

Book of Marginalia

First skin

In the name of God, the most gracious, the most merciful

The Book of Purification

Mention of what God Almighty has commanded His believing servants regarding purity

From the abridged version of the hadiths: Ja'far ibn Muhammad (peace be upon him) said, regarding the verse, .“When you rise for prayer,” meaning from sleep

From the book of news: The apparent meaning of this from the words of God Almighty, “When you rise for prayer,” indicates the obligation of purity for everyone who rises for prayer. However, the Sunnah and the consensus of the imams and the nation indicate that what is meant by this is rising from sleep that causes ritual impurity and ritual .impurity from which purity is required

Mention of the events that necessitate ablution

He said in summary: Nor in the case of pre-ejaculatory fluid, which is the fluid that follows urine, also other than .that required for ablution

In his abridgment, he said: "What invalidates ablution is anything that exits from the front or back passage, such as a stone, wind, pus, or discharge. Enemas, fainting, insanity, and the insertion of the glans penis into the vagina

of a living or dead person diminish it. 'Excrement' is a euphemism for defecation, and 'excrement' refers to a low-lying area of land, the place where people used to go to relieve themselves. " (From the abridgment)

Among the questions mentioned that were asked of the scholars of India and answered by the masters of Yemen was the following

Question: What do you say, O best of those who bestowed upon us the light of his knowledge, which our minds were struggling to comprehend, regarding the prohibition in the Book of Purification against a man urinating under fruit-bearing trees? O our master, what is meant by these trees are those that bear fruit or those whose .characteristic is to bear fruit

Answer: Trees that bear fruit or have that .characteristic

Question: What do you say, O you whom God has made my soul yearn to meet since I was born, even if the time is long, regarding what has come in the books of Da'wah regarding the prohibition of greeting someone who is in a state of ritual impurity and speaking in that state? O our master, if the person in a state of ritual impurity gets up from that place after cleansing himself with a stone or something else, is it permissible for him to speak and is it ?permissible to greet him or not

Answer: If he stands up, it is permissible to greet him, .and he must return the greeting and speak

Question: What does our master, may God perpetuate his support, say about a stone or clod of earth that a man

uses to cleanse himself after urinating, then it dries up, and then he uses it again? Is it permissible for him to do that or ?not

Answer: It is permissible if no impurity or urine is .apparent in it

Mention of the etiquette of ablution

From the book of news: He forbade greeting someone .who is urinating or defecating

On the authority of Ali, peace be upon him: He said, “Whoever urinates should place his middle finger at the bottom of the perineum and then shake it three times. And ”.the ‘ajam,’ I mean the ‘ajam of the fruit, i.e., its pits They forbade the use of charcoal for purification – in short

Among the issues mentioned

Question: What does our master, Nurullah Latifah, say about someone who forgot to cleanse himself after major ritual impurity until he prayed and time passed, then he remembered that? Is he allowed to cleanse himself, perform ?ablution, and repeat the prayer, or not

Answer: He must repeat the prayer because he prayed .while he was impure

Question: What does our master, may God perpetuate his support, say about a man who performs ablution and takes a bath in the bathhouse while naked, and the place is

concealed so that no one can see him? Can he pray with
?that ablution or not

The answer: The mention of some of the Imams
(peace be upon them) hiding in water is due to the virtue of
good manners. If a person is in a situation where no one
can see him and he undresses, then there is nothing wrong
with that, but covering is better. He should pray with that
.purity in which he undressed and other things
If someone urinates in one place, they should not
cleanses themselves there again except in the second place.
And if someone cleanses themselves with a stone, they
.should not return to that same stone after defecating

Chapter on the characteristics of ablution

He said in the Book of Purification: He begins with
the vessel containing the water from which he performs
ablution, placing it to his left, then tilting it from the
outside with his left hand, pouring water from it onto his
right hand and washing it along with his left until he
purifies them once or several times. If there is nothing in
his right hand that would spoil the water, then he puts them
into the vessel before washing them, and there is nothing
wrong with that, but washing them is better... until he
says... Then he scoops water with his right hand and places
his left hand on his private parts and pours water with his
right hand onto his left, and washes his private parts from
the top to the anus... until he says... There is no limit to this
except that he cleanses what is there of feces or urine,

whether a little or a lot of water, then he moves the vessel from his left to his right, then he rubs the palms of his fingers of his left hand on the ground and pours water on them with his right hand until the smell that clings to them .is gone

He said in the interpretation of the pillars: The one who wants to perform ablution outwardly intends to go to the vessel containing the water with which he performs .ablution and purifies himself, and he places it to his right From the book Al-Idah: The Messenger of God, peace and blessings be upon him, said: Gabriel commanded me on behalf of my Lord to wash my private parts when .performing ablution

And among the authentic hadiths: When you perform ablution, do not forget the two sides where the jaws meet, and the two sides on the right and left, which are the two .sides of the mouth

From the book of news: And regarding his statement, “If a man does not comb his beard and passes water over it, that is sufficient for him,” he said, “No, if he is in a state of ritual impurity, then he must wet the hair and cleanse the ”.skin

From the author's summary: Whoever has a ring on his hand with the name of God on it should not touch anything .impure

Our master Al-Nu'man said in the book Al-Idah, and I mentioned in the description of washing the hands what was narrated on the authority of Abu Ja'far bin Muhammad, peace be upon him, from his saying: “You should not wipe your arms except from the elbow to above it, and wipe it with a wipe.” So if this is necessary for the

hands with little hair on them, then it is even more
.necessary for the head

From the book of narrations: They commanded wiping
the back of the neck and the forelock as an encouragement;
.whoever omits it, it is still valid

From the Book of Purification: Then he takes water
with his right hand from the vessel and pours it on the top
of his right foot and wipes it with his left hand, then on his
left foot and wipes it likewise, according to the
.interpretation of the pillars

It is also stated that if someone performing ablution
interrupts it, he should resume it as long as the water has
.not dried from the limbs that were previously washed

From the author's summary: If someone has cut off
both hands, and the cut is above the elbows and nothing
remains of them, then the obligation to wash the hands is
.waived for him

He said in a summary of the traditions: It is
recommended to perform ablution before the time of prayer
so that the time enters while one is in a state of purity, and
.thus one can pray at the beginning of it

Question: What do you say, O best of those who have
encouraged us to love wisdom and the wise, regarding what
is stated in the Book of Purification: that rinsing the mouth,
inhaling water into the nostrils, and cleansing after
relieving oneself are Sunnahs that should not be
deliberately omitted, and that whoever forgets or is
ignorant of them does not invalidate their ablution and does
not have to repeat it if they prayed with them? What is
?meant by this cleansing after relieving oneself

Answer: Istinja' (cleaning after relieving oneself), rinsing the mouth, and inhaling water into the nostrils are Sunnah (recommended acts) that should not be deliberately omitted. Whoever omits them does not invalidate their prayer. Istinja' is obligatory for purification from impurity .because removing impurity is obligatory

Question: What do you say, O best of people, whose meeting is blessed, and who are loved by family, children, and loved ones, regarding what is mentioned in the book of the pillars about the command to wash the face while closing the eyes? O our master, does the ablution become deficient for one who closes his eyes while washing the ?face, or not

Answer: If he drank his eyes, that is better, but if he .did not drink them, his ablution is complete

Question: What do you say, O best of those who brought us what God did not approve of except for His righteous servants, regarding a man who has wounds or boils on his face or hands that he cannot touch with water? Should he leave them out during ablution or ritual washing, ?or not

Answer: If someone has an ailment in his legs or elsewhere, such as a wound or boil, that he cannot touch with water, then he may wipe over bandages and other things that are on the wound. If he fears that if he removes them he will perish from snow or severe harm, or if he is on a journey he should perform tayammum. This is the ruling regarding ablution. As for purification, if someone has an ailment such as smallpox, a wound, or something else, he should pour water over it. If he fears for himself, then he

should perform tayammum whether he is on a journey or at .home

Question: What does our Master and Benefactor, may God grant us His pleasure, say about wiping over the feet if most of them are uncovered and a small portion is covered under the sandal strap? Is it permissible to wipe over them ?or not

Answer: This is an obligatory act that requires wiping .underneath

Question: What does our master, Nurullah Latifah, ** say about someone who forgot to cleanse himself after major ritual impurity until he prayed and time passed, then he remembered that? Is he allowed to cleanse himself, ?perform ablution, and repeat the prayer, or not

Answer: He must repeat the prayer because he is not .praying and he is impure

Question: What does our master, may God perpetuate his support, say about someone who entered into prayer after performing ablution, then remembered that he forgot to cleanse himself with water after relieving himself? ?Should he complete his prayer or repeat it

Answer: It is not permissible to pray if a person is .aware of any impurity until he washes it off
: jealousy

If someone performs ablution and forgets to wash his hands and face, prays, and time passes, and he remembers .afterward, he does not have to repeat the prayer

If a man performs half of his ablution, then stands and walks, and the limbs dry, he should begin the ablution anew. If they do not dry, he should complete the remainder. If someone performs ablution for prayer and then stands

and sees that the area where he performed ablution is dry, he does not need to repeat the ablution but should wipe the .dry area

If someone has both hands cut off and cannot perform ablution for prayer, his female slave or woman should perform ablution for him. If he cannot find either of them, .he should perform dry ablution and pray

Mention of water

He said in Mukhtasar al-Athar: Water created without human intervention is pure by the decree of God Almighty in His Book and the statement of His Messenger, peace be upon him. If something is put into it that changes it and transforms it from the characteristic of water, then the ruling of water is removed from it and it is attributed to what prevails in it. This is like water into which dates, raisins, or honey are put. If what is put into it does not change it and is not apparent in it, then its ruling is the ruling of water unless that is apparent in it and appears and changes its color, taste, or smell, then it becomes wine and the name of water is removed from it and purification with it is not sufficient, ...until he said ... This is also like milk mixed with water. If it is not apparent in it, then it is water in its original state until it prevails in it, then its ruling is the ruling of milk and the name of water is removed from it. Likewise, what is mixed with water from drinks and other .things

From the summary of the author: If a man finds a little water on the ground or in a hollow or something similar, and it has changed drastically, and he does not know

whether it has been mixed with impurity or not, he should not perform ablution with it because the water has changed without being mixed with impurity. And what is extracted from substances by squeezing or sublimation, such as rose water and the like, is not permissible for purification with it.

And whatever is used from it to purify the limbs, provided that there was no impurity on them and it was not collected in an impure vessel, then purification with it is permissible.

It is permissible to perform ablution with water that has already been used for ablution once, as long as it has not been mixed with impurities.

Question: What do you say, O you whom God Almighty has made the trustee of His saints, in a pool or a place devoid of water, where people defecate and urinate, and then water flows into it along with the filth, and when it gathers in it, it becomes overwhelming beyond measure, overpowering the impurities, and there is nothing in it that has any of its characteristics, is it permissible to purify oneself with it or not?

Answer: If the water is capable of removing impurities, it is permissible to use it for purification if it is plentiful and exceeds the limit mentioned in Islamic law.

Question: What do you say, O you whom God Almighty has made the delight of the eyes of God's beloved, regarding a vessel that is filled with water until it exceeds the limit, then impurity appears in it or falls into it and one of its characteristics appears in it, then water is

poured into it until what appeared in it of the trace of
?impurity is gone? Is it permissible to purify oneself with it

Answer: If the water becomes impure, it is not
permissible to use it for purification unless it exceeds the
.permissible limit after the vessel has been purified

Question: What do you say, O you whom God
Almighty made a spring of water by which the souls of the
people of submission are immortalized in a little pure water
with which one who has no impurity on his body is
purified, then another is purified with it, then another, and
likewise the dust for dry ablution? It has been mentioned in
the Sharia that used water is pure and purifying, and we did
not find in it a mention of used dust, and the common
people do not permit the use of water and dust in
.purification twice

Answer: It is permissible to purify oneself with it once
.or repeatedly

Question: What do you say about the meaning of the
Prophet's saying, peace be upon him, "He whom the sea
?"does not purify, may God not purify him

The answer is: Water purifies but does not purify
itself. Similarly, the Imam's knowledge is that whoever is
.not purified by water will not be purified by anything else
If the water in the pool was eight cubits in length and
width and its depth was only a span or less, purification
.would be permissible in it

If it rains in the city and the water flows with
excrement and filth into a large pool into which a man and
a camel draw water, and the pool fills up, then it is
permissible to wash and purify oneself unless its color,
.taste, or smell has changed

If water is drawn from a well with bulls and the water is flowing, and the infidel washes the garment and sees its dirt, purification with it is permissible because it is .considered running water

Mention of ritual purification after sexual intercourse

In the abridged version of the work, it states: Whoever forgets to perform ablution until after performing ghusl (ritual bath), he should perform ablution and there is no penalty upon him. If a man performs ablution but does not complete his ghusl before breaking his ablution, he should continue with the ghusl and then perform ablution for .prayer

It is mentioned in Mukhtasar al-Athar that if a person who has fainted knows what he did and does not find any wetness from ritual impurity, then he is not required to perform ghusl (ritual bath) if the time is close enough that .he would not have missed what happened

And from it (Mukhtasar al-Athar): Ghusl is obligatory from sexual impurity and menstruation. If a disbeliever converts to Islam, and if a person who has been unconscious for days or a period of time regains consciousness and does not know what happened to him, nor does he feel any sexual impurity if it was from him, and if the unconsciousness is less than that, such that it is present and known with it, then there is no ghusl for him. .Ghusl from postpartum blood is obligatory

It was mentioned in Al-Majalis Al-Mu'ayyidiyah, and he said in Al-Ikhtisar: Washing with rainwater is sufficient .during the rainy season

He said in Mukhtasar al-Athar: If something comes out after urination, there is no need for anything other than .ablution, and no washing is required

And from it (Abridged Traditions): It is necessary for the one who has had intercourse not to sleep, eat, or drink until he washes his hands. It is disliked for him to trim his nails, shave his head, or have cupping done while he is in a .state of ritual impurity

He said in the book of news: It is recommended for him to clean his hands before eating from it, and if there is .no dirt on them, then there is nothing wrong with that

From the abbreviation of the effects: The person performing ablution inserts his finger into his navel so that .the water touches it inside

He said in the Book of Purification: And the woman should also insert her hands under her breasts and between .her folds if she had any, and what is folded of her skin

From it (the Book of Purification): The one who is purifying himself then washes his feet and dries them with a cloth, and the one who is performing ablution wipes his .face if he wishes after finishing

Question: What do you say, O best of those whose praise, thanks, and commendation our tongues have grown weary of, regarding what has been mentioned in some books of Sharia, may God's peace be upon its author, that if a person is afraid of the cold and needs to perform ablution, he should perform dry ablution and pray, then if

he is able to find water, he should perform ablution and repeat the prayer? O our master, is this ruling the same for the resident and the traveler, or not

Answer: If he fears that the water will harm him, whether he is a resident or a traveler, he should perform tayammum and pray, and he does not need to repeat the prayer

Question: What do you say, O you whose virtue is witnessed by both the highest and lowest levels, regarding the ritual bath after sexual intercourse, since intercourse, for example, involves mutual benefit and gain? Explain the ritual bath in a way that is necessary for the one performing it to remember when he is bathing, because its explanation in the books of the guiding call, peace be upon its author, is very lengthy

Answer: Bathing is an example of removing doubt, and doubt only arises when one benefits and learns

