated it is better if one reads Friday prayer as well as Zuhr prayer. However Khomeini insists Zuhr prayer to be read. The most surprising and shocking fatwa is that of Khameni who denies the reading of Zuhr prayer as wajib (compulsory).

Now here are a few questions which come to our minds



1. Is the rule of Imam (as) not a condition in order for Namaz e Jummah to be considered as compulsory?
2. If the rule of Imam (as) is a compulsory condition, then how can the people lead and read behind those who lead the Jummah Prayer?
3. If it is not a compulsory condition, then what are the reasons for them including in their fatwas the conditions of the presence of Imam (as) and ghayabat of Imam (as)? It has been proven from Quran and hadith that Friday Prayer is an absolute wajib, not wajib e takhiri. Then why does the ghayabat of Imam (as) effect the condition of obligation of Friday Prayer?
4. Who gave the right to mujtihideen to change that which Allah has declared as an absolute wajibat into wajib e takbiri? Can anyone show us even one Quranic ayah or hadith of Masoomeen (as) where the right of changing the Islamic law has been given to mujtihideen?
5. The meaning of wajib e takbiri is the option of reading either Namaz e Jummah or Zuhr prayer has been given to the people. Then why do these mujtihids insist that people read both prayers? The condition of recommended precaution is included in those fatwas where doubts exist. What doubt has occurred in Friday Prayer that causes these mujtihids to declare the necessity of reading Zuhr prayer also as a recommended precaution? This uncertainty regarding this issue tells us it is not as simple as the common people consider it to be.



The people are disputed over this issue without being fully aware of the truth of the situation. People are well aware of the fact that many renowned mujtihideen such as Syed Murtaza ilm ul huda and Shaheed ul Salis have declared Namaz e Jummah to be haram in the ghayabat of Imam (ajf). Then why do people not accuse these mujtihideen of wrong doing the way they always accuse us? Have we said anything new? Why do people not see the fact that all of the sharia is a witness which testifies to the accuracy of our beliefs and the doubts in the fatwas of the mujtihideen also testifies to the truth in our claims?

It is the will of Allah that haqq (truth) must be revealed. Sometimes haqq is revealed through the tongue and pen of those who are on the side of falsehood. A so called scholar of Karachi wrote a book against us entitled “**Namaz e Jummah wa Jummat**”. In this book he used such abusive language against us. Anyway that is his nature and his tongue. However we will not lower ourselves to his level in our reply of what he wrote. On page 12 of his book, he says ‘because Friday Prayer is a sign of the glory of Islamic rule and the true ruler of the Islamic government is the Imam of the Time after RasoolAllah (saw). In the time of ghayabat of Imam (ajf) due to the absence of the physical presence of Imam (ajf), mujtihideen issued the fatwa based upon the sayings of Masoomeen (as) stating Namaz e Jummah is wajib e takbiri during the ghayabat of Imam (ajf). Now it is your option whether you read Namaz e Jummah or Zuhr prayer.



Amongst mujtihideen, there are some who have a difference of opinion, and they say Friday Prayer is wajib in the presence of Imam (ajf) and offering Jummah Prayer during the ghayabat of Imam (ajf) is haram. However the number of mujtihideen who hold this opinion is very few. “

In this extract the writer has admitted to a few points.

1. Friday Prayer is not like other prayers. Its real purpose is the glorification of Islamic rule. It means without the rule of Imam (ajf) this prayer is worthless. Here a severe deception has occurred. That deception is the use of the word “Islamic rule”. This term is an invention of the dishonorable organization Akhwan ul Muslimeen and his branch in Pakistan, Jummat e Islami. Their true purpose is to usurp the right of rule of Aal e Muhammad (as). By using this term, it means that anyone can be the ruler as long as they rule according to Islamic laws. This ideology is the cause of bloodshed throughout the whole world. A group has occupied a specific country under this ideology. They are attributing to themselves that authority which is specifically for RasoolAllah (saw) and Aimmah Masoomen (as). The way these so called scholars insist the necessity of reading Jummah Prayer upon the people is a way for them to implement their fake authority over the people. However in reality Allah has never mentioned anything regarding “Islamic rule”. What Allah mentions is hakumat e ilahiya (rule of Allah). Not only does Allah mention the name of the system but He has appointed the rulers of that system. This is why Allah has said



“No one has the right to rule except Allah”. It should be apparent that Allah will not come Himself to sit and rule. He will appoint one to rule in His station. The one appointed by Allah will be called the Caliph of Allah, and His rule will be the rule of Allah. People twist the words of Allah and usurp the rights of Caliphatul Allah. They adopt the titles which are specifically for the Caliph of Allah such as wali amr e muslimen and imam e ummah. Due to the negligence of Shia today in understanding the rights of the Caliph of Allah, they not only accept these titles for non masoom but raise dispute with those who refuse to accept. However when these same Shia go for ziaraat, they stand in front of the graves of Aimmah (as) and read Ziaraat e Jamia. We will dedicate to you a sentence from Ziaraat e Jamia.

“O my Master! My Moulā! I disassociate myself from Your enemies in front of Allah, from all of those who are other than You, and all those rulers who are other than You.”

This sentence of Ziarat e Jamiah is an undeniable proof that the only one who has right to claim rule is Imam Zamana (ajf) and absolutely no one else. All of those who became ruler after the truce of Imam Hasan (as) regardless of who they were usurped the rights of Imam (as). It is a tragedy that those who follow those rulers which have usurped the rights of Imam (as) when they stand in front of Imam (as) then curse those very same rulers which they have been following. This is an open munafiqat (hypocrisy).



In this sentence of Ziaraat e Jamiah, it is quite clear that anyone other than Imam (as) and any ruler other than Imam (as) are the enemies of Imam (as). (InshaAllah we shall discuss this issue in details in the appendix of this book)

However people have admitted the true purpose of Friday Prayer is to express the glory of the rule of Imam (as). Other than this Friday Prayer has no significance. We shall now present a hadith in this regard.

Very Important Hadith

All mujtihideen in their explanations of the conditions of Friday Prayer say that Friday Prayer only becomes wajib (compulsory) when at least seven muslims are gathered together and one from amongst them is Imam (as). There is a hadith which says Friday Prayer cannot be offered without Imam (as). It should not be surprising that the mujtihideen are divided over this hadith. Some consider "imam" as Imam e Masoom (as) and have declared Friday Prayers as haram in the ghayabat of Imam (ajf). Some consider "imam" as one who leads the prayer, but after reading this hadith you will easily be able to understand who the word "imam" is referring to.

It is very sad that mujtihideen always convey incomplete proofs in order to keep the truth hidden. They only tell people about the gathering of seven muslims but they did not tell who those seven muslims are. This hadith will reveal the truth of the identities of those seven muslims.



Min La Yazher ul Faqih First Edition hadith 1224, Imam Muhammad Baqir (as) said, *“If there are seven momins available, then Friday Prayer becomes wajib. Less than this number it is not wajib. Imam (as), jurist, one petitioner and one defendant, two witnesses, and one who is the appointed representative of Imam (as).”*

Now you can decide for yourself whether or not this Friday Prayer is simply a congregational prayer amongst any muslims or a glorification of the divinely appointed rule of Imam (as). There is a court. A jurist is present. A petitioner and a defendant are present. Two witnesses are present and that person who is the representative of Imam (as). Even today we see in Saudi Arabia all the orders of government are implemented after Jummah Prayer. On the same day after performing Friday Prayer, they issue the orders for those who will be beheaded, have their hands cut, or sentenced to jail. So it has been proven from this hadith that Friday Prayer is related to the rule of Imam (ajf). If this condition is removed or unavailable, then Namaz e Jummah is not wajib.

2. The writer claimed the reason mujtihideen have issued fatwas saying Namaz e Jummah is wajib e takbiri is because according to sayings of Masoomeen (as) the rule of Imam (ajf) has been suspended during this time of ghayabat.

However this is also false claim. He used the phrase “sayings of Masoomeen (as)”, and we demand him to show us just one saying from Masoomeen (as) where They have allowed people themselves to change that which has been declared by Allah as absolute wajib into wajib e takbiri.

3. Mr. Writer has also mentioned those mujtihideen who have declared Friday Prayers as haram during the ghayabat of Imam (ajf).



He also said their fatwas are unauthentic because their numbers are few. So we should conclude from his claim that all the rulings of sharia are to be decided through the majority vote. We should accept the verdict of majority and reject the verdict of the minority. First of all Mr. Writer must now deny Allah because Allah Himself is the one in the smallest minority.

Another Misconception

In this book the writer has attempted to misguide people. He writes on page no. 13 “after the demise of RasoolAllah (saw) people completely abandoned the orders of RasoolAllah (saw) and established government through shura (assembly). They established such a system which resulted in the caliphate being given to a person like yazid (la). In the khutbah of Friday Prayers, the rulers of Bani Ummayah and Bani Abbas began deceiving the people into accepting them as the true leaders of religion. They propagated their rule through the use of fake narrations and hadiths. In this situation Imam Zainul Abideen (as) said regarding the Friday Prayer,



“this station belongs to Thy Vicegerents, Thy Chosen, while the places of Thy trusted Ones in the elevated degree which Thou hast singled out for Them have been forcibly stripped! O God, curse Their enemies among those of old and later folk, and all those pleased with their acts, and their adherents and followers! “ (extract is continued) May Allah’s curse be upon those who favor this act and those who use Friday Prayer in order to advance their own personal agendas and those who have usurped the rights of Aal e Muhammad (as). You must keep in your mind the Friday Prayer we have today is a direct result of those who had control of the governmental authority at that time. These words of Imam (as) are for those prayers which were established under these oppressive governments and those who used Friday Prayers as a way of increasing their own power. These words are for those Friday Prayers which muawiya (la) use to curse Moula Ali (as) so that he could remove the love which people had in their hearts for Aal e Muhammad (as) and replace it with a love for him. Finally Umar bin Abdul Aziz put a stop to this evil custom. In order to free themselves from those Friday Prayers which were established by the oppressive governments of that time, the followers of Aal e Muhammad (as) and the mujtihideen created this ideology of “wajib e takbiri”. They established their own Friday Prayers and would convey the message and teachings of Masoomeen (as) to the people. In this way they established the rule of Aal e Muhammad (as) in the society and propogated the attributes and greatness of Aal e Muhammad (as) and diverted the people’s attention back towards Aal e Muhammad (as). This was an extremely wise act.”

(extract has ended)



I feel sorry for this so called mullah because people have used him to perpetuate their own agendas. Neither has he ever read Quran and hadith nor does he have any awareness of history. He also does not have the ability to understand the words of Masoomen (as). We shouldn't take such people seriously because they will only praise those who pay them. For the satisfaction of momineen, I am going to write a few words so that I can stop this propaganda of shaitan. First I want you to read the words of Imam (as) so that you will be able to easily understand what I am going to say. Now I will comment upon this extract.

1. "After the demise of RasoolAllah (saw) people completely abandoned the orders of RasoolAllah (saw) and established a government through shura (consultation)."

Please correct your thinking brother. After the demise of RasoolAllah (saw) the government was not established through shura. It was established through ijma (consensus). The government of the third caliph was established through shura. Even little children are aware of this fact. If you really want to accuse only the third caliph of this, then it means you consider the first two caliphs as righteous caliphs?



2. Kindly explain the contradictions in your statements. First you say mujtihideen changed Friday Prayer into wajib e takbiri because of the suspension of the apparent rule of Imam (ajf) during ghayabat. Here you have clearly associated the fatwas of these mujtihideen with the ghayabat of Imam (ajf). However later you associate the same act to the rule of Bani Ummayah. First of all you should call a meeting of your advisers and then you should decide what the truth is. Although this should have been done before you began writing this book.

3. "May Allah curse those who usurped the rights of Aal e Muhammad (as)".

It would have been better if you had known the rights of Aal e Muhammad (as) which had been usurped because a number of rights of Aal e Muhammad (as) have been usurped such as Fadak, Caliphate, khums, and titles such as Ameerul Momineen, Sadiq e Akhbar, Farooq e Azm etc. So the Imam (as) is complaining about the usurpation of these rights? Of course not. It is clear from the words of Imam (as) that He is referring to the specific right which is related with the khutbah and leading of Friday Prayer. Imam (as) is clearly saying this station belongs to the Vicegenerents, Chosen Ones, and those of Elevated Degree. Even the most ignorant person can understand from the words of Imam (as) that no one has the right to lead Jummah Prayers except Muhammad (saw) wa Aal e Muhammad (as).



I shall repeat my words again for you. According to Imam (as) this station belongs to the Vicegerents of Allah, His Chosen Ones, and Those of Elevated Degree. Again I shall repeat my words for you so that it is clear. According to Imam (as) this station belongs to the Vicegerents of Allah, His Chosen Ones, and Those of Elevated Degree. This can never be changed regardless of what the condition is, who the people are, or what era it is. This right only belongs to Masoomeen (as). The curse of Imam (as) will be upon anyone who tries to change this. Imam (as) did not specify shia, sunni, Bani Ummayah, or Bani Abbas. This applies to everyone, and whoever breaks this will become accursed.

4. "These words are for those Friday Prayers in which muawiya (la) use to curse Moula Ali (as)."

It seems (maaz'Allah) as if Imam (as) has appointed you as His representative, and you are fully aware of the will of Imam (as). You even explain those things which Imam (as) Himself did not even say. Do you think that because Bani Ummayah openly usurped the rights of Imam (as) and were open enemies then they are accursed while you , who does the same acts as them, will not be accursed simply because you label yourself as "shia"?



Remember you will be punished twice. Once for usurping the rights of Imam (as), and secondly for deceiving people by wearing the label of shia. If the purpose of Friday Prayer was simply a way for the enemies to curse Moula (as), then why today when this is not happening is there a need for you to read Friday Prayers?

5. “The followers of Aal e Muhammad (as) and mujtihideen used wajib e takbiri in order to compete with the Friday Prayers of the rulers of that time”.

It means mujtihideen changed that which was an absolute wajib into wajib e takbiri in the presence of Imam (as). My brother, tell me the name of just one mujtihad which did this during the era of Bani Ummayah. The mujtihids which you mention come into being during the seventh and eighth centuries. They were not alive during the era of Bani Ummayah.

6. “They established a separate Jummah Prayer in which they conveyed the message of Aal e Muhammad (as) in their khutbahs and taught people the attributes of Aal e Muhammad (as). They turned the people’s attentions towards Masoomeen (as).”

Brother, honestly, have you lost your mind? Do you mean during the time of Bani Ummayah shias had separate mosques where they invited people towards Aal e Muhammad (as) and taught people Their attributes?



Ignorance is an evil thing. It leads one astray. Whatever is written out of ignorance can never be correct. It can only be from falsehood. The time of Bani Ummayah was a horribly oppressive time for shias. If Bani Ummayah simply thought a person was shia, they would immediately slaughter him and his entire household. All the Shian e Ali (as) were desperately trying to save their lies. However you claim they were busy establishing Jummah Prayers and describing the attributes of Aal e Muhammad (as). Not only can you not provide just one proof from the history to back up your claims, but you have changed the whole history of shiaism itself with your false statements.

7. "They established the literal rule of Aal e Muhammad (as) in the society."

Do you have any idea what is the meaning of "literal rule"? Did you simply hear this term being said somewhere and decided to write it? The literal rule of Aal e Muhammad (as) is Their wilayat. Their wilayat is the wilayat of Allah. Who has the courage to usurp Their wilayat? When Imam Zainul Abideen (as) was saying those words was He not wali at that time? Was His literal rule not established? Masoomeen (as)'s literal rule has been in existence from the beginning of time and will remain in existence until the end of time. Imam (as) was talking about "apparent rule". It was the duty of mujtihideen to come out of their houses and attempt to remove the apparent rule from the enemies of Masoomeen (as) and return it to Masoomeen (as). However, mujtihideen cannot do this. They only know how to pray Jummah Prayer. A job such as this can only be done by the likes of Hz Meesam e Tammar (ra) and Rashid Hajri (ra). I know it must hurt you that these two were not mujtihideen nor did they describe the attributes of Moula Ali (as) in the khutbahs of Friday Prayers. They did this as they were being slaughtered. Even as the enemies of Moula (as) were cutting off their hands and feet they still continued to describe the attributes of Moula Ali (as).



However you do not like this job because you cannot receive khums while doing this.

Women's and Traveler's attendance in Friday Prayer

Agha Khomeini page no 514: There is no objection in women and travelers offering Jummah prayers. If they read Jummah prayer there is no need to offer Zuhr prayer.

Agha Khomeini page no 145 ruling no 741: Presence in Jummah prayers is not obligatory for women and travelers.

Agha Sistani issued the same fatwa as Khomeini.

Saying of Masoom (as)

1. **Min La Yazher ul Faqih First Edition hadith, 213,** Imam Jafar Sadiq (as) said,
“Jumma and Jummat is not allowed for women and travelers.”
2. **Furoo e Kafi Kitab ul Salat chapter 61 hadith 6,** Imam Muhammad Baqir (as) said, *“Children, elderly, insane, traveler, slave, women, sick, blind, and one who lives far from the place of Jumma prayer cannot perform Jumma prayers.”*



Sharia has suspended the permissibility of women and travelers performing Friday prayers. Upon whose authority have the mujtihildeen given them permission to perform this prayer?

Direction of toes towards Kaaba during Prayer

Agha Khomeini page no 127 ruling no 777: A person offering obligatory prayers while standing should stand in a way that it can be said he is facing Qibla and it is not obligatory that his knees or toes face also Qibla.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 151 ruling no 785: A person offering obligatory prayers while standing his face, chest, and stomach must be facing towards the Qibla. It is a recommended precaution that his toes should also be pointed towards Qibla.

Agha Sistani page no 129 ruling no 785: A person offering obligatory prayers while standing should have his chest and stomach facing the Qibla and his face should not digress from Qibla, and the recommended precaution is that the toes of his feet should also be facing Qibla.

Each of these fatwas is totally different from the other. Agha Khoei placed the condition that one's face, chest, and stomach must be towards Qibla. Agha Khomeini did not state this to be obligatory in his fatwa.



According to Khomeini it is enough that the people can tell he is facing towards Qibla. He also did not declare that the toes or feet must be pointed towards the Qibla while Agha Khoei and Agha Sistani declare it as a recommended precaution. Agha Sistani states it is necessary only one's chest and stomach must face towards Qibla. However he only suggests one's face not turn from Qibla by a certain extent. As far as the issue of the toes of one's feet being pointed towards Kaaba is concerned, read the prayer of Imam (as) which we previously mentioned.

Knowing Direction of Qibla

Agha Khomeini page no 128 ruling no 784: If a person does not possess any means of determining the direction of Qibla, or in spite of his efforts, he cannot form an idea about it, if there is sufficient time for performing one's prayer, he can perform his prayer by facing any direction. If the time is not sufficient to perform prayer in all four directions, then he should pray in as many directions as time permits him to do. For example, if there is time for one prayer, he can perform that one prayer facing towards any direction. However he should offer his prayers being certain that in one prayer he is facing towards Qibla.

Agha Khoei page no 152 ruling no 792: If a person does not possess any means of determining the direction of Qibla, or in spite of his efforts, he cannot form an idea about it, then he may pray whilst facing any direction.

Page no. 152 ruling no 794:



If a person wishes to pray whilst facing all four directions and he is combining his prayers such as Zuhr and Asr prayers, then he must first complete his Zuhr prayers in all four directions before performing Asr prayer.

Agha Sistani page no 130 ruling no 792: If a person does not possess any means of determining the direction of Qibla, or in spite of his efforts, he cannot form an idea about it, it will be sufficient for him to offer his prayers facing any direction. And the recommended precaution is that, if he has sufficient time at his disposal, he should offer the same prayers 4 times, each time facing every one of the four directions

Page no 130 ruling no 793: If a person is sure or guesses that Qibla is on one of the two directions, he should offer prayers facing both.

Agha Lankarani page no 175 ruling no 786: If one has not any means of finding the direction of Qibla and in spite of efforts he has not any idea about it, if the time is enough, he must pray in all four directions and if he has not enough time for this, he must pray till the time lets him. For example, if he has enough time for one Namaz, he must pray in one direction as he wishes. He must pray those Namaz in a way that he is sure one of them is in the direction of Qibla.

Page no 175 ruling no 787: If a person is sure or guesses that Qibla is on one of the two directions, he should offer prayers facing both; but, as a recommendatory precaution, he must pray in all four directions.



Agha Khameni page no 88 ruling no 379: If the probability of qiblah being in each of the four directions is equal with respect to all of them, it will be obligatory to perform the prayers in all four directions so that one becomes certain that he has performed prayers facing the qiblah

All mujtihideen are doubtful regarding this issue. This is why some of them state it as a recommended precaution while others declare it as obligatory. However if you are certain that Qibla is in one of two directions, then it is obligatory to pray facing both directions. Any wise person cannot accept this situation nor has Allah placed His creation in difficulty. Allah does not put such hardship upon His servants regarding those things which are beyond his control. All of these fatwas are against the orders of Masoom (as).

Saying of Masoom (as)

1. **Furoo e Kafi Kitab ul Salat chapter 7 hadith 7**, Imam Jafar Sadiq (as) said, *“When you are unaware of the direction of Qibla, turn towards that direction which you believe to be the Qibla.”*
2. **Min La Yazher ul Faqih First Edition hadith 847**,



Imam Muhammad Baqir (as) says, “*The person who is unable to find the direction of Qibla even after great effort, it is lawful for him until the day of judgment to pray in any direction when he is unaware of the true direction of Qibla. Proof of this is **Sura al Baqarah ayah 115** in which Allah says “**East and west belong to Allah. Whichever way you turn there is the face of Allah**”.*”

First of all mujtihideen have issued fatwas against the orders of Masoom (as). Secondly if a person is offering Zuhr prayers, Allah has appointed four rakats for Zuhr prayers. If a person follows the fatwas of mujtihad, then he must offer 16 rakats. This is like changing the orders of Allah.

Covering one’s private parts with mud

Agha Khomeini page no 129 ruling no 795: If there is nothing available to conceal one’s private parts other than mud, (mud is not an acceptable covering for one’s private parts) then you should perform your prayers without covering your private parts.

Agha Khoei page no 153 ruling 803: In a state of helplessness, when one has nothing to cover one's private parts, one may, while offering prayers, use mud to conceal one's private parts.

Agha Sistani issued the same fatwa as Khoei.



Agha Lankarani page no 177 ruling 801: If nothing is available other than mud, you must perform prayers without using any covering to conceal your private parts as mud is not an acceptable covering. However it is recommended precaution that you should pray twice . Once without concealing your private parts and once while using mud.

There is a major difference amongst the mujtihildeen on this issue. Some say one can use mud to cover one's private parts while others say it is not allowed to be used. However Lankarani's fatwa is the most shocking of all. Even though he does not consider mud to be an acceptable covering for one's private parts, he still allows you to pray whilst covering your private parts with mud.

Having nothing to cover one's private parts

Agha Khomeini page no 129 ruling no 797: If a person who intends offering prayers does not have anything, not even leaves, or grass, or mud to cover himself, and if he has no hope of acquiring any of them, if there are people looking (non mahram) then he should pray whilst sitting and hide his private parts between his thighs. If there is no one watching, then he should pray while standing.

Agha Khomeini, Agha Sistani, and Agha Lankarani issued the same fatwa as Khomeini.

In this situation mujtihildeen have issued fatwas that you can pray while standing if non mahrams are not watching you.



Saying of Masoom (as)

Min La Yazher ul Faqih First Edition hadith 1349, Imam Jafar Sadiq (as) says, “A *naked person should pray while sitting.*”

Doubts regarding the cleanliness of one’s body or dress

Agha Khomeini page no 130 ruling no 803: If a person forgets that his body or dress is Najis, and remembers during Namaz, or after completing Namaz, he should offer the prayers again. And if the time has lapsed, he should give its Qadha.

Agha Khomeini and Agha Lankarani both issued the same fatwa as Khomeini.

Agha Sistani page no 133 ruling no 811: If a person forgets that his body or dress is najis, and remembers during namaz, or after completing namaz, as an obligatory precaution, he should offer the prayers again, if his forgetting was due to carelessness. And if the time has lapsed, he should give its Qadha. If it was not due to carelessness, it is not necessary to pray again, except when he remembers during namaz, in which circumstances, he will act as explained below.

Even though the fatwas are the same regarding this issue, Sistani places the condition of carelessness in his fatwa. He also states if it not due to carelessness then there is no need to read prayer again.



Impure dress and time for prayer is short

Agha Khomeini page no 131 ruling no 805: When a person is praying, and the time at his disposal is short, and during the prayers he realizes that his clothes are Najis, and suspects that they may have been Najis before he started the prayers, he should wash it, change it or take it off, provided that in so doing his Namaz is not invalidated. If he has a covering to conceal his private parts, then he should remove the najis dress and perform prayers. If he has nothing with which to conceal his private parts, and is unable to make his dress become pak or change to other dress, then he should remove his dress and finish his prayer according the rulings issued for those who pray without having any clothing. (Mr. Khomeini after issuing an absolute order places a condition if prayer becomes invalidated while cleaning or changing one's dress or he is unable to remove due to cold, then he may finish his prayers while wearing the najis dress.)

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 154 ruling no 813: In such situation he should complete his namaz with the same najis dress. (Mr. Khoei has issued an absolute order without placing any conditions)

Agha Sistani issued the same fatwa as Khoei.



Mr. Khomeini and Mr. Lankarani have stated in such situations you should remove your dress while Agha Khomeini and Agha Sistani have stated you must pray while wearing najis dress.

Unclean Dress (I)

Agha Khomeini page no 132 ruling no 813: A person who has no dress other than a najis dress and the time at his disposal is short and he is certain that he will be unable to find a pak dress, then he should read prayer according the rulings for those who have no clothing. If he is unable to remove his dress due to cold, then he should follow the same order for this condition.

Agha Khomeini page no 155 ruling no 820: If a person has only one dress and it is najis, then he should perform prayers while wearing that najis dress.

Agha Sistani issued the same fatwa as Khomeini.

Unclean Dress (II)

Agha Khomeini page no 132 ruling no 812: If a person has only one dress and both his body and dress become najis and he has in his possession only enough water to wash one of them, then he should remove his dress and make his body pak and perform pray according to the rulings for praying without clothes.



Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 155 ruling no 821: If a person possesses only one dress and both his body and dress become najis and in his possession is only enough water to make one of the two become pak, then it is best to wash his body and pray while wearing najis dress.

Agha Sistani issued the same fatwa as Khoei.

Saying of Masoom (as)

Min La Yazher ul Faqih First Edition hadith 755, Imam Musa Kazim (as) was asked about such a person who is totally naked and at the time of prayer finds such dress which is half or fully covered in blood, should he pray in such dress or without clothing? Imam (as) replied, *“If he finds water, then he should wash the dress. If he is unable to find water, then he should pray in this dress. He should not pray without clothing.”*

Agha Khomeini and Agha Lankarani are totally against the orders of Imam (as). Even though Khoei’s and Sistani’s fatwas are in accordance with the sayings of Imam (as), it is surprising that they suggest wearing najis dress after making their body pak. Will his body not become najis again after he wears these najis clothes?



Unclean Dress (III)

Agha Khomeini page no 132 ruling no 814: If a person has two sets of dresses, and knows one of them is Najis, but does not know which, and has sufficient time at his disposal, he should offer prayers with each one of them. For example, if he wishes to offer Zuhr and Asr prayers, he should offer one Zuhr prayer and one Asr prayer with each set. However, if the time at his disposal is short, he may offer the prayers according to the rules of bare body prayer which was described before, as an obligatory precaution, and offer its Qadha later with Pak clothes.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khomeini page no 155 ruling no 822: If a person has two sets of dresses, and knows that one of them is najis, but does not know which, and has sufficient time at his disposal, he should offer prayers with each one of them.

Agha Sistani issued the same fatwa as Khomeini.

