

Part 2 Chapter 2: Rulings of Devotional Acts

51. It is obligatory upon any ceremonially impure person to obtain purity by means of minor ablution (*wudhu'*) in order to be allowed to do the following acts: (1) performing daily prayers, (2) performing obligatory *tawaf*, (3) touching the scripts of the Holy Qur'an, and (4) performing prayers for a semi-menstrual (*mustahadhah*: a woman in the state of light irregular menstruation) five times a day for the five daily prayers, regardless of whether or not it is obligatory upon her to perform the major ablution (*ghusl*).

52. It is obligatory upon one who is *junub* (unclean as a result of sexual intercourse) to perform the major ablution in order to perform the following six actions: (1) performing the daily ritual prayers, (2) *tawaf*, (3) touching the script of the Holy Qur'an, (4) reciting the four verses of prostration (i.e. the four Qur'anic verses upon the reciting of which, it is obligatory to prostrate oneself), (5) staying or stopping in a mosque, and (6) passing through the Sacred Mosque in Mecca and the Prophet's Mosque in al-Madinah.

53. It is obligatory to wash the urinary orifice with water and to clean the anal orifice with water or three pieces of cleaning material (such as cloth, toilet paper, etc.), for the performance of prayers and obligatory *tawaf*.

54. For performing the previously mentioned six actions, it is obligatory upon a woman whose menstruation period is over to perform the major ablution of menstruation.

55. In order to be allowed to perform the six mentioned actions, it is obligatory upon a woman who has just given birth to a child to perform the major ablution of lochia after the allowance of ten days for bleeding related to childbirth.

56. In order to be allowed to perform the six mentioned actions, it is obligatory upon a woman who has seen a certain amount of blood in other than her menstrual period to do the major ablution of semi-menstruation.

57. It is obligatory upon a person who has touched a human corpse to perform the Touching the Dead Ritual Ablution (*ghusl mass al-mayyit*), in the event that the corpse has cooled and has not been given the three ritual ablutions; otherwise, the ritual ablution is not obligatory. This rule is also applicable to touching any separated body part that has a bone.

58. Whenever it is impossible to perform the obligatory major and minor ritual ablutions, it becomes obligatory to perform the dry ablution (i.e. *tayammum*; wiping a portion of the face and the backs of both hands with dust of certain qualifications) instead.

59. It is individually obligatory to put moribund Muslims, be they male or female, adult or child, legitimate or illegitimate child of two Muslims, in the direction of *qiblah*. To put someone in the direction of *qiblah* is to make him/her lie on the back with the feet facing the *qiblah* direction. It must be noted, however, that this is one of the controversial issues in Muslim jurisprudence.

60. It is individually obligatory upon each duty-bound person who becomes informed of a Muslim's death to purify the dead body from ceremonial impurities and then give three ritual ablutions: first, with *sidr* (jujube) leaves water, meaning a little amount of jujube leaves mixed with water; second, with camphor mixed with water; third, with pure (unmixed) water.

61. It is obligatory to perform *hanut*, meaning to rub camphor on seven parts of a dead body, which are the parts that touch the ground while prostrating. These seven parts are the forehead, the palms of the hands, the knees, and the big toes.

62. It is obligatory to shroud every Muslim dead person with three pieces of pure and legally obtained (*halal*) fabric; (1) a waistcloth, (2) a shirt, and (3) an allover cloth. The abovementioned three obligations (i.e. ritual ablution, camphorating, and shrouding) are not obligatory upon those martyred in the battlefield.

63. It is obligatory to perform the Prayer of the Dead (*salat al-mayyit*) on any dead Muslim of more than six years of age, even if he or she is an illegitimate child of a Muslim. This prayer is performed after the ritual ablution, camphorating, and shrouding.

64. It is obligatory to bury any dead Muslim person under the earth, towards the *qiblah* direction, in a way that the right side be on the ground and facing the *qiblah*. To perform the abovementioned five matters (i.e. ritual ablution, camphorating, shrouding, praying, and burying) is a collective obligation. It is forbidden to perform these things for a disbeliever and to bury him/her in a Muslim cemetery.