Question: What do you say, O you whom God Almighty has made a rope extended from heaven to earth for the people of the earth who remember Him in the states of sitting and standing, regarding what is stated in Islamic law that if someone who has fainted regains consciousness after several days and does not know whether he may have been in a state of ritual impurity, then he must perform ghusl (ritual purification)? O our master, what is the ruling in this case if no trace of semen is seen

Answer: If he is unaware of his condition, then he must perform ghusl (ritual purification) if he has doubts about it

Question: What does our master, may God inspire ** him to be righteous in his call, say about a weak man who

has been injured? He is afraid of the cold if he washes himself and the time for prayer arrives. Is it permissible for him to perform dry ablution (tayammum) as a sick person? does, or not

Answer: If he fears the water, he should perform .tayammum and not repeat the ritual

Question: What does our master, may God perpetuate his support, say about a man who wakes up from sleep and sees traces of semen on his clothes, wet or dry, and he did not see in his dream that he ejaculated? Is it obligatory for him to perform ghusl (ritual bath) or not

.Answer: He must perform ghusl (ritual purification)

Question: What do you say, O Helper of the Needy, regarding the fact that it is mentioned in Islamic law that it is disliked for a person in a state of ritual impurity (junub) or a menstruating woman to remove hair or nails from themselves, and for a woman in postpartum bleeding to do so while menstruating? O our master, is it permissible for them to do so, even though it is disliked, or is it not? permissible at all

.Answer: It is better to leave it until it is purified

Question: What do you say, O you who brought me here, except for pure love, regarding a person in a state of ritual impurity (junub) or a menstruating woman who reads supplications or other books containing verses from the Quran, whether the reader recognizes them or not? What should they do? Should they read them or leave them? It is stated in Islamic law that they should not read or touch the Quran. Furthermore, should a person in a state of ritual impurity or a menstruating woman recite the phrases of

glorification, praise, and magnification (tahlil), all of which are found in the Quran? Should they recite the Basmala (the opening phrase "In the name of God, the Most Gracious, the Most Merciful"), given that it has been said to be a ?verse of the Quran

Answer: Neither a menstruating woman nor a person in a state of ritual impurity should intentionally read the Quran, or any part of it, in supplication or in books, nor should they recite the Basmala (the opening phrase "In the name of God, the Most Gracious, the Most Merciful") with .the intention of reading the Quran

Other:** If someone forgets to perform ablution ** until after taking a bath, they should perform ablution and there is no blame on them. If a man performs ablution and then takes a bath, but does not complete his bath before breaking it, he should continue with the bath and then .perform ablution for prayer

Mention of the purity of bodies, clothes, ground, and carpets

He said in the Book of Purification: If the body or clothing is affected by wet impurity, it should be washed off until it is gone and the affected area is cleansed. If it is dry and its smell clings to it, it should be washed off. If no smell clings to it, there is no harm in that. If the area is .washed for cleanliness, that is good

The author said in his summary that praying in the clothes of boys who do not avoid impurity is permissible as .long as there is no known impurity in them

In his abridged version of the hadiths, he said: As for things like flea blood, ticks, bedbugs, and what splashes from the water during ablution and bathing on land that has been contaminated, and flies that land on impurity and then on clothes, and similar minor and subtle matters, there is no harm in them as long as they do not become excessively noticeable. If they become excessive, then they should be washed.

He said in the book of news: They narrated that blood should be washed off a garment if it is the size of a dirham or more, and if it is less than that, there is no harm in it. And from it: Water is poured over the urine of the boy, but if he eats solid food, it is washed off. The urine of the girl and the boy is the same in this regard.

From the Book of Purification: One should not pray in the clothes of polytheists that they have worn until they are washed.

He said in Mukhtasar al-Athar: Whoever prays in a garment he thought was pure, then learns after he has prayed that there was impurity in it, his prayer is valid and he is not liable for anything. If he learns of this while he is praying, he should remove it. If he has a pure garment underneath him, he should continue his prayer. If he is alone, he should remove it, put on a pure garment and pray in it.

In his book "Interpretation of Islamic Law," our master Al-Mu'izz li-Din Allah, may God's prayers and peace be upon him, said: The Prophet, peace and blessings of God be upon him, said: If a dog licks the vessel of one of you, let him wash it seven times, one of them with earth

He said in the summary of the author: If a vessel becomes impure from a dog's lick, it should be washed seven times, the first time with earth, and the same applies to a pig. He said in the Book of Purification: The last time .with earth

From the author's summary: If something impure ** falls into one of the vessels and its exact nature is unknown, one should not approach them, but should perform dry .ablution (tayammum) and pray

He said in Mukhtasar al-Athar: If a person walking on wet impurity treads on his shoe and wipes it on the ground and the moisture is removed, then it is pure. If it is not removed, he must wash. Likewise, if he walks on it with his feet and then walks on pure ground and the moisture is removed, then he does not have to wash. If it remains, he must wash his feet. He said in it that everything that is permissible to eat from animals, its skin, feathers, hair, wool, fur, bones, and sinews are pure if it was slaughtered according to Islamic law. If it died without being slaughtered according to Islamic law, then all of that is impure. They permitted wearing it and benefiting from it as one wears and benefits from a garment that has been affected by impurity, but one does not pray in it. As for what is from an animal that is not permissible to eat, then all of that is impure, and one may also benefit from it, but it is not permissible to pray in it. And what is bought from the market of the Muslims and it is not known that it is from a dead animal is pure until it is known that it is, just as meat that is bought and eaten that is sold in the markets of the Muslims is, even if the buyer does not know that it was

slaughtered according to Islamic law, and the Muslims are .trustworthy in such matters

In the author's summary: As for the outer houses, he did not forbid praying in them, but that is not .recommended

Among the issues mentioned

Question: What do you say, O best of those who commanded us to be patient with God's decree and judgment, regarding vomiting? Does it render impure what it touches, just as blood, pus, and other impurities do, or ?not

Answer: Vomit does not render impure what it .touches, but it is preferable to wash it

Question: What do you say, O you whom God Almighty has made a means for those who wish to reach God Almighty, regarding a land where children urinate and defecate, then it dries up and the smell of impurity and its appearance disappears from it? Is it permissible to pray on it without a prayer place and to perform ablution with it or ?not

Answer: If the visible impurity is removed, then it is treated like pure ground, provided it is not on land .designated for relieving oneself for this purpose

Question: What do you say, O you whom God Almighty has made a standard by which to distinguish the wicked from the pure in the religion of God, that it is stated in Islamic law that if the earth is contaminated with impurity and water flows over it until it dries and the smell and substance of the impurity disappear, then it is permissible to pray on it and perform ablution with sand

(tayammum). It is also stated that there is no harm in praying on dry earth in camel pens and sheepfolds. So, O

Our master, what is the difference between this and that

Answer: The sun and air clear it, and light shortens it.

So, if the impurity and its smell have disappeared from it, it

is permissible to pray on it and perform ablution with sand

Question: What does our master Adam say about **

the meaning of the saying of the Commander of the

Faithful, peace be upon him, that whoever touches a dead

body after it has cooled down must perform ghusl (ritual

washing)? What is the meaning of his saying after it has

cooled down

The answer: It means after he has passed away and

washed, as is the Sunnah, because the body of the deceased

has become impure. If it touches the living with its

moisture, it becomes impure, and this is the meaning of the

obligation to wash with the accusative case

Question: Regarding something that a person wants to

purify but cannot rub or squeeze three times, such as a fur,

mat, carpet, upholstered blanket, or a garment, how is it

purified

The answer: He said that if a person wants to purify

something and cannot rub or squeeze it three times, he

should run his hand over it until the impurity and its smell

disappear, then he should lift it out of the water and leave it

until what is in it drips off, then he should repeat it like that

three times. As for other things, he should rub them with

his feet as mentioned, then take them out of the water and

step on them until the water comes off them, then he should

repeat it like that several times

Question : If a woman's milk gets on another person's clothes, is it considered pure or not

The answer regarding the boy, Izz al-Din Saad bin Abdullah bin Ali, is that he said: The milk of a nursing woman, if she is a Muslim, is pure for her and for others. We say that this is a proven statement, since her milk is like her saliva, and the saliva of every Muslim is pure and does not defile what it touches

Question: If a man shaves his head and some of his hair falls out while wet onto his clothes or body, does the hair make what it touches impure or not

Answer: If it was a small amount, then a small amount of impurity is permissible

Question: If the milk, fat, and egg white of camels, cows, and sheep from animals that have been in contact with the clothes or bodies of worshippers are contaminated, does this make them impure or not

Answer: That is as mentioned in the first question, a small amount of it is permissible

Question:** Regarding a traveler and a sick person ** whose clothes are not free from impurity, can they perform a prayer by dry ablution (tayammum) as a make-up prayer or not

Answer: Prayer is not valid unless one is wearing clean clothes. It mentions dry ablution (tayammum) for ritual impurity but not for ritual impurity of clothes. As for the sick person, he orders someone to wash his clothes

Question: A polytheist worships idols and does not know what is lawful and unlawful. If he weaves clothes, then shortens them, and then sews them, is his work pure

enough for prayer to be valid, or not? He said: "The
".polytheists are impure

The answer: All clothes are pure until they are worn.
If they are worn, they are impure, unless impurity is
apparent in them. He said in the book Al-Da'a'im: The
Imams, peace be upon them, permitted prayer in clothes
made by polytheists as long as they were not worn or
impurity was not apparent in them. He also said, may God
Almighty perpetuate his support: Likewise, a dyed
garment, if the dyer is a polytheist, is pure until it is worn.
.If it is worn, it is impure, and prayer in it is not permissible

Question: What does our master, may God perpetuate
his support, say regarding the shortening of garments by
polytheists? When they shorten them, are they considered
.ritually pure or not? Please explain this

The answer: I say, and I rely on God's guidance and
draw strength from the blessings of His saints, that it is not
possible to purify the clothes of polytheists except those
they made before they wore them. As for what they
shortened or dyed, it is not permissible to purify it unless it
is washed. Perhaps those who heard the statement about
that did not verify it and left without verifying the origin of
.the question in it

Question: What does our master, may God perpetuate
his support, say about the clothes of the polytheists that
they made but did not wear, and they sprinkled them with
impure water during the weaving and knitting process, and
the water dries up and they are sold, and they did not wear
?them or dye them, is it permissible to pray in them or not

Answer: There is nothing wrong with praying in it,
.and the noble Sharia has permitted it

Question: What do you say, O people whose followers take pride in their praiseworthy conduct, regarding a long, wide garment and a bed, some parts of which are pure and some impure? Is it permissible to pray on the pure part? The common people say that if the garment is such that if one end is moved, the other end does not, then it is .permissible to pray on the pure part
Answer: Do not pray over him, and it is not .permissible to pray on him

Mention of the miswak

He said in the Book of Purification, regarding his statement, “Use the miswak horizontally and do not use it vertically,” meaning that the person using the miswak should pass it horizontally with the miswak or his finger over his teeth horizontally from his right to his left and from his left to his right, and he should not use the miswak along the length of the teeth, which is to pass his finger or the miswak from the top of the tooth from the upper gum to the bottom of it and from the bottom of the teeth to the upper gum. This is disliked and is not one of the characteristics of the miswak, and doing it harms the gums .and removes them from the teeth

He said in it: The miswak removes phlegm, and he, peace be upon him, used to use the miswak until the .grinding of his teeth could be heard

And from the explanation of the news: Basil is any plant with a pleasant scent, and they specifically used it for .myrtle

Among the issues mentioned

Question: What do you say, O you whose words have comforted our souls lost in the sea of chaos, regarding the custom of most people in India that after they finish using the miswak, they take a piece of bamboo stick or something else and rub their tongues with it to remove their dirt? Is that permissible or not

Answer: The main thing is to use a miswak (tooth-cleaning stick), and there is nothing wrong with that
Other than that: He disliked that someone should use a miswak while in a state of ritual impurity

Mention of dry ablution

From the book of news: In his saying, “I was given victory through terror, so the enemy is terrified of me from ”.a distance of a month’s journey

He said in the summary of the author: If a group of people are traveling and their imam is in a state of ritual impurity and they do not have enough water to perform ablution for one man, then their imam should perform ablution and lead the prayer with those who have performed ablution

If a man is traveling and has only enough water for his ablution, and there is impurity on his garment, then he should wash his garment with that water, perform dry ablution (tayammum), and pray

If a man becomes ritually impure while traveling and the time for the noon prayer arrives, and he has enough water to perform ablution but not enough for ritual washing, he should perform dry ablution and pray without

performing ablution. If the time for the afternoon prayer arrives and he has that water, he should perform ablution with it and not perform dry ablution because he is pure from ritual impurity. If the man finds water after that, his dry ablution is invalidated and he becomes ritually impure again. If he does not perform ritual washing and the time for the sunset prayer arrives and he has enough water to perform ablution, he should also perform dry ablution. If the time for the night prayer arrives and he has that water, .he should perform ablution with it because he is pure

If a non-Muslim cannot find water, he should perform .ablution with sand and pray

It is recommended for a man who is standing in the Prophet's Mosque and becomes ritually impure and wakes up to perform dry ablution (tayammum) and not to pass through the mosque except in a state of ritual purity until he .leaves it, and the same applies to the Haram (sanctuary)

If the deceased and the person in a state of ritual impurity are together, and the person with the impurity only has enough water for one washing, then the person in a state of ritual impurity should perform the washing and the .deceased should perform dry ablution (tayammum)

And the sick person if he is unable to complete his .proper ablution

From this: A man who is in a state of ritual impurity may perform ablution (tayammum) in a city for the funeral .prayer if he fears missing it

If someone prays while performing ablution and there is water in his travels that he has forgotten, then if he remembers during the time, he should perform ablution and

pray. If the time has passed, it is sufficient for him to do so
.and pray

He said in the Book of Purification: One should not perform tayammum with the soil of graveyards, nor with the soil of bathhouses or latrines, because the Messenger of God (peace and blessings be upon him) said: "The earth has been made a place of worship and purification for me, except for bathhouses, graveyards, and latrines." One may perform tayammum with the soil of camel pens and sheepfolds, specifically the dry areas where no dung **clings**, and one may touch the soil there. One should not perform tayammum with the soil of churches until it has been
.washed

And from this: It is not permissible for a healthy person to perform tayammum while in town because water is available, and because the saints of God Almighty only permitted it for a healthy person while traveling and did not
.permit it for him while in town

And from it: It is also permissible for someone who attends a funeral while he is not in a state of ritual purity and does not find water to perform dry ablution (tayammum) and pray over him, and there is no repetition
.in the funeral prayer

Regarding the interpretation of the pillars in his statement, "Or if a man is caught in a crowd from which he cannot escape," meaning when he reaches the water and the time for prayer arrives, then he should perform tayammum (dry ablution), pray, and repeat that prayer. He said, meaning if he is able to access water after purifying
.himself

He said in the Book of Purification: “One should not buy water at a price that is excessive or exorbitant, nor should one seek it in a place where one fears for one’s safety or in a place where one cannot reach it and miss the prayer. Rather, one should perform dry ablution ”.(tayammum)

Among the issues mentioned

Question: What do you say, O best of those who have chosen us to sit with scholars in the row of stones growing from the ground? Is it permissible to perform ablution with it if there is no dust on it, and if there is no soil, is it not permissible to perform ablution with it unless there is dust ?on it? What is the difference between it and other stones

Answer: If there is dust on him, he should perform tayammum (dry ablution); if there is no dust on him, he .should not perform tayammum

Question: What does our master, may God perpetuate his support, say about a man who went out from the city to a place less than the distance of travel and the time for prayer came while he was on the road and he could not find water? Is it permissible for him to perform dry ablution ?(tayammum) or not