We can conclude from the aforementioned fatwas that certain marjas enjoy seeing the people performing prayers while being naked.



Agha Khomeini and Agha Lankarani have furthermore said that you should pray Zuhr prayers while first wearing one dress and then Asr prayer while wearing the second dress. Then you must perform its Qadha while wearing pak dress. In this method you must perform each prayer twice. Khoei and Sistani have both ordered that you should pray one prayer twice. This way you will have to read 16 rakats instead of 8.

Usurped Dress

Agha Khomeini page no 133 ruling no 817: If a person does not know or forgets that his dress is a usurped one, and realizes it during prayers, he should take off that dress, provided that his private parts are covered by another thing, and he can take off the usurped dress immediately without the continuity of the prayers being broken.

And if his private parts are not covered by something else, or he cannot take off the usurped dress immediately, or the continuity of the prayers is not maintained if he takes it off, and if he has time for at least one Rak'at, he should break the prayers and offer prayers with a dress which has not been usurped. But if he does not have so much time, he should take off the dress while praying, and complete the prayers according to the rules applicable to the prayers by the naked.

Agha Sistani and Lankarani issued the same fatwa as Khomeini.



Agha Khoei page no 157 ruling no 825: If a person is unaware or forgets his dress is usurped and he is not the one who usurped the dress and he reads prayer in the usurped dress, his prayer is valid.

Those parts of a najis carcass which have life

Agha Khomeini page no 133 ruling no 821: If a person who offers prayers carries with him parts from a Najis carcass, which are counted as living parts, like, its flesh and skin, the prayers are void, even if it is not his dress.

Agha Khoei page no 156 ruling no 830: If the person, who offers prayers, carries with him parts from a najis carcass, which are counted as living parts, like, its flesh and skin - the prayers will not be in order.

Agha Sistani page no 136 ruling no 830: If the person, who offers prayers, carries with him parts from a najis carcass, which are counted as living parts, like, its flesh and skin - the prayers will be in order.



Dress made from haram (unlawful) animal

Agha Khomeini page no 134 ruling no 823: The dress of a person who is offering Namaz should not be made of any animal whose meat is Haraam. Even if one hair of it is along with him, his prayer is void.

Agha Khoei and Agha Lankarani issued the same fatwa as Khomeini. However Lankarani issued another fatwa which we shall also mention.

Agha Sistani page on 136 ruling no 832: if there is one isolated hair on the dress, or if he carries with him, say, a box in which any such things have been kept, there is no harm.

Agha Lankarani page no 184 ruling no 838: Praying with artificial leathers, which are made of plastic and similar materials is permissible. However, if one doubts whether a article is made of natural or artificial leather or made of any Halal or Haraam animal's carcass, his prayer is in order.

The difference between the rulings of these mujtahids is very clear. However Lankarani's fatwas are very strange. First he states if your dress is made from the meat of a haram animal, then your prayer is void. Then in a different fatwa he declares it lawful to pray in such dress which you are unsure of whether or not it is made from the meat of a haram animal.



Performing prayer in unconventional dress

Agha Khomeini page no 136 ruling no 844: Wearing a dress whose cloth, colour, or stitch, is not befitting to the status of a person, or is unusual for him, it is obligatory precaution to refrain from wearing such clothes. However there is no harm in praying in such dress.

Agha Khoei page no 158 ruling no 853: Wearing a dress whose cloth, colour, or stitch, is not befitting to the status of a person, or is unusual for him, for example if a scholar wears the uniform of army or police and if it is undignified or humiliating, then it is haraam. But if he offers namaz with such a dress, even if it is only enough to cover his private parts, his prayers will be void.

Agha Sistani page no 138 ruling no 853: Wearing a dress whose cloth, colour, or stitch, is not befitting to the status of a person, or is unusual for him, is haraam if it is undignified or humiliating. But if he offers namaz with such a dress, even if it is only enough to cover his private parts, his prayers will be valid.



1. Agha Khomeini has only advised to refrain from such a dress while Agha Sistani and Agha Khoei have clearly declared it as haram.
2. Agha Khomeini has declared it lawful to pray in such dress and he placed no conditions for this.
3. Mr. Sistani also declares praying in such dress lawful however he places the condition that it is allowed only if he has no dress other than this.
4. Mr. Khoei has declared one's prayers as void if read while wearing such a dress.

Man wearing woman's clothes or woman wearing man's clothes **during prayer**

Agha Khomeini page no 136 ruling no 845: Based upon obligatory precaution a man should avoid wearing woman's dress and a woman should avoid wearing man's dress. However there is no harm in offering prayers in such a dress.

Agha Khoei page no 158 ruling no 854: prayers which are offered in such dress are void

Agha Sistani page no 138 ruling no 854: praying in that dress, in any situation, will not invalidate namaz



Blood on one's body or dress (I)

Agha Khomeini page no 138 ruling no 857: If the area of the blood on one's body or dress is less than that of a dirham, and some moisture reaches it and spreads over its sides, the prayers offered with that blood is void, even if the blood and the moisture which has spread there, is not equal to the area of a dirham. Even if the moisture reaches the blood only, without wetting its edges, then prayers offered in such dress are void.

Agha Khoei page no 160 ruling no 866: If the area of the blood on one's body or dress is less than that of a dirham, and some moisture reaches it and spreads over its sides, the prayers offered with that blood is void, even if the blood and the moisture which has spread there, is not equal to the area of a dirham. However, if the moisture reaches the blood only, without wetting its edges, then there is no objection in offering prayers with it. Agha Sistani issued the same fatwa as Khoei.

Blood on one's dress (II)

Agha Khomeini page no 137 ruling no 852: If a person has a wound on his body and he sees blood on his body or dress and does not know whether it is from his wound or some other blood as there is no objection to offering prayer in such dress.



Agha Khoei page no 159 ruling no 861: it is haram to offer prayers with such blood on one's dress

Agha Sistani page no 139 ruling no 861: an obligatory precaution, he should not pray with it.

Agha Lankarani page no 188 ruling no 865: If a person has a wound on his body and he sees blood on his body or dress which does not know whether it is from his wound or some other blood, he can pray with it.

Praying in an usurped place (I)

Agha Khomeini page no 140 ruling no 867: If a person sitting in a mosque, is made to quit his place by someone who then occupies his place, the prayers offered there should be repeated, as an obligatory precaution

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 161 ruling no 877: If a person sitting in a mosque is made to quit his place by someone who then occupies his place, then the prayers offered by such person are void.



Agha Sistani page no 142 ruling no 877: If a person sitting in a mosque, is made to quit his place by someone who then occupies his place, the prayers offered there will be valid

Performing prayer in an usurped place (II)

Agha Khomeini page no 140 ruling no 868: If a person does not know, or forgets that a place is a usurped one, and offers prayers on it, and learns or remembers it after offering prayers, his prayers are in order. Even if a person usurped a place himself but forgets it, and offers prayer there, his prayers are valid.

Agha Khoei page no 161 ruling no 878: if a person usurped a place himself but forgets it, and offers prayer there, his prayers are void. If a person does not know, or forgets that a place is a usurped one, and offers prayers on it, and learns or remembers it after offering prayers, his prayers are void

Agha Sistani page no 142 ruling no 878: If a person does not know, or forgets that a place is a usurped one, and offers prayers on it, and learns or remembers it after offering prayers, his prayers are in order. However, if a person usurped a place himself but forgets it, and offers prayer there, based upon obligatory precaution his prayers are void.



Agha Lankarani page no 191 ruling no 881: If a person does not know, or forgets that a place is a usurped one, and offers prayers on it, and learns or remembers it after offering prayers, his prayers are in order. However, if a person usurped a place himself and offers prayer there his prayers are void.

Adhan and Iqama (calls to prayer)

Agha Khomeini page no 146 ruling no 915: It is Mustahab for man and woman to say Adhan and Iqamah before offering daily obligatory prayers

Agha Khomeini, Agha Sistani, and Agha Lankarani all issued the same fatwa as Khomeini. All mujtahideen are in agreement regarding this issue. Now we shall see what Masoomeen (as) have said regarding this issue.

Saying of Masoom (as)

1. Min La Yazher ul Faqih First Edition page no 908,



Imam Jafar Sadiq (as) said, “*There is no adhan or iqama for women.*”

Furoo e Kafi Kitab ul Salat chapter 17 hadith 19, Narrator asks Imam (as), “*Do women*

Recite the adhan and iqama?” Imam (as) replied, “*No.*”

Reciting zikr while in motion

Agha Khomeini page no 153 ruling no 965: If he recites something Mustahab while in motion, for example, if he says Takbir while going into Ruku or Sajdah with the intention that it is one of those obligatory zikr in prayer then as obligatory precaution he should repeat his prayers.

Agha Khomeini page no 173 ruling no 975: If he recites something Mustahab while in motion, for example, if he says Takbir while going into Ruku or Sajdah then his prayer is valid.

Agha Sistani page no 155 ruling no 975: If he recites something Mustahab while in motion, for example, if he says Takbir while going into Ruku or Sajdah, his Zikr will not be correct but his namaz will be valid.



All three mujtihideen have issued different fatwas regarding this issue.

Forgetting to Recite Sura al Hamd

Agha Khomeini page no 155 ruling no 980: If a person forgets to recite Hamd and Surah, or either of them and realizes after reaching the Ruku, his prayers are in order. Agha Khomeini, Agha Khomeini, and Agha Lankarani all issued the same fatwa as Khomeini.

It has been proven from these fatwas that one's prayer can be valid without reciting Sura al Hamd. That means these people do not consider Sura al Hamd as an obligatory part of prayer.

Saying of Masoom (as)

Furoo e Kafi Kitab ul Salat chapter 3 hadith 4, Imam Jafar Sadiq (as) was asked, *“What are those things which are obligatory in prayer?”* Imam (as) replied, *“Recognition of the correct time, tahirat (purity), direction towards Qibla, full attention, rukoo, sajdah, and recitation of Sura al Hamd”*

Rukoo (I)(bowing)

Agha Khomeini page no 159 ruling no 1021: In every Rak'at, a person offering prayers should, after reciting the Surah (Qira'at), bow to an extent that he is able to rest his finger tips on his knees. This act is called Ruku.



Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 178 ruling no 1031: In every Rak'at, a person offering prayers should, after reciting the Surahs (Qira'at), bow to an extent that he is able to rest both of his hands on his knees. This act is called Ruku.

Agha Sistani page no 162 ruling no 1031: In every Rak'at, a person offering prayers should, after reciting the Surahs (Qira'at), bow to an extent that he is able to rest his finger tips on his knees. This act is called Ruku.

All mujtihideen are clearly divided regarding this issue. The most interesting thing is in spite of their differences all of their fatwas are still against the sayings of Masoom (as).

Saying of Masoom (as)

Furoo e Kafi Kitab ul Salat chapter 23 hadith 4, Ameerul Momineen (as) said, *“One who does not extend his back in rukoo, his prayer is void.”*



Rukoo (II)(bowing)

Agha Khomeini page no 159 ruling 1022: If one bows to the extent of Ruku but does not put his/her hands on his/her knees there is no harm

Agha Khoei and Agha Sistani issued the same fatwa as Khomeini.

Agha Lankarani page no 219 ruling no 1044: If one bows to the extent of Ruku but does not put his/her hands on his/her knees, this is against precaution, and he/she must put his/her hands on his/her knees, as a precaution.

Saying of Masoom (as)

1. **Furoo e Kafi Kitab ul Salat chapter 19 hadith 7**, Imam Jafar Sadiq (as) performed rukoo by placing His hands upon His knees with fingers spread apart while pushing His knees backwards until His back became so straight that if a drop of water or oil were placed upon it , it would not move from its spot. Then He stretched His neck forward while His eyes were looking towards the ground.

2. **Furoo e Kafi Kitab ul Salat chapter 23 hadith 5**, Narrator says I saw Imam Reza (as) when He would perform rukoo He would rest His weight upon His knees with His hands.



You must have noticed that all marjas consider it enough to rest your finger tips upon your knees. Some say it is not necessary to place your hands on your knees. Other says it is enough to place your finger tips upon your knees while the order of Imam (as) is to hold your knees with the fingers of your hands and push them backwards.

Sajdah (Prostration)

Agha Khomeini page no 163 ruling no 1056: If a person prays on a sloped ground, whose slant may not be known exactly, and if his forehead should not go higher than the place where he keeps his knees and tips of the toes by a span of four joined fingers.

Agha Khoei page no 181 ruling no 1067: If a person prays on a sloped ground, whose slant may not be known exactly, and if his forehead goes higher than the place where he keeps his knees and tips of the toes by a span of four joined fingers there is no harm.

Agha Sistani page no 165 ruling no 1067: If a person prays on a sloped ground, whose slant may not be known exactly, and if his forehead goes higher or lower than the place where he keeps his knees and tips of the toes by a span of four joined fingers, his namaz will be a matter of Ishkal.



Things on which sajdah (prostration) is allowed (I)

Agha Khomeini page no 166 ruling no 1077: It is in order to perform Sajdah on flowers which are not edible, but on medicinal herbs which grow from the earth, such as violet and cowslip is not in order.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 183 ruling no 1088: It is in order to perform Sajdah on flowers which are not edible, and also on medicinal herbs which grow from the earth.

Agha Sistani issued the same fatwa as Khoei.

Things upon which sajdah (prostration is allowed) (II)

Agha Khomeini page no 166 ruling no 1079: It is allowed to perform Sajdah on limestone and gypsum, baked gypsum, lime, brick and baked earthenware and the like.

Agha Lankarani issued the same fatwa as Khomeini.



Agha Khoei page no 184 ruling no 1090: It is allowed to perform Sajdah on limestone and gypsum, but the recommended precaution is that Sajdah should not be optionally performed on baked gypsum, lime, brick and baked earthenware etc
Agha Sistani issued the same fatwa as Khoei.

Saying of Masoom (as)

Furoo e Kafi Kitab ul Salat chapter 26 hadith 3, Narrator asked Imam Reza (as) about that brick which is made from such spot where the filth and bones of animals is burned. Then a mosque is built from these bricks. Is it lawful to perform sajdah on such bricks? Imam (as) with His pen, "*Water and fire purify it.*"

Things upon which sajdah is allowed (III)

Agha Khoei page no 183 ruling no 1085: It is not allowed to perform sajdah on asphalt and tar.

Agha Sistani page no 168 ruling no 1085: in the situation of helplessness, asphalt and tar will have preference over other non-allowable things.



Agha Khoei does not allow performing sajdah on asphalt or tar while Sistani allows it but only in the case of helplessness.

Saying of Masoom (as)

Min La Yazher ul Faqih First Edition hadith 836: Imam Jafar Sadiq (as) said, “*There is no harm in performing sajdah on asphalt and tar.*”

Both marjas have issued fatwas against the orders of Masoom (as).

Reciting dua in a language other than Arabic during prayer

Agha Khomeini page no 178 ruling no 1133: There is no harm in reciting the Qur'an, except the four verses, which make Sajdah obligatory, and which have been mentioned in the rules relating to Qira't and there is no harm if one recites dua in Farsi or any other language.

Agha Khameni issued the same fatwa as Khomeini.

Agha Khoei page no 192 ruling no 1144: There is no harm in reciting the Qur'an, except the four verses, which make Sajdah obligatory, and which have been mentioned in the rules relating to Qira't (rule no. 992) and in reciting Duas during the prayers. However, the recommended precaution is that one should not read Duas in any language other than Arabic

Mr. Sistani issued the same fatwa as Khoei.



Agha Lankarani page no 242 ruling no 1157: There is no harm in reciting the Qur'an, except the four verses, which make Sajdah obligatory, and which have been mentioned in the rules relating to Qira't and in reciting Duas during the prayers. However, the obligatory precaution is that one should read Duas in Arabic

You will see Agha Khomeini and Agha Khameni allow one to read dua in any language other than Arabic while the other three mujtahids do not allow this. Also these three mujtahids mention this in the chapters regarding those things which invalidates one's prayer.

Saying of Masoom (as)

Min La Yazher ul Faqih First Edition hadith 936: Imam Ali Naqi (as) said, "*There is no harm if someone reads dua during prayer in any language.*"

Reciting Bismillah al Rahman al Raheem Silently

Agha Khomeini page no 158 ruling no 1007: If one recites Al Hamd in third and fourth rakats of namaz then as obligatory precaution one should recite Bismillah silently.

Agha Khomeini and Agha Lankarani both issued the same fatwa as Khomeini.



Agha Sistani page no 160 ruling no 1017: If a person recites Surah al-Hamd in the third and fourth Rak'ats, it is not obligatory for him to recite its "Bismilla" silently.

Mr. Khomeini, Khoei, and Lankarani have issued fatwas saying "bismillah" should be recited silently. Even though Sistani agrees with them, he does not state it as wajib to recite it silently.

Saying of Masoom (as)

Furoo e Kafi Kitab ul Salat chapter 20 hadith 20, Narrator says I read prayer behind Imam Jafar Sadiq (as) for a few days. Imam (as) recited "bismillah" aloud in all rakats in those prayers which are not jaher (those prayers which are not recited loudly ie Zuhr and Asr prayers).

Prayer of a Traveler (I)

Agha Khomeini page no 198 ruling no 1269: If the total of outward travel and return is 8 Farsakh, but only the outward journey is less than 4 Farsakh, he/she must offer shortened prayer. Therefore, if outward journey is 3 Farsakh and return is 5, he/she must offer complete Namaz.



Agha Khoei and Agha Lankarani both issued the same fatwa as Khomeini.

Agha Sistani page no 200 ruling no 1281: If the total of outward journey and return journey is 8 farsakh, even if the single journey either way does not equal 4 farsakh, he should shorten his prayers.

Regarding this issue Sistani issued a fatwa which is different to the other three mujtahids.

Prayer of a Traveler (II)

Agha Khomeini page no 198 ruling 1270: If the total of outward and return journey is just 8 Farsakh, the traveler should shorten his prayers, even if he does not return on the same day or night

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 210 ruling no 1282: If the total of outward and return journey is just 8 farsakh, the traveler should shorten his prayers, even if he does not return on the same day or night. However, as a precaution, he should also offer complete prayers.



Agha Sistani issued the same fatwa as Khomeini.

Mr. Khomeini and Lankarani are in agreement regarding this issue while Khomeini and Sistani have issued fatwas that a traveler must recite prayer twice. It is a notable point that Allah has given a traveler a concession or ease but these two mujtahids are putting unnecessary difficulty upon the traveler against the orders of Allah. The question is why should a person recite prayers twice? Precaution is there when there is some doubt. In this case there is absolutely no doubt. It is confirmed that travel is more than 8 farsakhs. Now whether or not he returns back has no bearing on this issue.

Prayer of a Traveler (III)

Agha Khomeini page no 198 ruling no 1271: If a brief journey is less than 8 Farsakh, or if a person does not know whether or not his journey is 8 Farsakh, he should not shorten his prayers. If he doubts whether or not his journey is 8 Farsakh, if investigation has difficulty (according to customary norms not according to reasoning), he/she should offer Namaz in complete form; and if it has not difficulty (as per the above definition), as an obligatory precaution, he/she must investigate. If two Adil persons testify or it is usually said by the people that the concerned distance is 8 Farsakh, he/she must shorten Namaz.

Agha Lankarani issued the same fatwa as Khomeini.



Agha Khoei page no 210 ruling no 1283: If a brief journey is less than 8 farsakh or if a person does not know whether or not his journey is 8 farsakh, he should not shorten his prayers. If he doubts whether or not his journey is 8 farsakh, it is not necessary for him to investigate, he should offer complete prayers

Agha Sistani issued the same fatwa as Khoei.

The mujtahids are disputed over the necessity of investigation in this issue. Khomeini and Lankarani say that one should investigate while Khoei and Sistani do not consider it necessary to investigate and issue the order that one should read full prayers. After reading these fatwas the following points come into our minds.

1. It is quite clear this issue cannot be associated with the present times because nowadays the sources of traveling are vehicles, buses, trains, airplanes, etc. It is impossible you will find such an issue while using these methods of travel. When you travel on road or by train you will find mile markers which inform you regarding the distance which you have traveled making it very easy for you to know the exact distance you have traveled. While in the case of traveling by airplane, this issue does not even exist because the plane will surpass 8 farsakhs in a matter of seconds.
2. Only those people who travel in unconventional places such as in the jungles or deserts are truly in need of investigating.



The question however is; how is it possible for these people to investigate? First of all it is not necessary that they find themselves in a village during prayer time. Secondly even if they are then how is it possible for the people of the village to know exactly what distance the traveler has traveled?

3. The most severe condition which they place is the necessity of two adil (just) witnesses. In a strange place, how is it possible for a person to know who is adil and who is not? It is impossible. Adil and non adil can only be decided in those places where one has lived his whole life with people and knows every aspect about them. In this case it would be more difficult for one to investigate who is and isn't adil than it would be for him to investigate whether or not he had traveled 8 farsakhs. Marjas use the term adil (just) witness is freely without thought or care, and their followers accept this condition wholeheartedly. However it is not possible for everyone to judge whether or not another is adil.

Prayer of a Traveler (IV)

Agha Khomeini page no 198 ruling no 1272: If an Adil person says that the journey is 8 Farsakh, as obligatory precaution one should recite both shortened and full prayers.



Agha Khoei page no 210 ruling no 1284: If an 'Adil or a reliable person tells a traveler that the distance covered in his journey equals 8 farsakh, he should shorten his prayers, Agha Sistani issued the same fatwa as Khoei.

Agha Lankarani page no 268 ruling no 1297: If an Adil person says that the journey is 8 Farsakh, it seems that his word is not enough to prove the 8 Farsakh of journey and he/she must offer complete Namaz and it is better (more precautions) to offer both shortened and complete Namaz.

Khomeini and Lankarani do not consider one adil person to be enough for witness. Khomeini also insists that one should read both shortened and full prayers while Lankarani does not state it to be necessary. Khoei and Sistani consider one adil person to be enough as a witness. They also advise only reading shortened prayers and do not allow the reading of full prayers.

You will notice that mujtihideen like to put hardships upon their followers. You will see so many issues where they suggest praying twice and fasting twice. What the reason behind this is only they know.



All we know is that Allah is very merciful on such occasions and He allows concession in these issues.

Prayer of a Traveler (V)

Once a very strange incident happened to me, some of my relatives that use to live in Agra Taj colony came once during Ramazan to see his brother in Malir. As soon as he arrived, he asked for food. His brother was very shocked and said , “Brother, are you not fasting today?” He replied, “I was fasting, but now it has become qasr because the distance from my house to your house is more than 8 farsakhs.” From that time until today I couldn’t understand what was the meaning of that “qasr”, but when I read the tawzihs of these marjas, everything suddenly became very clear.

Agha Khomeini page no 199 ruling no 1277: If a city has walls around it, the beginning of city is calculated from that wall, and if there is no wall, the last houses of city should be taken into consideration, but in big cities, there is no special rule provided customarily going like the city of Tehran The 8 farsakhs will begin from your house.

Agha Khomeini page no 211 ruling no 1289: If a city has walls around it, the beginning of city is calculated from that wall, and if there is no wall, the last houses of city should be taken into consideration.



Agha Sistani page no 201 ruling no 1289: The beginning of 8 farsakh should be calculated from a point beyond which he will be deemed a traveler, and this point is represented by the last boundary of a city. In certain very big cities, it would be probably reckoned from the end of locality.

Agha Lankarani page no 268 ruling no 1302: If a city has walls around it, the beginning of city is calculated from that wall, and if there is no wall, the last houses of city should be taken into consideration, but in big cities, there is no special rule provided customarily going from one locality to another is not considered as traveling.

Agha Khameni page no 161 ruling no 714: If you have decided to be located in Tehran or any of its surrounding areas, then the whole of Tehran will be considered as your watan. Every area of Tehran is your watan. It is correct to read full prayers and fast there. The rulings of traveler will not be enforced while traveling within Tehran.



Saying of Masoom (as)

Min La Yazher ul Faqih First Edition hadith 1266, Imam Jafar Sadiq (as) was asked, “Someone wishes to travel, from which point do his prayers become qasr?” Imam (as) replied, “*When the houses of his locality becomes invisible in his sight.*”

All mujtihideen have severe differences regarding this issue. The most interesting thing is that even though they all say something different not one of them is in accordance with the sayings of Masoom (as).

Prayer of a Traveler (VI)

Agha Khomeini page no 201 ruling no 1292: A journey which is a cause of displeasure of one’s parents, is Haraam. And while going on such a journey, one should offer full prayers and should also fast

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khomeini page no 213 ruling no 1304: A journey which is not obligatory, and is a cause of displeasure of one's parents, is haraam, and while going on such a journey, one should offer full prayers and should also fast.

Agha Sistani issued the same fatwa as Khomeini.

Mr. Khomeini and Lankarani have stated that any travel which causes displeasure to one’s parents, the prayers will not be qasr in that journey. Khomeini and Sistani have removed this condition in cases like safar e wajib (ie Hajj etc).



Prayer of a Traveler (VII)

Agha Khomeini page no 201 ruling no 1295: If one whose journey is not Haraam, travels on a vehicle or on an animal which is usurped, his/her Namaz should be shortened, but if he/she travels in usurped lands, as an obligatory precaution, he/she must offer both shortened and full Namaz

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 213 ruling no 1307: If one whose journey is not Haraam, travels on a vehicle or on an animal which is usurped, his/her Namaz should be shortened as well as if he/she travels in usurped lands, he/she must offer shortened prayers.

Agha Sistani page no 204 ruling no 1307: If a person travels on a vehicle or on an animal which is usurped, and travels to escape from the rightful owner, or if he travels on a usurped land, he will offer full prayers

1. Agha Khomeini and Lankarani have stated that one should pray shortened prayers while traveling on an usurped vehicle and full prayers if one travels upon usurped land.



(It is surprising that the thing which is in the control of humans, ie. vehicle, mujtihideen have given a concession to that traveler. However that which is beyond his control such as the land they place a double fine upon him.)

2. Mr. Khoei has given the concession of qasr prayers to a traveler in both cases of usurped vehicle and land.
3. Sistani did not give any concession in both cases and ordered full prayers to be read, but at least he didn't give a double fine like Khomeini and Lankarani.

Prayer of a Traveler (VIII)

Agha Khomeini page no 201 ruling no 1298: If a person goes out for hunting, with the object of sport and pleasure, his prayers will be full.

Agha Khoei page no 213 ruling no 1310: If a person goes out for hunting, with the object of sport and pleasure, his prayers during the outward journey will be full, and on return it will be qasr

Agha Sistani issued the same fatwa as Khoei.

Agha Lankarani page no 272 ruling no 1323: If a person goes out for hunting, with the object of sport and pleasure, his travel is haram and his prayers will be full



Mr. Khomeini and Lankarani have ordered the reading of full prayers in the journey of hunting and sport for pleasure. However Khomeini did not state such traveling as haram while Lankarani has declared such travel as haram.

Khoei and Sistani find a new way. On the outward journey they say you must pray full prayers but on your way back you pray shortened prayers. The hunters must be thankful to these two marjas.

Prayer of a Traveler (IX)

Agha Khomeini page no 202 ruling no 1301: If a person who originally set forth on a journey with no intention of sin, decides during his journey to make it a journey of sin, he will offer full prayers. However, the prayers which he might have prayed in qasr form up till then, will be in order.

Mr. Sistani and Mr. Lankarani both issued the same fatwa as Khomeini.

Agha Khoei page no 214 ruling no 1313: If a person who originally set forth on a journey with no intention of sin, decides during his journey to make it a journey of sin, he will offer full prayers. However, the prayers which he might have prayed in qasr from where he changed his intention at that point his 8 farsakh will be completed and his prayers are in order but as obligatory precaution he should read full prayers.



The three mujtahids are in agreement regarding this issue. However Mr. Khoei places an additional condition stating that whatever point he changes his intention at will be the completion of 8 farsakhs regardless if it is in reality or not.