65. It is obligatory to obtain permission from the dead person's guardian for performing these five rituals. When such a guardian is missing, it becomes obligatory upon all Muslims, yet unconditionally, to perform these five rituals. In this respect, a guardian (i.e. *wali*) is any of the dead person's heirs, such as father, son, brother, or husband, each ranking in special order.

66. It is obligatory to dig up the grave of a believer who has been buried: (1) in a usurped place, (2) with an illegally-gotten shroud, (3) before performing one of the ritual ablutions, camphorating, or shrouding, (4) in a non-Muslim cemetery, (5) in a disrespectful place, or (6) in a place other than what was willed by him/her. In all these cases, it is an obligation to disinter the corpse, resolve the shortcomings, and bury it in a suitable place.

67. It is obligatory to intend seeking nearness to God Almighty (i.e. *niyyat al-qurbah*) in all devotional acts. This means that the only motive driving one towards doing an act of worship must be the intention of seeking nearness to God only, without adding any other intention to this act. For achieving the required intention of seeking nearness to God the Almighty in doing any devotional act, any of the following purposes is adequate; though some are better than others:

1. To comply with God's command.
2. To attain spiritual nearness to Him.
3. Because He is worthy of worship.
4. To thank Him for His bounties.
5. To acquire His love and satisfaction.
6. Because of understanding the good in the deed itself.
7. To be allowed Paradise in the Next World.
8. To be saved from Hellfire in the Next World.
9. To acquire the worldly blessings of God.
10. To escape worldly calamities.

The best of all these intentions is the fifth item, then the third, and the lowest intention is the last.

68. It is an emphasized obligation to perform the five daily ritual prayers—*fajr* (between false dawn and sunrise) prayer, *‘uhr* (midday) prayer, *‘asr* (afternoon) prayer, *maghrib* (nightfall) prayer, and *‘isha* (early night) prayer—each in its own specified time, meeting all given conditions. It is forbidden to refrain from performing any of these prayers or from performing them in their times.

69. It is emphatically obligatory upon the supreme religious authority of Muslims (*wali al-amr*) or the leader of Friday Prayers appointed by him to hold the congregational Friday Prayers and invite people to participate as long as the prayer conditions are met. It is optional to choose between performing the ritual Noon Prayer and the congregational Friday Prayer.

70. It is obligatory to present oneself in the congregational Friday Prayers when the call to join these prayers is heard and when the conditions of holding them are fully met. However, this obligation is optional; that is to mean that a duty-bound person has the freedom to choose between performing the two-unit Friday Prayer or the four-unit Noon Prayer. However, to attend the congregational Friday Prayers brings about more rewards than performing the Noon Prayer instead. This, however, is a controversial issue.

71. It is obligatory to perform the Fear Prayer (*salat al-khawf*). However, the performance of this prayer is contingent upon certain conditions. In other words, this prayer is performed in the battlefield when enemy attack is anticipated and when the enemy stands in the opposite direction of the *qiblah*. When performed congregationally, this prayer must be shortened even if the soldiers are not travelers. The method of this prayer is as follows: a number of soldiers perform the first unit (*rak'at*) of the Noon Prayer, for instance, with the leader (*imam*) and the second on their own. They then leave to the battlefield, allowing another group of soldiers to come and perform the first unit of their prayer congregationally, following the *imam* who would be performing the second unit of his—or her—prayer. They would then each complete their prayer individually.

72. It is obligatory to perform the pursuit prayer (*mutaradah*), which is performed in battlefields under heavy attack when it is impossible to perform the acts of ritual prayers. After uttering the *takbir* statement, it is obligatory to perform all the acts of prayer to the extent possible although it is sufficiently acceptable to make gestures with the eye and eyebrow to express the acts of the prayer. Hence, the other conditions of the validity of a prayer, such as standing erect, facing the *qiblah* direction, genuflection, and prostration are all cancelled.

73. It is obligatory to investigate and inquire about the *qiblah* direction when it is unknown, because to face the *qiblah* direction is a condition of the validity of some ritual acts, such as prayer, facing a dying person towards it, burying the dead towards it, or refraining from discharging in its direction.

74. It is obligatory upon a traveler to half his/her four-unit prayers. In other words, a traveler is required to perform the noon, afternoon, and evening prayers in the form of two units only.

75. It is obligatory to perform *Salat al-^aayat* (the Alarm Prayer) at times of sun and moon eclipses, earthquakes, or at the occurrence of any other frightening earthly or heavenly event.