Answer: It is not permissible for him to perform tayammum while in a settled area except for a reason. If he is traveling far from water and cannot perform wudu until the time has passed, or if he fears for himself or his property if he goes to the water, then he should perform .tayammum

Question: A man needed to perform ghusl (ritual bath) on a night during Ramadan, but he forgot to do so until he

went on a journey. Is tayammum (dry ablution) sufficient for him for prayer and fasting, or not

Answer: If he forgot to perform ghusl (ritual bath) until he traveled and could not find water, then tayammum (dry ablution) is sufficient for prayer and fasting

Question:** A man who is in the city and has a ** condition in his private parts that prevents him from cleansing himself after relieving himself, if he washes his limbs, is it obligatory for him to perform dry ablution (tayammum) after that or not

Answer: This has already been addressed in the answer to the first question

Question: About a man who dies while traveling and water is unavailable

Answer: If that was the dry ablution for the deceased

Other:** If someone is traveling and the time comes** and water is available, and he fears contracting illness from performing ablution, then he should perform dry ablution (tayammum)

Question: Regarding a traveler who has a small ** amount of water, enough to wash his limbs or enough to cover his private parts --- which should he start with? And if he does not cleanse himself, is washing sufficient in place of dry ablution (tayammum) or not

Answer: Our master Al-Nu'man Qas said in the Book of Purification: If one cleanses himself with stones or other things and removes what is there, he should perform ablution if that is due to a reason and the lack of water is a reason, and there is no point in performing dry ablution

The question is about a traveler who prays the obligatory prayers before their times expire. If the times

expire, is he obligated to make up the prayer by performing
?ablution with sand (tayammum) or not

Answer: If water is unavailable, it is permissible to
.perform the prayer and make it up later

Other than that: If a traveler's wife menstruates and
becomes pure but cannot find water, she should perform
tayammum (dry ablution) and pray, and it is permissible for
.her husband to have intercourse with her

If a group of travelers are traveling and their imam is
in a state of ritual impurity (junub), and they only have
enough water for one person to perform ablution (wudu),
then the imam should perform dry ablution (tayammum)
and lead the prayer with those who have performed
tayammum. If a man is traveling and has only enough
water for ablution, and there is impurity on his garment, he
should wash his garment with that water, perform
tayammum, and pray. If a man becomes ritually impure
while traveling and the time for the noon prayer arrives,
and he has enough water for ablution but not for a full ritual
bath (ghusl), he should perform tayammum and pray
without performing ablution. If the time for the afternoon
prayer arrives and he still has the water, he should perform
ablution with it and not perform tayammum because it is
pure from impurity. If a deceased person and a person in a
state of ritual impurity are together, and they only have
enough water for one ritual bath, the deceased should
perform the ritual bath and the deceased should perform
tayammum. If a man is traveling with a Christian or
Zoroastrian woman, and she begins menstruating on the
road, becomes pure, and cannot find water, he should

perform tayammum. The husband should teach her how to
.perform tayammum, and then have intercourse with her

Mention of the purity of foods and drinks

He said in the book of news about what is impure
from the skin and what is fed to dogs and animals whose
.meat is not eaten

And from it: If a dead mouse is found in a pot, the
broth should be poured out, the meat washed, and then
.eaten

One interpretation of the pillars: Ablution with water
.is washing the hands when food is present

Among the issues mentioned

Question: What do you say, O you whom God **
Almighty has made a stronghold from whose door one
hopes for relief from **the trouble** of Yemeni oil? People
know that most of its fruit is eaten only by crows and the
like, so its pits come out from the excretions of the urinary
tract and dry up. People pick them up and sell them, and the
oil pressers buy them, press them, and sell them. From
them comes bitter oil, and nothing of impurity is seen in it.
Is it permissible to sell it, buy it, use it for lighting, and
?touch it, or not

Answer: What is not permissible to eat is considered
.impure, and it is not permissible to eat, sell, or buy it

Question:** What do you say, O best of those who **
enlightened us with knowledge, when our eyes were veiled,
regarding what is stated in the Book of Purification: that
there is no harm in the water used by menstruating women,

Jews, Christians, wild animals, and beasts, and also that what a dog has licked is impure? How can these two ?narrations be reconciled

Answer: If it is wet, then **it is considered** impure and therefore impure, but selling it is not forbidden. The first .ruling applies to water that is above the limit

Question: What does our master Malik Al-Jami' say, may God perpetuate his support, regarding honey, ghee, oil, and sultanas in which there is a mouse? Should it be fed to animals or buried in the ground? And if soap is made from it containing sorghum and lime, should it be sold in the ?market and elsewhere, or given to people without price

Answer: If an animal with flowing blood dies in a liquid, it should not be eaten, and a permissible animal should not be fed what was forbidden. It is permissible to make soap from it, but it should not be sold unless the buyer is aware of its spoilage. The garment should be .washed with pure water after the impure soap is used

Similarly: food from which mouse droppings come out, even if it's just one grain, is permissible to eat, and the same applies to two grains. However, if three grains of droppings come out, it is not permissible for humans or .animals that drink its milk to eat it

From the news: And he feeds dogs and animals whose .meat is not eaten

And from it: If a dead mouse is found in a pot, the broth should be poured out and the meat washed before .eating

Question: Is it permissible to eat a type of betel nut ?that has a small amount of lime added to it

Answer: If the lime is a small amount that does not harm the teeth, then there is no harm in eating it with other things. There may be a small amount of dirt in the water of the trotters, and that is not forbidden unless it is excessive and harmful to the one who eats it. And God knows best, .and His allies

Question: Is it permissible to eat the ghee, oil, honey, and other condiments that the disbelievers have and sell in ?Muslim markets

The answer: And with God's guidance, the sacrifices of disbelievers are forbidden because they do not mention God's name over them, nor do they slaughter them facing the Qibla. They render impure any food or moist relish they handle. However, anything they do not handle with their unclean hands and utensils is permissible to buy, sell, eat, or use as relish. Their actions are hardly noticeable because they are impure due to the uncleanness of their utensils, which they handle while wet. Therefore, the answer is to avoid what they prepare if alternatives are available. If it is necessary, then only their sacrifices and their moist relish are forbidden. If any of the relish prepared by polytheists or moist food gets on clothing, and they have rendered it impure, then wash whatever is on the clothing or the .person's body

Other than that: The wall of the Jews, the Christians, the Magians, and the cat in a small vessel is permissible for .purification as long as saliva does not appear

Mention of cleanliness and the purification of natural instincts

He said in his interpretation of the pillars: It may be that the head of the household, outwardly, if he is with his family and those of lower status than him, performs ablution before them, and if someone dear to him is present, and whose hospitality he honors and whose rights .he respects, he gives him precedence in this matter From the questions of the ruler of Zuwarah, Khattab bin Wasim, to our master Al-Nu'man, he said: I asked about a man who was found to be uncircumcised, and he married a woman and had children with her, but he was not circumcised. He must be circumcised, and the uncircumcised man should not be left in Islam even if he reaches eighty years of age, unless he was found to be circumcised. It has been reported that some of the prophets were born bald. If the glans or most of it is visible, he is not forced to be circumcised. It is recommended if he is young to roll up his sleeves and cut off what remains of the skin .on the glans

He said in the Book of Purification: Let one of you .trim his mustache and nose hair, for it increases his beauty

He said in it: They permitted dyeing with black so that the enemy would boast about it, and it was said that Al- .Hussein Ibn Ali, peace be upon him, used to dye with it

He said in it: meaning, cutting off the affection of the .fathers means cutting off those whom the fathers loved

He said in the version of Al-Da'a'im: Then I saw in the original, in the handwriting of Judge Al-Nu'man bin

Muhammad Qas, that Al-Mahdi, peace be upon him, denied that, meaning dyeing

Among the issues mentioned

Question: What does the diver of the current of sciences say about the fact that it is stated in Islamic law that the uncircumcised man in Islam should not be left until he is circumcised, even if he reaches eighty years of age?

So, O our master, if a woman grows old and does not ?circumcise, should she be left uncircumcised or not

.Answer: Reduce, but do not leave

Question: What do you say, O our master, our support and our pillar, regarding the custom in India of men and women parting their hair in the middle and not at the nape of their necks? Is that sufficient for them in terms of parting ?or not

Answer: He should divide it in half from the front of the head to the back, and he should not intentionally omit .that

Question: What do you say, O best of those from whom we hope for the opening of the doors of goodness upon us, regarding the hair of the beard if some of it is long and some of it is short, and the bearded man shortens some of it until it is even and this makes it more beautiful? Is ?there anything wrong with that or not

Answer: He is permitted to shorten his hair on the .sides, but others are not permitted to shorten it

Question: What do you say, O you whom God Almighty has made a legislator of honor for the people of obedience to God, regarding the hair of the human body other than what has been commanded to be removed? Is

there anything wrong with shaving it, shortening it, or
?plucking it

Answer: He is not obligated to do anything regarding
that except for the beard, as he does not remove any part of
.it

Question: What do you say, O you whom God
Almighty has made a physician and healer of the souls of
the saints from all ailments, regarding combing the hair of a
man and his wife with one comb, since some people in
?India dislike that

.Answer: This is unreliable

Question: What do you say, O best of those who have
removed all blindness from the eyes of our insights with the
light of His knowledge, regarding what has been mentioned
in the Book of Purification that the first person to be
circumcised was Abraham, peace be upon him, at the age
of eighty? O our master, is the apparent meaning that this
ruling and what follows it were not revealed before that, or
?not

The answer is: This is apparently true because
Abraham, peace be upon him, was not commanded to
.purify himself until he was eighty years old

Question: What do you say about what is mentioned in
the Book of Purification, that Ali, peace be upon him, said,
“O women, if you circumcise your daughters, do not cut
them completely, but leave some of it, for it is better for the
face and more pleasing to the husband.” O our master, are
they sinful if they cut them completely? And what is the
?“meaning of his saying, “for it is better for the face

Answer: She should do what was mentioned and not investigate further, as this is better for the husband to be .attracted to her

Question: What do you say, O best of those whom God Almighty has made a storehouse of the secrets of His blessed saints, regarding the Prophet's saying to a menstruating woman that she should take a haircut and not a hairstyle? O our master, I am your ransom, what is its ?meaning

The answer: The "jummah" is the hair that is cut from the horns to the nape of the neck, and the "qissa" is when the hair on the head is cut and a quarter of it is left in the front, and as for the "qunza'ah," it is when the hair is taken .and some places are left, and this is also prohibited

Question:** O Sea of Knowledge, what do you say ** about the fact that most women in India decorate their hands and feet with henna for adornment, and some of them dye their teeth with red elixir or other substances for the same purpose, while Islamic law forbids the use of such ?dyes? What is their status

Answer: It has been forbidden to decorate the teeth .with henna, but there is nothing wrong with dyeing them

Question: What do you say, our master, about a man who applies henna to his hands and feet for adornment and ?not for any benefit? Is this permissible or not

Answer: Men should not apply henna for adornment, while women are commanded to do so. Leaving it is better for a man without a reason, and there is no sin on the one .who does it

Question: What do you say, O treasure of wise jewels, regarding the fact that if the teeth of men and women are

uneven, or some are long and some are short, and they are made even by rubbing them with a stone, iron, or something else until it becomes an increase in their beauty, ?is it sinful for them to do that or not

.Answer: There is nothing wrong with that for women

Question: What do you say, O Sea of Desires, about the women of India who slit their ears and the ears of their young daughters and lengthen the slits as much as they can ?to wear jewelry? Is there anything wrong with that or not

.Answer: That's fine

Question: What do you say, O you who give life to our souls, about a man who grows his hair long but does not comb or separate it every day? Does this affect the validity of his prayers, or not? And how often should he comb and ?separate it

Answer: If it is in two halves and there is no deficiency in it, and he should not leave it without a difference, then if he does that intentionally for the sake of .the ruling, his prayer is invalidated

Question: What do you say, O Sakan, regarding someone who comes to you from the people of Da'wah about combing one's hair on Friday night, since most people in India consider it absolutely necessary to refrain ?from doing so

.Answer: That is not reliable

Question: What does our master, may God perpetuate his eminence, say regarding what was mentioned in the Sharia that the uncircumcised man is not left in Islam until ?he is circumcised? So, is he circumcised after his death

Answer: It is preferable according to the Sunnah for a .child to be circumcised after death

Other than that: A woman who has not undergone female circumcision prays to her and has intercourse with her is permissible, as is a man, but it is recommended that he initiate it. Eating food cooked by a slave girl who has not undergone female circumcision is also permissible. From the answers of our master Nu'man Qass: I asked about a man who was found to be uncircumcised, and he married a woman and had children with her, but he was not circumcised. He must be circumcised, and an uncircumcised man should not be left uncircumcised in Islam, even if he reaches eighty years of age, unless he was born circumcised, as it has been reported that some prophets were born that way. If the foreskin or most of it is visible, he is not obligated to be circumcised. It is recommended, if he is young, that he be made to roll up his sleeves and cut off what remains of the foreskin.

Mention of the purity of skins, bones, hair, and wool

He said in his interpretation of the pillars: Goats are not sheared like sheep, so they can be used while alive, and it is permissible to wear them, pray in them and on them, and all else from them, such as their meat, hides, bones, and other parts, is permissible. They become pure if they are slaughtered according to Islamic rites.