Prayer of a Traveler (X)

Agha Khomeini page no 202 ruling no 1302: If a nomad travels to find out residence for himself, and pasture for his animals, he should offer full prayers, if his journey is 8 Farsakh. But, as an obligatory precaution, he/she must pray both shortened and full prayers.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 214 ruling no 1314: If a nomad travels to find out residence for himself, and pasture for his animals, and carries his bag and baggage with him, he should offer full prayers, otherwise if his journey is 8 farsakh he should shorten his prayers.

Prayer of a Traveler (XI)

Agha Khomeini page no 202 ruling no 1303: traveling should not be his profession, like the camel riders, drivers, herdsman and sailors. Such people will pray full, even if they travel for their personal work, like transporting their own household effects. But in the first trip, their Namaz will be qasr, even if it takes a long time.



Mr. Lankarani issued the same fatwa as Khomeini.

Agha Khomeini page no 214 ruling no 1315: The condition for qasr prayers is that traveling should not be his profession, like the camel riders, drivers, herdsmen and sailors. Such people will pray full, even if they travel for their personal work,

Prayer of a Traveler (XII)

Agha Khomeini page no 202 ruling no 1305: if his profession is not travelling and he travels only during Hajj days for the purpose of portage, the obligatory precaution is that he should offer qasr

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khomeini page no 214 ruling no 1317: If a person whose profession is that of a courier, that is, a person who travels to transport the pilgrims to Makkah, is travelling, he should offer full prayers, and if his profession is not travelling and he travels only during Hajj days for the purpose of portage, the obligatory precaution is that he should offer qasr as well as full prayers. However, if the period of his journey is short, like traveling in an airplane, he may offer shortened prayers.



Agha Sistani issued the same fatwa as Khomeini.

You will see that Khomeini and Lankarani have declared it as obligatory to read qasr prayers while Khomeini and Sistani have declared it as obligatory to read both shortened and full prayers. However Khomeini says in the case of traveling by airplane one may read qasr prayers only.

Saying of Masoom (as)

Min La Yazher ul Faqih First Edition hadith 1279, Narrator says I wrote a letter to Imam Ali Naqi (as) and asked; I have a few camels which I only take out when I am traveling towards Mecca for hajj. I want to ask when I go with them what should I do? During the journey are prayers and fasting as qasr wajib or should I read full prayers? Imam (as) replied, *“If you do not travel except for the travelling towards Mecca, then you shall pray qasr prayers and fasting is wajib on you.”*



Prayer of a Traveler (XIII)

Agha Khomeini page no 203 ruling no 1310: If a person whose profession is travelling, stays in his home town for 10 days or more, with or without the original intention, he should offer qasr prayers during the first journey that he undertakes after ten days

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 215 ruling no 1322: If a person whose profession is travelling, stays in his home town for 10 days or more, with or without the original intention, he should offer full and qasr prayers during the first journey that he undertakes after ten days

Agha Sistani page no 206 ruling no 1321: If a person whose profession is travelling, stays in his home town for 10 days or more, with or without the original intention, he should offer full prayers during the first journey that he undertakes after ten days. The same rule will apply, when he travels after ten days from a place which is not his home town. (It is very good he didn't impose a double fine on travelers the way Khoei did.)



Prayer of a Traveler (XIV)

Agha Khomeini page no 205 ruling no 1329: If a person lives at two places, for example, he lives in one city for six months, and in another for another six months, both of them are his home (Watan). And, if he adopts more than two places for his living, as an obligatory precaution, must pray in the third place and the rest of them both shortened and full.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 217 ruling no 1341: If a person lives at two places, for example, he lives in one city for six months, and in another for another six months, both of them are his home (Watan). And, if he adopts more than two places for his living must pray in the third place and the rest of them full.

Agha Sistani issued the same fatwa as Khoei.

In this case Agha Khoei and Sistani have stated one must read full prayers while Khomeini and Lankarani state one must read both qasr and full prayers.



Prayer of a Traveler (XV)

Agha Khomeini page no 209 ruling no1354: If a person who knows that he is a traveler, and should offer short prayers, intentionally offers full prayers at places other than the four mentioned above, his prayers are void. And the same rule applies, if he forgets that a traveler must offer short prayers, and prays full. However, if he prays full forgetting that a traveler should offer qasr prayers then as obligatory precaution he should repeat his prayers.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khomeini page no 219 ruling no 1366: If he forgets a traveler should offer qasr prayers and remembers after the time of prayer has lapsed it is not necessary to repeat his prayer.

Agha Sistani issued the same fatwa as Khomeini.

Prayer of a traveler (XVI)

Agha Khomeini page no 204 ruling no1316: If one who travels wishes to remain in a place for ten days and reaches a point where he can see the walls of the city and hear the sound of the adhan, as an obligatory precaution he should delay his prayer until he reaches the city or if he does not want to delay his prayer then he should pray both qasr and full prayers.



Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 215 ruling 1328: A traveler who is returning to his hometown will continue praying qasr, till he enters the hometown. Similarly, a person who intends to stay for ten days at a place will offer qasr prayers, till he reaches that place.

Agha Sistani issued the same fatwa as Khoei.

Prayer of a Traveler (XVII)

Agha Khoei page no 217 ruling no 1342: if a person owns a house at a place, and lives there continuously for six months, with the intention of living there, he should, as long as that house is owned by him, offer full prayers as and when he travels to that place.

Agha Sistani page no 208 ruling no 1342: Mr. Sistani issued his fatwa after mentioning the above fatwa of Khoei is not based upon evidence.

Prayer of a Traveler (XVIII)

Agha Lankarani page no 271 ruling no 1314: A traveller who is passing through his hometown, if he makes a stopover there or at any place for ten days then he has abandoned his traveling, he should pray full,



Agha Sistani page no 207 ruling no 1336: A traveler who is passing through his hometown, if he makes a stopover there, he will pray full, otherwise, as an obligatory precaution, he will combine both, full as well as qasr prayers.

Qadha prayers of one's father

Agha Khomeini page no 213 ruling no 1395: If the eldest son of a person dies before offering the qadha prayers of his father, it will not be obligatory on the second son.

Agha Khoei, Sistani, and Lankarani all have issued the same fatwa as Khomeini.

Agha Khameni page no 124 ruling no 553: The performance of father's missed prayers and fasts is obligatory on the eldest son who is alive when his father dies, even if he is not the father's first child or son.

Prayer of Eidul Fitr and Eidul Azha

Agha Khomeini page no 214 ruling no 1404: As an obligatory precaution the prayers of Eidul Fitr and Eidul Qurban should not be performed in congregation during the occultation of Imam e Zamana (ajf).



Agha Khoei page no 235 ruling no 1525: In our time when Imam (ajf) is in occultation these prayers are mustahab. However they can be performed either in congregation or individually.

Praying behind one whose dress is najis

Agha Khomeini page no 220 ruling no 1454: if he leads the prayer in a Najis dress because of some excuse, as an obligatory precaution, it is not permissible to follow him

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 229 ruling no 1466: If Imam, because of some justified excuse, leads the prayers in a najis dress, or with tayammum, or jabira Wudhu, it is permissible to follow him.



Praying behind one who is incontinent

Agha Khomeini page no 220 ruling no 1455: If Imam is suffering from incontinence, whereby he cannot control his urine or excretion, as an obligatory precaution one should not follow such person.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 229 ruling no 1467: If Imam is suffering from incontinence, whereby he cannot control his urine or excretion, it is permissible to follow him.

Agha Sistani issued the same fatwa as Khoei.

The differences between mujtihideen are very clear, but we wonder how will anyone be able to pray behind such person. If he has to go to the bathroom ten times during the prayer then what will those who are praying behind him do? Such a prayer will not finish until after at least one hour. So only those people who either have nothing else to do except to pray or who are suffering the same as the person leading the prayers will be able to pray behind him. When the person leading prayers goes to the bathroom, those praying behind him will go too .



Non mahrams praying in the same place

Agha Khomeini page no 142 ruling no 888: It is makrooh for a non mahram man and woman to be together. As an obligatory precaution it should be avoided. As precaution they should not perform prayers in such place. However if they pray their prayers are valid.

Agha Khoei page no 164 ruling no 898: For a Na-Mahram man and woman to be at a place, where there is a possibility of falling into sin is haraam. As a recommended precaution, one must avoid praying at such places.

Agha Sistani issued the same fatwa as Khoei.

Agha Lankarani page no 196 ruling no 906: If a man is with a non mahram woman in such a place where another person cannot enter then it is against precaution. As a precaution he should not offer prayers in such a place, but if one of them has already begun their prayers and the other who is non mahram enters, the pray of the first one is valid.

1. Mr. Khomeini has stated it as makrooh for a non mahram man and woman to be alone together at a place. He did not put any condition of whether or not there is a possibility of another being able to enter and allows praying in such a place.



2. Mr. Khoei has declared it as haram for a non mahram man and woman to be alone at one place. He also placed the condition that it is such a place where another is unable to enter. He does not allow praying in such a place.
3. Agha Sistani declared such a place haram for a non mahram man and woman and does not allow praying in such a place. However he did not put the condition which Mr. Khoei has placed.
4. Lankarani tried to please everyone. He allows it in one case but does not in another.

Places where it is makrooh to offer prayers

Agha Khomeini page no 143 ruling no 897: It is makrooh to pray in those places containing fire, lamp, picture, and statue.

All mujtihideen are in agreement and have issued the same fatwa as Khomeini.

Saying of Masoom (as)

1. **Min La Yazher ul Faqih First Edition hadith 765**, Imam Jafar Sadiq (as) said, *“There is no harm if a person is praying in front of fire, lamp, or picture because the one for whom he is praying is closer to him than those things which are in front of him.”*



2. **Kamal ul Deen wa Tamam ul Nayma page no 403 Touqih 49**, Imam Sahib ul Zaman (ajf) wrote in reply to a question “*Your question regarding if it is lawful for one to offer prayers in front of fire, picture, or lamp. People are disputed over this issue. Remember that person who is not from the offspring of idol and fire worshippers it is lawful to pray for him to pray in such condition where the picture, fire, or lamp is in front of him. It is not lawful for him who is the offspring of idol or fire worshippers.*”

Praying while wearing gold ring or dress

Agha Khomeini page no 134 ruling no 832: If a person did not know, or forgot that his ring or dress was made of gold, or had a doubt about it, his prayers will be valid if he prayed wearing them.

Agha Khomeini and Agha Sistani both issued the same fatwa as Khomeini.

Agha Lankarani page no 185 ruling no 841: If a man does not know that his ring or clothes are made of gold and he offers prayer with them, his Namaz is in order. But if he forgets that and prays with them, as an obligatory precaution his Namaz is void.



In the case of not knowing, they are all in agreement, but in the case of forgetting, three declare it as valid while Mr. Lankarani declared it as void.

Praying with dress made from the meat of haram animal

Agha Khomeini page no 135 ruling no 840: But if the dress available is not from a wild beast, but from the parts of an animal whose meat is haraam, and if he is not in anyway obliged to wear it, then, as an obligatory precaution, he should pray twice; once with that dress, and again according to the rules applicable to unclothed person.

Agha Lankarani and Agha Sistani have both issued the same fatwa as Khomeini.

Agha Khoei page no 158 ruling no 849: But if the dress available is not from a wild beast, but from the parts of an animal whose meat is haraam, and if he is not in anyway obliged to wear it, then he should pray according to the rules of an unclothed person.

In this ruling three of the mujtihadis have ordered for the person to pray twice, but Khoei says it is enough to pray only once with no clothes.



Performing Prayer with blood stained dress

Agha Khomeini page no 137 ruling no 851: If the body or dress of a person is stained with blood from internal one's mouth, nose, etc., he cannot offer prayers with that blood and he must wash it. But the blood of piles is not a hindrance for prayer, even if it is internal.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 189 ruling no 860: If the body or dress of a person is stained with blood from internal piles, or from a wound which is within one's mouth, nose etc., he can offer prayers with that blood. But if the blood is from external piles, then it is obviously permissible to offer prayers with it.

Agha Sistani issued the same fatwa as Khoei.

Performing sajdah on a high place

Agha Khoei page no 182 ruling no 1068: If a person places his forehead by mistake, on a thing which is higher than the span of four joined fingers compared to the place where his knees and the toes are, and if it so high that it does not look like a normal Sajdah, he should raise his head and place on a thing which is not as high. As precaution he should repeat his prayer.



Agha Sistani page no 166 ruling no 1068: in this situation it is not necessary to repeat his prayer

Agha Lankarani page no 224 ruling no 1080: If a person places his forehead by mistake, on a thing which is higher than the span of four joined fingers compared to the place where his knees and the toes are, and if it is so high that it does not look like a normal Sajdah, he should raise his head and place on a thing which is as high as four fingers and he can touch that thing with his head, and if it is so high that it can be said that he is performing Sajdah, as an obligatory precaution, he must touch that thing which is as high as 4 fingers with his head and if this is not possible, as an obligatory precaution, he/she must complete the Namaz and pray again.

Agha Khomeini and Lankarani state it is necessary to repeat one's prayers while Sistani does not consider it to be necessary. However the way Lankarani suggests that one should injure himself is truly amazing.



Rules of Fasting

Explanation of Fasting

The first thing we must clarify is the explanations of fasting according to these mujtihideen. While in their detailed rulings they have explained it correctly, it is necessary you are aware of the explanation of fasting because everything is known and understood through its explanation.

Agha Khomeini page no 233: Fasting means in order to obey the commands of Allah one should refrain from those things which will invalidate ones fast from the time of morning prayer until the sharie timing of sunset.

Agha Khoei page no 239: Fasting means in order to obey the commands of Allah one should refrain from those things which will invalidate ones fast from the time of morning prayer until sunset.

Agha Sistani page no 234: Fasting means that a person must, in obedience to the commands of Allah, from the time of Adhan for Fajr prayers up to Maghrib, avoid nine things which will be mentioned later



Agha Lankarani page no 323: Fasting means that a person must, in obedience to the commands of Allah, from the time of Adhan for Fajr prayers up to Maghrib, avoid things, and they invalidate fast.

Among all of these explanations of fasting only that explanation of Khomeini is in accordance with sharie law. The other three explanations contain doubts which we shall explain.

It must be clarified that maghrib is not included in the timings of night. In **Sura al Baqarah** Allah explained the timings of fasting in these words ***“eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night”***. In this ayah the word lail is clear. It means the spread of night. When the sunsets, it is not the time of lail (night). You must remember the way there are 12 parts of the day; there are also 12 parts of the night. These are the 12 parts of the night.

1. Shafak
2. Ghasak
3. Atmad
4. Sadoor
5. Jhamma
6. Zallad
7. Zakhid
8. Bhirra
9. Sahar
10. Fajr
11. Subha
12. Sabha



These are the 12 parts of the day:

1. Sharq
2. Bakor
3. Ghado
4. Zaha
5. Hajra
6. Zameera
7. Rawah
8. Asr
9. Qasar
10. Aheel
11. Ashi
12. Gharoob

Did you notice gharoob (when the sunsets) is considered as a part of the day not a part of the night? While the timing of fasting ends at the time when the darkness of the night spreads throughout the sky, it happens when the redness of the east has disappeared. Agha Khomeini put the word 'sharie" with the word "gharoob", and his explanation is the closest to the true explanation of fasting. The explanations of the other mujtahids are technically incorrect.

Accidental discharge of Semen

Agha Khomeini page no 238 ruling no 1591: A person who indulges in courtship with an intention to allow semen to be discharged, if semen is not discharged his fasting will not be void.

Agha Khomeini page no 244 ruling no 1603: A person who indulges in courtship with an intention to allow semen to be discharged, will complete his fast and also observe its qadha, even if semen is not discharged

Agha Sistani issued the same fatwa as Khomeini.



Telling lies while fasting

Agha Khomeini page no 239 ruling no 1594: If a person observing fast wishes to quote something about which he has no authority or he does not know whether it is true or false, he should, as an obligatory precaution, give a reference of the person who reported it, or of the book in which it is written. Even if he quotes from himself, his fasting will not be void.

Agha Khomeini page no 244 ruling no 1606: If a person observing fast wishes to quote something about which he has no authority or he does not know whether it is true or false, he should, as an obligatory precaution, give a reference of the person who reported it, or of the book in which it is written.

Mr. Sistani issued the same fatwa as Khomeini.

Agha Lankarani page no 330 ruling no 1666: If there is a possibility that one is lying, his fasting will not become void.

In this ruling Khomeini and Lankarani have given people a free license to narrate falsehood.



Attributing lies to Allah and RasoolAllah (saw)

Agha Khomeini page no 239 ruling 1596: If a person ascribes something to Almighty Allah or the Holy Prophet knowing it to be false and understands later that it was true, his fast will be in order.

Agha Khomeini page no 245 page no 1608: If a person ascribes something to Almighty Allah or the Holy Prophet knowing it to be false and understands later that it was true, as an obligatory precaution, he should complete his fast and should also observe its qadha.

Saying of Masoom (as)

RasoolAllah (saw) said, “*in malamah bil niyat (all actions depend on one’s intention)*” (regardless of whether or not it is correct or incorrect) Agha Khomeini’s fatwa is directly against the saying of RasoolAllah (saw).



Immersing one's head in water (I)

Agha Khomeini page no 240 ruling no 1605: If a fasting person intentionally immerses his entire head in the water even if the rest of his body remains out of water as an obligatory precaution he should offer qadha fast. However if the whole body is immersed in the water and a part of the head remains out of the water, then it does not invalidate one's fast.

Agha Khoei and Agha Lankarani both issued the same fatwa as Khomeini.

Agha Sistani page no 242 ruling no 1618: If a fasting person intentionally immerses his entire head in the water, his fast is known to be void, even if the rest of his body remains out of water. But this act does not invalidate the fast; it is a Makrooh act, and as a measure of precaution, should be avoided.

Immersing one's head in water (II)

Agha Khomeini page no 240 ruling no 1607: If one has doubts as to whether or not his entire head is immersed in water, then his fast is valid.

Agha Khoei page no 245 ruling no 1619: If a person who is fasting intentionally immerses his whole head in water but after has some doubt as to whether his whole head was immersed or not, his fast is void. However there is no kaffarah for this act.



Immersing one's head in water (III)

Agha Khomeini page no 240 ruling no 1609: As obligatory precaution one should not immerse his head in rose water. However if he immerses his head in muzaaf (mixed) water or in flowing water then there is no harm.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 246 ruling no 1621: There is no harm in immersing one's head in liquids other than water like, in milk. Similarly, fast is not affected by immersing one's head in mixed water that is, Mudhaaf

Agha Sistani issued the same fatwa as Khoei.

Agha Khomeini and Lankarani do not allow a fasting person to immerse his head in rose water while Mr. Khoei and Sistani allow the immersion of one's head in all kinds of muzaaf water. However it is beyond comprehension as to why anyone will immerse his head while fasting in milk, oil, or petrol.



Fasting while in state of impurity (I)

Agha Khomeini page no 242 ruling no 1618: If a person enters the state of Janabat during the month of Ramadan but intentionally delays performing ghusl until the time remaining is short, he can fast while performing tayyamum and his fast will be in order. Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 246 ruling no 1630: If a person enters the state of Janabat during a night in the month of Ramadhan, and does not take Ghusl intentionally till the time left before Adhan is short, he/she should perform tayammum and observe the fast. However, it is a obligatory precaution that its qadha is also given.

Agha Sistani issued the same fatwa except he said it is only a recommended precaution.

Fasting while in the state of impurity (II)

Agha Khomeini page no 242 ruling no 1622: If a person is in Janabat during a night in Ramadhan and knows that if he goes to sleep he will not wake up till Fajr, he should not sleep before Ghusl and if he sleeps before Ghusl and does not wake up till Fajr, his fast is void, and qadha and Kaffarah become obligatory on him.



All three mujtighids issued the same fatwa as Khomeini.

Saying of Masoom (as)

Min La Yazher ul Faqih Second Edition hadith 1897, Imam Jafar Sadiq (as) was asked regarding such a person who enters the state of janabat during the first part night of the month of Ramazan and sleeps until the time of morning. Imam (as) replied, “*There is no obligation upon him as he entered into this state during that time which was halal for him to do so.*”

Fasting while in the state of impurity (III)

Agha Khomeini page no 242 ruling no 1625: If a person in Janabat in a night of Ramadhan is certain or reasonably hopeful that if he sleeps he will wake up before the time of Fajr prayers but he is not heedful of the fact that after waking up he would do Ghusl, if he oversleeps till the time of Fajr prayers, his fasting is in order.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 247 ruling no 1637: If a person in Janabat in a night of Ramadhan is certain or reasonably hopeful that if he sleeps he will wake up before the time of Fajr prayers but he is not heedful of the fact that after waking up he would do Ghusl, if he oversleeps till the time of Fajr prayers, the qadha of that fast will be obligatory on him as a precaution



Agha Sistani issued the same fatwa as Khoei.

Fasting while in the state of impurity (IV)

Agha Khomeini page no 243 ruling no 1634: If a person wants to observe the qadha of Ramadhan and wakes up after the time of Fajr prayers finding himself Mohtalim, and knows that he became Mohtalim before the time Fajr prayers, if the time is short for those fastings for example if he wants to fast 5 qadha fasts and there are 5 days left before the commencement of Ramadan, then he should fast after the end of Ramadhan, if the time of fasting is not short. In both cases fasting on the same day is not necessary.

Agha Khoei page no 248 ruling no 1644: If a person wants to observe the qadha of Ramadhan and wakes up after the time of Fajr prayers finding himself Mohtalim, and knows that he became Mohtalim before the time Fajr prayers, if the time is short for those fastings for example if he wants to fast 5 qadha fasts and there are 5 days left before the commencement of Ramadan, then he should fast on the same day and after the end of the month of Ramadan he should fast its qadha.



Agha Sistani page no 244 ruling no 1644: If a person wants to observe the qadha of Ramadhan and wakes up after the time of Fajr prayers finding himself Mohtalim, and knows that he became Mohtalim before the time Fajr prayers, he can fast on that day with the niyyat of qadha.

Agha Lankarani page no 335 ruling no 1701: As obligatory precaution he should fast on that day and after the month of Ramdan has ended he should perform that fast again. If there are sufficient days remaining before the start of Ramdan, then he may fast another day.

Mr. Khomeini does not consider it necessary to fast on that day.

1. Mr. Khoei not only states that you should fast on that day but also fast its qadha after Ramadan.
2. Mr. Sistani only allows qadha fasting on that day. He does not suggest that one should fast again.
3. Mr. Lankarani combined the fatwas of Khoei and Khomeini and then declared it as his own fatwa.



Places one is prohibited from entering while fasting

Agha Khomeini page no 246 ruling no 1653: A fasting person should not go to a place where he knows that something will be put down his throat or that he will be compelled to break his fast by his own hands. If he makes an intention of going there but later changes his mind or he goes there but is not forced to do anything which invalidates his fast, then his fast is valid. And if he goes there and he is compelled to commit an act by his own hands which invalidates a fast, his fast will be void. If something is forcibly put down his throat, then his fast will be in order.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khomeini page no 250 ruling no 1665: A fasting person should not go to a place where he knows that something will be put down his throat or that he will be compelled to break his fast by his own hands. And if he goes there and he is compelled to commit an act by his own hands which invalidates a fast, his fast will be void. . If he makes an intention to go there but later changes his mind, his fast will also be void.



Agha Sistani page no 247 ruling no 1665: Sistani has the same fatwa as Khoei except he does not state that a person's fast becomes void simply because he has the intention of going there even though he later changes his mind.

Agha Khomeini and Agha Lankarani state that in the case of where someone forcibly puts something in one's throat, then his fast remains valid. They also did not state that simply making an intention of going to such place will make one's fast become void.

Mr. Khoei states that in such case where someone forcibly puts something into one's throat, then his fast becomes void. Not only this but he also declares that simply making an intention of going to such place will make one's fast void.

Even though Sistani is in agreement with Khoei, he remains silent regarding the issue of intention.

Method of Ascertaining the first day of the Month(I)

Agha Khomeini page no 257 ruling no 1727: There are five methods of ascertaining the first day of the month. One of them is if the ruler of sharia orders that today is the first (ruler of sharia is grand mujtahid)

Agha Khomeini page no 258 ruling no 1728: When the ruler of sharia orders that today is the first of the month even that person who is not in his taqleed must follow his orders.



Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 259 ruling no 1740: The 1st day of any month will not be proved by the verdict of a Mujtahed

Agha Sistani page no 257 ruling no 1740: The 1st day of any month will not be proved by the verdict of a Mujtahed and it is better to observe precaution

Agha Khameni page no 188 ruling no 855: If there is certainty in the sighting of the moon or if it is announced from wali ul faqih then there is no need of investigation.

Agha Khameni page no 189 ruling no 860: If the ruler of sharia has ordered the moon has been sighted, then his order is sharie proof for all of his follower and it's obligatory for them to follow his orders.

Khomeini, Lankarani, and Khameni, by abandoning the ideology of taqleed and suspending the status of marja e taqleed, have declared that the order of the ruler of sharia is a sharie proof regarding the sighting of the moon. While Khoei and Sistani have clearly said you cannot ascertain the first of the month by the orders of the ruler of sharia. There are two schools of thought regarding how one must ascertain if it is the beginning of the month or not.



The first is by those who are in power. The second is by those who are not. One can say with certainty that if these people who are not in power come into power even accidentally, then they will change their orders to match those who are in power.

Saying of Masoom (as)

Min La Yazher ul Faqih Second Edition hadith 1908, Imam Muhammad Baqir (as) said, *“When you sight the moon of Ramadan keep fast. When you sight the moon of Shawwal abandon fasting. This cannot be ascertained solely based upon one’s reasoning or conjecture.”*

There is a clear order of RasoolAllah (saw) that if the people who live in the mountains sight the moon then they should observe Eid, and those who live in the valley if they do not sight the moon then they should not observe Eid. **(Fitna e Tafseer bil Rai page no 163)**

Method of Ascertaining the first day of the Month (II)

Agha Khomeini page no 258 ruling no 1732: When the first of the month has been proven in one city, the people who live in the neighboring city cannot accept this as proof. However if both cities share the same horizon then they can accept it as proof.

Agha Lankarani issued the same fatwa as Khomeini.



Agha Khoei page no 259 ruling no 1744: If the first day of a month is proved in a city, it is also proved in other cities regardless if the cities are near to each other or far or if their horizons is the same or not.

Agha Sistani page no 258 ruling no 1744: If the first day of a month is proved in a city, it is also proved in other cities if they are united in their horizon

Agha Khameni page no 190 ruling no 863: If the city is under the order of the ruler, then his order must be followed.

Khomeini and Lankarani say that if the moon is sighted in one city, then it is not a proof for other cities. Until they sight the moon themselves, the first of the month is not proven for them.

Mr. Khoei has declared that if the moon has been sighted in one city, then it is proof for all other cities. In other words, according to Mr. Khoei the whole world should observe Eid on the same day.



Mr. Sistani seems to be in agreement with Khoei, but he placed the condition of same horizon while Khoei did not place any such condition.

Khameni gave the same fatwa as Khoei, but he placed two conditions. One is the country should be the same. Second the cities must be governed by the order of the ruler.

All the mujtihadis are disputed regarding this issue, but particularly over the issue of what is horizon.

What is horizon?

Topographers are very aware of the fact that the horizon of one city is different from the horizon of another city. So just because the moon is sighted in one city does not mean it can be sighted in other cities of the world. Because of the differences in horizon, if the moon is sighted in one place, it will not be sighted in a city which is far.

The rule is if the moon is above the horizon by 8 degrees at the time of sunset or in other words if the moon is above the line of horizon at such height that it will take it 32 minutes to disappear from sight, then it will be visible from that point until 560 miles to the east. Because there is a difference of one degree after every 70 miles, then the moon would be visible at that point because it would be 7 degrees above the line of horizon. It will take it 28 minutes to disappear. (4 minutes difference between each degree). So from the point where the moon is sighted at 8 degrees above the horizon, it will be also visible for 560 miles to the east of that point but beyond that it will not be.