76. It is obligatory to perform *Salat al-Tawaf* (The Ritual Circumambulating Prayer) after accomplishing the rite of circumambulating the Holy Ka'bah. This two-unit prayer must be performed as close as possible to *Maqam Ibrahim* (the standing-place of Prophet Abraham).

77. It is obligatory upon the eldest son to perform the prayers his father had missed before his death. The son can either perform these prayers himself on behalf of his father or hire someone to perform them instead. Similarly, the eldest son is required to make up for the number of the days on which his father is required to observe fasting and to perform the prayers his dead mother missed to perform. Yet,

the latter issue is a matter of dispute.

78. It is obligatory upon a duty-bound person to make up for her/his missed daily and other obligatory prayers as well as the prayers he/she has performed incorrectly and the obligatory prayers she/he has not performed under conditions such as apostasy. However, there are some exceptions. It is forbidden to avoid performing any obligatory prayer or neglect performing it in its time.

79. It is obligatory to perform all prayers that are undertaken under vow, promise, and pledge, or by hire, including those that are originally recommended (*vis-à-vis* obligatory). Likewise, it is also obligatory to perform the prayers that are stipulated as conditions.

80. It is obligatory to perform any prayer or any other pious deed requested by one's parents if they would be unhappy or offended in the event their request was disobeyed, since causing one's parents distress is forbidden.

81. It is obligatory to prostrate oneself when any of the four verses of obligatory prostration is recited or heard. These four verses are the fifth verse of Surah al-Sajdah, the thirty-seventh verse of Surah Fussilat, the last verse of Surah al-Najm, and the last verse of Surah al-'Alaq.

82. It is obligatory upon all the duty-bound to observe fasting in the holy month of Ramadhan, unless there is a legally acceptable excuse preventing from doing so. Fasting can be defined as abstinence from the following matters during the daylight hours of Ramadhan, intending nearness to God:

- a. Eating,
- b. drinking
- c. sexual intercourse,
- d. masturbation; that is, manual stimulation of the genitals for sexual pleasure,
- e. deliberate keeping of oneself in the state of major impurity until morning that necessitates ritual bathing, such as sexual intercourse, menstruation, or lochia,
- f. intentional fabrication of forgery against God, the prophets, and the Imams,
- g. intentional submerging of the whole head under water,
- h. intentional inhalation of thick dust or smoke,
- i. using liquid enemas; i.e. forcing them into the rectum and colon, and
- j. intentional or voluntary vomiting.

Being forbidden for those observing fasting, all these things invalidate fasting and make it obligatory to

make atonement for these acts. Just as it is emphatically forbidden to refrain from observing fasting during the month of Ramadhan, so also is it forbidden to refrain from observing any other obligatory fast-day.

83. It is obligatory to make up for the missed obligatory fast-days, be they from the holy month of Ramadhan or any other month, as long as it is possible to observe fasting.

84. It is obligatory to supplement the two-day *i'tikaf* (devotional seclusion) with a third day. To explain, if one practices *i'tikaf* in a mosque for two days and keeps oneself there up to the morning of the third day, it then becomes obligatory to observe fasting and continue practicing *i'tikaf* from the *adhan* (call to prayer) of the third day up to the beginning of the fourth night.

85. It is obligatory to defray the *zakat* (poor-rate) tax, according to their conditions, that is made on certain kinds of property; namely, (1) golden currency, (2) silver currency, (3) camels, (4) cows, (5) sheep, (6) wheat, (7) barley, (8) dates, and (9) raisins.

The beneficiaries of these taxes are the following eight categories of people: (1) the poor, (2) the needy, (3) officials appointed to collect these taxes, (4) those whose hearts may incline to truth by receiving such money, (5) the ransoming of captives, (6) those in debts, (7) in the way of Allah, and (8) wayfarers.

86. It is obligatory to defray the *zakat al-fitr* tax that is made on the most ordinary foods. This tax must be paid in the period between the night before '«d al-Fitr and the time of the '«d al-Fitr Prayer. This period may be extended to midday instead of morning for those who do not offer the '«d al-Fitr Prayer.

87. It is strictly forbidden to refrain from paying the *zakat* and the *zakat al-fitr* taxes either by desisting from or delaying to a later time than the prescribed.