From the summary of the author: If a person's bone breaks, it is not permissible to patch it except with the bone of an animal whose meat is permissible to eat and which is slaughtered according to Islamic law. Whoever patches one

of his bones with the bone of a dead animal or an animal whose meat is not permissible to eat, or the bone of a dead person, then he must remove it and repeat every prayer he has performed. The ruler must compel him to do so if he knows of his condition. If he does not know of this until he dies and does not know, then it is not removed after his death, and he does not enjoy the hair of humans as he .enjoys the hair of animals

He said in his interpretation of the pillars, in his statement, “He benefits from the blanket that does not stick,” meaning it does not stick to anything pure, one of .which is wet, so that it does not become impure
From the news: They disliked that pig hair should be .used for any purpose

Among the issues mentioned

Question: What do you say, O Ray of the Sun of **
Guidance, regarding unclean clothes, dead animal skins, or predatory animals that stick to the body and are wet, either the clothes or the body? Is it necessary to wash the body or not? And what about clothes washed by the hands of ?polytheists

Answer: If it sticks to the body, it must be washed, as .well as what the polytheists washed with their hands

Question: What do you say about what was mentioned in the interpretation of the pillars, that the hair of goats is not sheared as the wool of sheep is sheared, so that they are used while alive, and it is permissible to wear them and pray in them and on them, and it is permissible to eat the rest of them, their meat, their skins, and their bones, and they are purified if they are slaughtered? So, O our master,

is it permissible to pray on their hair and skins if they are
?taken from them after they have been slaughtered

Answer: If you take its hair and skin after it has been
slaughtered, it is permissible to pray over it. The goat is a
type of sheep whose private parts are exposed, its tail is
.above it, and it has two horns. It is most common in India

Question: If a permissible animal is sheared, some of
its wool, fur, and hair are cut while it is alive, should it be
washed like a soiled garment, or not? And if there is
moisture on it before it is washed, and it touches the
?garment or the body, does it become soiled, or not

Answer: The text states that prayer is not permissible
in a state where one has performed ablution and is not
.considered impure

Question: What does our master, may God perpetuate
his support and guidance, say about a container made from
the skins of dead animals in a remote area, where most of
its inhabitants are infidels, and filled with ghee or oil, and
brought to Ahmadabad, and then what is in it is sold? Is
that permissible or not? Soap may be made from it by
mixing lime and sage. Is it permissible to sell and buy it or
?not

Answer: If food is placed in this container, it becomes
impure, and one should not pray in a garment contaminated
with it. Buying and selling it is permissible, but the buyer
should be aware that ghee and soap are impure. Selling or
.buying the hides of dead animals is not permissible

From the interpretation of the pillars: “And the hair
should not be cut while she is alive, for it is dead.” This
.text has a special meaning

Menstruation

From the summary of the author: If she prayed at the time of the prayer and then menstruated, she did not make up that prayer. If she menstruated for a day or two, then the blood stopped and she saw purity for ten days, then that is not menstruation. Menstruation is not less than three days. If she had left the prayer, she should make it up. If she saw blood for a day or two, then saw purity for less than ten days, then saw blood again, then the first and second are menstruation. A woman in postpartum bleeding should leave fasting for the number of days of her postpartum bleeding or for the same number of days as her usual .period, if she has a period

He said in the Book of Purification: If she sees blood during the day in the month of Ramadan, she should refrain from food and drink for the rest of that day and make it up when she makes it up. If she sees purity during the day in the month of Ramadan, she should refrain from eating and .drinking for the rest of that day and make it up

From it: If a woman in postpartum bleeding gives birth or sees blood before giving birth during menstruation, the blood continues until it stops, and she washes herself as a menstruating woman washes herself when she becomes pure. If the blood continues, she is considered to be experiencing irregular bleeding, and postpartum blood is .separate from irregular bleeding

The interpretation of the pillars is based on the statement that whoever has intercourse with a menstruating woman has committed an act that is unlawful and impermissible. He must seek forgiveness from God and

repent for his sin. Giving charity in addition to this is also good. If a woman menstruates and her condition persists for ten days, and then two, three, four, or five days pass after those ten days, she should not pray, fast, or have intercourse with her husband. She should not make up the missed prayers after purification if she is certain the blood is menstrual blood, which is not separate from the blood of irregular bleeding. If she is uncertain about the blood in a state of irregular bleeding, as we mentioned regarding the separation of menstrual blood from irregular bleeding, ...then

From the interpretation of the pillars: He said the same applies to a woman if she consents to it, but if he forces her, there is no blame on her. If the man did not know about her menstruation and she concealed it until he had intercourse with her, then the sin is on her, and there is no blame on him if he did not know about her menstruation. A menstruating woman should not touch the Qur'an (from the .Book of Purification)

Among the issues mentioned

What do you say about the fact that it is stated in Islamic law that a menstruating woman should wear a loincloth from below the navel to the knees, and that her husband may touch her from above the loincloth and below it? O our master, is it permissible for him to touch all of her ?body without intercourse in the vagina or not

Answer: Yes, he should have intercourse with all of it, but it is preferable to avoid what is under the waistcloth for .fear that the water might reach her private parts

Question: What do you say about a woman who became pure from menstruation or postpartum bleeding at the time of prayer, and when she finished washing, the time for the noon prayer passed? Does she have to make up that prayer or not

Answer: If she was negligent, she must make it up. But if she was diligent in her ablution and did not finish it before the time for the prayer passed, then she does not have to make up that prayer

From the answers of our master Nu'man Qass: I asked about a blind woman and how she should manage her menstruation. Tell her to insert a piece of cotton or a white cloth and show it to a woman she trusts for her religious commitment. As long as blood comes out, she is menstruating. When it comes out white, she is purified and should perform ghusl (ritual bath), pray, fast, and have relations with her husband. She should do the same at the beginning of her menstruation if she is unaware of it

Other than that: If a woman becomes pure from menstrual blood in the month of Ramadan before sunset and fears harm in performing ablution, it is permissible for her to perform dry ablution and fast and not make up that fast. Likewise, if a man has a wet dream in the month of Ramadan and performing **ablution at night** would harm him, he should perform dry ablution and fast and not make up that fast

Question: If a woman becomes pure from menstruation during Ramadan, fasts for nine days, and then menstruation comes on the tenth day, is her fasting for the nine days valid or not

Answer: It has been mentioned that the minimum duration of menstruation is three days and the minimum duration of purity is ten days

menstruation exceeds this period , are her prayers and ?fasting valid, even if the blood is thick and foul-smelling

Answer: Menstrual blood and non-menstrual blood have been mentioned, and the difference between them has been explained, so you should rely on the text regarding .that

Question: In Islamic law, the limit for postpartum bleeding is forty days, and in some books it is sixty days. ?Which is correct

The answer: This answer is from our master Hassan ibn Nuh, as related by our master Qass, may God perpetuate his support. A woman in postpartum bleeding observes the waiting period according to her usual duration. Postpartum blood is separate from the blood of irregular uterine bleeding. When she is purified and cleansed of blood, she performs ablution, prays, fasts, and her husband .may have relations with her

He said in the Book of Purification: If a woman in postpartum bleeding gives birth or sees blood before giving birth during menstruation, the blood should continue until it stops, and she should perform ghusl (ritual bath) as a menstruating woman does when she becomes pure. If the blood continues, she is considered to be experiencing istihaadah (abnormal uterine bleeding), and postpartum blood is separated from istihaadah blood, just as we mentioned the separation of menstrual blood from .istihaadah blood

He said in Mukhtasar al-Athar: “A woman in postpartum bleeding is like a menstruating woman, and in a similar situation, she and her husband must do what is required in menstruation, and she must perform ghusl”. (ritual bath) when her postpartum bleeding stops

He said in the abridged version of the work: A woman in postpartum bleeding should refrain from prayer for the number of days of her postpartum period, or for the duration of her usual period if she has one. This is also the ruling in Da'a'im al-Islam. I saw in a book of Islamic law from the Ahl al-Bayt (peace be upon them) the waiting period for postpartum bleeding in days. It stated that the minimum duration is twenty days, the average is forty, and the maximum is sixty days. This applies if the bleeding continues and does not exceed sixty days. If it does, it is considered irregular bleeding (istihada). It should never be less than twenty days, and a woman in postpartum bleeding is not considered pure before twenty days. This is the intended meaning of that book. As for the exact wording of the original text, I did not find it at the time of writing this paper, so I will write it down verbatim. However, if I live until next year and find that book, I will write it down verbatim, God willing. As for the main point, I have explained to you that if a woman in postpartum bleeding stops, she is considered pure after twenty days. This is the definitive ruling for a woman in postpartum bleeding. After that, she should follow her usual pattern. If the bleeding exceeds her usual pattern, she should check whether the blood has changed or remains the same. If it has changed, it is irregular bleeding (istihada). If it has not changed, then the ruling is as I mentioned earlier. Our master, Nu'man

Qass, mentioned in al-Muntakhabah: A woman in postpartum bleeding should sit for the duration of her menstrual period. If her bleeding continues excessively, she should wait for two months, then make up the prayers and fasts missed between those two periods after she has purified herself, as a precaution to ensure her safety. I have already mentioned the ruling regarding her if she experiences irregular bleeding after this period. If the postpartum bleeding continues beyond her usual period and the blood is thick, cloudy, and foul-smelling like postpartum bleeding, she should refrain from prayer and fasting and abstain from marital relations for two months. After two months, if the bleeding continues, she is undoubtedly experiencing irregular bleeding. She should perform ghusl (ritual purification) and make up the prayers and fasts she missed from the end of her usual period until the end of two months, as a precaution, because this is a matter of doubt. It is possible that she menstruated after the postpartum period. This is the ruling regarding postpartum bleeding, and God and His Messenger know best. Our .master's answer is complete, with praise and thanks to God He said in the summary of the author: If she started the prayer at its time and then menstruated, she does not make up that prayer. If she menstruated for a day or two and then the blood stopped and she saw purity for ten days, then that is not menstruation, and menstruation is not less than three days. If she left the prayer, she makes it up. If she saw blood for a day or two and then saw purity for less than ten days and then saw blood, then the first and second .are menstruation

He said in the interpretation of the pillars: The name of postpartum bleeding, even though it is mentioned at the time of childbirth, what is meant by it is the blood that occurs with it. This is clarified by what came from the Messenger of God, peace be upon him, that he said to one of his wives, and she was with him on his bed, and she jumped up, so he, peace be upon him, said: What is wrong with you? Did you postpartum bleeding? She said: Yes, meaning that she menstruated. Likewise, the woman with irregular bleeding, who does not stop bleeding, but it is separate from the menstrual blood. So when menstruation comes to her, it comes like menstrual blood, thick and cloudy, and when menstruation leaves her, it is thin blood. So what is required of her is that as long as the menstrual blood is with her during menstruation, she does not pray, nor enter the mosque, nor does her husband approach her. So when the menstrual blood leaves her and what comes to her becomes thin, she purifies herself as she purifies herself from menstruation. Then, in the state of purity, she prays, fasts, enters the mosque, and her husband approaches her. And whenever something of that blood appears from her, .she performs ablution, and she is ill with it

Mention of purification

He said in summary: If a man has a wife and she has a child from someone else, and the child dies and leaves behind something, her husband should separate from her until she is certain of her freedom from pregnancy. If she is pregnant, the child inherits from the deceased if his mother does not inherit from him, otherwise he should not put into

the womb what has no right to inheritance. This is if the mother is a slave or a polytheist. If she is a free Muslim, then her inheritance is for her without the brothers, and she .should not separate from him

He said in the book of news: They narrated that a woman who has reached puberty but has not yet menstruated is considered to have reached puberty after forty-five nights. They also narrated that a virgin who reaches puberty but has not yet menstruated is considered to have reached puberty and is then claimed by a seller, and that she is considered to have reached puberty after nine .months

In his book "Al-Zina," he said, regarding the statement "The child belongs to the bed, and the adulterer gets the stone," that what he meant was that the adulterer has no .right to the child's lineage

Among the issues mentioned

If a man commits adultery with a virgin or an elderly woman and then wishes to marry her, the marriage contract is not valid until after the woman has completed her .waiting period (for her to be clear of pregnancy)

The Book of Prayer

Mention of the obligation of prayer

Prayer is mercy from God, forgiveness from the .angels, and supplication from people

He said in Mukhtasar al-Athar: In the words of God, Glory be to Him, when you reach the evening, it is the

Maghrib and Isha prayers, and when you reach the morning, it is the Fajr prayer, and in the evening, it is the Asr prayer, and when you reach the afternoon, it is the .Dhuhr prayer

From the news: In his saying, “Praying two light rak’ahs in a state of readiness is better than standing in prayer all night,” he said, meaning without readiness, i.e., .without complete readiness

Mention of prayer times

One interpretation of the pillars is that a man praying at a time other than the time means the Hereafter, and what he missed means the first, which is better for him than his .family and his wealth

He said in the summary of the author: Whoever wants to combine the noon and afternoon prayers due to an excuse, and prays the noon prayer before noon and prays the afternoon prayer after noon, he must repeat all of them. If he prays the afternoon prayer first after noon and then prays the noon prayer after it, the noon prayer is sufficient for him, and he must repeat the afternoon prayer. If he prays the noon prayer after noon without ablution, then performs ablution and prays the afternoon prayer, he must repeat all of them. If the noon prayer is invalidated by any invalidation, it is not permissible for him to perform the afternoon prayer before it. Whoever doubts the time on a cloudy day or otherwise, he should not pray unless he is certain of the time. Praying at the end of the time with certainty is better than praying at the beginning of it with

doubt. Whoever prays some or all of his prayer before the .time and then is certain of that, he must repeat it

He said in Mukhtasar al-Athar: They forbade voluntary prayers after sunrise until the sun has passed its zenith, except for someone who enters the mosque and prays two rak'ahs before sitting down. Likewise, voluntary prayers should not be performed after the afternoon prayer until the sun has set. There is no harm in making up the .obligatory prayer during these two times

He said in the Book of Purification, in mentioning mosques: "He does not sit, meaning the one entering, until he has prayed two rak'ahs and performed voluntary prayers if he wishes, unless he enters during times when voluntary prayers are not permissible, such as from sunrise until near midday, and after Asr until sunset, unless the judge of the town enters during these times and sits to judge among the people. It is from the Sunnah that when he enters the place where he is sitting, he should pray two rak'ahs and supplicate to God for success and guidance for him and ".seek His guidance, then he should sit to judge

He said, regarding the summary: Whoever misses a prayer should perform it at the time he remembers it, up to the time of sunrise, or the time of its zenith, or the time of its sunset. He also mentioned it in the hadiths, and he said in it: They agreed that there is no prayer after the Fajr prayer until the sun passes its zenith, except to make up a missed prayer or an obligatory prayer such as the Ihram prayer, the two Rak'ahs of Tawaf, the two Eid prayers, and the like. They disliked performing voluntary prayers on it, except on Friday, because they said that fires should not be .kindled on it

He said in the summary of the author: There is nothing wrong with people who miss the prayer making it up at a different time with an adhan and iqamah in congregation

Among the issues mentioned

Question: What do you say, O you before whose majesty the necks of the great tyrants bowed, regarding what is stated in the Book of Purification, that if a man remembers missing a prayer during the time of prayer, and there is still time remaining, he should pray the missed prayer first, then pray the one whose time is now. O our master, is it sinful for him to leave the missed prayer and perform the one whose time is now, if there is still time remaining, or not

Answer: Yes, he is sinning if there is ample time and nothing prevents him from doing it, and he neglects it

Question: What do you say about what is mentioned in the book Al-Da'a'im, that the Messenger of God, may God bless him and grant him peace, prayed the Fajr prayer after its time had passed, and he started with the Sunnah before the obligatory prayer? So, O our master, what should someone do who missed the Sunnah of Fajr and the obligatory prayer of Dhuh

Answer: The Sunnah prayer before Fajr takes precedence over any missed prayers performed after it

Question: What does our master Adam, may God support him, say about a man who prayed two or four rak'ahs of the Sunnah prayer and then prayed the obligatory prayer with the imam? How should he pray the rest of the Sunnah prayer, on time or as a make-up prayer

Answer: What remains of the Sunnah is to be made up if its time has passed and the time of the Sunnah is before .the obligatory prayer other than Maghrib

Question: What does our master, may God perpetuate his support, say about someone who performed the obligatory prayer with the imam but missed the Sunnah prayer? Should he perform the Sunnah prayer before the voluntary prayer, either as an obligatory prayer or as a ?make-up prayer

Answer: He must make up what remains of the Sunnah prayers if their time has passed, and the time for the Sunnah prayer is before the obligatory prayer other than .Maghrib

Question: What does our master, may God perpetuate his support, say about a man who prayed the obligatory prayer at the end of its time and missed the time? Should he pray the voluntary prayer as an on-time performance or as a ?make-up prayer

Answer: He performs the voluntary prayer as if it were an obligatory prayer, because he performed the obligatory .prayer as if it were an obligatory prayer

Question: What does our master Adam, may God support him, say about a man who prays the obligatory Maghrib prayer and then breaks his fast while the people are praying the Sunnah prayer, or goes out to a nearby place and then returns while the people are praying the Sunnah prayer? Should he pray the Sunnah prayer as an ?obligatory prayer or as a make-up prayer

Answer: If he prays the Sunnah prayer at the time of seeking closeness to God and glorifying Him, then it is considered an on-time performance. If he misses it, then it

is a make-up prayer. If he goes to a nearby place and returns while the people are praying the Sunnah prayer, then it is considered an on-time performance

Question: What does our master say about a man who comes while the imam is leading the people in the afternoon prayer at the time of noon, and the one who arrives knows that he is praying the afternoon prayer? Should he intend to pray noon or afternoon with the imam, or should he pray noon and afternoon without an imam