Fasting on the day of Ashura

Agha Khomeini page no 259 ruling no 1744: It is makrooh to fast on the day of Ashura.

All mujtihids are in agreement regarding this issue.

We have already told you what the meaning of makrooh is. Makrooh means if you refrain from doing something it is better, but if you do it, there is no harm.

Saying of Masoom (as)

We will now present you with a few hadiths from **Furoo e Kafi Kitab e Sawm chapter 61**. Then you will know exactly how important this issue is. If the people ignore these hadiths, then there is no doubt as to their being munafiq (hypocrite). The love of Imam Hussain (as) is the foundation of our iman (faith). In the matters of Imam Hussain (as) there can never be even the slightest bit of compromise.

1. **Hadith 4**, Narrator asked Imam (as) regarding the fast of Ashura. Imam (as) replied, *“There is no mentioning of such a fast in the book of Allah nor in the sunnah of RasoolAllah (saw). This is the sunnah of Aal e Ziad(la) after the slaughter of Imam Hussain (as).”*



2. **Hadith 5**, Narrator asked Imam Reza (as) regarding the fasting of Ashura. Imam (as) replied, *“Do you ask Me about the fasting of ibne Marjana (accursed ibne Ziad la). This is that day when the illegitimate offspring of Ziad (la) fasted regarding the slaughtering of Imam Hussain (as). This is the most wretched day in Islam. Ahlul Bayt (as) declared it as wretched. Neither did They fast nor do They consider this day as a day of blessing. We declare this day to be one of ill omen. Our enemies declare it as a day of blessing. Imam Hussain (as) was slaughtered on the day of Ashura. Ibne Marjana (la) declared it to be a day of blessings. Anyone who fasts on this day and asks for blessings Allah will blacken his heart. He will be counted amongst those who declare the fasting of this day as a sunnah and a blessing. “*
3. **Hadith 6**, Imam (as) said regarding the fasting of Ashura, *“One who will fast on this day will have the same fate as ibne Ziad (la).”*
4. **Hadith 7**, Imam (as) said ,*“The day of Ashura is that day when the beheaded dead body of Imam Hussain (as) was surrounded by the dead bodies of His companions. So should someone fast on such a day?”*



Never. I swear by the Lord of Kaaba, that day is not a day for fasting. It is one of immense suffering and sorrow. Every one who lives upon this earth and in the heavens and all momineen mourn on this day. That was the day of happiness for ibne Marjana (la), the offspring of ibne Ziad (la), and the people of Bani Ummayah (la). May the eternal wrath of Allah be upon them and their offspring. This is that day when all the whole earth cried except for the land of Syria. Anyone who will fast on this day Allah will blacken his heart and the eternal wrath of Allah will be upon him.”

This is so surprising that despite the severity of the words said by Masoomeen (as) regarding this issue that the mujtihideen do not give it any importance. They only declare it as makrooh. According to the definition of makrooh and in light of the sayings of Masoomeen (as), what the mujtihideen are really saying is if you do not want to be counted amongst those who slaughtered Imam Hussain (as), it is better but if you do, there is no harm.

Fasting while being in doubt

Agha Khomeini page no 258 ruling no 1736: It is haraam to fast with the Niyat of first fast of Ramadhan on a day about which he is not sure whether it is the last day of Sha'ban or the first of Ramadhan.



All mujtighids are in agreement regarding this issue.

Saying of Masoom (as)

Here we shall present two hadith from **Furoo e Kafi Kitab e Sawm chapter 9.**

1. **Hadith 2**, Narrator asked if a person is doubtful as to whether today is the last day of Sha'baan or the first day of Ramadan so he fasts. Imam (as) replied, *“That is the day of blessing. Qadha of that fast will not be upon him.”*

2. **Hadith 8**, Narrator asked Imam Reza (as) regarding fasting on that day whose date you are in doubt about. “People say if a person fasts on that day it is as if he did not fast on Ramadan.” Imam (as) replied, *“They are liars. If that day is the day of Ramdan, then it is the fasting of Ramadan. If it is not then it is a fast of other days.”*

Taking an Enema while Fasting

Agha Khomeini page no 236 ruling no 1569: If liquid enema is taken by a fasting person, his fast becomes void

Agha Khoei, Sistani, and Lankarani all issued the same fatwa as Khomeini.



Agha Khameni page no 175 ruling no 783:

Question: There are certain medicines for feminine illnesses that are applied through the vagina. Does their use invalidate the fast?

Answer: The use of such medicine does not invalidate the fast

Saying of Masoom (as)

Furoo e Kafi Kitab e Sawm chapter 29 hadith 3, Narrator asked Imam (as) if a person takes an enema for the purposes of treatment. Imam (as) replied, *“Taking enema in the state of fasting is not lawful.”*



Ruling regarding Khums

Things for which Khums is wajib to be paid upon

Agha Khomeini page no 262 ruling no 1748: Khums is wajib upon the following things:

1. Profit from business
2. Minerals
3. Treasure trove
4. Amalgamation of halal wealth with haram wealth
5. Gems obtained from the sea diving
6. Spoils of war
7. As commonly held, a land which a zimmi (non muslim living under the protection of Islamic government) purchases from a muslim.

Agha Khoei and Lankarani issued the same fatwa as Khomeini.

Agha Sistani page no 260 ruling no 1760: Mr. Sistani includes the profit of earning along with the profit of business.



If you ponder upon the phrase 'the profit of earning, it will make no sense. Profit is related with business and agriculture. This word profit cannot be applied on one who earns his living by hard work and labor. If you also want to include employment as a business, then the one who is working hard sells his energy , time, skill, and experience and receives compensation for it. Then keep in your mind profit is the difference between selling and buying. If we look at it from this angle, then we will know that what compensation is given to the workers is worth far less than what the worker is giving. What he sells is based upon the economic principle of supply and demand. In the case of labor, demand is less and supply is more. It means there are less opportunities of employment and unemployment is high. This is why the compensation received for labor is always less. From the economic viewpoint, the price of labor is high and its compensation is less. According to this rule, labor never gains a profit and is always in loss. So Mr. Sistani cannot gain any profit by including the profit of earning in the category of khums.

Saying of Masoom (as)

Usool e Kafi – Min La Yazher ul Faqih

According to the sayings of Masoomeen (as), khums is to be paid upon only five things.

1. Minerals



2. *Gems obtained from sea diving*
3. *Profit of business and agriculture*
4. *Spoils of war*
5. *A land which a zimmi (a non muslim living under the protection of Islamic government) purchases from a muslim*

Here there is a major difference between the sayings of Masoom (as) and the fatwas of mujtihideen because amalgamation of halal wealth and haram wealth and treasure trove are not listed by Masoom (as). It is an addition the marjas have included themselves. Apparently mujtihideen have declared the payment of khums as wajib upon 7 things, but in reality this is a lie. There are so many things upon which they receive the khums. We will mention those things as we go along in the upcoming chapters of our book.

Khums on gift

Agha Khomeini page no 262 ruling no 1750: If a person acquires wealth without having worked for it, like, if someone gives him a gift, khums is not wajib on such wealth.

Agha Khomeini page no 267 ruling no 1762: If a person acquires wealth without having worked for it, like, if someone gives him a gift, and that wealth exceeds his own annual expenses, he should pay Khums from the excess.



Agha Sistani and Agha Lankarani both issued the same fatwa as Khoei.

Agha Khameni page no 191 ruling no 869: Khums does not apply to gifts or id presents

Agha Khameni page no 192 ruling no 870: Khums is not obligatory on awards and gifts, provided they are not a significant amount. However, the obligatoriness of khums on sizable prizes and gifts is not improbable.

There is a clear difference among these contradictory fatwas of mujthideen regarding this issue, but the most astonishing fatwa is that of Sistani who issued a fatwa contradicting his own self. In fatwa 1762 which we mentioned above, he states khums should be paid, but on page no 262 ruling no 1772, he says If a person gives a gift to a Shia Ithna Asheri, from which Khums has not been paid, one fifth of it is the liability of the donor himself, and one who gets the gift is not required to pay anything. Agha Khoei created the same exact situation. He states the same fatwa as Sistani did on page no 268 ruling no 1772. On the other hand Khamenei's fatwas is mind boggling.



After suspending the necessity of paying khums on gifts, he must have thought a major source of earning for mujtihideen will be cut off. So he immediately in his next fatwa he opens this door again by creating a situation of less or more than one's annual expenses. Other mujtihideen must be thankful to him.

Khums on beggars

Agha Khomeini page no 263 ruling no 1756: If the wealth received by a poor man, by way of obligatory or recommended Sadaqah, exceeds his annual expenses, khums is not wajib upon him however if he earns profit from the property given to him, he should pay Khums from it.

Agha Khomeini page no 268 ruling no 1768: If the wealth received by a poor man, by way of obligatory or recommended Sadaqah, exceeds his annual expenses, or if he earns profit from the property given to him which exceeds his annual expenses he should pay khums from it.

Agha Sistani page no 262 ruling no 1768: If the wealth received by a poor man, by way of obligatory or recommended Sadaqah, exceeds his annual expenses, or if he earns profit from the property given to him, like, if he gets fruit from a tree which has been given to him, and that exceeds his annual expenses, he should pay Khums from it. But wealth which he has received as Khums or Zakaat is not liable for any Khums.



Agha Lankarani page no 359 ruling no 1824: If the wealth received by a poor man, by way of obligatory or recommended Sadaqah, exceeds his annual expenses, khums is not wajib however if he earns profit from the property given to him, like, if he gets fruit from a tree which has been given to him, and that exceeds his annual expenses, he should pay Khums from it. But wealth which he has received as Khums or Zakaat as an obligatory precaution one should pay khums on it.

Agha Khomeini does not state khums to be paid upon the actual wealth, but upon the profit of that wealth. Agha Khoei states khums must be paid upon the profit as well as the actual wealth. Agha Sistani also states khums must be paid on both the profit and actual wealth itself the same as Khoei, but he excludes wealth which was paid to him by way of khums and zakaat but includes the wealth paid by way of sadaqah.

Agha Lankarani states it as wajib to pay khums upon the profit of khums and zakat. He also includes the actual wealth and profit of sadaqah.

Purchases made from wealth khums was not paid on

Agha Khomeini page no 263 ruling no 1757: If a person purchases a commodity with the money on which the Khums has not been paid,



that is, if he says to the Shia Ithna Asheri seller: "I am purchasing this commodity with this money," the transaction will be in order in respect of the entire property, and Khums will apply to the commodity which he has purchased with that money. And permission and acknowledgement of a Mujtahid will be necessary.

Agha Khoei page no 268 ruling no 1769: If a person purchases a commodity with the money on which the Khums has not been paid, that is, if he says to the Shia Ithna Asheri seller: "I am purchasing this commodity with this money," the transaction will be in order in respect of the entire property, and Khums will apply to the commodity which he has purchased with that money. And no permission and acknowledgement of a Mujtahid will be necessary.

Agha Sistani issued the same fatwa as Khoei.

Agha Lankarani page no 360 ruling no 1826: If one buys something with the money which its Khums is not paid, and he says to the seller that "I am buying this item with this money", then if a fully competent Mujtahid approves one fifth of transaction, the act is only correct up to that limit, and he/she must give one fifth of whatever is purchased in this way to the fully competent Mujtahid, and if he (Mujtahid) does not approve, the transaction is void up to that point. If the money which used for transaction is still available, the fully competent Mujtahid gets one fifth of it and if it is not available, Khums must be paid by either purchaser or seller



Mr. Khomeini put the condition of sharie ruler in this matter.

Khoei and Sistani suspended the condition of sharie ruler in this matter.

Mr. Lankarani took half of Khoei's fatwa and half of Khomeini's fatwa and declared that to be his own fatwa.

How to determine Khums during Inflation

Agha Khomeini page no 265 ruling no 1767: If a person possesses some goods other than merchandise, from which Khums has been paid by him, if its price shoots up, and he sells it, he will pay Khums on the excess gained. Similarly if, the tree which he has purchased bears fruit, or a sheep which becomes fat, and if his object in maintaining them was to earn profit, he should pay Khums from the price increase.

Agha Lankarani issued the same fatwa as Khomeini

Agha Khoei page no 269 ruling no 1779: If a person possesses some goods other than merchandise, from which Khums has been paid by him, if its price shoots up, even if its purpose is not to earn a profit and he sells it, he will pay Khums on the excess gained.



Agha Sistani page no 263 ruling no 1779: Sistani's fatwa is the same as Khoei however it is in direct contradiction of his own fatwa no 1760 in which he only declares khums wajib on profit but in this fatwa he also declares khums wajib even if your purpose is not to earn a profit.

According to Agha Khomeini and Agha Lankarani, khums is only in cases where there is profit earned.

Agha Khoei and Agha Sistani do not care if there is profit or loss they want khums.

Hajj and Ziaraat

Agha Khomeini page no 266 ruling no 1775: Whatever a person spends for his journey to Hajj and other Ziyarats (pilgrimages) is reckoned to be part of his expenditure of the year in which he spends it. He started trip if the property used is still there and useful, like transportation means, even if the trip extends to another year. But if it is perishable like foodstuff, he must pay Khums of the next year



Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 270 ruling no 1787: Whatever a person spends for his journey to Hajj and other Ziyarats (pilgrimages) is reckoned to be part of his expenditure of the year in which he spends it, and if his journey extends till part of the next year, he should pay Khums on what he spends during the second year.

Agha Sistani issued the same fatwa as Khoei.

Mr. Khomeini and Lankarani include the condition of transportation.

Mr. Khoei and Sistani did not put any condition like this.

Mr. Khomeini and Lankarani state if ones journey extends to the next year, there is no harm while Mr. Khoei and Sistani did not allow this concession and according to their fatwa as soon as the next year starts you must again pay khums.

Mr. Khomeini and Lankarani state khums has to be paid only on those things such as foodstuffs while Khoei and Sistani has stated khums must be paid on all types of possessions such as equipments, food, etc.



Subtracting expenses from one's profit

Agha Khomeini page no 267 ruling no 1780: If a person does not make any profit in the beginning of the year, and spends his capital, and then makes some profit before the year ends, he is allowed to deduct the amount spent from his capital, from the profit

Agha Sistani and Lankarani both issued the same fatwa as Khomeini.

Agha Khoei page no 270 ruling no 1792: If a person does not make any profit in the beginning of the year, and spends his capital, and then makes some profit before the year ends, he may not deduct the amount spent from his capital, from the profit

Regarding this ruling three of the mujtahids are in agreement with only Khoei issuing a different verdict.

Subtracting one's debt from profit

Agha Khomeini page no 267 ruling no 1783: if he borrows money in the beginning of the year to meet his expenses, and makes profit before the year ends, he can deduct the borrowed amount from his profit.

Agha Sistani issued the same fatwa as Khomeini.



Agha Khoei page no 270 ruling no 1795: If one borrows money in the beginning of year to cover his expenses, and before the end of year, he makes profit, he cannot deduct the borrowed money from the profit

Agha Lankarani issued the same fatwa as Khoei.

Business partnership and Khums

Agha Khomeini page no 268 ruling no 1790: If one partner pays Khums on the profit made by him, and the other partner does not pay it, and he offers in the next year, as share of his capital, the property on which Khums has not been paid by him. They both don't have right over property

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 271 ruling no 1801: If one partner pays Khums on the profit made by him, and the other partner does not pay it, and he (the other partner) offers in the next year, as share of his capital, the property on which Khums has not been paid by him, the first partner who has paid Khums can have the right of disposal over that property,

Agha Sistani issued the same fatwa as Khoei.



Khums on child

Agha Khomeini page no 268 ruling no 1791: If a minor child owns some capital, and profit accrues on it, as obligatory precaution when he becomes an adult that he should pay it.

Agha Khoei page no 271 ruling no 1802: If a minor child owns some capital, and profit accrues on it, then it is not wajib upon him to pay khums after becoming an adult.

Agha Sistani page no 266 ruling no 1802: If a minor child owns some capital, and profit accrues on it, Khums becomes liable and it is obligatory upon his guardian to pay the Khums. But if he does not, the minor child will have to pay it when he attains puberty

Agha Lankarani page no 365 ruling no 1859: If a minor child owns some capital, and profit accrues on it, Khums becomes liable and it is obligatory upon his guardian to pay the Khums

Mr. . Khomeini declares it as wajib for him to pay the accrued khums when he becomes an adult.

Mr. Khoei does not declare khums wajib even after his becoming adult.



Mr. Sistani and Lankarani do not want to wait until he becomes an adult and have included the condition that his guardian should pay.

Acquired wealth and Khums

Agha Khomeini page no 268 ruling no 1792: One cannot own the property that he is not sure that its Khums is paid but if he only doubts, he may own it.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 271 ruling no 1803: If a person acquires wealth from another person, and doubts whether or not he has paid Khums on it, he has a discretion over it. In fact, even if he is certain that the other person has not paid Khums on it, he has the discretion over it

Agha Sistani issued the same fatwa as Khoei.

Mr. Khomeini and Lankarani have declared it unlawful to own those things which you are certain khums was not paid however if you have doubt you may own it.

Mr. Khoei and Sistani declare it lawful whether you have doubt or not.



Khums on Chalk, Lime, Fuller's-earth, and Red Clay

Agha Khomeini page no 269 ruling no 1798: Chalk, lime, fuller's earth, and red clay are likely considered as minerals therefore as precaution khums should be paid without deducting annual expenses

Agha Khoei page no 272 ruling no 1810: Chalk, lime, and fuller's-earth, and red clay are not considered as minerals.

Agha Sistani page no 267 ruling no 1810: Chalk, lime, fuller's-earth and red clay are, as an obligatory precaution, minerals, and one who extracts them, is required to pay Khums if the value of that mineral reached the prescribed taxable limit. This will become obligatory without deducting annual expenses

Agha Lankarani page no 367 ruling no 1866: Chalk, lime, fuller's-earth and red clay are, as an obligatory precaution, minerals, and one who extracts them, is required to pay Khums

Mr. Khomeini has absolutely no idea whether or not these things are minerals yet he still states khums should be paid on these things. Mr. Khoei has clearly stated these things are not minerals. (This is why no khums need to be paid on these things)



Mr. Sistani has clearly stated these are minerals and therefore khums must be paid.

Mr. Lankarani states as minerals based upon recommended precaution therefore khums must be paid.

Now you can clearly see for yourself these people have absolutely no idea even regarding the most common of things and are simply shooting arrows in the dark. It is pure stupidity to think that such people can tell you the solutions to modern day issues.

Price of minerals from mine

Agha Khomeini page no 269 ruling no 1800: If a person does not know whether or not, if the value of the share of each one of them reached 105 Mithqals of silver or 15 Mithqal of gold, the Khums must be paid as an obligatory precaution, he should ascertain the value, as far as possible, by getting it weighed or by any other means. Agha Sistani and Agha Lankarani both issued the same fatwa as Khomeini.

Agha Khomeini page no 272 ruling no 1812: If a person does not know whether or not, if the value of the share of each one of them reached 105 Mithqals of silver or 15 Mithqal of gold, the Khums is not obligatory and there is no need to weigh them or use any other means in order to ascertain the weight.



Khums on Minerals (I)

Agha Khomeini page no 269 ruling no 1801: If a few persons jointly extract something, if the value of the share of each one of them reached 105 Mithqals of silver or 15 Mithqal of gold, the Khums must be paid

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 273 ruling no 1813: If a few persons jointly extract something, and if its total value reaches 15 mithqals of coined gold, they should pay Khums on it, as a recommended precaution, even if the value of the share of each one of them may not be liable for Khums.

Agha Sistani issued the same fatwa as Khoei.

Mr. Khomeini and Lankarani state each person's share should be equal to 105 Mithqals of silver or 15 Mithqal of gold and then khums becomes wajib.

Mr. Khoei and Sistani only take into account the total amount and do not consider the individual amounts which they will share.



Khums on Minerals (II)

Agha Khomeini page no 269 ruling no 1802: If a person extracts mineral by digging a land belonging to another person without his consent, it belongs to the owner of the land. And the owner who has made no expenses, should pay complete Khums

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 273 ruling no 1814: If a person extracts mineral by digging a land belonging to another person without his consent, it belongs to the owner of the land. And the owner who has made no expenses, should pay complete Khums if the amount reaches the taxable limit of khums.

Agha Sistani page no 267 ruling no 1814: If a person extracts mineral by digging a land belonging to another person without his consent, the Fuqaha have said that it belongs to the owner of the land. But this is a matter of Ishkal, and a better alternative is that they come to some understanding between them, and if that fails, reference should be made to the Mujtahid for his decision



Mr. Khomeini and Lankarani do not take into consideration the amount. So even if it is less than the taxable limit, complete khums must be paid.

Mr. Khoei has included the condition that it must reach the taxable limit.

Mr. Sistani found a new way. He advises the thief and owner to enter into a discussion to solve this problem.

Khums on treasure

Agha Khomeini page no 270 ruling no 1808: If two persons find a treasure-trove whose total value reaches 15 Mithqals of coined gold, they would pay Khums

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 273 ruling no 1820: If two persons find a treasure-trove whose total value reaches 105 mithqals of silver or 15 mithqals of gold, they will pay Khums on it even if the share of each one of them may not come to the minimum taxable limit.



Agha Sistani page no 268 ruling no 1820: If two persons find a treasure-trove whose total value reaches 105 mithqals of silver or 15 mithqals of gold, they would not pay Khums on it if the share of each one of them may not come to the minimum taxable limit.

Mr. Khoei has stated it is obligatory for these two people to pay khums regardless of whether or not their shares meet the minimum limit of taxation.

Halal (lawful) property mixed with Haram (unlawful) property

Agha Khomeini page no 271 ruling no 1810: If halal property gets mixed up in such a way that it is not possible to identify each from the other, and the owner of the haraam property and its quantity are not known, and if it is also not known whether the quantity of the haraam property is more or less than the due Khums , the person concerned should pay Khums, and after paying khums his property will become halal.

Mr. Khoei, Mr. Sistani, Mr. Lankarani, and Mr. Khameni all issued the same fatwa as Khomeini.

Everyone is aware of the fact that khums is the property of the Imam of the Time (ajf), yet everyone is collecting khums in the name of the Imam of the Time (ajf).



At this time we will see what type of property the Imam of the Time (ajf), who is the owner of khums, accepts or denies.

Saying of Masoom(as)

Kamal ul Deen wa Tamam ul Nayma (urdu) page no 437 narration 21, Sa'ad bin Abdullah Qumi narrates , *"We reached Sermon Rai and arrived at the door of our master, Imam Hasan Askari (as). We asked permission to enter, and it was granted. A leather bag was on the shoulder of Ahmad bin Ishaq which contained 160 smaller bags of dinars and dirhams. Every bag was stamped with the stamp of its owner."* Sa'ad narrates, *"When we looked at our master Abu Muhammad (as), we saw His Holy Face surrounded by a great noor. Imam Zamana (ajf) was sitting on His right side. A golden pomegranate was sat in front of Abu Muhammad (as) which was shining due to its wonderful appearance. The precious pearl was stuck on top of this pomegranate. The landlords of Basra had given this as a gift to Imam (as). Imam (as) had a pen in His hand. Whenever Imam (as) would write something upon the paper, Imam Zamana (ajf) would hold the fingers of His Father, and Imam (as) would push the pomegranate in order to divert Imam Zamana (ajf)'s attention towards that instead. We said our salams to Imam (as). Imam (as) replied and asked us to sit down. When Imam (as) finished what He had been writing, Ahmad took out the leather bag. Imam (as) looked at Imam Zamana (ajf) and said, "O'My Son, break the seal of the presents of Your friends and shia."*



Imam Zamana (ajf) replied, "O My Master! Is it fair that I reach My sacred hands towards such impure gifts and filthy property?" Imam (as) said, "O'lbne Ishaq! Remove the contents of this bag so that the difference can be made between haram and halal."

The people who are collecting the khums in the name of the Holy Imam (ajf) first should have this ability to differentiate between halal and haram. Not eat haram in the name of khums themselves and also feed it to others. If one drop of najasaat is put in the milk, the whole milk becomes najjis. Then how can these people even imagine that property which is najjis, can somehow be made to be pure? It is your duty to ponder upon this.

Khums on pearls taken from the river

Agha Khomeini page no 272 ruling no 1816: If pearls, corals or other gems are obtained from the sea-bed by diving, whether it is mineral or a growth, if it reaches 18 Nokhod gold in value (3.51 g.) Khums should be paid on it, regardless of whether it was brought up after a single dive or more. Or it is from one quality or more, but if several persons find it and each share is more than 18 Nokhod, Khums must be paid



Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 274 ruling no 1828: If pearls, corals or other gems are obtained from the sea-bed by diving, whether it is mineral or a growth, regardless of the amount or number of dives, as precaution Khums should be paid on it

Agha Sistani page no 270 ruling no 1828: If pearls, corals or other gems are obtained from the sea-bed by diving, whether it is mineral or a growth, if it reaches 3/4 mithqal of gold in value (= 3.51 g.) Khums should be paid on it, regardless of whether it was brought up after a single dive or more.

But if the gems were brought up in two different diving seasons, and in each case, the minimum value limit of 3.51 g. of gold was not reached, it will not be obligatory to pay Khums on either. Similarly, when diving is done in partnership, and the share of each partner is not commensurate with 3.51 g. of gold in value, Khums will not be obligatory upon them



1. Mr. Khomeini and Lankarani
 - (i) Have put the condition regarding the amount of all property
 - (ii) They did not put any condition regarding the time period
 - (iii) They placed the condition regarding the amount of each shareholder
2. Mr. Khoei
 - (i) Has suspended the condition regarding the total property as well as for each shareholder
 - (ii) He does not mention the ruling if the property is taken out during several occasions
3. Even though Sistani agrees with Khomeini and Lankarani, he states that even if the property is removed during several occasions, the time lapsed between each should be small

Khums on child in these conditions

Agha Khomeini page no 273 ruling no 1824: If a child extracts a mineral, or finds a treasure-trove, or brings out gems from the seabed by diving, his guardian will have to pay Khums on them.

Agha Khoei page no 275 ruling no 1836: If a child extracts a mineral, or finds a treasure-trove, or brings out gems from the sea-bed by diving, khums is not wajib on him.



When Kafir Buys Land from a Muslim

Agha Khomeini page no 273 ruling no 1826: If a Zimmi non-believer purchases land from a Muslim, he should pay khums from this land. Even if he pays the whole price there is no harm.

Agha Khoei and Agha Lankarani issued the same fatwa as Khomeini.

Agha Sistani page no 272 ruling no 1842: If a Zimmi non-believer purchases land from a Muslim, as is commonly held by Fuqaha, the former should pay Khums on it from that land itself, or from any other property belonging to him. But liability of Khums, the way it is understood in this case, is a matter of Ishkal



Rules of Zakat

Zakat on Insane

Agha Khomeini page no 278: For establishing the liability of Zakat on items like gold, silver and merchandise, it is necessary that their owner is sane. If the owner remained insane throughout a year, Zakat will not be obligatory upon him or if the time which he was insane is so short that it can be said he was sane throughout the year as obligatory precaution zakat is obligatory on him.

Agha Khoei page no 280 ruling no 1868: For establishing the liability of Zakat on items like gold, silver and merchandise, it is necessary that their owner is sane. If the owner remained insane throughout a year, or part of it, Zakat will not be obligatory upon him.

Agha Sistani issued same fatwa as Khoei.

Agha Lankarani page no 378 ruling no 1927: If the owner of cow, sheep, camel, gold and silver is insane all of a year, it is not obligatory to pay Zakat, but if he is insane a part of year and recovers at the end of year, even if the duration of insanity is little, he must not pay Zakat.