88. It is obligatory to pay the *khumus* (one-fifth) tax that is the due of the Household of Prophet Muhammad, peace be upon them, and currently of Imam al-Mahdi (may Allah hasten his reappearance) in his capacity as the Imam; i.e. the Divinely ordained leader of Muslims. During the Occultation Age, this tax must be paid to his representatives. When the conditions of its payment are met, this tax is payable on certain kinds of property as follows:

- a. spoils of war,
- b. mines and quarries,
- c. treasures (when discovered),
- d. pearls and marine gems (obtained through diving),
- e. lands purchased by Dhimmis (i.e. non-Muslim subjects enjoying the protection of Muslim governments) from Muslims,

- f. properties mixed with illegally-gotten property when neither their owners nor amounts are known, and
- g. all profits and incomes that are gained due to dealings or any other source after deducting the annual expenses.

It is strictly forbidden to refrain from or delay paying this tax whenever paying is possible.

89. It is obligatory to perform *Hijjat al-Islam*; i.e. going on ritual pilgrimage to the Holy House of God in Mecca according to the divine law of Islam. *Hijjat al-Islam* is obligatory once in a lifetime upon all duty-bound persons who meet its conditions and qualifications. It must be performed in the holy city of Mecca, in the great monuments of worship, and in the month of Dh'ul-Hijjah. Hajj is classified into three kinds: *tamattu'*, *ifrad*, and *qiran*. Although the three kinds of hajj are similar to each other with regard to rites in general, they differ in intentions and certain rites. There are ten qualifications that must be met by those intending to carry out this religious duty, and it has thirteen ritual parts.

Hajj is incumbent on every Muslim who is (1) mature, (2) mentally healthy, (3) financially able to make the pilgrimage, (4) physically able, (5) having enough time to go on pilgrimage, (6) having access to the place of pilgrimage, (7) sure enough that this journey and the performance of the rituals of hajj will not cause him/her physical harm, (8) sure enough that this will not place hardships on him/her, (9) this journey and rituals will not be the reason for neglecting a more important duty, and (10) going on this pilgrimage will not result in committing a religious forbidden thing.

The ritual parts of hajj are (1) *ihram* (ritual consecration; a state into which a Muslim must enter before performing a pilgrimage by wearing a certain costume and refraining from certain acts), (2) halting on Mount 'Arafat, (3) halting at the Holy Monument (*mash'ar*), (4) *ramy al-Jamarat*; throwing a certain number of pebbles on the statues representing Satan, (5) offering an animal as sacrifice, (6) *taqsir*; shaving or cutting short the hair and trimming the nails, (7) *tawaf*; circumambulating the Holy Ka'bah, (8) performing *Salat al-Tawaf*; the Circumambulating Prayer, (9) *sa'y*; running seven rounds between al-Safa and al-Marwah hillocks, (10) *mabit*; staying at Mina for two or three nights, (11) *ramy al-Jamarat* during the days spent at Mina, (12) *tawaf al-nisa'*; circumambulating the Holy Ka'bah, and (13) performing a two-unit prayer (*salat tawaf al-nisa'*) after the circumambulating.

It is strictly forbidden to forgo or delay performing the hajj or 'umrah pilgrimages that is made obligatory under any condition to a later time than the ascribed.

90. It is obligatory to perform the '*umrat al-tamattu'*' (the lesser hajj; a pilgrimage made independently of or at the same time as the obligatory hajj according to definite conditions), which is obligatory once in a lifetime. Its obligation, ritual actions, and conditions are the same of those of *hajj al-tamattu'*. The '*umrat al-tamattu'*' consists of five ritual actions: (1) *ihram*, (2) *tawaf*, (3) *salat al-tawaf*, (4) *sa'y*, and (5) *taqsir*.

91. It is obligatory to perform *al-'umrah al-mufradah*; a special devotional act that is obligatory once in a lifetime upon the residents of Mecca and a limited area of its surrounding villages. It consists of seven

parts: the previously mentioned five parts in addition to *tawaf al-nisa'* and *salat tawaf al-nisa'*.

92. It is obligatory upon a duty-bound person to perform hajj and 'umrah that become obligatory on account of other factors such as proxy (*niyabah*; being appointed by another person going on the pilgrimage to stand in for the principal), re-performing a previous invalid obligatory hajj or 'umrah, vow, meeting a condition, or any other factor.