Answer: If someone enters while the imam is praying the afternoon prayer and it is the time for the noon prayer, he may intend to pray the noon prayer with him. If the time for the noon prayer has passed, he may pray the afternoon prayer with the imam if he wishes, then make up the noon prayer. There is a desirable virtue in praying with the imam

Question: If a person prays the obligatory noon prayer and then leaves, and he has a voluntary prayer to perform, and he is occupied until the end of the noon prayer time, and then he wants to pray it, is he praying it as an obligatory prayer or as a make-up prayer

Answer: Our master Malik said that everyone, if it is within the time, should perform the voluntary prayer on time

Question: Regarding someone who enters the mosque at noon and prays the noon prayer (six rak'ahs), then remembers that he missed a Sunnah prayer beforehand, is it obligatory for him to make up the Sunnah prayers he missed between the noon prayer and the obligatory noon prayer, or not

Answer: If he prays the Sunnah of Dhuhr at the beginning of the time, then there is no harm in making up the Sunnah prayers between it and the obligatory prayer, if the prayer is performed at its appointed times and made up when the appointed times have passed. So how can the intention of the worshipper for the Sunnah of Maghrib be that it is not to be prayed except when the time of Maghrib has passed

Question: Is the Sunnah prayer after Maghrib considered an on-time prayer if there is no interval between them? Even if the interval is slight and the person returns while the congregation is still praying the Sunnah prayer after Maghrib, is it still considered an on-time prayer
And others: Whoever prays between the obligatory Isha prayer and its supererogatory prayer as much as he wishes, then prays the supererogatory prayer, does not intend it as a make-up prayer because it is called the night prayer

Question: If a person prays the noon prayer on time, and then remembers that he has to make up the noon prayer, should he consider what he has already prayed as the make-up prayer and start the day prayer anew, or not

Answer: That is not established, but he must make up for what he missed

Question: Is it permissible to make up missed prayers at sunrise, sunset, and when the sun is at its zenith, and to travel during these times on Friday

Answer: That is disliked on Fridays and other days

Others: Whoever prays the last Isha prayer with the Imam and has Maghrib to pray, he should make up Maghrib first, then make up the Sunnah of Maghrib and the

Sunnah of the last Isha prayer as a make-up, and make up the voluntary Isha prayer by performing it until midnight, and it is called the night prayer. Whoever prays the Dhuhr prayer and has Fajr to pray, he should make up Fajr first, then the Sunnah of Dhuhr, then the voluntary Dhuhr prayer, either by performing it if it is a make-up or by making it up .if it is a make-up

Question: A man abandoned the obligatory prayers during his youth, then repented after a long period. What should he do if he performs the timely obligatory prayers? Should he pray the Sunnah, voluntary, and supererogatory ?prayers or not

Answer: Whoever abandons the obligatory prayers for a long period without a valid excuse is not considered a Muslim during that time, based on the Prophet's saying (peace and blessings be upon him): "What is the difference between a servant and an unbeliever except abandoning prayer?" Furthermore, no religious deed is accepted from him, as our master, the Commander of the Faithful, Ali ibn Abi Talib (peace be upon him), said: "Prayer is the pillar of religion, and it is the first thing God considers from the deeds of the son of Adam. If it is sound, He considers the rest of his deeds; if it is not sound, He does not consider his deeds." There is no share in Islam for one who abandons prayer. His disbelief stems from the fact that no religious deed is accepted from him—that is, from one who abandons prayer—not that he is an unbeliever from whom the jizya (poll tax) is taken, or who is killed, or whose offspring are taken captive, or who is considered impure like an unbeliever, or whose slaughtered animal is not permissible to eat. Rather, in all these matters, he is treated

as a Muslim because the two testimonies of faith have brought him into the fold of Islam. Whoever is in this state and then repents and returns to performing the obligatory prayers with sincere intention for the sake of God Almighty and seeking His pleasure, not for hypocrisy or pretense, God will accept his repentance, as He says: "O you who have believed, repent to God with sincere repentance. Perhaps your Lord will remove from you your misdeeds." And He will admit you to gardens beneath which rivers flow, and the Muslim will be truly accepted, and all his legitimate deeds will be accepted. He will not have to make up the prayers that he missed in the past period before repentance, and he will pray all the prayers whose time comes after his repentance, with their Sunnah and supererogatory prayers. And if he makes up what he missed of the obligatory prayers before repentance and asks God for forgiveness for those sins, he will be rewarded. But if he deliberately breaks his fast during the day of Ramadan before repentance during the period in which he neglected the obligatory prayers, then he must make up the missed prayers and pay expiation. As for the one who missed an obligatory prayer or obligatory prayers due to necessity, and he is consistent in prayer, then he should not pray the Sunnah and supererogatory prayers of the time until after making up the missed obligatory prayer. And with His saying, "O you who have believed, repent to God with sincere repentance," meaning O you who have believed in the two testimonies, that is, "There is no god but God" and "Muhammad is the Messenger of God," then faith in this .verse is belief in the two testimonies

Others say: It is permissible to skip the prayer if food is served and the prayer time has not yet passed, as the Prophet (peace and blessings be upon him) said: "If dinner is served, he should skip dinner." This is from the text

Mention of the Adhan and Iqamah

From the author's summary: The muezzin should, when he says "I bear witness that Muhammad is the Messenger of God" twice, say to himself "I bear witness that Ali is the guardian of the believers" twice. And when he says "Come to the best of deeds" twice, he should say to himself "The family of Muhammad is the best of creation".

From the Book of Purification: When the muezzin called the adhan, he would come to the chamber of the Messenger of God, peace be upon him, and call him to prayer, success, and the best of deeds. And on that day, the Imams, peace be upon them, call the adhan in that manner. The muezzin would say after the adhan, "Peace be upon the Commander of the Faithful, and the mercy of God and His blessings, even upon prayer. Come to success, come to the best of deeds, may God have mercy on you," if he was in a position where the Imam could hear him. It is not permissible to say that in a position where the Imam cannot hear him, I mean the Imam of the nation, not the Imam of the mosque. And it should only be said to the Imam of the time alone, just as it was said to the Messenger of God, peace be upon him, and not to anyone else. For if it is said to someone else or said where he cannot hear him, it becomes an addition to the adhan

He said in Mukhtasar al-Athar: It is not appropriate for someone who is in the mosque when the muezzin calls to prayer to leave it until he has prayed, unless he leaves for a need and intends to return and knows that he will catch the prayer, or he is not in a state of ritual purity and leaves to perform ablution and strives to return to catch the prayer. If he does not catch it, he should pray alone or with another group in another mosque, and there is nothing wrong with that.

Among the issues mentioned

Question: What do you say about a man from the people of Da'wah who is employed by the tyrannical sultan or his agents in the name of the imam of the mosque, or the muezzin, or the teacher, or other, from the proceeds of the tax or the jizya, and the people know that the owner of the tax takes from the people's money what he sees fit, not what is required, so is it permissible for him to take the job? or not

Answer: This is from the public treasury. If it is in accordance with the opinion of the one appointed by the guardians of God, then it is permissible for him to eat it, otherwise he is not allowed to eat it.

From the summary of the explanation: On the authority of Abu Ja'far Muhammad bin Ali, peace be upon him, regarding a man who gives the call to prayer while walking or on his mount, he said: Yes, if the Tashahhud is facing the Qibla, then there is no harm in it. And they all agree, in what I know and see in what I have collected from the books attributed to the people of the House, may God's

prayers be upon them, that the Iqamah is not valid except
.on the ground while standing

Mention of mosques and prayers

In the Book of Purification, he said: Regarding his statement, "Whoever hears the call to prayer," meaning the call to prayer itself, it means that there is no **greater reward** than praying in the mosque, due to the multiplied reward for prayer there. As for one who prays in his house, he does
.not have to repeat it

And from it: He said, regarding the Great Mosque, meaning the one where Friday prayers are held in every
.city

And from this: his statement regarding the tribal mosque means all mosques other than the congregational
.mosque

This includes: in the market and elsewhere where people gather in groups outside of the mosque

From the author's summary: It is disliked for the qibla of the mosque to be towards the bathroom, the graves, or the toilet. Whoever does not know the qibla due to an impediment that prevents him should investigate and pray. If he makes a mistake and realizes the mistake while praying and there is little time, he should turn towards the direction of the Kaaba and complete his prayer if it is between the east and the west. If **he has his back to the Kaaba**, it is not permissible for him except to repeat it. If **two directions are unclear** to a man, and he sees that the qibla is in each of them, and neither direction prevails over

the other, he should pray towards both directions together.
.The same applies to the four directions

From the interpretation of the pillars: As for his saying, “and your weapons,” the laying down of weapons and bringing them into mosques is not permissible except .for the imam of the mosque on Friday

He said in the Book of Purification: He permitted less .than the minimum required level of etiquette in mosques And from it: He forbade the display of weapons in mosques, the exposure of private parts in them, and the sitting of someone working for himself, or a teacher instructing children, or anything similar, for that is not .permissible

Therefore: No Jew, Christian, or Magian, man, woman, or child, may enter it, approach it, pass through it, or be on any of its sides, unless he is someone who can repair some part of its structure and there is no one else available. In that case, there is no harm in employing him for that purpose. And if there is another Muslim available for that purpose, then it is preferable for him to be .employed in it

And from it: If someone is in the mosque, he should say, “Peace be upon you and the mercy and blessings of God be upon you,” and he should not sit down until he has prayed two rak’ahs and performed voluntary prayers if he wishes, unless the person entering does so at times when voluntary prayers are not permissible, such as from sunrise until near midday, and after Asr prayer until sunset, unless the judge of the town enters at these times to sit for judgment among the people. In that case, it is from the Sunnah that when he enters his place of sitting, he should

pray two rak'ahs and supplicate to God for success and guidance and seek His guidance, then he should sit for judgment

Therefore: If a mosque is destroyed, it is not permissible to build anything in its place except a similar mosque, or to add to the existing mosque by expanding it. It is not permissible to use it for any other purpose unless it is located in a house

In his abridged version of the hadiths on mosques, he stated that the two rak'ahs of greeting the mosque are only performed at times when prayer is permissible. He also mentioned this in the Book of Purification and in al-Muntakhabah

Among the issues mentioned

Question: What do you say about the fact that Islamic law forbids praying between graves and discourages those who build mosques near them, and that the Prophet (peace and blessings be upon him) said, "The earth has been made a place of worship and purification for me, except for bathrooms, graveyards, and latrines"? Please explain this to us in detail

Answer: This is based on what is mentioned in the apparent meaning of Islamic law. One should not pray in any of these places, nor should a mosque be built near graves

Question: What do you say about a permissible mosque that is located above a house or shop? Is it permissible for its owners to remove and demolish it or not

Answer: If it belongs to him alone and he has not permitted it, then he may demolish it. If it is permitted, then he is not allowed to demolish it. If it is demolished, then he is not liable

Question: What do you say about a man who wants to build a mosque and other things on his property? Does he have to ask permission from the governor for that or not

Answer: He does as he pleases and does not ask permission

Question: What do you say about what is stated in the Book of Purification that there is no prayer for the neighbor of the mosque except in the mosque, meaning no prayer, that is, no merit for him like the prayer of one who prays in the mosque, and it is also stated in it that the prayer of one person for himself in his house is one prayer, so, O our master, what is the difference between the neighbor of the mosque and others if the prayer of one person in his house is one prayer

Answer: The neighbor of the mosque is the one who hears the call to prayer and prays alone without a congregation, and it is considered one prayer. As for the neighbor of the mosque, it is disliked for him to pray alone in his house without an excuse

Question: What do you say about what is mentioned in the Book of Purification, that when the Prophet's Mosque was built and they said, "O Messenger of God, if only we would plaster it," he said, "No, a shelter like the shelter of Moses, peace be upon him," so what is the meaning of the saying, "No, a shelter like the shelter of Moses, peace be upon him"

The answer: This is like Moses' mud-brick hut

Question: What do you say, O master of the masters, about a man who hears the call to prayer from the mosque where a person who is permitted to pray is praying, and the listener is praying at home with another person who is ?permitted to pray? Did they miss a voluntary prayer or not
Answer: Praying in the mosque is better, because the Prophet (peace and blessings be upon him) said: "There is no prayer for the neighbor of the mosque except in the ".mosque

Question: What do you say, O Spring of Animal Water, regarding the mosque where the imam leads the noon prayer and another imam leads the people in prayer on its roof? Is this permissible? And is it permissible to ?pray the greeting prayer under it and above it, or not
Answer: There is nothing wrong with it, and there is no greeting above it for the one who prayed with it below .him

Question: What do you say, O trustworthy one of the pure call, regarding a neighborhood where there are mosques, and a man leaves his house at prayer time? Is he permitted to bypass the nearest mosque and go to the farthest one, because the space at the farthest is of a greater ?rank than the space at the nearest
Answer: Yes, that is proven, and there is no harm in .doing so

Question: What does our master, may God perpetuate his support, say about a mosque that a person takes in his house and does not make permissible for people to use for the sake of God Almighty? Is it permissible for him to move it from its place or expand his house with it and pray ?the greeting prayer in it, or not

Answer: If the mosque is open to the public, then the greeting prayer can be performed there. If it is confined to a house and not open to the public, then it is a prayer space and there is no greeting prayer there. One may include it in .any part of the house as long as it is not open to the public

Question: What do you say, O Master of all, regarding a man who came to the mosque before noon to perform a missed obligatory prayer? Should he pray the greeting prayer or not? Please provide the answer. May God grant .you success

Answer: One should not perform a Sunnah prayer while obligated to perform an obligatory prayer, except for the Sunnah prayer before Fajr, which is considered part of the obligatory prayers. The greeting prayer is only performed during the times when Sunnah prayers are .permissible

Question: What does our master say about a man who comes to the mosque at dawn and the imam is praying the obligatory prayer in congregation, and the one who arrives is able to pray the Sunnah prayer and catch up with the imam? Should he pray the greeting prayer or the Sunnah ?prayer or join the imam

Answer: If he can join the prayer before the imam bows, he should pray whatever he wishes of the Sunnah .prayers before the imam raises his head from bowing

Question: What does our master, may God perpetuate his support, say about someone who comes while the imam is performing the Fajr prayer and joins him in it? Should he perform the greeting prayer or the Sunnah prayer after ?finishing it, or after noon

Answer: If he prays something before the greeting, he has gone at its time, and there is nothing wrong with making up the Sunnah after the obligatory Fajr prayer as long as the sun has not risen, or after noon, or at night

Question: What does our master say about an imam who led the congregation in prayer in a mosque, then left and another imam came? Should he lead that prayer in that congregation in that mosque or not

Answer: Two imams may not pray at the same time in the same mosque unless the imam breaks his ablution and another imam takes his place

Question: If the imam leads the people in the funeral prayer in the mosque, what about the greeting prayer

Answer: If they enter the mosque at a time when voluntary prayers are permissible, they should pray the greeting prayer first

And others: Whoever prays the Shafa' prayer or the Sunnah prayer of Dhuhr at home and then comes to the mosque, he should begin with the greeting of the mosque if he enters at the time of Dhuhr or if dawn breaks

If someone prays in a deserted place and cannot find anything to place as a sutrah (prayer screen), he should draw a line and pray, and he should not leave his shoes facing the qiblah (direction of prayer) as a sutrah

If someone builds a mosque and the graves of the people and the surrounding area are nearby, it is permissible to pray in it. However, if the graves are built directly around the mosque, it is not permissible. It is disliked for the qibla (direction of prayer) of the mosque to be towards the bathroom, the graves, or the toilet

If someone does not know the direction of prayer due to an obstacle preventing him, and he investigates and prays, and then he makes a mistake and realizes the mistake while he is praying and there is little time, he should turn towards the direction of the Kaaba and complete the prayer if it is between the east and the west. If he has his back to the Kaaba, he is not permitted to do anything but repeat the prayer.