Mr. Khoei, Sistani, and Lankarani state that zakat is not wajib if the time period of his insanity is less than the entire year while Khomeini states it is wajib.



Consuming those things which zakat has become obligatory

Agha Khomeini page no 278 ruling no 1862: If a person and members of his family consume the grapes, dates, barley and wheat, on which payment of Zakat has become obligatory, or if, for example, he gives these things to a poor person, zakat is not wajib upon those things which were consumed.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 280 ruling no 1873: If a person and members of his family consume the grapes, dates, barley and wheat, on which payment of Zakat has become obligatory, or if, for example, he gives these things to a poor person without the intention of paying Zakat, he should give Zakat on the quantity used

Agha Sistani issued the same fatwa as Khoei.

Using staple goods before they become dry

Agha Khomeini page no 279 ruling no 1869: If a person disposes of wheat, barley and dates before the time of drying up, and if they reach the taxable limit after they have dried up, zakat is not obligatory upon him.



Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 281 ruling no 1880: If a person disposes of wheat, barley and dates before the time of drying up, and if they reach the taxable limit after they have dried up, he should pay Zakat on them.

Agha Sistani issued the same fatwa as Khoei.

Irrigation through rain, bucket, and river

Agha Khomeini page no 280 ruling no 1872: If wheat, barley, dates and grapes are irrigated with rain and canal water and, although they did not need bucket water, yet it was also supplied, with no helpful result for the crop, the Zakat on them is 1/10. As a recommendatory precaution he must pay 1/10 and if they are watered with bucket water, without having any need of canal and rain water, but are also supplied with canal and rain water without being helpful to the crop, the Zakat on them is 1/20.

Agha Lankarani issued the same fatwa as Khomeini.



Agha Khoei page no 282 ruling no 1884: If wheat, barley, dates and grapes are watered with both rain water as well as water supplied with buckets etc. and if it is commonly said that they have been irrigated with bucket water etc. the Zakat payable on them is 5% and if it is said that they have been irrigated with river and rain water, the Zakat payable on them is 10%; and if it is commonly said that they have been irrigated jointly with both, the Zakat payable on them is 7.5%.

Agha Sistani issued the same fatwa as Khoei.

Deducting one's expenses

Agha Khomeini page no 280 ruling no 1877: Zakat on wheat, barley, dates and raisins becomes obligatory when their quantity reaches the taxable limit ,after calculating ones expenses, which is 45 Methqals less than 288 Tabriz Man and it is said that it equals 847 kg.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 282 ruling no 1889: A person cannot deduct the expenses incurred by him on the production of wheat, barley, dates and grapes from the income obtained from them, in order to determine the minimum taxable limit. Hence if the weight of any one of them, before calculating the expenses, was about 847 kilograms, he should pay Zakat on it



Agha Sistani issued the same fatwa as Khoei.

Agha Khomeini and Lankarani allow one to deduct his expenses and pay zakat from the rest of the property while Khoei and Sistani state zakat should be paid on the whole amount before deducting ones expenses.

Deducting the price of seeds

Agha Khomeini page no 281 ruling no 1878: A person who has used seeds for farming, whatever the price was at the time, he may include their value from the total harvest for calculating the minimum taxable limit.

Agha Khoei page no 282 ruling no 1890: A person who has used seeds for farming, whether he owned them or he bought them, cannot deduct their value from the total harvest for calculating the minimum taxable limit. Rather, he should calculate the taxable limit taking into account the entire crop

Agha Sistani issued the same fatwa as Khoei.

Agha Lankarani page no 381 ruling no 1948: The price of seeds, which is not taxable as Zakat or its Zakat is paid, can be considered as expenses, but the price of planting time should be calculated

Mr. Khomeini allows including the price spent on seeds in order to calculate the minimum taxable limit for zakat.



While Khoei and Sistani do not allow one to include the price of seeds.

Mr. Lankarani allows the including of the price of seeds in the total value if its zakat already been paid.

Zakat on gold and silver which is in currency

Agha Khomeini page no 284 ruling no 1897: It is not obligatory to pay Zakat on coined gold and silver worn by women as ornaments, as long as such coins are legal tenders, that is, transactions are made with them as gold and silver currency. It is not, obligatory to pay Zakat on them if they have ceased to be legal tenders.

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 285 ruling no 1908: It is obligatory, as a precaution, to pay Zakat on coined gold and silver worn by women as ornaments, as long as such coins are legal tenders, that is, transactions are made with them as gold and silver currency. It is not, obligatory to pay Zakat on them if they have ceased to be legal tenders.

Agha Sistani issued the same fatwa as Khoei.

Zakat on gold

Agha Khomeini page no 284 ruling no 1903: If gold and silver coins have more than usual quantity of alloy, but if they are still known as gold and silver coins, payment of Zakat on them is obligatory if they have reached the taxable limit, although in their pure form there is doubt they may not reach the taxable limit, then zakat is not obligatory.



Agha Khoei page no 285 ruling no 1914: If gold and silver coins have more than usual quantity of alloy, but if they are still known as gold and silver coins, payment of Zakat on them is obligatory if they have reached the taxable limit, although in their pure form they may not reach the taxable limit. But, if they are not called gold and silver coins, liability of Zakat on them is a matter of Ishkal, even if in their pure form they may reach the taxable limit.

Agha Sistani issued the same fatwa as Khoei.

Agha Lankarani page no 387 ruling no 1973: If gold and silver have more than usual amount of alloy in them, if the pure form of them reaches the limit which was said, one should pay its Zakat, also, if gold and silver coins have more than usual quantity of alloy, but if they are still known as gold and silver coins, payment of Zakat on them is obligatory if they have reached the taxable limit, although in their pure form they may not reach the taxable limit.

But, if there is doubt, as an obligatory precaution one must determine the weight by melting or in some other way or pay as much Zakat as he is certain that it is paid.



Mr. Khomeini has only issued zakat as obligatory on that amount of gold which you are certain is pure and if there is doubt then zakat is not obligatory.

Mr. Khoei and Sistani state zakat is obligatory whether it is pure or not.

Mr. Lankarani agreed with Khoei and disagreed with only half of Khomeini's fatwa. In the case of doubt one should melt the gold in order to ascertain the correct amount of pure gold.

Zakat on pasture lands

Agha Khomeini page no 285 ruling no 1902: If a person purchases or leases for his camel, cow and sheep, a pasture which has not been cultivated by anyone, then he should pay zakat.

Agha Khoei page no 286 ruling no 1917: If a person purchases or leases for his camel, cow and sheep, a pasture which has not been cultivated by anyone then it is a matter of ishkhal that zakat is obligatory on him.



Agha Sistani page no 286 ruling no 1917: If a person purchases or leases for his camel, cow and sheep, a pasture which has not been cultivated by anyone, Zakat becoming liable is a matter of Ishkal, though as a precaution, Zakat be paid. But, if he pays tax on grazing his animals, then he should pay Zakat.

Agha Lankarani page no 388 ruling no 1976: If a person purchases or leases for his camel, cow and sheep, a pasture, which has not been cultivated by anyone, Zakat becoming liable is a matter of Ishkal as obligatory precaution zakat must be paid. But, if he pays tax on grazing his animals, then he should pay Zakat

Mr. Khomeini has stated zakat should be paid on such pasture.

Mr. Khoei expresses doubt in whether or not zakat is obligatory.

Mr. Sistani is in agreement with Khoei over the doubtfulness of zakat being obligatory. However he states as a precaution zakat should still be paid even though there is doubt. Lankarani is in agreement with Sistani except he states it is a matter of obligatory precaution that one should pay zakat even though there is doubt.

How Zakat is spent (I)

All mujtihideen state regarding the spending of zakat that it may be spent in the way of Allah for things which has common benefit to the Muslims; for example, to construct a mosque, a school for religious education, to keep the city clean, to widen or to build tar roads or any such thing which is profitable for islam. Because zakat is a religious issue and we cannot explain it according to our own desires. According to the fatwas of mujtihideen, we must find out if we can spend zakat on building mosques, bridges, roads etc and only Masoomeen (as) can tell us if this is allowed or not. At this point we will mention the sayings of Masoomeen (as) in detail so that there will be no doubt.



Saying of Masoom (as)

1. **Min La Yazher ul Faqih Second Edition** hadith 1574, Imam Jafar Sadiq (as) said, *“The poor are in poverty because the people do not give zakat to them.”*
(Sura Tawba ayah 60 Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.)

2. **Min La Yazher ul Faqih Second Edition** hadith 1575, Imam Musa Kazim (as) said, *“Zakat is the sustenance and income of the poor and a blessing and increasement in the wealth of the rich.”*



3. **Min La Yazher ul Faqih Second Edition hadith 1579**, Imam Jafar Sadiq (as) said, *“Zakat is a test for the rich and the income of the poor. If people pay zakat, then there will be no poor muslims upon the earth.”*
4. **Min La Yazher ul Faqih Second Edition hadith 1580**, Imam Ali Reza (as) said, *“The purpose of zakat is the arrangement of sustenance and income for the poor.”*

If we look at the poverty of the muslims throughout the world and then look at the sayings of Masoomeen (as), we can reach the conclusion that zakat is not being distributed for its true purpose. In reality, the building of mosques, bridges, roads, Islamic schools with the money of zakat is the reason of the poverty of the muslims. This is a direct result of not following the orders of Masoomeen (as).

How Zakat is spent (II)

Agha Khomeini page no 292 ruling no 1939: It is necessary that the person to whom Zakat is paid is a Shia Ithna'ashari. If, therefore, one pays Zakat to a person under the impression that he is a Shia, and it transpires later that he is not a Shia, one does not need to pay Zakat again



Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 291 ruling no 1950: It is necessary that the person to whom Zakat is paid is a Shi'ah Ithna'ashari. If, therefore, one pays Zakat to a person under the impression that he is a Shi'ah, and it transpires later that he is not a Shi'ah, one should pay Zakat again.

Agha Sistani issued the same fatwa as Khoei.

You have seen the differences between the mujtihadis, but here it is necessary to point out a word which is an invention of mujtihideen.

Mujtihideen have placed the condition the person must be "Shia Ithna Ashari" while Masoomeen (as) placed the condition of "Ahlul Wilaya". It means anyone who considers the wilayat of Moula Ali (as) as the foundation of his religion, has full faith upon His wilayat, accepts it, and testifies to it, those people who do not have wilayat in their kalima, prayer, azan, or iqama can never be considered as part of "Ahlul Wilaya" regardless if they put the label of "Shia Ithna Ashari" on themselves or not, zakat cannot be paid to such people. Now this misconception of simply believing in wilayat is enough and there is no need for acceptance in ones actions should be removed.



If this is the shia religion, then who in Ahlul Sunni that does not believe in the wilayat e Ali (as)? They believe Moula (as)'s Holy Foot is on the head of all awliyas . Does that make them Ahlul Wilaya? Remember and understand in order to be a part of Ahlul Wilaya, you must testify to wilayat. In the end of **Kashaful Masail**, we mentioned a hadith from Sheik Sudoq's book "**Kamal ul Deen wa Tamam ul Nayma First Edition page no 278**". We shall write it here so that you will be able to see the importance of wilayat, and it will prove that only believing in wilayat is not enough. Without testifying to wilayat, ones iman cannot be proven. We repeat it again, understand the difference between belief and testimony.

RasoolAllah (saw) narrates Hadith e Qudsi, Allah says, "*One who does not testify that there is no Allah other than Me, who does not testify that Muhammad (saw) is My servant and messenger, who does not testify that Ali (as) ibne Abi Talib (as) is My Caliph, who does not testify that the Imams (as) from His Offspring are My Hujjah, has denied My blessings, has lowered My status, and denied the verses and scriptures.*"



Transferring Zakat from one city to another

Agha Khomeini page no 296 ruling no 1973: Even if there are deserving people in your city, you may take your zakat to another city.

Agha Khomeini, Sistani, and Lankarani all issued the same fatwa as Khomeini.

Saying of Masoom (as)

Furoo e Kafi Kitab Zakat chapter 35 hadith 6 and Min La Yazher ul Faqih Second Edition hadith 1620, Imam Jafar Sadiq (as) said regarding such person who takes zakat to another city, Imam (as) said, *“There is no harm if he gives 1/3 or ¼.”*

It means that you can only take 1/3 to another city and the rest must be distributed in your own city.

Possession of Staple Goods

Agha Khomeini page no 278 ruling no 1859: For establishing the liability of Zakat on items like wheat, barley, raisins and dates, it is a prerequisite that they should be in the control of their owner, so that he can dispose it or have a discretion over it. If the owner is absent, and the goods are neither in his control nor in that of his agent, like, when it has been usurped, even then there is no liability of Zakat.



Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 280 ruling no 1867: For establishing the liability of Zakat on items like wheat, barley, raisins and dates, it is a prerequisite that they should be in the control of their owner, and he must be adult and sane. If they are not in control of the owner or he is not an adult or he is insane, then zakat is not wajib.

Agha Sistani page no 275 ruling no 1867: For establishing the liability of Zakat on items like wheat, barley, raisins and dates, it is not a prerequisite that they should be in the control of their owner, so that he can dispose it or have a discretion over it. If the owner is absent, and the goods are neither in his control nor in that of his agent, like, when it has been usurped, even then the liability of Zakat remains.

Khomeini, Khoei, and Lankarani do not consider zakat as liable if the property has been usurped or is not in the control of the owner while Sistani states zakat is obligatory on wheat, dates, and barely even if they are not in the control of the owner or have been usurped. In **ruling no 1870** he says For establishing liability of Zakat on items other than wheat, barley, raisins and dates, it is necessary that the owner has a discretion over their disposal etc. And if he is prevented from that control because of usurpation, Zakat will not be wajib.



Zakat on tree which gives fruit biannually

Agha Khomeini page no 282 ruling no 1887: If a date tree or vine bears fruit twice in a year, and when combined they reach the minimum taxable limit, it is obligatory as a precaution, to pay its Zakat

Agha Khomeini and Agha Sistani both issued the same fatwa as Khomeini.

Agha Lankarani page no 383 ruling no 1957: If a date tree or vine bears fruit twice in a year, and each of them does not reach the taxable limit, it is not obligatory to pay its Zakat, because it is considered like crops of two years

Zakat on dry fruits

Agha Khomeini page no 282 ruling no 1889: If it is already obligatory on a person to pay Zakat on dry dates or raisins, he cannot replace it with fresh, green dates or grapes. Also, if it is obligatory on a person to pay Zakat on green dates or grapes, he cannot pay it with dry dates or raisins, and, if he pays it from other dates or grapes with intention of paying Zakat, it is in order.



Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 283 ruling no 1900: If it is already obligatory on a person to pay Zakat on dry dates or raisins, he cannot replace it with fresh, green dates or grapes. And, if he calculates the value of Zakat and gives green grapes or dates or other dry raisins or dates against that value, it is a matter of Ishkal.

Also, if it is obligatory on a person to pay Zakat on green dates or grapes, he cannot pay it with dry dates or raisins, And, if after calculating the value of Zakat, he pays it from other dates or grapes, it will be a matter of Ishkal even if the other dates and grapes were green and fresh.

Agha Sistani issued the same fatwa as Khoei.

Saying of Masoom (as)

Furoo e Kafi Kitab Zakat chapter 42 hadith 1, narrator asked Imam Jafar Sadiq (as) if it is lawful that the zakat which is obligatory upon wheat, barley, and gold, can we substitute with dirhams or another thing whose price is equal or do we have to pay the same thing from which zakat is obligatory? Imam (as) replied, “*Whatever is easy for you*”.



Rules of Nikah

Recitation of Nikah

Agha Khomeini page no 320 ruling no 2361: As long as the woman and the man are not certain that their representative has pronounced the formula, they cannot look at each other as Mahram (like husband and wife), and a mere probable suspicion that the representative might have pronounced the formula is not sufficient. And if the representative says that he has pronounced the formula, it will be deemed sufficient.

Agha Khoei and Agha Lankarani both issued the same fatwa as Khomeini.

Agha Sistani page no 384 ruling no 2374: As long as the woman and the man are not certain that their representative has pronounced the formula, they cannot look at each other as Mahram (like husband and wife), and a mere probable suspicion that the representative might have pronounced the formula is not sufficient. And if the representative says that he has pronounced the formula, but his assertion does not satisfy the parties concerned, it will not be deemed sufficient.



Marrying the sister of one's wife during the period of iddah of revocable divorce

Agha Khomeini page no 364 ruling no 2388: If a person gives a revocable divorce to his wife, in the manner, which will be explained under the rules relating to divorce, he cannot marry her sister during the Iddah. But if it is an irrevocable divorce during the iddah, the recommendatory precaution is that one should not marry his wife's sister during that period

Agha Khoei page no 389 ruling no 2400: If a person gives a revocable divorce to his wife, in the manner which will be explained under the rules relating to 'Divorce', he cannot marry her sister during the Iddah. But if it is an irrevocable divorce, he can marry her sister.

Agha Sistani issued the same fatwa as Khoei.

Nikah with ones cousin

Agha Khomeini page no 365 ruling no 2392: If a person marries his paternal or maternal aunt's daughter, and after having consummated the marriage, commits incest with her mother, then there is no Ishkal in his nikah



Agha Khoei page no 359 ruling no 2404: If a person marries his paternal or maternal aunt's daughter, and after having consummated the marriage, commits incest with her mother, this act will not become the cause of their separation. And the same rule applies if he commits incest with her mother after the Nikah, but before having consummated the marriage with her,

Agha Sistani issued the same fatwa as Khoei.

Agha Lankarani page no 488 ruling no 2464: If a person marries the daughter of his paternal or maternal aunt and before having intercourse, he commits fornication with her mother, as an obligatory precaution, he must divorce her.

These rulings are so vulgar that we feel such shame and disgrace after reading and hearing them. We apologize to our readers, but we must write these rulings because these rulings are written in all tawzihs of mujtihideen. Their followers give such respect to such vulgar rulings so it is impossible for us to avoid them. Particularly those rulings in which if there is even a fraction of doubt, then your whole lineage will become doubtful.



In this ruling Mr. Khomeini does not consider it haram to commit incest with the mother of his wife after nikah and before having intercourse with his wife. In the case he commits incest with his wife's mother after intercourse with his wife, Khomeini is silent. Mr. Khoei and Sistani state nikah is lawful in this situation regardless if he commits zinnah before or after intercourse with his wife.

Mr. Lankarani issues the fatwa that a man should separate from his wife if he commits zinnah before having intercourse with his wife, but he also is silent on what to do if he commits zinnah after having intercourse with his wife.

We cannot understand why these filthy rulings were written in the tawzih ul masail of marjas. Is it even possible for books as this to be kept in people's houses? There are women in the house, young girls and boys, all whom read these books. This is such shame. Those rulings should be told which people need in their daily lives. Is committing zinnah with ones paternal or maternal aunt really such a common occurrence in our society that they need to issue such fatwas? What is the benefit and purpose of these rulings? A person who does not differentiate between mother, sister, daughter, or aunt, then what difference will these fatwas make for him? However the others become aware of the safe ways in which they can commit adultery. If these rulings were important, then the first thing they would have done is imposed sharia law on such immoral persons. Whether or not he should separate from his wife is a totally separate issue. Here they do not even mention what is the sharia law for such a person who commits zinnah, and young people will get the impression that these things are very ordinary. If someone wants to be with mother and daughter at the same time, then he should first marry the daughter and then according to mujtihideen there is no harm.



The most amazing thing in these fatwas is that a man commits a sin but the woman is punished. After separation this accursed person will marry again and live his life comfortably, but the life of the poor woman will become so difficult. The people should use their intellect and think what type of people they are following.

Other than aunt

Agha Khomeini page no 365 ruling no 2393: If a person commits fornication with a woman other than his paternal or maternal aunt, the obligatory precaution is that he should not marry her daughter. If he marries and after having sexual intercourse with his wife, commits fornication with her mother, it is not necessary for him to get separated from her. The same order as if he commits zinnah with her mother before intercourse will apply.

Agha Khoei page no 360 ruling no 2405: If a person commits fornication with a woman other than his paternal or maternal aunt, the recommended precaution is that he should not marry her daughter. In fact, if he marries a woman, and commits fornication with her mother before having sexual intercourse with her, the recommended precaution is that he should separate from her, but if he has sexual intercourse with her, and thereafter commits fornication with her mother, it is not necessary for him to get separated from her.



Agha Sistani and Lankarani issued the same fatwa as Khomeini.

Three of these mujtahideen issued fatwas that say if he commits zinnah before intercourse with his wife, then they should separate while Khomeini's fatwa goes against this.

Fornication with an unmarried woman

Agha Khomeini page no 365 ruling no 2396: If a person commits fornication with an unmarried woman and who is not in Iddah, he can marry her.

Agha Khomeini page no 360 ruling no 2408: If a person commits fornication with an unmarried woman and who is not in Iddah, he can marry her but as an obligatory precaution; he should not marry her till after she has her menses.

Agha Sistani page no 360 ruling no 2408: If a person commits fornication with an unmarried woman and who is not in Iddah, as a precaution, he cannot marry her till he has sought forgiveness from Allah

Agha Lankarani page no 489 ruling no 2467: same fatwa as Khomeini except Lankarani states it is only a recommended precaution to wait to marry her until after her menses.



Mr. Khomeini states it is lawful without putting any conditions while the other three mujtahids placed different conditions.

Homosexuality after Nikah

Agha Khomeini page no 366 ruling no 2403: If a person marries the mother or sister of a boy, and commits sodomy with the boy after the marriage, they will not become haraam for him.

Agha Khoei issued the same fatwa as Khomeini

Agha Sistani page no 361 ruling no 2415: If a person marries the mother or sister of a boy, and commits sodomy with the boy after the marriage, as a precaution, they will become haraam for him.

Agha Lankarani page no 490 ruling no 2474: If a person marries the mother or sister of a boy, and commits sodomy with the boy after the marriage, they will not become haraam for him. However if after marriage and before intercourse he commits sodomy, then as recommended precaution they will become haram on him.

Mr. Khomeini and Khoei did not issue order of hurmat (they will not become haram).

Sistani placed the order of hurmat (they will become haram).



Lankarani declared it haram before intercourse and halal after intercourse.

Saying of Masoom (as)

You have read all of the jokes these marjas have written and now you should also understand the mentality of mujtihideen. Now we will take you towards the sharia of Allah so that you may become aware of the will of Allah and the mentality of Masoom (as). We shall mention two hadiths which will tell you what sharia says regarding these filthy acts.

1. **Min La Yazerhul Faqih Fourth Edition hadith 5043**, Imam (as) said, *“If a person commits zinnah with a mahram woman, strike him with a sword until it cuts him. If that mahram woman helps him (if she was consenting) then she should also be hit with a sword until it cuts her.”*

2. **Min La Yazerhul Faqih Fourth Edition hadith 5047**, narrator asked Imam Jafar Sadiq (as), *“One man had intercourse with another man. Imam (as) replied, “If he was married, he will be killed. If he was unmarried, then hadh (stoning) will be imposed upon him.” Narrator asked, “One who is the passive participant what is the order for him?” Imam (as) replied, “He will be killed regardless if he is married or unmarried.”*



Non baligh girl

Agha Khomeini page no 367 ruling no 2407: If a person contracts Nikah with a non-Baligh girl, and has sexual intercourse before she has completed her nine years, if he causes Ifza, he must not have intercourse again with her

Agha Lankarani issued the same fatwa as Khomeini.

Agha Khoei page no 361 ruling no 2419: If a person contracts Nikah with a non-baligh girl, it is haraam to have sexual intercourse before she has completed her nine years. But if he commits sexual intercourse with her, she will not be haraam for him when she becomes baligh, even if she may have suffered Ifza (which has been described in rule 2389), though as a precaution, he should divorce her

Agha Sistani issued the same fatwa as Khoei.

Nullled Nikah

Agha Khomeini page no 371 ruling no 2440: If the husband makes it a condition before Nikah, that the woman should be a virgin, and it transpires after Nikah that she is not virgin, he can repudiate the marriage.

Agha Lankarani issued the same fatwa as Khomeini.



Agha Khoei page no 365 ruling no 2453: If the husband makes it a condition before Nikah, that the woman should be a virgin, and it transpires after Nikah that she is not virgin, he can not repudiate the marriage.

Non mahrams alone

Agha Khomeini page no 371 ruling no 2441: A woman and man who are sat in a private place in which another cannot enter and there is fear they will commit haram act then they should go out of that place.

Agha Khoei page no 365 ruling no 2454: It is Haraam for a man and a woman who are not Mahrams, to be together at a private place where there is no one else, if it is feared to lead to immorality and scandal, even if it is a place where another person can easily arrive. But, if there is no fear of any evil, there is no objection.

Agha Lankarani issued the same fatwa as Khoei

Agha Sistani page no 367 ruling no 2454: It is haraam for a man and a woman who are not Mahrams, to be together at a private place where there is no one else, if it is feared to lead to immorality and scandal, even if it is a place where another person can easily arrive



Separating a girl from her mother

Agha Khomeini page no 373 ruling no 2454: A girl's father cannot separate her from its mother (if her mother is muslim and sane) till she is nine years of age.

Agha Khoei page no 366 ruling no 2467: Until a son or a daughter completes two years of his/her age, his/her father cannot separate him/her from his/her mother. And as a precaution, a girl should not be separated from its mother till it is seven years of age. Agha Sistani issued the same fatwa as Khoei.

Agha Lankarani page no 498 ruling no 2524: Until a son or a daughter completes two years of his/her age, his/her father cannot separate him/her from his/her mother, provided she is sane, Muslim and free and not married to others. Otherwise, father is preferred but if father is dead, the mother even if she is married is preferred to grandfather and others and this order should be observed as an obligatory precaution.

Fornication with woman who is not your wife

Agha Khomeini page no 387 ruling no 2533: If a man commits fornication with a woman knowing that she is not his wife and the woman does not know he is not her husband, it is obligatory precaution for the woman to observe Iddah



Agha Khoei page no 378 ruling no 2546: If a man commits fornication with a woman knowing that she is not his wife and regardless if the woman knows or not the man is her husband , it is not necessary for the woman to observe Iddah

Agha Sistani page no 386 ruling no 2546: If a man commits fornication with a woman knowing that she is not his wife, it is not necessary for the woman to observe Iddah. But if she thought that the man was probably her husband, as an obligatory precaution, she should observe Iddah

Mr. Khomeini has issued fatwa that if she doesn't know then she should observe iddah (waiting period).

Mr. Khoei doesn't consider it necessary to observe iddah regardless if the woman knows or not if the man is her husband.

Mr. Sistani states if she knows then she should observe iddah but if she doesn't know then there is no iddah.

Permission of Wali(guardian)

Agha Khomeini page no 363 ruling no 2374, Agha Sistani page no 387 ruling no 2386, and Agha Lankarani page no 485 ruling no 2435:

All three mujtihideen have suspended the permission of wali in the case of:



If the virgin woman wants to marry someone who is her match according to sharia, but her wali (father, grandfather, etc) does not agree. They allow the girl to marry without the permission of her wali (guardian).

Agha Khoei page no 357 ruling no 2386: Mr. Khoei does not allow except in those cases where the father or grandfather has died or it is not possible to obtain their permission. (This reasoning is absolutely correct because if people follow the fatwas of the other marjas then there is fear that society will become so fractured. Many fights and disagreements will arise in the society. It can affect the whole cultural structure. This is why you have begun to read such news in the newspapers everyday.)

Apart from the differences between mujtihideen regarding this issue, it is very interesting that Mr. Khomeini issues two contradictory fatwas at the same time. On page no 536 in his tawzih he says “the permission of father cannot be removed. the permission of father is an obligatory condition. This is my fatwa.”

It is not like Mr. Khomeini reviewed his fatwa because if he had, then he would have removed the first fatwa. Both of these fatwas are present in his tawzih.