93. It is obligatory to accept any generous offer to make the pilgrimage. In plain words, if one, being honest, offers to someone else to bear the expenses of the hajj pilgrimage, it is then obligatory to accept this offer and ready oneself for making the pilgrimage at the proper time.

94. In case of committing certain sins and violating certain religious laws, it is obligatory to make atonement (*kaffarah*). The kinds and amounts of these atonements, as well as the sins and violated laws for which atonement must be made, can be found in details in the books of Muslim jurisprudence. Because the making of atonement is regarded as a devotional act, it must be done with the intention of seeking nearness to God. It seems necessary to explain the situations at which atonements must be made as well as the prescribed amounts.

95. It is obligatory upon a person who accidentally kills a Muslim individual to undergo the hierarchical atonement (*kaffarah murattabah*) in addition to paying the blood money (*diyah*). To undergo a hierarchical atonement means to begin with freeing a slave. If this is impossible, fasting for two successive months must be observed. If this is impossible too, then sixty poor persons must be served with 750 grams of any kind of food each.

96. It is obligatory upon a person who has intentionally and without acceptable reason broken his/her fast in the month of Ramadhan to undergo an optional atonement (*kaffarah mukhayyarah*), which stands for the option to choose any of the abovementioned atonements (i.e. freeing a slave, fasting for two successive months, or serving sixty poor persons with food).

97. If after midday, one breaks the fast one has observed as settlement of a missed Ramadhan fast-day without acceptable reason, then one is required to serve two poor persons with food as atonement. If this is impossible, one must fast for three days. This is also a type of hierarchical atonement.

98. It is obligatory to undergo the atonement for committing the forbidden *'ihar*, which is a sort of dispute between spouses due to which the husband likens his wife to his mother, declares that sexual intercourse with his wife is like it with his mother, or likens his wife's back to his mother's, meaning to deem forbidden the matrimonial relationship between his wife and him. In fact, to pronounce these words and their likes is forbidden in itself although it is not considered formal divorce. Yet, a husband who utters such words must undergo expiation; he must perform one of the following three matters respectively: freeing a slave, serving food to sixty poor persons, and fasting for two successive months.

99. It is obligatory upon a person who has broken a legal vow or promise to undergo the same

atonement determined for breaking fasting in a Ramadhan fast-day. Optionally, such person must free a slave, observe fasting for two successive months, or serve sixty poor persons with food.

100. It is obligatory upon a woman who has cut her hair with scissors or with any other means in order to express deep grief for the loss of one of her relatives to pay the same atonement determined for breaking fasting in a Ramadhan fast-day.

101. It is obligatory upon a person who has broken an oath to make atonement, by freeing a slave, serving ten poor people with food or giving them clothes, or fasting for three days if it is impossible for him/her to do the previous items.

102. It is obligatory upon a woman who has pulled out the hair of her head as sign of showing grief for the death of her husband or relatives to make atonement, which is the same determined for breaking an oath. Originally, it is forbidden for women to pluck their hair and scratch their faces to draw blood at such misfortunes like the loss of their husbands or relatives.

103. It is obligatory upon men who tear their clothes as sign of showing grievance for the loss of their wives or children to make the same atonement determined for breaking an oath. In essence, such acts are forbidden.

104. It is obligatory upon a person who intentionally and unlawfully kills a Muslim individual to make the combined atonement (*kaffarat al-jam'*); he/she must free a slave, fast for two successive months, and feed sixty poor people. If it is impossible to find a slave to free, the two other things must be done.

105. Making the combined atonement is also obligatory upon a person who intentionally and without acceptable reason breaks the fast in the month of Ramadhan by committing a forbidden matter, such as eating a forbidden food, drinking wine, or committing adultery.

106. Old men and women as well as persons affected by the disease of continuous thirst who cannot observe fasting in Ramadhan due to lack of physical ability and severe hardship must make atonement.

Pregnant and breast-feeding women who break the fast in Ramadhan for fear of sickness or harm of the fetus or the baby must make atonement, which is, in this as well as the previous case, to pay the amount of one meal, which is 750 grams of food for each broken fast-day. Hence, for the whole month, the quantity is 22.5 kilograms.