If a man is confused about two directions, he sees that the direction of prayer (Qibla) is in each of them, and neither direction is dominant for him. He should pray towards both directions together, and the same applies to the four directions.

If someone is traveling and the time comes when he is in a state of ritual impurity and he does not find water and the mosque is on the way, he should perform ablution and pray in the mosque. If he prays in congregation in the mosque, then the imam leaves and they leave, and the second imam comes with the congregation, so the imam prays alone and they pray alone. There is no imam in one mosque except once.

Whoever enters the mosque and prays the greeting of the mosque, then leaves for a need and returns to the mosque, he should pray the greeting of the mosque alone. The man and the camels should not pray facing the qibla, but if it is the cows, sheep, or anything similar, it is permissible to pray.

Whoever prays the Shafa' prayer at home and enters the mosque does not pray the greeting of the mosque until dawn, then he begins with the greeting of the mosque and prays Fajr. If he enters the mosque and prays the greeting

of the mosque and the time for Shafa' returns, he repeats Shafa' and prays Shafa' because there is no prayer between .Shafa' and Fajr

If someone prays the Fajr prayer in the mosque and another person comes and leaves the sword towards the Qibla while he is in a state of Ihram and cannot move away, he should complete the prayer. His prayer is valid, and it is disliked to pray between the two pillars if the worshipper does not find another place in the mosque. If he .does not find another place, the prayer is valid

If the land is shared between partners and a man builds a mosque on it, it is permissible to pray in it because it is on his property. However, if a non-Muslim builds a mosque, it .is not permissible to pray in it

Mention of the Imamate

He said in Mukhtasar al-Athar: If a man begins an obligatory prayer for himself wherever he is, and an imam comes and steps forward, it is recommended for the man to bow and prostrate until he completes it and make that a supererogatory prayer and begin the prayer with the imam. If he does not do that and continues his prayer alone, it is sufficient for him. If some of the followers stand in front of the imam, the prayer of the imam and those who pray beside him is valid, but it is not valid for those who stand in front of him. If he leads them in prayer in Mecca and the rows stand in a circle around the Kaaba, then no one from the rows should get closer to the walls of the Kaaba than the imam from all sides. If a minor is in authority, such as the guardian of the Muslims' covenant, then no one should

precede him, and it is not permissible for other children to lead the obligatory prayers. Nor should someone with a speech impediment that alters the meanings of the Qur'an or someone who is deaf and would not hear if alerted lead the prayer. If the master of a slave is present in the slave's house, then he is more entitled to lead the prayer than the .slave

He said in the book "Interpretation of the Sharia" by our master Al-Mu'izz, may God's prayers be upon him, and it was narrated on the authority of the Prophet, peace be upon him, that he rode a horse and it stumbled and he fell, and his right side was weakened. His companions entered to visit him, and the time for prayer came, so he led them in prayer while sitting. They stood up, so he gestured to them to sit, so they sat down. When he finished his prayer, he said: "The imam is appointed to be followed. So when he says 'Allahu Akbar,' then say 'Allahu Akbar,' and when he recites, then listen attentively. And when he says 'Sami'a Allahu liman hamidah,' then say 'Rabbana lakal hamd,' and when he says 'As-salamu alaykum,' then say 'As-salamu alaykum,' and when he prays sitting, then all of ".you pray sitting

He said in summary that a slave may lead prayers if compelled to do so, but he should not appoint a regular .imam

He said in the Book of Purification: There is no harm in the day of the one performing tayammum being those who have performed wudu while traveling, if he does not .find water and they have found it

He said in the Book of Purification: They permitted these people to lead each other in prayer, each one of whom .was in a similar situation

And from it: If two men were praying and each of them intended that he was the one who would lead his companion in prayer until their prayer was over and they knew that, then their prayer would be valid because if the imam stood up in prayer, his prayer would not be invalidated if no one stood up behind him or if they turned away from him. And if each of them had secretly intended that he would follow the other, then it would be invalidated because each of them believed that he had an imam who .prayed with his prayer and he had no imam

They disliked the imam performing voluntary prayers after the prayer in the place where he led the prayer and .then going to another place

Hence: A person who has performed tayammum (dry ablution) may lead those who have performed wudu (ablution with water) in prayer if he is the most deserving .of leading the prayer

He said in the Book of Purification: “A traveler should not lead residents in prayer, nor should a resident lead travelers. If a traveler prays behind a resident, he should leave after the two rak’ahs.” He continued, “If a resident prays behind a traveler, he should complete what remains of his prayer after the traveler leaves, and he should not say the taslim when the imam says the taslim until he has ”.completed his prayer

In his abridged version, he said: If a man leads a group in prayer, then breaks his ablution and leaves the mosque without appointing anyone to lead them, their prayer is

invalid. If they appoint someone after the imam has left the mosque, it is not permissible unless they appoint someone immediately after the imam breaks his ablution and before he leaves the mosque. The follower should not begin any of the actions of the prayer before the imam; he must follow him. If he precedes him in any action unintentionally, he should return to his previous state so that he may follow him.

He said in the wise councils on the authority of the Prophet, peace be upon him, that he said: "Does he who raises his head before the Imam not fear that God will"?transform his head into the head of a pig

He said in the Book of Purification: If a wall separates the imam from the one praying behind him, it is not permissible for them to follow him in prayer until they can see his prayer. This applies if the wall is short enough that they can see his prayer from it, or if it has holes, as is the case with the walls of women's quarters in mosques

And from this comes his saying: "If you lead a people in prayer, shorten it, except for the eclipse prayer, which is".lengthy

In the abridged version of the work, it states: If a man leads a group in prayer, and two men who had missed part of the prayer join him, and after the imam finishes the prayer they stand to complete what they missed, and one of them completes the prayer with the other, then the imam's prayer is complete, and the follower's prayer is invalid

Among the issues mentioned

Question: What do you say about the imam leading the people in prayer while he is in the archway of the

mosque and they are behind him in the mosque? The general public dislikes the imam praying in the archway and prostrating in it

Answer: There is nothing wrong with praying towards the qibla and prostrating in it

Question: What do you say about a traveler who follows a resident in a four-rak'ah prayer and prays two rak'ahs with him? Should he say the taslim and leave, or should he remain seated until he says the taslim with the imam if the imam says it at the end of the rak'ahs

Answer: It is better for him to stand until he greets the imam

Question: What do you say about what is stated in the Sharia regarding the prohibition of praying behind someone who has been punished? O our master, may I be your ransom, what is meant by punishment here and by someone who has been punished

Answer: The one who has set the limit is the one who has struck the limit

Question: What do you say about the Islamic legal principle that a person in shackles cannot lead prayers for those who are not? O master, does "shackles" here refer to all the chains and fetters on the person, or only those on the legs

Answer: Restraints and shackles on the legs and other things

Question: What do you say about the statement in Islamic law that there is no harm in praying behind a slave if he is knowledgeable and there is no one more knowledgeable than him to lead his family in prayer? O master, does "family" here refer only to slaves like him, or to all those below him in rank

Answer: He leads those of lower rank, even if they are free men

Question: What do you say about someone who leads people in prayer, and with him are some common people, and he leaves out the phrase "Our Lord, praise be to You" for the sake of taqiyya (dissimulation)? Does this imply any deficiency in his prayer or not

Answer: There is nothing wrong with dissimulation (taqiyya), and one should not abandon it for anything other than dissimulation, but rather use it as the pure saints of God, peace be upon them, did

Question: What does our master, may God perpetuate his support, say about a large, long, wide ship where the imam leads the people in the noon prayer in one place, and then another imam leads the same prayer in another place in the same ship? And the same applies to a large house. Is this permissible or not

Answer: If there is a barrier between them, then there is no problem. Otherwise, two imams should not meet in one place unless the one who is later is better. The meaning of meeting here is that someone who has the opportunity to lead the noon prayer leads the people in one house or elsewhere, and then someone who is above him among

those who have the opportunity comes and leads that prayer in congregation in that house without a barrier. He is .allowed to do that

Question: What does our master, may God perpetuate his support, say about an imam who leads people in prayer on a ship while sitting due to the ship moving, or because of the limited space, or other reasons, if standing is ?impossible? Is this permissible or not

Answer: There is no harm in it if there is a necessity, .whatever it may be

Question: What does our master, may God prolong his life, say about an imam who leads people in prayer and is ahead of them by a handspan or so, and all the worshippers stand to his right and leave his left and pray? Is their prayer ?valid or not

Answer: They pray to his right or left, and there is nothing wrong with him being ahead of him in some way, .and their prayer is valid

Question: What does our master, may God perpetuate his support, say about a man who leads the people in the Maghrib prayer and the Zahiri school of thought also gathers around him? How can he recite "In the name of God, the Most Gracious, the Most Merciful" when, ?according to them, it is absolutely forbidden

Answer: He must say "In the name of God, the Most Gracious, the Most Merciful" aloud, but he may say it .aloud to himself for the sake of precaution

Question: What do you say about someone who leads people in prayer, but some letters do not come out of his mouth properly due to his teeth falling out or his lack of knowledge of the articulation points of letters? Is it permissible to follow him in prayer or not
Answer: If it changes any of the meanings, it invalidates the prayer

Question: What do you say about someone who is permitted to lead the prayer and then bleeds during the prayer? Is he allowed to have someone else take his place to complete the prayer, even though he is not permitted to do so, or should he leave the prayer invalid
Answer: If it is absolute, then there is no problem; he may nominate whomever he wishes

Question: What is your opinion, Your Eminence, regarding a mosque where the imam leads the people in the noon prayer, and after they finish, another imam comes and leads the same prayer without their knowledge? Later, they find out. Are they required to repeat the prayer or not? Please grant us an answer to this question, may God reward you abundantly in the Hereafter
Answer: The prayer has been completed and there is no need for them to repeat it, whether they knew about it or not. So take what you have been given and be among the grateful

Question: Can a resident lead travelers in prayer, and a traveler lead residents in prayer

Answer: If the traveler is superior to the residents, he leads them in prayer and finishes after two rak'ahs, then they stand and complete what remains. Similarly, if the resident is superior to the travelers, he leads them in prayer and finishes after two rak'ahs

Question: The imam leads a congregation in prayer, and when he finishes, he remembers that he had impurity with him that he knew about before the prayer, but he forgot to wash it off. Should those who prayed with the imam repeat the obligatory and the Sunnah prayers, or is it only obligatory for them to repeat the obligatory prayers without the Sunnah prayers

Answer: Those who are trustworthy are only required to repeat the obligatory prayers, but not the recommended ones

jealousy

If a eunuch leads women in prayer, it is permissible, and his sitting with them is also permissible

Mention of the group and the rows

In his abridged version, the author said, regarding the statement, "Whoever prays in congregation, think only good of him," that this applies if no evil is known of him. He said in the news: They differed regarding the selection of the pillars, some of them narrated that it was disliked, and others narrated that it was permissible, and the permissibility of it is more established

In the Book of Purification, he said: He was asked about a man praying with a woman sitting to his right or left. He said there is no harm in that, meaning if he does not .look at her, if she is a stranger

And from him: He was asked about a woman praying in front of a man. He said: She may pray in front of the man if there is a distance between her and him equal to the length of a forearm bone or more, if she is his wife or a relative of his whom he is permitted to look at. If she is a stranger, it is not permissible for him or for her. If she prays with his prayer, she may pray behind him, and there is no .harm in that

He was asked about a man and a woman traveling together in a litter, should they both pray? He said no, but the man should pray, and when he finishes, the woman should pray, meaning if she is not his wife or a close relative. If she is his wife or someone he is permitted to .look at, she should pray opposite him

Among the issues mentioned

Question: What do you say about a man who prays alone and his wife or a female relative prays to his right alone, and about a man who prays and his wife or a female relative prays in front of him? Is his prayer permissible or ?not

Answer: It is not permissible for a woman to lead a .man in prayer while he prays behind her

Question: What do you say about a man from the people of Da'wah who prayed the afternoon prayer and

then prayed that prayer again at a different time for the sake of taqiyya, and some people from the people of Da'wah followed him for the sake of taqiyya, and some people who are not of the school of thought of the people of Ahl al-Bayt followed him and prayed behind him intending that he was their imam, so what is the status of their prayer, and is there anything on the imam in that or not

Answer: He does that for the sake of taqiyya (dissimulation) and does not care about their following him, and there is nothing wrong with that

Question: What do you say about what was mentioned in the Book of Purification that the Messenger of God, peace be upon him, saw a man who prayed behind the rows alone with a gap in front of him, so he ordered him to repeat the prayer? And Ja'far ibn Muhammad, peace be upon him, said the same. Should someone who prayed like that be ordered to repeat the prayer

Answer: He may be ordered to repeat it, and he must act accordingly

Question: What do you say about a man who is performing the Tasbih prayer or other voluntary prayers? Is he allowed to interrupt it if he fears missing the congregational prayer or not

Answer: Congregational obligatory prayer is more obligatory and preferable than other prayers

Question: What do you say about a man who wants to pray in congregation and has started praying voluntary

prayers? Is he allowed to interrupt them if he fears missing
?the Sunnah prayer

Answer: If it causes one to miss the obligatory prayer,
then it should be interrupted; otherwise, it should not be
.interrupted

Question: What do you say, O you whom I would
sacrifice myself and my father and mother for, about a man
who entered into the state of ihram for the obligatory prayer
and recited, then the imam came and advanced while the
man was standing, and when the imam bowed, he bowed
with him without renewing the state of ihram, so what is
?the status of his prayer

.Answer: He must repeat it

Question: What do you say about a man who has a
valid excuse for not praying alone, and then another man
comes before or after he has bowed and joins him in prayer,
even though the man who has a valid excuse does not
intend to lead others in prayer? Is the follower's prayer
?valid or not

Answer: His prayer is valid with the imam even if he
.did not intend to lead someone else in prayer

Question: If someone prays with a female relative who
is a close relative (mahram), or if someone prays with a
man and a female relative who is a close relative, how
?should the man and woman stand

Answer: If a man prays with a woman he is forbidden
to marry, she should pray behind him or to his right, behind

him. If she is a stranger, her prayer with him is not .permissible unless there is a third person with them

Question: Is it permissible for those who are permitted to read religious texts to their female relatives and others in ?the same gathering

Answer: If there is a screen between the man and the woman, he should recite over it so that she can hear his words but he cannot see her. A man should not be alone with a woman unless there is another woman with her or .someone else with him

The question is about a man who catches up with the imam during the second tashahhud of the obligatory prayer: ?should he intend to follow him or not

Answer: If he joins the congregation during the final Tashahhud, he should intend to pray behind an imam, since the Tashahhud is the final part of the prayer. He should sit and recite the supplication for congregational prayer. When the imam finishes the prayer, he should stand and pray, .having joined the congregation

jealousy

Imam Ja'far ibn Muhammad (peace be upon him) said: The rows should be complete and continuous, with the space between each row being the size of a person's body when prostrating. If they do not pray in this way, their prayer is invalid. The meaning of "the space of a person's .body" is that the worshipper should be able to prostrate If the imam leads the congregation in prayer and all the rows are filled, and a man comes and does not find a

place in the rows, he should pray alone with the imam and not come in the imam's row. If the imam who comes after him takes his place and does not find a place in the rows, he should come forward and stand next to him and pray with the imam, and no one else is allowed to do so. This is the .text

Mention the characteristics and Sunnah of prayer

He said in the summary of the author: If someone makes the intention to pray, then his intention fades before entering into it due to being preoccupied, forgetting, or other reasons, and then he prays after that, it is not .permissible for him

From this: The worshipper turns to face the qibla after the opening takbir, and the imam and the follower are the same in this, unless the imam has preceded the follower in .something by beginning the recitation after turning to face He said in brief: He begins the prayer with a takbir (saying "Allahu Akbar"), raising his hands with his palms .outstretched and his fingers together in their extension

He said in the five hundred and twenty-third session of the Mu'ayyid sessions: The opening takbir is an obligation, and the rest of the takbirs are a sunnah, and the takbir is a sunnah, and the first salutation is an obligation, and the .other is a sunnah

It was reported in the news that Abu Ja'far Muhammad bin Ali said: "The woman should bring her ".hands to her chest to cover her breasts

He said in the Book of Purification: There is nothing wrong with reciting some things aloud and some things silently during the voluntary night prayer. It has been narrated that the Messenger of God, peace and blessings be upon him, used to do this when he stood up at night to pray: he would recite some verses aloud, or two, or more or less than that, and he would recite a similar amount silently. If he recited all of it aloud and all of it silently, there is nothing wrong with that. The best thing is not to recite it so loudly that those around him can hear it, because that is safer from showing off. He should only hear himself and those near him, not the neighbors or those far away, so that they know he is standing and praying a voluntary prayer. The virtue in voluntary prayers is that people do not see him, while the virtue in obligatory prayers is that they do. He said in the abridged version of the work: A man should not read in his mind what he does not utter with his tongue.