Saying of Masoom (as)

Min La Yazher ul Faqih Third Edition hadith 4390, Imam Jafar Sadiq (as) says, “*Virgin woman whose guardians are alive should not marry without the permission of her guardians.*”

Nikah with Ahlul Kitab (People of the Book)

Agha Khomeini page no 365 ruling no 2394: There is no harm in performing temporary marriage with women from Jewish or Christian.

Mr. Khomeini, Sistani, and Lankarani all are in agreement with Khomeini regarding this issue.

Saying of Masoom (as)

Min La Yazher ul Faqih Third Edition hadith 4588, Imam Jafar Sadiq (as) says, “*No one can perform nikkah with woman from Jewish or Christian regardless if it is nikkah of temporary or permanent marriage.*”

Intentionally not paying Mahr (dowry)

Agha Khomeini page no 371 ruling no 2442, Agha Khomeini page no 365 ruling no 2455, Agha Sistani page no 367 ruling no 2455, and Agha Lankarani page no 497 ruling no 2512:

All mujtahideen are in agreement regarding this issue.



If the man fixes the Mahr of the woman at the time of Nikah, but intends not to give it, the marriage contract is in order,

It is very sad that the fatwas of all four mujtihideen are totally against the sayings of Masoom (as).

Saying of Masoom (as)

Min La Yazher ul Faqih Third Edition hadith 4400, Imam Jafar Sadiq (as) says, *“If someone marries a woman with the intention of not paying her mahr, then according to Allah he is a zanni (fornicator).”* (His nikkah is not in order)



Halal (lawful) and Haram (unlawful) animals

Rabbit, peacock, and crow

Agha Sistani page no 398 ruling no 2633: As an obligatory precaution, one should refrain from eating the meat of all types of crows. Other birds like the hens, the pigeons, the sparrows including the ostrich and the peacock are halal to eat,

Agha Khoei page no 391 ruling no 2633: The meat of different kinds of crow and peacock is haram.

It should be clarified that Agha Sadiq Tehrani has declared the meat of rabbit and crow as halal.

Saying of Masoom (as)

1. **Min La Yazher ul Faqih Third Edition hadith 4197**, Imam Muhammad Baqir (as) says, *"Meat of rabbit and peacock is haram."*
2. **Min La Yazher ul Faqih Third Edition hadith 4233**, Imam Jafar Sadiq (as) says, *" You should refrain from*



eating the meat of zakh (a kind of crow) and all others.”



Rules of Hunting and Slaughtering Animals

Hunting animals who live underground

Agha Khomeini page no 395 ruling no 2545: Elephant, bear, monkey are classified as predators. But the insects or the small animals who live in the holes, like, mice, lizards, if they have gushing blood and if they die themselves then they are najis, if they are slaughtered or hunted down their meat and skin will not be considered Pak.

Agha Khoei page no 384 ruling no 2598: Elephant, bear, monkey are classified as predators. But the insects or the small animals who live in the holes, like, mice, lizards, if they have gushing blood, their meat and skin will be considered Pak if they are slaughtered or hunted down.

Agha Sistani page no 390 ruling no 2598: Elephant, bear, monkey are classified as predators. But the insects or the small animals who live in the holes, like, mice, lizards, if they have gushing blood, their meat and skin will not be considered Pak if they are slaughtered or hunted down.



Mr. Khomeini has declared the skin of such animals as najis.

Mr. Khoei has declared their skin pak in the case of slaughtering and hunting down.

Mr. Sistani has divided such animals into two groups. He declares some pak and some najis.



Rules of Usurpation

When two persons usurp

Agha Khomeini page no 390 ruling no 2547: When two persons usurp a thing jointly, each one of them is fully responsible for the part of it which they have control over.

Agha Khoei page no 379 ruling no 2560: When two persons usurp a thing jointly, each one of them is responsible for half of it.

Agha Sistani page no 384 ruling no 2560: When two persons usurp a thing jointly, and if they have full control over it, each one of them is fully responsible for the whole of it, even if one of them alone might not have been able to usurp it.

Agha Lankarani page no 520 ruling no 2618: When two persons usurp a thing jointly, and if they have full control over it, each one of them is fully responsible for the whole of it, if both of them alone might not have been able to usurp it, and they could have full control, then if they do anything, each of them is responsible.



Found Wealth

Agha Khomeini page no 392 ruling no 2561: If someone finds a property which has a sign on it and its cost is less than 12/6 coins of silver if he is unable to find the owner and takes it with the intention he will become the owner of it in that case if the property is destroyed he will not have to repay the original owner.

Agha Khoei page no 382 ruling no 2574: If someone finds a property and does not know who the owner is if he takes it with the intention of being the owner, it is obligatory upon him that whenever he finds the original owner if the property is not destroyed, then he must return it back. If it has been destroyed, then he must repay the original owner for it.

Agha Lankarani issued the same fatwa as Khoei.

Agha Sistani page no 387 ruling no 2574: In such case it is obligatory precaution that he gives this property as sadaqah on behalf of the owner. Whenever he finds the owner, if he does not accept this sadaqah, then he must repay the original owner for this.



Rules for Business

Marrow of Dead Animal

Agha Khomeini page no 308 ruling no 2056: The oil which is taken from the animal after its death if you obtain it from the hands of kafir in a non Islamic city and it has been taken from such animal whose blood gushes forth then it is najis. This dealing is unlawful.

Agha Khoei page no 312 ruling no 2067: There is no objection to selling or buying the oils which are imported from non-Islamic countries, if it is not known to be najis. And as for the fat which is obtained from a dead animal, if there is a probability that it belongs to an animal which has been slaughtered according to Islamic law, it will be deemed Pak, and its sale and purchase will be permissible, even if it is acquired from a non-Muslim or is imported from non-Islamic countries. But it is haraam to eat it, and it is necessary for the seller to inform the buyer about the situation, so that he does not commit anything contrary to his religious responsibility.

Agha Sistani and Lankarani issue the same fatwa as Khoei.

Research

Agha Khomeini page no 309 ruling no 2059: If a muslim without investigating whether or not the animal has been slaughtered according to Islamic law its sale and purchase not permissible.



Agha Khomeini page no 313 ruling no 2070: If a muslim without investigating whether or not the animal has been slaughtered according to Islamic law, is Pak, and its sale and purchase permissible.

Agha Sistani and Lankarani issued the same fatwa as Khomeini.

Conditions for Business

Agha Khomeini page no 313 ruling no 2087: If a horse has run away it is not correct to sell it. However if the slave has run away with such thing that is transferable even if the slave cannot be found the deal is correct but other than slave it is not.

Agha Khomeini page no 317 ruling no 2098: The condition of transferring is that both the seller and purchaser are able to give things into the control of the other. So selling of such horse which has run away is not correct. But if the horse has run, then the one who is selling it includes something else which he can give into the control of the purchaser even if the horse cannot be found this deal is correct.



Agha Sistani page no 309 ruling no 2098 (2): It should be transferable, otherwise the deal will be void, except when a transferable object is supplemented to it. But if the buyer can himself manage to find the thing he has bought, even if the seller is unable to hand it over, the deal will be valid. For example, if a person sells a horse which has run away, and the buyer can find it, the transaction will be valid, and there will be no need to supplement it with any transferable object.

Agha Lankarani page no 422 ruling no 2151: 1. It should be transferable, otherwise the deal will be void, for example, selling a horse which has run away is not correct 2. If a person purchases a slave which has run away with the intention of setting him free, this deal is permissible.

Mr., Khomeini does not state it lawful to sell the horse which has run away regardless if there is any other thing included with it. However he states it lawful that someone can sell the slave which has run away if he includes something else in the deal.

Mr. Khoei states it is lawful to sell the horse which has run away if the seller includes something else in the deal regardless of whether or not the purchaser can find the horse or not.

Mr. Sistani states the selling of a run away horse as lawful without including any other thing in the deal but with the condition the purchaser is able to find the horse.

Mr. Lankarani states the selling of a horse which has run away as unlawful. However he allows the selling of the slave which has run away if the intention of the purchaser was to set him free.



Usury (Interest)

Agha Khomeini page no 311 ruling no 2077: Father and son, husband and wife can take interest from each other.

Agha Khomeini page no 315 ruling no 2088: Father and son, husband and wife as an obligatory precaution can not take interest from each other.



Strange Rulings

In our childhood, our elders would tell us stories containing valuable lessons regarding the principles of life. For example, tortoise and hare and story of one crow that was in search in water. There is also the story of a philosopher who went to a pottery shop to buy a clay pitcher. In the pottery shop, the pitchers were placed upside down on the shelves. This philosopher reached the shop and was looking carefully at the pitchers. After a long while, the potter's patience finished and he asked "Dear, you are examining my pitchers for so long. Is there one you like?" The philosopher replied, "The pitchers are very good, but they have two faults." The potter asked, "What are those two faults"? The philosopher replied, "One there is no mouth to the pitchers and secondly they have a hole in their bottom." The same philosopher reached a well containing a water which was being turned by bulls. He kept looking at the bulls and especially the bells which were hanging around their necks. He was unable to figure out the purpose of these bells. So he went to the caretaker of the well and asked, "Why have you put these bells around the bulls' necks"? They replied, "After getting the bulls started we are able to sit comfortably and relax. As long as we hear the bells, we know they are walking, and when we do not hear the bells, we know they have stopped."



Upon hearing this, the philosopher thought very deeply and then said, “If these bulls shake their heads while standing, then?” The caretaker of the well replied, “My dear, these are bulls not philosophers.”

For man years we have wondered why our elders told us such stories. After reaching adulthood, we became interested in religious matters. So we began studying various books to gain knowledge. During the writing of this book, I got the chance to study the tawzih ul masails of different marjas. After reading their tawzihs I began to understand why our elders would tell us these types of stories. We will present some fatwas so that you also will begin to understand the purpose of such stories. . These fatwas are awe inspiring. In these fatwas the marjas have created such situations which are completely and totally impossible for one to comprehend. The only benefit in them is they will provide one with great amusement while one is reading them. I am very well aware of the fact that the topic of this book is very dry and uninteresting. I didn't want to leave my readers in such boredom. So here are some excellent jokes. Read them and enjoy.

Masali Prayer

Before reading this fatwa of Agha Khomeini, it is necessary for you to know what “mawalat” (maintenance of succession) is.



page no 171 ruling no 1112: A person should maintain continuity during prayers, that is he should perform various acts of prayers, like, Ruku, two Sajdah and tashahhud, in continuous succession, and he should recite the Zikr etc. also in usual succession. If he allows an undue interval between different acts, till it becomes difficult to visualize that he is praying, his prayers will be void even if he does it unintentionally.

After knowing about the mawalat, now read this masali prayer and the one after it.

Agha Khomeini page no 131 ruling no 805: When a person is praying, and the time at his disposal is short, and during the prayers he realizes that his clothes are Najis, and suspects that they may have been Najis before he started the prayers, he should wash it, change it or take it off, provided that in so doing his Namaz is not invalidated.

We challenge every person to come and show us how to read this prayer. During prayer not only will you remove your dress but you will make it pak and then wear it again. Somehow while performing all of these various actions your face will not divert from Qibla and mawalat will remain in order. If any person does this, we will ensure his name is entered into the Guinness Book of World Records.



The condition of mawalat is that when people see him, they are able to tell he is praying. Tell me honestly if you see a person performing such acts, will you say he is praying? After observing him performing such acts, people will think he is a circus performing practicing his routines.

Another Masali Prayer

Agha Khomeini page no 46 ruling no 307: This ruling is regarding those persons who are incontinent.

“If a person is unable to control the discharge of urine or excretion during prayer, he should keep a container by his side, make Wudhu every time he discharges, and continue praying.”

Just imagine what such a prayer would look like. Not only that but what about his prayer mat or the people who may also be present in the room where he is praying what would they be thinking of such a prayer. I am sure you will not be able to stop your vomiting for so many days.

Stubborn as a Mule

Agha Khomeini page no 404 ruling no 2627: It is Makrooh to eat the meat of a horse, a mule or a donkey. If a person has sexual intercourse with them those animals become haraam, Such animals should be taken out of the city and should be sold at some other place.



What an excellent deal! Is it correct to sell such thing to unsuspecting people which you know to be haram? These people do not know what has happened with this animal. They consider it only makrooh, but if they find themselves in such situation where they eat it, then who will be the responsible one for feeding them haram?

Middle Break

Two fatwas of Agha Khomeini:

1. **Page no 365 ruling no 2389:** A man cannot marry the niece (brother's or sister's daughter) of his wife without her permission. But if he marries his nieces without his wife's permission, and she later consents to the marriage, it will be in order and there is no Ishkal in his marriage.
2. **Page no 365 ruling no 2390:** If the wife learns that her husband has married her niece (brother's daughter or sister's daughter) and if she keeps quiet and it has the appearance that she agrees, as obligatory precaution he should separate from her niece. If she does not consent later, the marriage will be void.

It is clear from these two fatwas that Mr. Khomeini allows a person to marry his wife's niece



but after doing so he must obtain his wife's permission. However if his wife does not agree, his marriage to her niece becomes void. Any person who has a little intellect will understand that the period which is between the time of marriage of the niece and obtaining his wife's permission he must have performed intercourse with his new wife. When the marriage becomes void, what will happen to this act which they had been doing during this time?

Post Mortem

Agha Khomeini page no 506 ruling no 3147: It is not lawful to dismember the body of a deceased muslim. It is a haram act. One must pay "diat" (blood money) in order to cut his head and other parts. However dismembering the body of a non muslim is lawful and no blood money need be paid regardless if he is non muslim, kafir, zimmi, or someone one else.

The people who want to resolve the issues of modern age are forgetting that in cases of suspicious deaths, you cannot figure out the reasons of death without an autopsy being performed. If you declare autopsy as haram, then no case of murder will ever be solved. In this case how many criminals will not be caught? How many innocent people who were murdered will never receive justice? If the dismembering of the dead body



is important, then it should also not be done to the dead body of a kafir. Did RasoolAllah (saw) ever allow anyone to dismember the dead body of a kafir in any battle? This was the custom of the era of jahiliya (ignorance). Islam removed this custom. So now who is Khomeini to allow it once again?

Selling of Radio and Television

Agha Khomeini page no 508 ruling no 3159: Because these instruments are used for haram purposes and their usage in halal ways has almost become exhausted therefore I do not allow selling and buying of these things. Those people who do not use them in non sharia way (ie haram purposes) and will not allow others to use them in such way as well, then I allow it.

Those followers of Khomeini whose business is selling and buying of radios and televisions must immediately close their businesses or whenever they sell these things they must also take an oath from their customers that they will not use them in haram way. Not only this but they should also hire a spy to follow their customers to find out if those who buy from them are using it in a haram way or not. Because the fatwa says “they do not allow others to use for haram purposes”. Our question is did RasoolAllah (saw) ban the selling of swords and spears in His time? Would people take an oath before selling them that the one buying them will not kill any innocent people with these weapons?



Protect Your Nikkah

Agha Khomeini page no 362 ruling no 2368: Even if one word is recited incorrectly and changes the meaning of the word, then the nikkah is void.

Except in Arab countries and a few African countries, neither is the Arabic language spoken nor understood throughout the whole world. However the formula of nikkah is always recited in Arabic regardless of location. In reality, the groom and bride are totally unaware of what their appointed representatives are reciting and which words he is saying. They are totally unaware which of his words are pronounced correctly or incorrectly as well as the meanings of the words themselves. They can never be sure that every word was recited correctly when their representatives recited their formula of nikkah. The validity of the nikkah cannot be proven. The validity can only be proven in such case where the groom and bride are knowledgeable in Arabic grammar as well as Arabic vocabulary. The followers of marjas should ask their marjas for a resolution to this problem. Otherwise there is always a possibility that their nikkah is void. The best choice is to recite the formula of nikkah in their native languages. Some marjas allow this. However those people who are professional nikkah reciters will lose all of their business and that would be a great tragedy.



Halal (lawful) or Haram (unlawful)

Mr. Khomeini on page no. 533 of his *tawzih*, answers a question in these words.

Question: Are the packaged/frozen fish which is already prepared/cooked (ie ready to eat) which comes from a non muslim country, are those types of fish halal (lawful) or haram (forbidden) to eat?

Answer: If you are unaware these fish are from a halal source and whether or not they were alive when they were brought out of the water, then they are haram, but if you are sure, they brought out of the water alive, then they are halal regardless of whether or not you know if they are a halal or haram type of fish.

This is a strange fatwa in which all the orders of sharia were totally ignored. The difference between halal (lawful) and haram (unlawful) has been completely ignored. Now imagine and decide for yourself. Did not sharia make it wajib (compulsory) upon you that before eating (I will repeat myself again) BEFORE eating, you must be sure about whether it is a food which is halal (lawful) or haram (unlawful) for consumption by Allah? If there is even a fraction of doubt, then it is haram to eat that food. Yet in this matter there is absolutely no evidence of whether this fish is of the halal (lawful) kind or haram (unlawful) kind. How can it ever be considered as halal? Second point is, if the person who buys these fish products from a non muslim company



can ask regarding whether or not the fish were alive when brought out of the water, then why can he not also ask as to what type of fish these are so as to be certain if they are from the halal (lawful) kind or haram (unlawful) kind. The same rules which apply when you go to the market in order to purchase fish also apply for these packaged frozen fish products. It is so strange when we buy from muslims we are so strict and careful, but yet when we buy from kafirs (non believers) we totally ignore the orders of sharia (Islamic law).

Poor Beggars

Agha Khoei page no 268 ruling no 1768: If the wealth received by a poor man, by way of Zakat and Sadaqah, exceeds his annual expenses, or if he earns profit from the property given to him, like, if he gets fruit from a tree which has been given to him, and that exceeds his annual expenses, he should pay Khums from it.

Taking khums from zakat and sadaqah is such a deplorable act. It is like that filthy scum which one washes off from their hands. Allah made the receiving of khums wajib for Aal e Muhammad (as) so that the khums would be protected from the filthy hands of the people. However under such fatwas people are using their germ infested hands to receive khums in the name of Imam (ajf) which is a direct opposition of Allah. It provides me with great amusement imagining



a mulvi standing in front of a beggar asking for khums in the name of Allah and Imam Hussain (as).

Islamic Excuse

If someone gives another person a specific amount of something and places the condition that after a certain time he will receive a larger amount than what he gave, in Islamic law this act is called interest. One who wants to give less and take more without applying Islamic law on himself, mujtihideen provide him with the way of accomplishing this. In the dictionary of mujtihideen this ideology is called “Islamic excuse”. We are going to give you a glimpse into the dictionaries of these mujtihideen.

Agha Khoei page no 314 ruling no 2082: If the person who is giving less quantity of a commodity, supplements it with some other thing, for example, if he sells 3 kilos of wheat and one handkerchief for 5 kilos of wheat, there is no harm in it, provided that the intention is that the handkerchief is for the excess he is receiving, and also that the transaction is not on credit

A Great Worshipper

It is an Islamic ruling that tayyamum can only be performed if water is unavailable or if there is no chance of it becoming available. It is necessary to search for water but in spite of searching, if you still are unable to find any water, then you are allowed to perform tayyamum. However Mr. Khoei has resolved this issue forever. Now there will never be any need for performing tayyamum again. He has told us such a way that the availability of water will never again be an issue.



“If there is no difficulty in digging of the well in order to make available the water for performing Wudhu, then one should dig the well.”

Now it is the duty of every follower whenever he goes on a journey to carry with him those instruments necessary for digging the well.

Find the Horse

Agha Khoei page no 317 ruling no 2098: a person sells a horse which has run away, and supplements it with other things such as a carpet even if the buyer is unable to find the horse, this deal will be valid.

The buyer is very lucky. Mr.Khoei has provided him with a carpet so when he gets tired from searching for his horse, he can lay the carpet out and take a rest for awhile. If he is unable to find the horse, he can sit on the carpet and remember those who issued this fatwa.

Strange Ghusl

Agha Sistani page no 88 ruling no 531: A child who is born after its mother has died, and her body has become cold, and if it touches any outer part of mother's dead body, it should do Ghusl on attaining the age of puberty.



In fact, it should do Ghusl, as a precaution, even if it did not touch the mother's body.”

This is a very interesting situation. In this case, it is obligatory to appoint a person to consistently watch over the child and to always be fully aware of his age. As soon as he reaches puberty, he must then make him agree to perform ghusl e mayyit. If this person dies, then he must appoint another person in his will to take his place and that person will also have to do the same. The list of people appointed to watch over this child until he reaches the age of puberty will be endless. It will be very interesting when the time comes (because when this child becomes an adult he does not have to listen to what others say) he will say to his caretaker that he is not in the taqlid of Sistani. In this situation, what will be the state of the caretaker? It is like your destination is only a few steps away and then it disappears right before your eyes.

The second point is why only ghusl? The greater wajib than ghusl is prayer. Then according to this fatwa the child also should read qadha prayers for fifteen years and must also perform fasting. This ruling is like asking a new muslim convert to pray all of those prayers which he did not pray before becoming muslim.



Free License

Agha Sistani page no 366 ruling no 2446: If a man and woman who are Mahram of each other, do not have the intention of sexual pleasure, they can see the entire body of each other excepting the private parts.

Not only me but any person in this whole world who has even a little bit of respect can never make any comment on this fatwa. However I will give you a hint that our mothers, sisters, daughters, aunts, nieces etc all are included in mahramat. Is there any person who can walk around in the manner which Mr. Sistani allows you to do in front of them? The pure Islamic way is if the veil of your daughter or sister is a little away from her head you must ask her to correct it.

Here I will tell you a very interesting story. We told this fatwa to a few of our friends. They became so shocked. After hearing this they would ask every mulvi regarding this issue. No one could answer them nor will anyone ever be able to. The only explanation anyone could ever provide was simply saying it was printed incorrectly. So in order to satisfy the followers of Sistani they promoted this excuse. Even the girls and boys during the lectures were told that Sistani's tawzih was printed incorrectly and its translation was incorrect. We silently watched this situation occurring with great enjoyment.



We are just waiting for the representative of Sistani in Pakistan to officially announce that it is incorrect. This fatwa is not only in Urdu. It is also available in English and Persian as well as the wording is exactly the same in Arabic. Even if Mr. Sistani revises his fatwa, we will still be able to refute him and will do so whenever he decides to revise it.

From Najis to Pak back to Najis

Agha Sistani page no 134 ruling no 820: If a person possesses only one dress, and if his body and dress both are najis, and if the water in his possession is just enough to make one of them Pak, the obligatory precaution is to make the body Pak, and offer prayers with the najis dress

Wearing najis dress after making ones body pak? If one does this, he will make his body become najis again, but now there will be no water available to make it Pak. So now he must perform prayer with najis body and najis dress.

Tax on Helplessness

1. **Agha Sistani page no 134 ruling no 822:** If a person has two sets of dresses, and knows that one of them is najis, but does not know which, and has sufficient time at his disposal, he should offer prayers with each one of them



2. **Agha Sistani page no 130 ruling no 792:** If a person does not possess any means of determining the direction of Qibla, or in spite of his efforts, he cannot form an idea about it, it will be sufficient for him to offer his prayers facing any direction. And the recommended precaution is that, if he has sufficient time at his disposal, he should offer the same prayers 4 times, each time facing every one of the four directions.

Allah does not place a burden on someone more than they can handle. In the state of helplessness, Allah always gives ease to people and reduces the burden.

Sometimes He totally removes it, but here the marjas are totally different. In the state of helplessness, they have made it 4 times more difficult. That 4 rakat prayer which Allah has made obligatory on a person who is in not in the state of need or helplessness; these marjas have made it to become 16 rakats while in the state of helplessness.

Allowed and Not Allowed

Agha Sistani page no 223 ruling no 1462: To follow a boy of ten years of age is a matter of reasoning as well as Ishkal.



This fatwa is beyond our understanding. Their followers explained to me the meaning of this fatwa. If you are in such a situation where no elder is able to lead the prayer and a ten year old child stands to lead the prayer, then how will the followers of Sistani adhere to this fatwa? According to this fatwa reading prayer behind a ten year old child is lawful and unlawful at the same time. It means there is doubt of it being lawful but the possibility that it might be unlawful.

Contentment Becomes a Crime

Agha Lankarani page no 359 ruling no 1821: If a person at the end of the year has acquired some savings due to contentment, he must pay khums on this savings.

Only Mr. Lankarani knows what the meaning of this “contentment” is because we have no idea what he is trying to say. The meaning of contentment has absolutely nothing to do with savings. It means to become satisfied with having less. In this case there is no possibility of savings, so why is it obligatory to pay khums?

Social Work

Agha Khameni page no 103 ruling no 448; Covering the feet up to the ankles is not obligatory for a woman during prayer.

NO COMMENT



Whatever you do I will do too

For the last few years, unity between muslims has become a most beloved topic amongst certain groups of people. Since 1948 mujtihideen have been trying their best to make this impossibility become possible. For a detailed explanation read the last chapter of our book **Kashaful Haqaiq**. Anyone who is aware of social science knows the basic principle of unity is “you must give to receive”. It is most important to know what the shia will give and what will they receive in this process of unity. As far as receiving is concerned, it is an undeniable truth that shia did not receive anything other than the dead bodies of their beloved ones, burned down houses, political, economical, and social loneliness. Shia have had to pay such a great price for this so called unity. The total assets of shia are based upon three things; usool e deen (beliefs), furoo e deen, and the love of Ahlul Bayt (as). They all sacrifice these three things for this so called unity of theirs. Now people openly deny the wilayat of Moula Ali (as). Now this sacred wilayat is neither a part of the kalima, azan, iqama, nor prayer. People openly deny the ilm ul ghayab (knowledge of unseen) of Masoomeen (as). They have created doubts in the absolute wilayat of Moula Ali (as) and have attempted to prove the level of knowledge of Masoomeen (as) is no greater than average people's. As for the love of Ahlul Bayt (as) now it is even considered a bad thing to describe the fazail (attributes) of Ahlul Bayt (as) in the majalis e Hussain (as). They have sacrificed their entire beliefs for this so called unity.



As for furoo e deen you can see many examples in your own daily lives. They have totally changed the azan and prayer. They have changed the timings of fasting. The right of Imam (ajf) (khums) has become a source of wealth for them. We will give you a brief glimpse so you may understand the shia of today are ready to sacrifice their whole religion in order to unite with other “muslims”. However we will clarify one point. Doing something in the state of taqiyyah is a totally different matter, but in these fatwas Mr. Khameni has issued orders which have absolutely nothing to do with taqiyyah. These fatwas are purely related to unity between muslims and he himself states this.

1. **Page no 137 ruling no 616:** if one intends to uphold greater harmony, then one would be permitted to join in the prayers at that time and he would be allowed to consider that prayers sufficient and there is no problem in that.
2. **Page no 277 ruling no 1223:** Performing maghrib prayer with Ahlul Sunnah before the sharie maghrib time is valid. It does not affect your prayer.
3. **Page no 137 ruling no 612:**
Question: I live and meet with people who are Sunni and perform the daily prayers with them.



On certain occasions I practice according to them e.g. cross my arms, perform prayers at their times and do sajdah on that which they do their sajdah on?

Answer: If harmony demands of you to perform the prayers in that manner, then it is correct and permissible. This would even to the extent of performing sajdah at the place where they do their sajdah, etc. If it does not, then it would not be permissible to perform prayers with them with your arms crossed. This would only be permitted if the conditions necessitate such actions.

4. **Page no 276 ruling no 1222:** There is no harm in performing sajdah on carpet in congregational prayers with Ahlul Sunnah. The prayer is valid and no need to repeat it.
5. **Page no 279 ruling no 1231:** In order to protect unity you may perform sajdah on those things which according to sharia are unlawful.
6. **Page no 117 ruling no 519:** If taba'iyah [conformity] requires the saying of 'ammin'in the said situation, there will be no problem in it; otherwise it will not be permissible
7. **Page no 277 ruling no 1225:** There is no harm in reciting qunoot with the intention of dua in rukoo with Ahlul Sunnah.