Similarly, for the violation of most of the actions forbidden for those in the state of the ritual *ihram* such atonement must be made. The details of these laws can be found in the books known as *Manasik al-Hajj* (The Hajj Rituals).

107. As long as the qualifications are met it is obligatory to enjoin the good (i.e. calling upon persons to carry out religious duties to the possible extent) according to the following hierarchy:

1. Using soft language and avoiding cruel statements,
2. Using physical force, softly and harshly in order, and
3. Using severe force, even if it is harmful and serious.

The first level is obligatory upon everyone, the second is also obligatory yet after obtaining the supreme religious authority's permission, and the third is the responsibility of the supreme religious authority alone.

108. It is obligatory to forbid evil by preventing any violation of religious prohibitions according to the same abovementioned hierarchy. It is emphatically forbidden to refrain from enjoining good and forbidding evil whenever possible; i.e. in the event that there is nothing preventing effectuation of these two duties.

109. It is obligatory upon those who are informed about the innovation of a heretic matter in the religion to prevent it as long as they have the ability to do so. Likewise, it is obligatory to try to eliminate any heretic matter that has already been innovated.

110. It is obligatory to confront the cultural, political, and economic assaults of the enemies of Islam, be they non-Muslims or Muslims trying to deform true Islam.

111. It is forbidden for faithful Muslims in general and scholars in particular to keep silent before any attempt to eradicate the religious rulings, innovate heretic matters in religion, impose anti-Islamic rules, disrespect the sanctities of Islam, or promulgate forbidden acts, even if standing against such things results in physical and financial loss unless doing so would entail greater evil.

112. It is forbidden for any duty-bound person to turn the face or the back towards the *qiblah* direction while discharging urine or feces, whether in a desert or in a city.

113. It is forbidden for ceremonially impure persons, menstruating women, women in the lochial period, or any person who has not performed the ritual ablution (*wudhu'*) to touch or come into contact with the inscriptions of the Holy Qur'an as well as the inscriptions of the Name of God (i.e. Allah), the Divine Attributes, and the names of the Holy Prophet and the Holy Imams. However, the question of the prohibition of touching the names of the Holy Imams by the aforementioned categories of people is controversial.

114. It is forbidden for ceremonially impure persons, menstruating women, and women in their lochial period to stop in any mosque under any circumstance. However, it is allowed for them to pass through a mosque.

115. It is forbidden for the abovementioned categories of people to pass through the Sacred Mosque in Mecca and the Holy Prophet's Mosque in al-Madinah.

116. It is forbidden for a ceremonially impure person, a menstruating woman, and women in her lochial period to read the four verses of prostration (i.e. the four Qur'anic verses upon the reciting of which, it is obligatory to prostrate oneself). However, to read the other verses of these Qur'anic chapters is a matter of disagreement among master jurists.

117. It is forbidden for menstruating women and women in their lochial period to perform the ritual prayers, observe the ritual fasting, or stay in the state of ritual *i'tikaf*.

118. It is forbidden to fast during the '«d al-Fitr Day (the first of Shawwal) and the '«d al-Adhha Day (the tenth of Dhu'l-Hijjah).

119. It is forbidden for those performing the ritual hajj and those staying at Mina to fast on the *Tashriq* Days (i.e. the 11th, 12th, and 13th of Dhu'l-Hijjah).

120. For those who fast during the Doubt Day (*yawm al-skahh*; the day that is doubted to be the first of Ramadhan or the last of Sha'ban), it is forbidden to decisively consider this day to be the first of Ramadhan.

121. It is forbidden for women to observe a recommended fast in case their fasting occludes any of their duties towards their husbands.

122. It is forbidden for children to fast if it upsets their parents or if it is against their explicit will.

123. It is forbidden to observe obligatory or recommended fasting in travel except in cases of ritual vows. It is also forbidden for ailed persons to fast if it causes harm to their health. As a rule, the forbidden fast is invalid.

124. It is forbidden to cross the arms in prayers, whether the prayers are obligatory or recommended, intending it to be a religious duty or etiquette. Jurists disagree on whether this action invalidates the prayer or not.