The minimum requirement for completing the prayer is to begin with the Takbir (saying "Allahu Akbar"), stand if able, bow, prostrate, and sit for the Tashahhud (testimony of faith). Whoever performs these five elements, forgetting or being ignorant of the others, has completed their prayer. Whoever knows the essential elements but intentionally omits any of the obligatory or recommended acts has no valid prayer and must repeat it. Those who are ignorant of these elements must learn them.

The news report stated: "The woman places her hands on her thighs above her knees so that she does not bend too low and raise her buttocks."

In his interpretation of the pillars, he said: Those behind the imam say, when he says, "Allah hears those who praise Him, our Lord, to You belongs all praise," they say it silently, except for the one who is leading the prayer on behalf of the imam. If many are praying behind him and he appoints someone to hear them say it on his behalf, then he says it aloud, along with the takbir and the taslim, but he .does not say the tasbih aloud

He said in Mukhtasar al-Athar: When he raises his head from the first prostration, he sits until every joint of his body returns to its place, and he places his hands on his thighs and spreads his left leg under his right thigh, and does not sit on it, and he raises his right leg upright on its big toe if he can, otherwise he lays it on its big toe, then he prostrates the second time and sits like that for the .Tashahhud, first and last

In the Book of Purification, he said: He places his hands on his thighs, extending them towards his knees, without raising them. Then he says "Allahu Akbar" and prostrates a second time, just as he did the first time, placing his hands on the ground as he did in the first prostration, without raising them as he does when saying "Allahu Akbar." Then he stands and says "Allahu Akbar," without raising his hands during this, nor during the takbir between the two prostrations, nor during any of the takbirs of the prayer, except for the opening takbir and the takbir of bowing when he lowers himself into it, and when he raises his head from it, saying, "Sami'a Allahu liman hamidah" .(God hears those who praise Him)

He said in Mukhtasar al-Athar: When he gets up from the first Tashahhud, he leans on his hands and says silently,

“O Allah, by Your power and might I stand and sit,” and he
.says “Allahu Akbar” to stand up

In his abridged version, he said: “Whoever recites the
first Tashahhud, it does not suffice for the second, but the
”.second suffices for the first

He said in the book of narrations: They said that when
he sits for the Tashahhud, he raises his forearms on his
thighs with his fingers spread apart near his knees. They
forbade leaning back and commanded that the hips be
.pressed to the ground

And from it: He sits on the ground and does not sit on
.his feet

In short: There is nothing wrong with sitting between
.the two prostrations

He said briefly: The woman sits flat on the ground,
.bringing her thighs together and raising her knees

Among the issues mentioned

Question: What do you say about what is mentioned in
the Book of Purifications, that Ibn al-Kawwa repeatedly
opposed the Commander of the Faithful, Ali, peace be upon
him, by raising his voice in prayer, then Ali, peace be upon
him, recited, “So be patient, for the promise of God is
true,” the verse. O our master, may I be sacrificed for you,
did he, peace be upon him, begin the prayer with the surah
?that this verse is the end of, or not

Answer: No, rather he recited this verse to rebuke and
.deter him

Question: What do you say about what is mentioned in Islamic law regarding the long, medium, and short parts of the Quran? O our master, what are the limits of these according to the schools of thought of the Ahlul-Bayt, ?peace be upon them all

The answer: The entire section is from Al-Hujurat to Al-Mujadilah, the middle section is from Al-Mujadilah to 'Amma Yatasa'aloona, and the short section is from 'Amma Yatasa'aloona to An-Nas

:And others

Whoever abandons prayer or any obligatory act .without a valid excuse is a covenant breaker

If someone accuses a believer, and the accused swears by God but the accused does not believe him, then he has .broken his oath

Whoever commits adultery or kills a believer has .broken his covenant

Whoever insults the caller or is appointed by the caller .is a breaker of the covenant

If someone intends to pray, but then loses that intention before beginning the prayer due to distraction, forgetfulness, or other reasons, and then prays afterward, it is not valid. Nor is it valid for a man to recite silently what .he does not utter aloud

Whoever recites the first Tashahhud, it does not .suffice for the second, but the second suffices for the first

Reciting the supplication after prayer

It is stated in the Book of Purification that the phrase "Peace be upon you" must include the definite article "al-" and not be said without it, as some common people do .when they offer only one greeting

He said in a summary of the narrations: He intends by this to be those around him if he is in a group, and those who are memorizing if he is alone. And if he turns away from the prayer and wants to stand up, he turns to his right. And if he is an imam and leaves while the people are performing voluntary prayers, he does not walk in front of the rows, but rather breaks through them, and he does not .walk in front of the worshippers

He said in his interpretation of the pillars, apparently, that when a worshipper sits during prayer, he bends his left .leg and raises his right leg

He said in a summary of the hadiths, and the Prophet (peace and blessings be upon him) said: "Shall I not guide you to a weapon with which God will protect you from your enemy and increase your sustenance?" They said, "Yes, O Messenger of God." He said, "You should call upon your Lord day and night, for the weapon of the believer is supplication." He also said, "The most beloved form of glorification to God is the glorification of conversation." It was asked, "What is the glorification of conversation, O Messenger of God?" He said, "People are engrossed in the pursuit of worldly pleasures, its vanities, and its desires, and a person gains something at that time by calling upon God, the Exalted and Glorified, remembering Him, and glorifying Him." The Prophet (peace and

blessings be upon him) also said, “God, the Most High, does not open a door of supplication for a servant without opening for him the door of acceptance, nor does He open for him the door of seeking forgiveness without opening for him the door of pardon, nor does He open for him the door of gratitude without opening for him the door of increase, nor does He open for him the door of action without opening for him the door of acceptance.” This is witnessed by the Book of God, the Exalted and Glorified. God, the Most High, the Blessed, said: “Call upon Me; I will respond to you.” He also said, “And whoever seeks forgiveness of God will find God Forgiving and Merciful.” He also said, “If you are grateful, I will surely increase you [in favor]; but if you deny [My favor], indeed, My punishment is severe.” He also said, “And whoever does an atom’s weight of good will see it

Also, among the abbreviations of the effects: The Messenger of God, peace and blessings be upon him, said: “Supplication can avert a decree that has already been finalized, and affliction may befall a servant and descend from the heavens, and he supplicates to God and asks for well-being, so the supplication ascends and he is protected from the affliction, and they will be in agreement until the Day of Resurrection

And from this: Whoever looks at someone afflicted with a calamity and says, “Praise be to God who has spared me from what He has afflicted you with and has favored me over you and many of His creation,” it is incumbent upon God not to afflict him with that calamity

Ja`far ibn Muhammad (peace be upon him) said:

“Whoever supplicates should invoke blessings upon

Muhammad and the family of Muhammad in his supplication, for when a servant supplicates, his supplication does not ascend to heaven until he invokes blessings upon the Prophet and his family.” The Messenger of God (peace be upon him) said: “Include me at the beginning and end of your supplication.” He also said: “Four things have been made intercessors for Paradise, Hell, the houris, and an angel at my head in my grave when I die. When the servant says, ‘O God, grant me a dwelling in Paradise,’ Paradise says, ‘Grant him a dwelling among us.’ When the servant says, ‘O God, protect me from Hell,’ Hell says, ‘O God, protect him from me.’ When he says, ‘O God, marry me to the houris,’ the houris say, ‘O God, marry him to us.’ And when he says, ‘O God, bless Muhammad and the family of Muhammad,’ the angel at my head says to me, ‘O Muhammad, so-and-so has invoked blessings upon you and your family,’ so I say, ‘O God, ’’.bless him as he invoked blessings upon me

And from him: Then Ja`far ibn Muhammad, peace be upon him, said: God averts, through supplication, the very thing He knows will be supplicated for, and He answers it. Were it not for God Almighty granting the servant success in that supplication, he would be afflicted with a calamity that would uproot him from the face of the earth. And there is no Muslim who supplicates to God except that He answers him, or averts from him through his supplication more of the calamity he asked for, or postpones it to a time that is more beneficial for him, as long as he does not .supplicate for injustice or for severing ties of kinship He, peace be upon him, said: Supplication can avert a decree that has already been finalized. So supplicate often,

for it is the key to all good and the success of every need. Nothing with God can be attained except through supplication. There is no door that is frequently knocked upon but that it is likely to be opened for its owner. And from him: The Prophet (peace and blessings be upon him) said that the supplication of the believer is answered as long as he does not become impatient. It was said, "How is it to be impatient, O Messenger of God?" He said, "He supplicates but does not see the effect of his supplication, so he says, 'I supplicated, but God Almighty'" .did not answer me

Ja'far bin Muhammad, peace be upon him, said: God hastens for His believing servant whatever He wills for what is best for him, and God is more truthful than He who promises. He said: "Call upon Me, I will respond to you." And He, may His praise be exalted, will take charge of the reckoning of His believing servant on the Day of Resurrection, so that good deeds will be purified for him that he did not do. Then it will be said to him: Do you know these good deeds? He will say: No. Then it will be said to him: You called upon God on such and such a day for such and such a reason, and He answered you and delayed that until this day for what is best for you. Then when the believer sees on that day the greatness of his reward, he will say: O Lord, I wish that You had not hastened for me anything of my supplication and delayed it .all for me until this day

Among the issues mentioned

Question: What do you say about what is mentioned in the books of Da'wah al-Hadiyyah, that supplications should

not be recited after Asr prayer? Does this refer to the
?supplication for closeness to God, or to all supplications
Answer: The act of seeking closeness to God and
other similar acts; and if someone invites another, there is
.no sin upon him

Question: Should the worshipper supplicate after the
obligatory afternoon prayer (Asr) or not? And should he
wipe his face where he prostrated after every prayer or not,
?except after Asr and Fajr prayers in particular

Answer: Our masters, may God sanctify their souls,
have ordered wiping after Asr and Fajr in particular, and
this is what they took from the pure Imams, may God's
prayers be upon them. It has been mentioned that a person
should not prolong the supplication after Asr, but if he
.prolongs it, there is nothing wrong with that

Mention of words and actions in prayer

The author states in his abridged version: Whoever
eats or drinks during prayer, whether forgetfully or
.intentionally, breaks his prayer

He said in the 135th session of the Mu'ayyid councils:
Qunut in the language means silence. The scholars of
exegesis said: We continued to speak during our prayers
until this verse was revealed: "And stand before God in
.devotion," so we became silent

He said in the Book of Purification: It is not
appropriate to greet someone who is praying unless
someone enters the mosque while people are praying, in
which case he should greet them, as the Sunnah states that

whoever enters the mosque should greet them. Whoever hears him should return the greeting when he finishes the prayer. As for someone who passes by a person praying and comes to him while he is praying outside the mosque, it is not appropriate to greet him. He should greet him if he enters while he is in his house, according to the words of God Almighty: “O you who have believed, when you enter houses, greet one another with a greeting from God, blessed and good.” And whoever sees something reprehensible and wants to draw attention to it, and says “Subhan Allah” intending it as a recitation, since it is part of the recitation or glorification, this does not invalidate his prayer. And if he points to someone he wants to address with what he wants, or strikes with the palm of his hand on the back of his other hand, or on his thigh, or on something .so that he hears it, this also does not invalidate his prayer And from this: If someone closes his eyes while praying due to something that happened to him, or so that he is not distracted by looking, there is nothing wrong with .that

He said in summary: They forbade the worshipper from wiping his forehead of dust or anything else he prostrates on while in prayer, but he should wipe it when he .finishes the prayer and not leave it

Among the issues mentioned

Question: What do you say about a man praying behind an imam who makes a mistake, and the man signals to him to clear his throat or something else, but does not

say "Subhan Allah" (Glory be to God)? Is there anything wrong with that, or not

Answer: Clearing one's throat invalidates the prayer if done intentionally without a valid reason, and one should signal to the imam by saying "Subhan Allah" or making a gesture

Question: What do you say about a man who frequently clears his throat during prayer, simply out of habit? Is there anything wrong with that, or not

Answer: If he did that intentionally, he must repeat the prayer

Question: What do you say about a woman who prays in congregation or alone and carries her child with her during her prayer so that his crying does not stop? Is this permissible for her or not

Answer: It is not permissible for her to engage in such activities during prayer

Question: What do you say about someone who prays while there is something in his mouth that he put in due to a pain he suffered? Does this invalidate his prayer or not

Answer: If he put it in his mouth out of necessity, then there is no blame on him

Question: What do you say, Your Eminence, may God perpetuate your support, about a man who prays with his braid twisted inside the turban, bringing it back from the back of his neck to the front of his forehead above the

forelock without putting it in the middle of his head? Is this
?permissible or not

The answer: There is nothing wrong with that. The prohibited braiding is when the hair is gathered back to its base, meaning it is gathered to the middle of the head. If a man prays and has something in his mouth resembling a gem, a coin, or something similar, and it does not prevent him from pronouncing the letters correctly, then his prayer is valid. If he has something in his hand that he is holding and it does not prevent him from fulfilling the requirements of his prayer, then there is no issue. If he is free of such .things, then it is preferable for him to do so

jealousy

Whoever eats or drinks during prayer, whether
.forgetfully or intentionally, has broken their prayer

Mention of clothing during prayer and .what the worshipper prostrates upon

In the abridged version of the work, it states: If someone prays with their private parts exposed, unaware of this until they finish their prayer and then realize it, they must repeat it. Similarly, if a free woman or a slave woman prays with their private parts exposed, whether they know it .or not, their prayer is invalid

And from this: one who has only one impure garment and cannot find another, nor water to purify it, should pray in it and repeat the prayer when he finds another garment or water to purify it. If he has two garments, one of which is

impure and he does not know which one, he must pray in each of them, intending it to be the fulfillment of the obligatory prayer. There is no harm in praying on a rug that has images on it, as long as it is not the place of prostration, lest it distract him from the prayer. Plaster and the like are burned with carrion and used to plaster the mosque, so there is no harm in prostrating on them because the fire has purified them