8. **Page no 278 ruling no 1228:** While performing prayer with Ahlul Sunnah you may read qunoot silently in the second rakat without raising your hands.
9. **Page no 278 ruling no 1228:** While performing prayer with Ahlul Sunnah if the prayer leader does not recite Bismillah al rahman al raheem before Sura al Hamd it is **NOT** wajib upon **SHIA** who are praying behind him to read. The incomplete recitation of the prayer leader is enough. If the congregational is for the protection of **UNITY**.

Forget Everything

Page no 121 ruling no 541: If a person has a lot of qaza' prayers due on him, it is permissible for him to perform them in the following manner:

- 1) to perform subh prayers, say twenty times; (40 rakats for morning prayer)
- 2) zuhr and asr prayers, twenty times; (160 rakats for zuhr and asr prayers)
- 3) maghrib and isha' prayers, twenty times, (140 rakats for maghrib and isha)



4. daily obligatory prayers (17 rakats)

Total: 357 rakats every day continuing in this way for a year.

Praying behind a Disabled Person

Page no 135 ruling no 604:

Question: I am a student of Islamic studies. My right hand had to be removed due to an operation. After a while I came to realize that Imam Khomeini (q) did not consider it correct that a person who has part or parts of his body amputated leading prayers for people who are complete. I would be grateful if you would advice me about the rule regarding the prayers of those who read their prayers behind me during this period?

Answer: The previous prayers of those who followed you is correct because they did their prayers behind you not knowing the shar'i command. They would not have to repeat it nor consider them as qaza'.

NO COMMENT

Running away from worship

Page no 171 ruling no 759: There is no problem in one traveling during fasting even if his travel is to escape the duty of fasting, he must break the fast.



Sayings of Masoomeen (as)

Najul Israr Second Edition page no. 8 saying no. 16 Ameerul Momineen (as) said,
“When the month of Ramadan arrives, none from amongst you should travel.”

Think Before Buying Books!

Page no 208 ruling no 928:

Question: Does the use of one volume out of a several volume set, such as Wasa 'il al-Shi 'ah, exempt the entire set from khums, or one is required, for instance, to read a page out of each volume?

Answer: If the whole set is needed, or if obtaining one volume requires buying the entire set, then it is not liable to khums; otherwise khums is obligatory on volumes that are not presently needed, and the mere reading of a page out of each volume does not exempt them from Khums

If we ponder upon the outcome of this fatwa, then we will know for a person, who is not financially stable, it will become impossible for him to gain knowledge. Because even if somehow he manages to purchase the books, how will he manage to pay the khums on them? In this way the people's interest in knowledge will disappear. There are already very few people who are actually interested in the pursuit of knowledge.



In this case, however, before one even buys the books, one will be worried about how they will pay the khums on them. Did Allah make khums obligatory for this purpose? Did Masoomeen (as) ever behave in such a manner regarding khums?

How to build a house?

Page no 221 ruling no 979:

Question: Two years ago I purchased a piece of land to build a house on it. If I save some money from my daily expenditure to build my house, then would khums apply to this amount at the end of the year?

Answer: If you are saving that from your annual income and the end of your khums year is reached, then khums relates to it. However, if that amount of money is converted into things which are necessary for the construction of your house, then there is no khums on it.

A person who has even a little knowledge regarding the principles of economics knows very well that the person asking the question and all others like him will never be able to afford to build their own personal house under such a condition even if they try for their whole lives. Because every year after the deduction of khums, his personal expenses will be increasing due to inflation. His savings will automatically be decreased. On the other hand, the prices of structural material will also increase.



Deposit on House

Page no 224 ruling no 989: If this lump sum was in the hands of a person for a period of a year, then khums would apply to it and it would be obligatory for one to account for it.

Forget about trying to build your own house. Now it's not even possible to rent a house. For example if a person gives 100,000 rupees as deposit and wants to rent a house, then he must have 20,000 rupees put aside in order to pay khums. However in such case khums is not only obligatory on the 100,000 but on the full amount 120,000 rupees. This poor person will never be able to rent a house.

Khums on Inheritance

Page no 234 ruling no 1031:

Question: To whom should the followers of Imam Khomeini pay their khums?

Answer: They can send it to our offices in Tehran or pass it on to our representatives who have the permission in your area.

Is there a written will of Agha Khomeini in which he wrote that after his death



his followers must then pay their khums to Agha Khameni? If such a will had existed, then the followers of Agha Khomeini would have never asked this question to Khameni.

Line of Marriage

1. **Page no 221 ruling no 980:** Question: want to get married. I have some money invested with a person in a conditional sales contract, so as to meet my essential needs from it. While taking into account that at present I have developed a need for it and I am a student at university, is there any way that I can be excused from having to pay khums?

Answer: If the above mentioned income is from the profits of sales and it is in your possession up to the end of the khums year, then khums is related to it.

There is no excuse available to pardon a person when the time of khums is reached

2. **Page no 227 ruling no 1000:** Question: I am not yet married. Is it permitted for me to save money from my present income for my future needs?

Answer: It is obligatory for you to pay khums at the end of the khums year. Even if the money is for the marriage in the future.

So it is the rule of Khameni, that even if you remain unmarried you must still pay khums.



Pitiful

Page no 238 ruling no 1047: Question: I am 25 years of age, employed, unmarried and live with my parents. My father is old and weak. For the last four years I have been fully catering for their needs. My father is unable to work nor does he have any possessions of his own. Knowing that it is not possible for me to account for the khums from the profits as well as looking after the maintenance of my parents.

I am presently indebted by a balance of 19,000 tumans khums for my previous outstanding amounts which I have to pay for this in the future. The question is whether I can give the amount of khums calculated on my annual profit to close family members like my parents?

Answer: If your parents do not have any income to meet their needs and you are able to accommodate their expenditure then this is obligatory on you. You cannot take account of your parents' maintenance expenditure in your khums calculations which is obligatory on you.

They didn't even forgive the dead

Page no 240 ruling no 1054: Question: Does one have to account for khums of a kafan [burial shroud] which was not used for several years? Or can one account for it with regards to the price which was paid for it at the time of its purchase?

Answer: If it was purchased by money on which khums has been accounted for, then there is no need for khums. However, if it was purchased by money on which khums has not been accounted for, then the present purchasing price would have to be taken into account when calculating the khums for the kafan.



The orders of Masoomeen (as) are for a person to buy his kafan during his lifetime and look at it every day so that he may remember his death. The fatwa says if a person buys his kafan during his lifetime whether he dies the same year or not, he will die with the fear of khums. Otherwise he must pay khums.

Worthless Hajj

Page no 258 ruling no 1121: If someone is performing hajj in the company of another person, then he should follow the fatwa of his marja instead of following the fatwa of the one in whose company he is performing hajj.

This fatwa is totally incomprehensible. A person who is performing hajj in another person's company his hajj or any act will not be accepted until he follows the fatwa of his marja. Then how can that hajj which was performed according to the rules of another marja be acceptable to him?

Kissing the picture of a non mahram

The picture of a non mahram is not the same as the actual person.



So you can kiss the picture of a non mahram with the intention of respect and feelings of love. However, it should not be done with lustful intentions.

Greetings to the young generation.

Lustful Criticism

Page no 65 ruling no 111: Watching those television shows which emulates the western society and invites one towards the glorification of committing zinna (fornication), you cannot watch such shows with lustful intentions. However, it is halal (lawful) for those who watch it with the intention of criticizing and informing others of its harmful effects.

This is a very useful answer. It solves a critical problem for our youth. It is a reality that every person in our nation is a critic. It is very wrong to only give the right of watching such shows to the mulvis. Being a human, shaitan can overcome anyone whether it is a scholar or an uneducated person.



Get the Razor Ready

Page no 128 ruling no 223: If it is left until the boy attains adulthood, it becomes obligatory on him to have circumcision.

This fatwa teaches us a lesson that we should do all the work by ourselves.

Motor Driving

page no. 132 question no. 236

It is lawful for a woman who wears hijab (head covering) to learn how to drive from a non mahram (non relative). However, she should take care of her hijab properly and only if she is satisfied she will not become involved in haram (forbidden) things.

We don't even need to comment here because anyone who has learned how to drive is well aware of the necessity of physical nearness between the teacher and the one who is learning. In order to control clutch, brake, gear, accelerator, and steering which parts of their bodies will come into contact with each other. Anyway these are new problems for the new times. Our marja (scholars) have full authority to change the laws of sharia.



Books of Deviation

Page no 132 ruling no 233: Buying, selling, and reading books of deviation are not permitted. However it is permissible for a person who is capable to sift through such books with a view to distinguishing falsehoods and refuting them provided that one is absolutely confident not to go astray.

Before imposing an order, it's very important that one is aware of consequences of the order which he is about to impose. Trying to limit the thoughts of humanity is an act against nature itself. By doing this, you may get your desired result but it will only be temporary. Once the temporary time has passed, the horrible truths will come out. This is why Allah Himself gave man freedom in his thinking. The Quranic ayah "***la iqra fi deen***", ***there is no compulsion in religion***, is a proof of this. If someone is forced into darkness, as soon as he will see light, he will immediately become rebellious. A person can only truly accept from his heart if he is well aware of not only the reality of what he is accepting but also the reality of its opposite. How long will people follow blindly when they only know one side of the story?

If we look at it from another angle and examine this order from the viewpoint of other religions, the findings will be very disastrous. If you consider the books of other religions as books of deviation and you do not allow others to buy or read them,



then there is absolutely no doubt that they will also do the same to your book of religion, and they will consider your book of religion as a book of deviation. Not only will they not buy your books but they will also never read them. In this manner the propagation of islam will cease to exist. .

Celebrating Christmas Holiday

page no. 163 question no. 300:

Question: some muslims celebrate Christmas. They decorate trees with lights and decorations in the same manner as Christians do. Is it allowed for muslims to celebrate and do acts such as these?

Answer: There is no objection in celebrating the birthday of Hz Isa (as).

There is really no objection in celebrating the birthday of Hz Isa (as), but why only for Hz Isa (as)? If you want to celebrate, then you should celebrate the birthdays of all prophets from Hz Adam (as) to Hz Isa (as) in the same way, but in reality the issue is not the celebration of Hz Isa (as). The questioner is asking about those activities which muslims do which imitate the acts and beliefs of non muslims. While RasoolAllah (saw) has said, "*Any person who imitates the behaviors of those from another nation will appear on the day of judgment with that nation*".

Khums on drugs

page no. 174 question no. 327:

Question: What is the ruling of regarding the part of our wealth which was spent on haram (forbidden) acts, such as intoxicants, drugs, etc.



Answer: If the haram wealth is mixed with the halal wealth and it is impossible to know which percentage is halal and which percentage of it is haram, then it is wajib (compulsory) to pay the whole amount as khums. It is wajib (compulsory) to pay khums to Wali e Amr.

Inna illahi wa inna illahi rajeoon (From Him we come and to Him we shall return)

Gender Change

1. **Page no 115 ruling no 196:** A fatwa regarding gender change either male to female or female to male through operation: "There is no harm in undergoing the said operation if the end result would be determining of the true sex."
2. **Page no 115 ruling no 197:** A fatwa regarding gender change of hermaphrodite: "There is no objection to it in itself provided that one avoids harām preliminary steps."

In both of these fatwas the changing of gender has been declared as absolutely lawful. This is Allah's will to make someone male, female, or hermaphrodite, and only He can change their gender. These matters are related to the creation of Allah. So we will now see if Allah allows anyone to change something in His creation.

Sura an Nisa ayah 119: "And most certainly I will lead them astray and excite in them vain desires,



and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the Shaitan for a guardian rather than Allah he indeed shall suffer a manifest loss.”

It has been proven from this ayah that “slit ears of the cattle” is changing in the creation of Allah and is an act of the followers of Shaitan. That Allah which doesn't even like that one will slit the ears of the cattle , an act which is nowhere remotely similar to the changing of one's gender, then tell me what will that Allah think of those who go so far as to change His creation by way of gender?

A Precious Issue

There is one such modern scientific issue which even the greatest scientists of the world have been unable to solve as of today. That issue is; if a program is being broadcast live on television, then what will its effect be on others? If the same program is broadcast as a recorded program, then what will its effect be on others? What is the difference between the two of them? It is common knowledge most of the TV programs such as plays and movies are always broadcast as recorded programs.

1. **Page 59 ruling no 96:** As a matter of obligatory caution, one should not view pictures of non-maḥram women on television that are broadcast live. As for that which is not broadcast live, there is no problem in it provided it is done without ill intentions and the fear of falling in ḥarām .



2. Page no 62 ruling 103:

Question: Is it permissible for a woman to watch men wrestling?

Answer: It is not permissible if the watching is done by attending the ring, live television broadcast, with lust and questionable thoughts, or the fear of falling victim to temptation. Otherwise, there is no harm in it.

3. Page no 66 ruling no 112:

Question: Is it permissible to look at the hair of a female newsreader that normally appears without hijāb?

Answer: There is no harm in watching per se provided that one is careful not to look with lust, there is no fear of committing a ḥarām act of falling into corruption and that the broadcast is not live.

Artificial Insemination

Now we come to one of the latest issues in modern times. It is an extremely sensitive issue because the lineage of a person depends upon this issue. We shall clarify one very important point at this time, and that point is; the purpose of nikkah is to protect the lineage of the people so that one may know which offspring are lawful and which are not. The only condition of being a legitimate offspring is that he is born inside of wedlock. Any child who is born outside of wedlock



is considered as illegitimate both religiously and morally by every single religion. Then how can it be possible that a sacred religion such as Islam can allow a child to be born out of wedlock?

1. Page no 101 ruling no 190:

Question: Some childless couples get separated mainly because of the strains and stresses put on the marriage due to the fact that the wife is barren because of ovulation problems. Is it permissible to use an egg donated by another woman to carry out the fertilization procedure in a tube by the husband's sperm and the implantation of the fertilized egg in the wife's womb?

Answer : Although there is no legal problem in carrying out the said procedure in itself, the born child belongs to the genetic parents. There is a problem in referring the baby to the mother who became pregnant with it. Therefore, they should observe caution insofar as the shar'ī rules governing lineage are concerned.

Our question is can a child be considered legitimate who is born when the sperm of a man fertilizes the egg of such a woman who is not his wife?

2. Page no 112 ruling no 192:

Question: Is it permissible for a woman, whose husband is sterile, to be artificially inseminated with sperm from a non-maḥram man (other than her husband), i.e., through placing the sperm in her womb?



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

This issue has placed such a disgraceful blight upon humanity. I don't know what kind of husband can allow his wife to have this procedure done.

You should also be aware that Agha Khoei intensely opposes such methods as this. He writes in his tawzih **page no 442 ruling no 2897**: It is unlawful to insert the sperm of a non mahram man in the womb of a woman through injection. It makes no difference if her husband performs this procedure or if it is done by a non mahram. The act of transference itself from non mahram man to a woman is haram (unlawful).

3. Page no 113 ruling no 194:

Question: Is it permissible to inseminate a woman with the sperm of her dead husband in the following cases?

1. After the death of the husband but before the end of the waiting period?



- 2..After the death of the husband and after the end of the waiting period?
3. Suppose the widow remarried, is it permissible for her to be inseminated with the sperm of her former husband? And is it permissible for her to be inseminated with the sperm of her former husband after the death of the second husband?

Answer: In itself, there is no objection to that, be it before or after the waiting period and whether she remarried or remained unmarried. The ruling would also not be different if the insemination takes place with the sperm of her former husband at the lifetime of the second husband or after his death. However, if the procedure takes place during the lifetime of the second husband, his permission should be obtained.

We have told you before and now we will say it again that no one can realize the enormity of a thing until it happens to him. You will never be able to understand the enormity of this fatwa until you put yourself in this situation and ponder upon it deeply.

This reminds me of a verse of poetry which says:

***“Whether you agree or disagree with us, we have told
you the truth”.***



Latest Issue of Modern Era

Page no 176 ruling no 787:

Question: since taking tablets for treatment is not commonly regarded as eating or drinking, would taking pills void the fast?

Answer: Taking pills through the mouth invalidates the fast. However, their anal (suppository) use does not affect the fast.

We will not comment on the sharia or medical aspect of this ruling. However we pray may Allah give courage and power to the followers of Khameni to act upon this ruling. (Ameen sum Ameen)

Alhamdulillah wa shukr (All thanks and praise belongs to God) we have done our duty with utmost care. We have drawn a clear line between yaqeen (certainty) and shak (doubt). We have shown you haqq (truth) and batil (falsehood) each. Now it is the responsibility of the scholars to come forward and write a book for the people in which all the rulings contained therein are based upon the sayings of Masoomeen (as).



Then the people will be able to get rid of conjecture (qiyas) and the presumptuous fatwas of mujtihideen. Then they will be able to perform every act with absolute certainty. This is the responsibility of scholars and they must do this as quickly as possible. The sooner they do this the better it will be for the shia nation as a whole.

Wa ma tofeeqi illah billa Aliul Azeem

This book Kashaful Tazaad today 19th January 2004 26th Zil Qad 1424 on Monday 9 pm with the blessings of Allah and help of Imam Zamana (ajf) has been completed.

Alhamdulillah rabbil alameen wa salat o wa assalamu ala khatam un nabeen wa allahi tayyebeen al tahereen al Masoomeen al Mazloomeen wa lanatul lahay ala adaya hum ajmaeen min youm ana haza ala youm ul deen.

Tohfa Ya Ali (as) Madad



Appendix

Kashaful Tazaad



Ya Ali (as) Madad

Oh my Moula (as)!

Oh the Manifestation of Allah!

Oh my Lord!

*I am begging you to look at me I am
Surrounded by grave circumstances.*

Oh my Moula (as)!

I want Your help. I need Your help.

Protect me.

Oh the Wali of Haqq (truth)!



Allah's Rule

In the chapter on Friday Prayers, we pointed out that the right of rule is only for Allah. Because He does not come Himself to physically rule, He has appointed His Caliphs who are His Representatives and rule in His place. The meaning of "Caliph of Allah" is one who performs those acts which Allah refers to Himself as doing. Neither the caliphate nor the word caliph itself will have any value without the full understanding and acknowledgement of this meaning. Even though we have written everything which was necessary for our original topic, there is a need for us to write on this separate topic because the people have gone crazy in the greediness of power/government and have forgotten everything in their intoxication of power. To them, Allah, Rasool (saw), Masoomeen (as), Quran, hadith, and religion have all become worthless. Also we have found two brief pamphlets in which they tried their best to defend those governments of falsehood. They have completely twisted the meanings of Quranic ayahs and hadiths just so they could obtain their desires. Under these circumstances it becomes our duty to protect those simpleton shia from being led astray.



We shall always continuously attempt to perform our duty of defending the rights of Aal e Muhammad (as). So that when we face Allah on the day of judgment we will not be considered amongst those who were negligent in their duty.

One of the two pamphlets we previously mentioned is so childish and stupid that one it seems more like a collection of fairy tales for children than about a very serious religion issue. It is entitled “**Namaz e Jummah wa Jummat**”. The author of this pamphlet is Zulfiqar Ali Zaidi. He was a prayer leader in a small masjid in Karachi. He thinks he has refuted our book **Kashaful Haqaiq** in which we explained the reality of Jummah Prayer. He also has defended those rulers of falsehood in his pamphlet. We have answered it in details in the rulings of Jummah Prayer. So there is no need to write anymore. However we will only point out a few important details which are filled with ignorance. Our real purpose is to discuss the second pamphlet which is entitled “**Mubadiat e Hakumat e Islami**” whose author is Safdar Hussain Najafi. He is a well known personality in the taqleedi circle. In his pamphlet he has fiercely defended the usurpers of the rights of Aal e Muhammad (as). He praised and admired them so greatly and tried to prove their right of rule by twisting and changing the meanings of Quranic ayahs and hadiths. You can summarize his entire pamphlet in two words: kufr (disbelief) and hamakat (stupidity). Always remember anyone who shows their enmity with Aal e Muhammad (as) and attempts to usurp Their rights, the first thing Allah takes from him is his aql (intellect). When there is no aql remaining, then iman (faith) itself disappears. The same thing has happened to Mr. Zulfiqar Ali Zaidi.



We will examine his pamphlet briefly and then we shall return to our true purpose.

The pamphlet begins with ignorance. It translates this ayah of **Sura al Fatir** in these words “*Verily amongst the slaves of Allah, the scholars are those who fear Allah.*” Here he translates “inna” as Verily and “yaqshi Allah” as fear of Allah. I ask the writer to show me that dictionary in which “inna” is written as Verily. The meaning of “inna” is Except. The purpose of this word is to place a limit upon something so that nothing else will be able to enter into it nor will anything be able to come out of it. It also shows the specialty and uniqueness of that which has been limited. Then he translates “yaqshi” as khauf (fear). In reality these are two totally different words and have two totally different meanings. This is the climax of ignorance and equal to changing the meanings of Quran. Khauf (fear) is due to ignorance. Yaqshi (fear) is due to possessing the marifat (recognition) of a thing. I feel sorry for those people who are behind the creation of this pamphlet. They have chosen such a person who does not even possess the most basic knowledge.

He writes on page no 4; “In fiqhi terms taqleed is when someone who has no knowledge asks someone who has knowledge regarding sharia rulings, and then follows the opinion of the one he asked. However taqleed is only related to furoo e deen. The necessities of religion are exempt from furoo e deen.”



If the intellectuals of other religions read this sentence, then the Islamic religion will become a laughing stock. Every person will ask which islam is this that demands the asking of furooi issues but does not allow one to ask about usool e deen (principles) or necessities of religion.

On page no 15 he mentions a saying of Imam Ali Reza (as), while defending the rule of mullahs, *“O My Lord! Send Your blessings upon those people who establish Our rule. People asked Imam (as), “How can Your rule be established”? Imam (as) replied, “By the people who gain Our knowledge and teach it to others.”*

This stupid person does not even realize that what he is trying to prove and what is actually being proven are two totally different things. Answering such ignorance is an ignorance in itself. So we shall finish with him here and present a hadith which he mentions on page no 44 so that he could enlighten people to the importance of Friday prayer. RasoolAllah (saw) said, *“The people who do not attend congregational prayers, advise them to not do this. Otherwise I will order muezzin (one who recites the call to prayer) to say azan and Iqama and after Jummat I will order one person, Ali (as), from My Ahlul Bayt (as) to burn down the houses of those who did not attend the Jummat.”*

We seek the refuge of Allah from such people who associate such slander with RasoolAllah (saw) who was sent as a mercy unto all of humanity. Muhammad (saw) wa Aal e Muhammad (as) are Hujjatul Allah (proofs of Allah). They did not do acts such as this against those who committed such great atrocities against Them, then how is it possible acts which



are associated with those such as Taliban can be associated with Muhammad (saw) wa Aal e Muhammad(as)? It is so surprising that they chose Moula Ali (as) for this act whose house was burnt in Medina and the tents of His Offspring were burnt in Karbala. I cannot even understand how do such people have the audacity to call themselves "shia". They never hesitate in slandering the Proofs and Signs of Allah just so they can fulfill their own personal agendas.

Right of Rule

Our brief discussion regarding this pamphlet ends here. Now we shall return back to our true topic which is the rule of Allah. We ask Quran; Who has the right of rule, Allah and His Caliphs or the mullahs of mosques?

1. **Sura al Kahf ayah 26: "He maketh none to share in His government"**
2. **Sura al Baqarah ayah 107: "Do you not know that Allah's is the kingdom of the heavens and the earth"**
3. **Sura Aal e Imran ayah 189: "Unto Allah belongeth the kingdom of the heavens and the earth."**
4. **Sura Momin ayah 12:**



“But the command belongeth only to Allah, the High, the Great.”

Quran is filled with such ayahs. Due to space and time constraints, we cannot mention all of those ayahs here. So for this reason we have mentioned only four of those ayahs. However these four ayahs clearly prove the rule of government is for Allah alone and His Divinely Appointed Caliphs, and those who occupy a part of the land and become a ruler are mushriks (polytheists) and usurpers.

When Allah appoints someone as His Caliph, He openly announces Their appointment.

1. **Sura an Nisa ayah 54: “But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom”**
2. **Sura An'aam ayah 89: “These are They to whom We gave the book and the command and the prophecy”**
3. **Sura al Jaathiya ayah 16: “And verily we gave the Children of Israel the Scripture and the Command and the Prophethood”**

It is an absolute truth that the rule of Allah is related with wilayat of Allah. As we have mentioned in ***Kashaful Aqaid***, wilayat is based upon three principles; knowledge, power, and authority. Knowledge and power are compulsory aspects of authority. Otherwise the authority becomes worthless. It becomes quite apparent that in the matter regarding the rule of Allah, the knowledge cannot be any ordinary learned knowledge. It is the divine knowledge of Allah. The people however misinterpret this knowledge as everyday ordinary learned knowledge. This misconception was intentionally created.



People gained a little knowledge in Islamic schools. Then they gave themselves the title of scholar. The very first chance they get they begin to propagate that the right of rule is for the scholars. If you are a student of history, then it should be no secret for you that this entire game only began to be played out during the last 250 years. The secret that the right of rule is for the scholars was revealed upon the scholars of that era. All of the great scholars before that era were completely unaware of this secret. Neither did they read this in Quran or hadith nor did they even make such claims as these. Not only that but these thoughts never even entered their minds. Thoughts such as these never came near great scholars like Muhammad ibn Yaqoob Kulaini, Sheik Sudoq, Sheik Mufeed, Syed Razi, Sheik Tabrisi, and Baqir Majilisi. All of these scholars were also considered as authentic narrators of hadith. Suddenly a person received some revelation, "Get up this is your right to rule because you have a turban on your head". After a bloody massacre the mullahs occupied the government, and then used mechanisms of the government to make the people believe that the rule of government is only the right of the mullah.

Allah is not concerned with such matters. The house which Allah considers as His house was occupied by idols for hundreds of centuries, but He never had any concern over this and continuously gave them chance after chance until He sent that one which was from Him to destroy those idols.

Still Allah is giving chance after chance to the people. It is His will when He shall send another Ali (as) who will destroy these idols in a flash. We are anxiously awaiting that day. This is why we cry and pray for the early reappearance of Imam (ajf).



We pray may Allah bring that day when the house of Syeda (sa) who has been brutally oppressed will be reborn. May Moula (as) destroy those who usurped Their rights. We pray the rule of Allah becomes alive again. May Allah hasten the time of its return. Even if we have gone to our graves before the reappearance of Imam (ajf), Allah please bring us alive out of our graves so that we may be of service to our Imam (ajf). Ameen.

When the mullahs completely occupied the government, then those lovers of worldly rule who never stop reciting “Ajal Allaho farajak wa sahil Allaho mukhrajak” are the same people who say the rule of mullahs is the same as the rule of Imam (ajf). The mullah came to establish a just rule so that when Imam (ajf) returns the basic ground work has already been prepared for him. RasoolAllah (saw) said, “*When Our Qaim (ajf) will return, this whole world will be filled by oppression and tyranny.*” However the mullahs say (maaz’Allah) we will prove RasoolAllah (saw) wrong. When Imam (ajf) will reappear, this whole world will be filled with justice because of the rule of mullahs. Then Imam (ajf) won’t have to do anything. He will come and sit upon the throne of His Kingdom. This way not only do the mullahs prove RasoolAlah (Saw) wrong but all of the other Aimmah (as) as well (maaz’Allah).

Anyway our discussion has exposed the true face of the power worshippers.



So called shia expose their true face when they have tried their best to prove that the rule of mullahs is a part of religion. Mr. Safdar Hussain Najafi is also one of them. We don't know what kind of comment we should make on his book "**Mubadiat wa Hakumat e Islami**". This whole book is filled with contradictory false ideologies. We are only discussing this book in order to defend the rights of Ahlul Bayt (as) because our writing of this book is in itself a reply.