125. It is forbidden for the followers in a congregational prayer to say *amin* (i.e. Amen) when the imam (i.e. leader of the prayer) finishes the recitation of Surah al-Fatihah, intending this word to be part of the ritual prayer or a religious law. The same ruling is applicable to the leaders of congregational prayers when they utter this word after finishing reciting Surah al-Fatihah as well as all those who perform prayers individually. However, there is disagreement as to whether this word invalidates the prayer or not.

126. It is forbidden to interrupt a daily prayer intentionally and without *shari'a*-approved reason—even if the prayer is re-performed later. This includes intentionally interrupting prayer by minor impurity¹ (*hadath asghar*), major impurity² (*hadath akbar*), turning from the *qiblah* direction, talking in the middle of prayers, laughter, audible weeping for worldly affairs, doing any action that deforms the form of the prayer, eating, drinking, or any similar action except in cases of emergency.

127. It is forbidden to receive a wage for an action that is individually or collectively obligatory according to religious law, such as performing funeral ablution, funeral prayer, shrouding, or any other action that is within the obligatory funerary ceremonies, whether wage is received from the dead person's guardian or any other person. However, this matter is controversial.

128. It is forbidden to act hypocritically in any obligatory or recommended act of worship. In other words, to perform any act of worship with the intention of attracting people's attention exclusively or in tandem with a religiously acceptable intention is forbidden. It does not make a difference whether hypocrisy is intended in the essence of the devotional act, in one of its parts (such as washing the hands and wiping the head in the ritual ablution, and recitation and prostration in a ritual prayer), in its characteristics (such as praying congregationally or in mosques), or whether hypocrisy originated at the beginning of a devotional act or in the middle of it. To sum up, showing off is forbidden in all these cases and also invalidates the devotional acts.

129. After two days of *i'tikaf* it is forbidden to break it until the start of the fourth night; that is, from the dawn of the third day to the start of the fourth night, because every third day of *i'tikaf* becomes obligatory at the end of the second day. This is applicable to every third day, such as the sixth, ninth, and so on.

130. When performing the ritual hajj or 'umrah, it is forbidden to violate any of the twenty-four prohibitions of *ihram*, which are as follows:

1. Hunting wild, non-aquatic animals, whether on land or in the sky.
2. Lustful association with a woman, even lustful regard.
3. Concluding a temporary or permanent marriage contract for oneself or others and bearing witness to such contracts.
4. Masturbation, which is forbidden regardless.
5. Using perfumes.
6. Men wearing sewn clothes.
7. Darkening the eyes with kohl.
8. Looking in mirrors.
9. Men wearing socks and shoes that cover the top of the feet.
10. Lying, swearing, and boasting.
11. Altercation, which stands for using such expressions like 'bala-wallahi (yes, by God)' and 'la-wallahi (no by God)' to prove or deny something, be the converser truthful or liar.

12. Killing body parasites, including lice and fleas.
13. Wearing a ring as adornment.
14. Women applying makeup.
15. Applying oily substances on the body, such as lotions.
16. Removing any amount of body hair by shaving or other means.
17. Men covering their heads with anything.
18. Women covering their faces.
19. Men shading themselves while moving or traveling by any transportation means.
20. Emitting blood, even by brushing or pulling out a tooth.
21. Clipping all or part of the nails.
22. Pulling out a tooth, even if it does not bleed.
23. Cutting grass or a tree inside the Shrine.
24. Carrying any sort of weapon.

Atonement as specified by religious laws must be made for violating most of these forbidden matters.

131. It is forbidden to defile mosques with any type of impure thing (*najasa*t); the same applies to the shrines of the Holy Infallibles, the covers and pages of the Holy Qur'an, and soil taken from the tombs of the Holy Infallibles, if it can be considered disrespectful. Regardless of how it has become impure, it is obligatory to remove as immediately as possible the impurity from these places and things.

132. It is forbidden to destroy mosques, close them down, or prevent people from using them, except in cases of restoration and remodeling.

133. It is forbidden to allow unbelievers, be they polytheists or not, into mosques if this causes disrespect to these places or if they are not ceremonially pure.

1. – Any act that invalidates minor ritual ablution, i.e. wudhu', such as urination, excrement, emission of intestinal gas, and sleep.

2. – Any act that invalidates the major ritual ablution, i.e. ghusl, such as having a wet dream, sexual intercourse, ejaculation, and menstruation.

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