The ruler must be from Allah

In order to prove his false theories Mr. Najafi begins his book by stating the ruler must be from Allah. So he writes on page no 12, "Allah has repeatedly stated in Quran that all these four rankings (prophet, messenger, imam, and caliph) are appointed by Allah Himself. Neither can any person give himself this rank nor can he grant it to anyone else. There is one term which easily explains these four rankings and that term is "representative of Allah". You should remember the word prophet is one who conveys the words of Allah and messenger is one who conveys the message of Allah.



In the dictionary the term prophet can be applied to anyone who conveys the word or message. The meaning of the word “imam” is leader, caliph, master etc. who is appointed by Allah and the caliph is one who is appointed upon the creation by Allah as a successor to RasoolAllah (saw) or also a great king.” (After telling after of this he did not forget put the word “imam” with the name of Agha Khomeini.)

On page no 46 he writes, “Allah only appoints those who preach and implement His laws. When Talut was appointed as a king, even though his nation protested against him being king because he was extremely poor while they were very rich, however Allah still chose him and the prophet of that time announced his kingship.”

The ruler must be Masoom (as) and without mistake

This is a great opportunity for you to hear the “truth” of a political tongue. You should not waste this chance because you might never have such a chance again.

“A representative from Allah should be an example and a person of greatness from amongst his peers in all of his attributes. His knowledge should be exemplary. He should possess a high moral value. There must be no fault in either his actions or his character. He must be free from all mistakes. He should be masoom and Pak.



From his birth till his death, he must be free from all faults and sins.” After this he says on the same page, “If Allah’s representative commits any sin or makes a mistake even though it is unintentional then should his followers obey him or not? If obedience to him is obligatory, then in the case he commits any sin or mistake, it is the same as if he is disobeying Allah. If obedience to him is not obligatory, then the purpose of his appointment will be finished.

The other reason the representative of Allah must be masoom is because when an individual commits a sin it does not affect the whole nation the way it would if the one who is the representative of Allah commits the same sin. If he intentionally or unintentionally does a mistake or sin, then all of those to whom he has been sent as a guide will be led astray.”

On page no 52 he says, “How will the people know whether or not the orders he gives are obligatory to be followed or not? If the caliph of Allah is non masoom, then there will always be doubt as to whether his orders are correct or incorrect.”

Just when Mr. Najafi starts to begin to gain a little respect from his simpleton readers through his sweet words,



he immediately changes his face and comes to his true purpose. As long as he was mentioning Masoomeen (as) in his book, every word was correct. However the minute he showed his true colors, his whole tone and way of writing, and then his words became filled with contradictions, falsehoods, and ignorance.

The first thing he did was without explaining what is knowledge or who are the knowledgeable ones, he declares mujtihideen as the knowledgeable ones himself. Perhaps on the basis that they got their education in Islamic schools, we don't know. This topic in itself demands a lengthy debate as to whether or not a person can be considered as knowledgeable simply by studying in Islamic schools regardless of what is taught in the Islamic school. It is an undeniable truth that the people who study in Islamic schools become enemies of Ahlul Bayt (as). Their only purpose becomes the destruction of the shia religion. There is no need to become angry with me. You can see this with your own eyes. Who was the one that changed the whole beliefs? Who forced you to follow non shia in azan? Who destroyed the whole essence of prayer? Who opposes the wilayat of Moula Ali (as)? Who is against azadari? Who encourages people to spread fitna (divisions)? The answer to all of these questions is the people who study in Islamic schools. You must be aware that Muhammad Hussain Dhakku has also studied in Islamic schools. Whatever he wrote, he alone is not responsible for his words. The entire group is responsible along with him. The turban, abba, and marjiyat of Shariat Madar were removed from him simply because he opposed the governmental rule of mullahs.



Yet what about those who not only oppose Ahlul Bayt (as) but openly insult Them, what actions are taken against those people? All of the mullahs will remain silent and their silence is a testimony to their false beliefs. They encourage him by way of their silence. Even today the same people appear on mimbar and bark against Ahlul Bayt (as). Is this not enough proof for you? Once there was a party at the home of one of my relatives. One person who was also present there was a fresh graduate from Islamic school. The people were all calling him Agha Saheb and giving him so much respect. During our discussion this hadith of Masoom (as) was mentioned, "One who weeps over Imam Hussain (as) or makes others weep or even simply has the appearance of weeping, jannah is wajib (compulsory) upon him". Agha Saheb opposed this hadith, but the person who was in favor of this hadith repeatedly insisted that Agha Saheb must accept this hadith. The situation became extremely tense, and Agha Saheb became very angry. In his anger he said, "(maaz'Allah maaz'Allah maaz'Allah may Allah forgive me for what I am about to write) No Hussain (as) can take you into jannah. Only your actions will take you to the jannah. I do not believe in any Hussain (as). I only believe the Lord of Hussain (as). If He wills, He can create 70,000 such Hussains (as)."

Who injected this poison inside of him? Those people who taught him in Islamic school. If this is what they call knowledge, may the curse of Allah be upon knowledge.

After this myth that the mujtihad is knowledgeable, he started proving the obedience of the mujtihad is obligatory completely contradicting his earlier statements. On page no 19 he wrote a hadith which is associated with Imam Zamana (ajf).



“During the time of My occultation and until My reappearance, consult those scholars who narrate Our hadiths and ponder upon halal and haram. Consult with those scholars who are experts in ijtehad who spend their whole lives gaining knowledge of the sayings of Masoomeen (as) and orders of Allah from book and sunnah. They are hujjat (proof) upon you from Us. I am a Hujjat (proof) upon them from Allah. One who will deny them has denied Us. One who denies Us has denied Allah. He commits shirk.”

This is the worst example of treachery and deceit. We challenge Mr. Najafi to find this hadith in these exact same words in any other book anywhere throughout the world in any language, and if he can then I will give myself to him in slavery. I wish the religion had just a little value amongst the shia. So that whenever anyone fabricates the words of Masoomeen (as) there would be laws in place that would punish him. Even though he may escape punishment in this world, he will never escape the day of judgment. Because RasoolAllah (saw) has said, “*Anyone who associates a false hadith with Me, his place is in jahannum*”. It is said a liar cannot prove he is right. So he writes on page no 32 that he has written the hadith according to its true meaning not according to the words which are written in other books.

“For those incidents which happened consult to the narrators of Our hadiths who are hujjat (proof) upon you from Us. I am Hujjat ul Allah (proof of Allah).”



Here he gives the reference as **Wasail ul Shia Third Volume**. However he gives absolutely no reference to his first false fabricated hadith. How could he possibly give any reference because his hadith was completely and utterly false? Every one knows the narrator of hadith is different from the one who explains the hadith. Narration of hadith is completely different than ijtehad.

According to Masoomeen (as), those who narrate Their hadiths are the ones who have a great status not the ones who make Their words become doubtful. Mr. Najafi himself admits this on page no 24 he wrote two hadiths in this regard. One is from RasoolAllah (saw) and the other is from Imam Jafar Sadiq (as). Both Masoomeen (as) say *“Recognize the status of people from the way they narrate Our hadith.”*

As far as fiqhi information is concerned, there is no doubt that taqleed is a false ideology. This is obligatory upon every individual to gain the knowledge of fiqh himself. He cannot be dependent upon others. On page no 25 Mr. Najafi quotes a hadith which proves our point exactly. RasoolAllah (saw) said, *“Knowledge of fiqh and understanding of the religion is absolutely compulsory upon every muslim”.*



Every person must know that according to this hadith the existence of followers of mujtihideen is itself totally obliterated.

After this Mr. Najafi turns towards defending the rule of mullah. Believe me when I say his whole debate is based upon only one hadith which he mentions on page no 26 of his book.

“Umar bin Hanzala says, “I asked Imam Jafar Sadiq (as) if two persons have a dispute amongst themselves how will they find its solution.” Imam (as) replied, “They should seek out those from amongst themselves those who are narrators of Our hadiths, who possess the knowledge of halal and haram, and who have gained the marifat of Our orders and make such person as jurist and ruler over themselves. Because I have appointed such people as rulers over you. When he issues orders according to Our orders and a person does not accept it, then it is as if he has denied Us. One who denies Us has denied the order of Allah. He has committed shirk.”

Even though this hadith is incomplete, we will not debate on this issue because this part of the hadith is enough to prove our point. Mr. Najafi got so excited when he saw the word “ruler” in this hadith. On the basis of this word, they created an imaginary ideology to prove the rule of mullahs. Even if a person with average intelligence reads this hadith, he will immediately say this hadith can never be associated with ruling or affairs of the state. There are only two meanings for this hadith.



1. The question of Umar bin Hanzala is related to the disputes amongst shia such as inheritance, land or property not the establishing of governmental rule. This is why Imam (as) uses the words jurist and ruler is the one who resolves these disputes and removes the differences between others by using the sayings of Masoomeen (as). We can find many examples of this in our daily lives. If there is a dispute between two brothers, they do not go to the court. The elders of the family resolve their dispute. Even in villages the elder and experienced people resolve the disputes themselves. Masoomeen (as) had issued an order regarding the disputes amongst shia and ordered them to not go to those false oppressive governments to find a solution for their disputes. This is why Umar bin Hanzala asked this question to Imam (as). Imam (as) replied in order to resolve your disputes find a person with these qualities, make him your ruler, and he will resolve your disputes. There was no existence of a turbanized nation during the times of Imam (as) nor was any specific group of people dominating.
2. The first attribute which Imam (as) narrates is that the ruler must be a narrator of hadith. We have proven in our books **Kashaful Haqaiq and Kashaful Masail** that narrator and mujtihad are two totally different things. Whenever a person narrates, he does not give his own opinion. He simply narrates the exact words of Masoom (as). However mujtihad give their own opinions as to what Masoomeen (as) are saying.



How is it possible for two totally opposite things to somehow become the same thing?

According to this hadith, mujtihad is not even able to become a jurist in order to solve the disputes of shia, then how can he become king of a state?

3. In this hadith Imam (as) did not say every narrator of hadith can become a ruler. Only those who not only have knowledge of hadith but they have the marifat of its true meaning and purpose. His verdict will be based upon yaqeen (certainty). If someone uses an inappropriate hadith, then his verdict will be based upon conjecture (qiyas) and presumption. Because in such a verdict, he will include his own opinion in the sayings of Imam (as) and that is the real shirk.
4. Ruler also is used in the meaning of king as well as jurist. This is why Allah is called "Ahkam ul Hakemeen". Now based upon this hadith in what conditions did Imam (as) place the narrator of hadith as ruler? Because this matter is concerning the disputes amongst shia Imam (as) clearly uses the word jurist so there is no doubt that Imam (as) appointed him as a jurist upon the shia in order to resolve their issues. Sheik Tabrisi is the narrator of this hadith. If the meaning of ruler was king, then first of all Sheik Tabrisi would have himself claimed to be a ruler. However he never made any such a claim nor did all those great scholars before and after him ever make such claims. This is a proof that this hadith has absolutely nothing to do with ruling.
5. The time of Imam Jafar Sadiq (as) was when Bani Abbas was the ruling authority.



Can someone believe that Imam (as) said throw Bani Abbas out of power and make narrators of hadith as your rulers?

It is quite clear these people twist the ayahs of Quran and hadith in order to obtain proof according to their own personal agendas. Apart from the power loving mujtihideen no scholars ever had the desire of being ruler. As for Masoomeen (as) they always ordered Their shia to refrain from desire of government and these hadiths are a proof of this.

1. **Usool e Kafi Kitab e Iman o Kufr chapter 245 hadith 5**, Imam Jafar Sadiq (as) said, *“Do not appoint any as your ruler except the proofs of Allah.”*
2. In the same chapter another hadith Imam Jafar Sadiq (as) says, *“One who brutalizes the land and government destroys himself.”*
3. In the same chapter in first hadith Imam Reza (as) says, *“The brutalization of the state in the religion of muslims is more harmful than a flock of sheep which has gotten separated from their shepherd and finds themselves in the presence of two wolves.”*
4. Once Imam Hussain (as) was asked which people had the highest status amongst the people. Imam (as) replied, *“One who is not concerned with who is ruling this world”*. **(Al Balaghatul Hussain (as) page no 258)**



Another Misconception and Its Removal

If a thought arrives in your mind against the orders of Imam (as), it is a proof that either you do not trust the sayings of Imam (as) or you want to prove it wrong. I have heard this from many people that if there were only shia on the earth, then what will they do? How will they arrange the system of government without Imam (as)? So it becomes necessary that someone must take the role of governing. Such people create hypothetical situations and on the basis of such imaginary things they refute the sayings of Masoomeen (as). Was Masoom (as) unaware of such situations? These people do not know that Imam (as) has the wisdom of Allah. Those people who do not believe this are totally unaware of the laws of Allah. They believe that if they were not there then no one on this earth would remember Allah. (maaz'Allah) They believe the azadari of Imam Hussain (as) is established because of them. If they were not there, then there would be no sign of azadari. People who have iman such as this seem to have forgotten it is Allah who created the society Himself. The only problem these people have is that they want to be ruler. They do not want anyone else other than themselves to be ruler. Imam Hussain (as) explained this in these words, *“A momin is one who has no concern for who is ruling the world.”*



This is a test for a momin and the people want to get rid of it. They want to enjoy both here and in the hereafter. These people must remember this world is a prison for a momin. There is nothing for him except hardships and sufferings. A momin will always be oppressed in this world, and only when Imam (ajf) reappears will his rule be established. The people who want to become ruler before this time are either munafiq (hypocrite) or have absolutely no belief in Imam Zamana (ajf).

There is an easy example. Masoomeen (as) refrained from adopting certain professions. For example, butcher, post man, and middle man in sales. If according to your logic, everyone abandoned these professions, then there will be no meat to eat, the post offices will be closed and no business transactions will be made. Does this happen in real life? So the one who has kept you from being ruler or king is very well aware that the laws will be established. Some will agree. Some will not. Some will attempt to occupy the seat of government. Some will not. Rulers will come and go. So forth and so on and this system will continue on in this manner. Masoomeen (as) ordered momin and only momin will obey Them. A momin will never care what hardship he must suffer in order to remain in the obedience of Masoomeen (as).



Devastating Outcome

This ideology began with the conception of consultation. Masoomeen (as) ordered the people to look towards the narrators of hadiths, but they changed the direction towards mujtihideen. In order to achieve their desired results, they fabricated hadith, twisted the meanings of hadiths, and had no fear of translating hadiths incorrectly. After this they turned their attention towards obedience. Once they reached the point of taqleed, they declare rule and power is only the right of mullah. It is a universal principle. When you see the beginning of something, you can immediately know what will be its outcome. As soon as they occupied the office of government and gained the power of rule, the whole world heard the voices of “Inna rabbaykum ala”.

This incident happened on January 8th, 1988. In the Iranian parliament, the president of the time, Agha Khameni said in a speech, “The government is bound by sharia. They cannot exceed the limits of sharia when they make laws.” The Supreme Leader of Iran Agha Khomeini became extremely angry upon hearing this statement. On the same day he wrote a warning letter to Agha Khameni and said, “You conveyed my message in the wrong way. Government is not bound by sharia. Sharia is bound through government.” The whole world media including the Tehran radio and newspapers highlighted this news.



If you want to read its English extract, then you should visit www.shiachat.com . There is a post by brother Abdul Hakim Sachedina entitled “The rule of the religious jurist in Iran in Esposito and ramazani Iran at the crossroads page no 136.” Moulana Abdul Hakim is a well known personality in the world of ijtehad. After finishing his studies in religious school, he was working towards his Ph.D.

Ahlul Sunnah also took a keen interest in this statement. Pakistani newspapers also published articles. We are going to present an extract for you from a book entitled “**Inqalab e Iran aur Shia Hakumat ka Qiyyam**” which was published by Maqtaba Sout ul Islam Faisal Abad.

“We do not wish to comment on this issue, but this issue was broadcast by Tehran radio itself. Then the media worldwide became aware of it. On the night of January 8th, a BBC correspondent broadcast this report from Tehran. When we heard this report we thought the press will avoid this religious issue. However the very next day this news was front page headlines in all newspapers.”



Daily Nawa e Waqt published this on January 9th, 1988. The Spiritual Leader of Iran Ayatollah Khomeini reprimanded President Khameni in a letter. Yesterday Iranian radio broadcast the contents of this letter in which Agha Khomeini said Ali Khameni had conveyed his message incorrectly. According to BBC, Agha Khomeini with unexpected harshness corrected President Khameni which is a clear explanation of his political ideology. He said,

“Government is one of the basic principles of religion. It has more importance over all other principles such as praying, fasting, and hajj. It is also one of the five basic principles of religion. (It means the government of mullah is a part of usool e deen)

The explanation of that news is President Khameni said, “Government is bound by the limits of sharia. Government cannot use its authority to exceed the limits set by sharia.” The leader of the Revolution, Agha Khomeini, immediately refuted him by saying “The leader of the Revolution, wali ul faqih, who guides and leads the government, is not bound to sharia. Sharia is bound to him. As a naib e Imam (ajf) every political order of wali ul faqih is to be considered as a basic principle of religion. In reality his orders have more importance than the principles of religion because the status of naib e Imam (ajf) is likened to that of the successor of RasoolAllah (saw). He can suspend any sharia law at any time.” Iranian president Khameni immediately revised his previous statement because Agha Khomeini was not only the most powerful ruling religious authority but the most powerful political authority as well.



Economist London January 16th 1988 published an extract of the letter from Khomeini. “Our government is naib e RasoolAllah (saw). It has more importance than other aspects of religion like prayer, fasting, and hajj. I openly say that government can at any time suspend any principle of religion if in their belief it is better to do so. Rulers can close or destroy mosques. If government believes the agreements with other countries are against the country and Islam, they can, without opposition, cancel them. Government can also restrict its citizens from performing hajj which is an important principle of religion.”

After reading this entire section if someone still remains blind, then he should not call himself muslim. He is the follower of this religion which is based upon government.

Another Step

Mr. Najafi was not satisfied even as he reached at the pinnacle of power worshipping. Because he and people like him are well aware of the fact that regardless of how much they preach their false beliefs and make people become fools with their writings as long as the presence of the true Caliphs of Allah remains, (which will be forever) their false rule will only be temporary.



So they expose their true colors and turn towards their true purpose which is the slandering of Masoomeen (as). When they couldn't find anything within the shia religion itself, they took from Ahlul Sunnah in order to attack Ahlul Bayt (as). On page no 35 under the topic of "Har Sadi ke Mujadid Ulema" he mentions such a hadith which is not present in even one authentic shia book. Here I shall make clear that Ahlul Sunnah invented this hadith so that they could destroy the belief of Imamate. Mr. Najafi attempts to gain his shaitani purpose through the use of this hadith. He writes:

"In Kitab e Mustadrak it is narrated by Ibne Aseer that RasoolAllah (saw) said, "Verily Allah sent a person in the beginning of every century for the ummah who revises the religion for the ummah." It means in the beginning of every century a person stands up to preach and establish the deen of RasoolAllah (saw). Now we will mention the names of those people of each century for our readers.

First century RasoolAllah (saw) Himself was present. Therefore this procedure will begin from the second century.

Reviver of the second century: Imam Muhammad Baqir (as)

Reviver of the third century: Imam Ali bin Musa Reza (as)

Reviver of the fourth century: Muhammad bin Yaqoob Kulaini (ra)



Reviver of the fifth century: Ilmul Huda Syed Murtaza

Reviver of the sixth century: Abu Ali Fazail bin Hasan Tabrisi

Reviver of the seventh century: Muhammad bin Muhammad Hasan Toosi

Reviver of the eighth century: Hasan bin Yousuf bin Muthir Hilli

Reviver of the ninth century: Saeed Muhammad bin Jamal ul Deen Shaheed Awal

Reviver of the tenth century: Sheik Ali bin Abdul Aal Karki Amlī

Reviver of the eleventh century: Muhammad bin Hussain Amlī Sheik Bahai

Reviver of the twelfth century: Muhammad Baqir bin Muhammad Taqi bin Maqsood Ali

Isfahani Majalisi

Reviver of the thirteenth century: Aqa Muhammad Baqir bin Muhammad Ahkmal

Bayhanni

Reviver of the fourteenth century: Al Hajj Mirza Muhammad Hasan Shirazi bin Mirza

Mahmood Hussaini

Reviver of the fifteenth century: Syed Ruhullah al Mousawi Khomeini

(Mr. Najafi writes about Mr. Khomeini that he is not only the leader of Iran and all shia of the whole world but he is the hero of Islam like his forefather Imam Hussain (as))

This was the kufr (blasphemy) Mr. Najafi was hiding, but when he reached the pinnacle of his power worshipping, his truth was exposed. The kufr which he had been hiding in his heart came out of his tongue. He based this upon the fact that the majority of people are unaware of the truth. People blindly accept the words of any person who wears a turban.



These people always make a target of us because we continuously warn people that the turban is not a sign of knowledge. It's a hiding place for shaitan. No one should blindly follow another without himself understanding what is being said regardless if the other person is wearing a turban or not.

How great is this slander that they consider the Imams (as) of this universe as "revivers". They take help from the beliefs of Ahlul Sunnah in order to prove this. They use such fake hadiths which have absolutely nothing to do with the shia religion and no true shia will agree that the word reviver can be used for Imams (as). Sunnis always use this word for non masoom. These so called shia are attempting to establish this false ideology in the shia religion. In the sunni religion it is not compulsory to believe in any reviver. Some consider them as good. Some consider them as bad. Some agree with them. Some disagree. So a reviver is a controversial personality. Even sunnis do not know what is the standard of reviver. Some people simply began to call certain personalities as reviver and at the same time others opposed this. Even Ghulam Ahmad Qadiyani is also considered to be a reviver. Mr. Najafi made up this list of revivers of religion himself. He has absolutely no proof. Only Allah knows



what these power worshipping people will do to simpleton shia and when these simpleton shia will be able to get free from their rule. We shall now discuss the word reviver. Can this word be used for Masoomen (as) according to sharia?

The definition of reviver is a person who brings back to life that which has apparently died. If we look at it from this angle, then the truth will be revealed that there is no possibility of such an ideology in Islam. Because Islam is the most favored religion of Allah and can never die. There is a very famous hadith by RasoolAllah (saw). *“Islam will always be until My 12th Caliph will be present.”* Mr. Najafi himself quotes this hadith on page no 49. This hadith of RasoolAllah (saw) is present in all authentic books of hadith which states *“There will be 12 caliphs after Me and Islam will always be in existence because of Them”*. The ideology of reviver can only exist when you deny the Imamate and Caliphate of Aimmah Tahireen (as). Otherwise in the presence of hadiths of RasoolAllah (saw) and Aimmah (as), Islam can never be abolished.

If we (maaz’Allah) consider Imam Muhammad Baqir (as) as reviver then we must also believe that during the time period between Him and RasoolAllah (saw) the religion had died, and Imam (as) revived it.



According to this, we will have to deny the Imamate of Ameerul Momineen (as), Imam Hasan (as), Imam Hussain (as), and Imam Zainul Abideen (as), or we at least have to consider Them as worthless because Islam died in the presence of these Imams (as). Even if the need of a reviver is required in the presence of Imams (as), then what is the value of Their Imamate? The same situation arises when you consider Imam Reza (as) as reviver. We have to (maaz'Allah) declare the imamates of Imam Jafar Sadiq (as) and Imam Musa Kazim (as) as unsuccessful and worthless. What type of shia is this? Who are these scholars who want to destroy the basic principle of shia religion, Imamate?

An interesting revelation

The system of ijtehad is like a camel wandering in the desert. It does not know where it is going. This whole system is standing upon imaginary ideologies and myths. Until today this system cannot provide the common people with a clear procedure for guidance in performing taqleed of a specific mujtihad. It all depends on the marketing skills of the representative of the different mujtihideen and how well they are able to convince people. People have absolutely no idea who to follow. When they realize that a certain person has become very famous, they begin to follow him. This is absolute truth. You cannot categorize mujtihideen through any formula. If a person declares his mujtihad as most knowledgeable, then it clearly means all other people who do not follow this so called most knowledgeable



their whole religion becomes false. It is basic principle of shia religion that you cannot follow a less great in the presence of a greater. If the people are given the option that they can obey anyone they choose, then there will be no difference between haqq (truth) and batil (falsehood). If you ask a follower, why do you follow your marja? Why do you not follow a different marja? He will not have any answer other than to say we have heard from others that he is the most knowledgeable. Mr. Najafi has done his best in promoting this false ideology and has created a very strange and interesting situation. He has divided the mujtihideen into four categories. He writes on page no 64,

“First category: the people who are experts in this profession are class 1 mujtihideen.

1. Agha Khomeini
2. Agha Khoei
3. Agha Syed Muhammad Kazim Shariat Madar
4. Agha Syed Muhammad Reza Gul Paygani
5. Agha Syed Shahabuddin Mershi
6. Agha Syed Abdullah Shirazi

Second Category:

1. Agha Syed Baqir ul Sadr
2. Agha Syed Hasan Qumi



3. Agha Syed Muhammad Shirazi
4. Agha Syed Muhammad Sadiq Ruhani
5. Agha Abdul Aala Sabzwari

Third Category:

1. Agha Hussain Ali Muntizari
2. Agha Mirza Ali Mashkini
3. Agha Mirza Hussain Noori
4. Agha Syed Ali Fani

Fourth Category:

Now here comes the fourth category. There are many mujtihadis which fall into this category. Mr. Yahya Noori, who is one of them, visited Pakistan a few days ago to attend an Islamic seminar. He showed Pakistanis how “knowledgeable” he was.

If you keep thinking about this list, inshaAllah you will never be able to understand. Imagine for a moment that this list is correct. Then Mr. Khomeini should have been ruler after Khomeini. If he could not rule because he was arab, then there are also four other Iranian mujtihadis in the first category. Then one of them should be the next ruler. However what occurred was Mr. Shariat Madar who was in the first category had his turban and immamah taken away and they replaced him with such a person whose name does not appear in any of these four categories.



Where did the ideology of wali ul faqih disappear to? The ideology which is present here is “might is right”.

In honor of Pakistani Shia

We want to clarify before writing that this issue which we are about to discuss is not created by us. Mr. Najafi himself is the creator of it. So do not accuse me of this. If you do justice and think without being emotional, then this truth will be revealed to you. The worth of these Pakistani shia, who admire Iranians so greatly and are prepared to sacrifice themselves for Iranians, is not more than sheep in the eyes of these Iranians. There are almost 35 million shia in Pakistan. Many of them go to Iran for religious studies. Is there not one of them who could become a marja? Anyone who comes back from Iran simply becomes a prayer leader in some mosque. When I went for ziarat in Iran, I was sitting in the courtyard of the shrine of Masooma e Qum (sa). A student was sitting beside me.



I spoke to him in Farsi. He recognized through my appearance that I was Pakistani. He said speak to me in Urdu because I am also Pakistani. During our conversation I asked him how long he will study for. He became saddened and said there is no future for us here. In order to know the truth of this read Mr. Najafi's statement from his book on page no 62:

“The history itself is a witness that the majority of people always help those who come to fight against the prophets. To expect such a nation to be able to choose the right person for the leading of the nation is very difficult. Do not compare Iran to Pakistan. Iranian scholars turn their nation towards religion. They taught them Islam and raised them in the right way. Someone has said this truth of the people who do bad things in Iran; you may call them unrighteous, but they are not unaware of the religion. This is why the majority of Iranian people are in favor of an Islamic system, but our circumstances are different. Here we will have to work so hard not only for the people but also the leaders of this nation.”

It is clear from this statement that Mr. Najafi and company consider Pakistani shia to be totally unaware of the religion. Not only the Pakistani shia but their leaders as well.



Now it is up to every Pakistani shia whether they agree with this or not.

LAHAULA WALA QUWWATA ILLA BILLAHIL ALIYUL AZEEM

(There is no power or strength except Allah the Most High, the Supreme in Glory)