He said in interpreting the pillars, in his statement, "There is no harm in praying in a single thick garment if the worshipper wears it," meaning that the meaning of this is so that when he bows, his private parts are not exposed from the side

And from it is his saying, "like the wings of a swallow," meaning a garment that he throws over his back and brings its ends back over his shoulders if there is nothing else

And from this comes his saying, "He forbade the 'istimām al-samā' (a type of wrap-around garment)," which is when a man wraps himself in a single garment, placing its middle over his head or shoulders, and gathering its ends with his left hand to his body, turning the right end to his left and behind him, and gathering it with his right hand so that it surrounds him, with both hands underneath. If he prays in this manner, he will not be able to perform the prayer properly, nor will he be able to touch the ground with his hands as required, nor will he be able to bow or prostrate, nor will he be able to raise his hands. Thus, his prayer will be incomplete and invalid

He said in the summary of the author: The female slave, the female slave who has a contract of manumission,

the female slave who has been promised freedom upon the death of her master, and the female slave who has not reached menstruation, there is nothing wrong with them praying without a face covering. And whoever is freed from among them and she does not know, she must repeat every prayer that she performed after her freedom without a .face covering

He said in the Book of Purification: A woman should not pray on the edge of her headscarf, but rather she should lift it from the place of prostration on her forehead and use .it to touch what she prostrates upon

Among the issues mentioned

Question: What do you say, O you whom God Almighty has made the pillar of the call of God's saint, regarding prayer mats, prayer rugs, and other garments that may have a qiblah or other design, but are not something that distracts the worshipper from looking at them? Is it permissible to pray on them or not, whether in the place of ?prostration or elsewhere

Answer: If it is something that distracts the worshipper from looking at it, then his prayer is not valid. If it does not distract him, then his prayer is valid, except for images, .which are not permissible to pray upon

Question: What do you say about a man who prays in a saffron-dyed garment that is not very red? Is his prayer permissible or not? And what about a woman who prays in pure silk or a very red garment, whether saffron-dyed or ?not? Is her prayer permissible or not

Answer: This is for the sake of etiquette, and if someone wears it, it does not invalidate the prayer if they pray in it, whether the wearer is a man or a woman, except .for pure silk, which is disliked for men

Question: What does the One who guided us to the straight path say regarding what is stated in the books of Islamic law, that if any part of a woman's private parts is exposed during prayer, her prayer is invalidated, whether she is aware of it or not? It is not the custom of the women of the Da'wah movement in India to wear armor and veils, and their legs are exposed once or twice during prayer. So, ?what is the status of their prayer

Answer: It is necessary to cover the body because a woman's entire body is considered private. If any part of her private parts is exposed, her prayer is not valid, whether .she knows this ruling or not. This is its meaning

The question concerns someone who is wading through water, someone who is afraid, or a traveler who is serious about his journey and carries weapons that would prevent him from praying, such as feathers on arrows, spears, and sharp objects on daggers, etc., and wearing pure silk. Is it permissible for them to perform the prayer ?without making it up, or not

Answer: Prayer is not valid unless performed in clean clothes, and anything impure must be removed by the .worshipper

Question: If a man prays while he has weights of gold and silver, whether crafted or uncrafted, in his room, is his prayer valid or not

.Answer: His prayer is valid and complete

Question: In the abridged version of the book, it is stated that there is no harm in praying on a rug that has images on it, as long as it is not in the place of prostration so as not to distract one from prayer. Is it permissible to pray on such a rug or not? Similarly, is it permissible to pray in clothes that have images on them or not

Answer: Prayer is not permissible on a carpet or garment that has statues on it if they are visible, but it is permissible to pray on it if they are not visible

Question: If a person prays on a stone, brick, or something similar, is it permissible to pray on it or not

Answer: It is not permissible to perform obligatory prayers on him, only voluntary and supererogatory prayers

Question: What does our master, may God perpetuate his support, say about a man who applies henna to his hand or foot for adornment and not for any benefit? Is this permissible or not

Answer: Men should not apply henna for adornment, while women are commanded to do so. It is better for men to refrain from it without any reason, and there is no sin on the one who does it

and others

It is permissible to pray in the clothes of Muslim boys and Muslim slaves as long as no impurity is visible, and it .is not visible if they do not pray

If someone prays and then finds their garment is impure, and they knew this beforehand, the prayer is invalid and must be repeated, whether the prayer was performed before or not. A person should not pray bareheaded, without a turban, or in a state of ritual impurity. If they cannot find either of these, they should .pray

If someone prays and leaves a small handkerchief (meaning his headscarf) on his shoulders, and he has another garment with him, then the prayer is not valid. If there is no other garment available, then it is permissible to .pray with it

Mention of Friday prayer

He said in the Book of Purification: “Treat your families to some fruit every Friday so that they may rejoice ”.in it

It is narrated that Ali (may God be pleased with him) would permit prisoners to attend Friday prayers and would not prevent any of them who wished to do so, but he would order that they be guarded. When they finished the prayer, .he would return them to prison

The Messenger of God, peace and blessings be upon him, forbade preventing a worker from attending Friday .prayer

And from this comes His saying, “They will resume work,” meaning that what they did previously has been .forgiven

He said in his abridgment of the traditions: They disliked taking medicine on Friday and Thursday lest the one taking it be weakened from attending the Friday .prayer

In his abridged work, the author states that praying the Friday prayer behind the imam of the Muslims is better than praying behind his successors. If the imam is delayed due to attending to some of the Muslims' affairs, and his successors pray in his place in nearby mosques, then praying in his designated mosque is preferable to praying in .any other

He said in the Book of Purification: If there are three times the distance between the two mosques, Friday prayer is held in each of them, whether they are in one city or two cities. If there is less than that distance between them in one .city, Friday prayer is not held except in one of them

And from it: They, peace be upon them, commanded that the Sunnah prayer and the voluntary prayer be performed for whoever wishes between the call to prayer on Friday and the departure of the Imam. So when the Imam comes out and ascends the pulpit, it is not appropriate for those who are in the mosque to pray, but they should interrupt the prayer and face the Imam and listen to him and empty their hearts for remembrance and .contemplation

And from it: They, may God's prayers be upon them, commanded people to hasten to Friday prayer, and that is to .travel to it before midday, the time of the midday heat

He said in the summary of the author: The call to prayer that obliges the one who is obligated to attend Friday prayer to refrain from buying and selling is the call to prayer that is given from in front of the preacher when he sits in his place where he delivers the sermon. If the two people who are obligated to attend Friday prayer buy and sell at the time when it is prohibited, it is not dissolved between them. And whoever is thirsty while the imam is on .the pulpit, he is allowed to drink

He said in the Book of Purification: They should be as they are in prayer, except for sitting, for it is permissible for .them to sit in a manner other than that of sitting in prayer

He said in Mukhtasar al-Athar: "When the Imam enters the mosque on Friday, he begins by ascending the pulpit. When he is on it, he turns his face towards the people, greets them, and sits down. The muezzins stand and give the call to prayer in front of him. When they finish the call to prayer, they sit down, and he stands and praises God ".and glorifies Him

He said in the summary of the author: If the imam delivers the Friday sermon and then breaks his ablution, he should go down and perform ablution. If he wishes, he may repeat the sermon, and if he wishes, he may pray, and all of that is sufficient for him. If he delivers the sermon while sitting due to a reason or excuse, it is sufficient for him, and it is disliked for him to leave the sitting between the two sermons. If he does that, he is not obligated to repeat it. If the imam delivers the Friday sermon and then something happens to the people, and they go to it, and one man remains with him, then he should pray four rak'ahs. If he delivers the Friday sermon to the people and prays one

rak'ah with them, then they all go and he remains alone, then he should pray two rak'ahs for the Friday prayer. If he begins the prayer and they go before he bows, then he should pray four rak'ahs for the noon prayer. If the imam leads the Friday prayer with the people, and when he finishes the second rak'ah, he gets up to stand up and then remembers, then he should sit down, recite the tashahhud, say the taslim, and perform the two prostrations of .forgetfulness

And from it: Whoever slept while waiting for the Friday prayer and the prayer was established, and he was unable to perform ablution, he performed dry ablution and .prayed with the imam, then he repeated it four times He said in the book of news: He relies on his sword, .and if he does not find a sword, he disobeys

Among the issues mentioned

The question is, what do you say about what is stated in the Book of Purification, that if there are three miles between two mosques in one or two Egypts, and if there is less than that between them in one Egypt, then Friday prayer will not be held except in one of them? So, O our master, if there are less than three miles between them in two Egypts, will Friday prayer be held in both of them or ?not

Answer: It is not performed in them if they are less than three miles apart, whether they are in one Egypt or two .Egypts

Question: Regarding the statement of our master, Al-Mu'ayyad, may God exalt his sanctity, in the Friday sermon: "Whoever deliberately abandons it or belittles its importance without a valid excuse, whether under a just or .unjust imam, may God not unite his family," and so on

Answer: It is not permissible to pray behind unjust people except for the purpose of taqiyya, as stated in the Sharia from our master Muhammad bin Ali, may God's prayers and peace be upon him, who said: Do not consider the prayer behind the Nasibi or the Kharijite valid, and make him one of the pillars of the mosque and recite for .yourself as if you were alone

It was mentioned in the explanation of the news that Al-Hussein bin Ali, may God's prayers be upon him, dealt with Muawiyah regarding the prayer for his brother Hassan bin Ali, peace be upon them both. He said, "If it were not for the Sunnah, I would not have put you forward." He meant by that the Sunnah of his family, may God's prayers be upon them, in taqiyya, as some of the Imams said, "Taqiyya is my religion and the religion of my forefathers." As for the one who rejects the unjust one in his saying, may God sanctify his soul, "Whoever is appointed from among the preachers and injustice and transgression appear from him, then it is obligatory to pray behind him, and if the people see that from him, they should inform the ruler of the matter and wait for his response." This is the meaning of his saying, "O righteous ones, be certain of that and do not doubt after certainty, for you have held fast to the firm ".rope of God

jealousy

As for what has been reported about him that voluntary prayers are permissible on Friday from its beginning until the afternoon prayer, whoever prays the afternoon prayer with the noon prayer at its earliest time or an hour later, it is not permissible for him to perform voluntary prayers after he has prayed the afternoon prayer. However, whoever prays the noon prayer and then performs as many voluntary prayers as he wishes until the end of the afternoon prayer, if he prays the afternoon prayer and its time has passed, it is not permissible for him to .perform voluntary prayers

Mention of the Eid prayers

In the abridged version of the book, it states:

Performing ghusl (ritual bath) for the two Eids is a Sunnah (recommended practice), and its earliest time is at dawn .and its latest is at noon

He said in the Book of Purification: He should not eat anything on the day of Eid al-Adha until he has finished, then he should slaughter his sacrificial animal and eat from .it. This is the Sunnah

And from this comes his saying in supplication: “Nor relying on the intercession of a creature with You whom I hope for.” He said: It is not appropriate for one of the believers, if he wants to supplicate with such a supplication, to say in it: “Nor relying on the intercession of a creature with You whom I hope for,” because the believers hope for the intercession of their imams. Rather, he should say, if he wishes, in it: “I hope for the

intercession of the one whose intercession I hope for with
".You

He said in the news: And the supplication: O God,
forgive me, have mercy on me, grant me health, and pardon
me in this world and the hereafter, for You are capable of
.all things

He said in Mukhtasar al-Athar: If the people of the
desert and those passing through from among the travelers
.attend the Eid, that is good and they have merit in it
Therefore: Those from the desert who live within two
farsakhs or less of the city should attend the Eid
.celebration

He said in the abridged version of the book, and its
congregation consists of five people, one of whom is the
imam, like the congregation for the Friday prayer. With the
imam present, it is obligatory, just like the Friday prayer.
Whoever misses it with the imam and catches the two
sermons should also pray four rak'ahs. Whoever misses one
rak'ah of the Eid prayer should catch the second with the
imam and add another with its takbir. The Sunnah
regarding the takbir is to begin after the completion of the
fast, the night of Eid, and the day of Eid until the prayer is
finished. Whoever prays the Eid prayer should raise his
hands with every takbir. Whoever forgets some of the
takbir should complete it before bowing. If he goes beyond
bowing and is certain of having omitted it, he should
.perform two prostrations of forgetfulness

He said in Mukhtasar al-Athar: They, may God's
prayers and peace be upon them, said that the takbir (saying
"Allahu Akbar") is said after the completion of the fasting
.period on the night of Eid al-Fitr

And from it: If people wake up on the day of Eid unaware of it, and then it becomes clear to them that it is Eid before noon, they should go out, pray, and break their fast if it is Eid al-Fitr. If they do not know of it until after noon, they should break their fast, and then go out the next day at the time for going out to the Eid prayer, just as they would pray on the day of Eid, and then leave

And from this: the time for going out to the Eid prayer is when the sun has risen a little, and the departure on the day of Eid al-Fitr is delayed slightly compared to the day of Eid al-Adha

And from this: Likewise, the takbir is said when going out to the prayer area on the day of sacrifice and the day of breaking the fast, but it is not said, "Allahu Akbar, for what". He has provided us of livestock

Among the issues mentioned

Question: What do you say about the statement in Islamic law that a traveler is not required to perform the Tashreeq prayer except in a mosque in Cairo? O Sheikh, does Tashreeq here refer to the Eid prayer or not? And what should someone do if they forget one or more takbirs ?in the Eid prayer

The answer: It is stated in the book "Al-Makhzan" regarding the teeth of camels, cows, and other animals that there is no "Tashreeq" except in Egypt, specifically the congregational prayer of the two Eids, because it is performed at sunrise, and the one praying is called "Al-Mushriq"

In the abridged version of the work, it states: Whoever forgets part of the takbir should complete it before bowing.

If he goes beyond bowing and is certain of having omitted it, he should perform two prostrations of forgetfulness

Question: What does our master, may God perpetuate his support, say about the takbir being recited twenty-three times from the Day of Arafah until the end of the days of Tashreeq, while in our country people add a takbir after the Eid prayer, making it twenty-four? Also, what does it mean that they give charity? Answer: I am his ransom, may God reward him

The answer: Know that the takbir on those days is twenty-three, and it is an example of what is in the supplication of the five speakers of firm resolve, corresponding to the five prayers, from the mention of the ten spiritual limits and the ten physical limits, and the mention of the speaker of the cycle, his successor, and the Imam of the time. So take what you have been given and be among the grateful and others

If someone prays the Eid prayer but still owes a missed Fajr prayer, the Eid prayer is valid and he does not need to repeat it. The same applies to the funeral prayer

On the authority of our master Hassan ibn Idris ibn Hassan, may God be pleased with them: Whoever prays the Eid prayer before paying the Zakat al-Fitr does not need to repeat it and should pay the Zakat al-Fitr afterwards

Performing ghusl (ritual bath) for the two Eids is a Sunnah (recommended practice), and its earliest time is at dawn and its latest is at noon

And whoever prays the Eid prayer before noon with a valid excuse, it is permissible

Mention of forgetfulness in prayer

He said in Majalis al-Bayan: Doubt in prayer is a term that is confusing to many scholars, so they think it is like forgetfulness, but that is not the case because the forgetful person is certain of what he forgot, and the doubtful person .is not certain of what he doubts

In the Book of Purification, he said: If someone doubts whether he bowed while standing, he should bow. Then, after saying the taslim (final salutation), he should perform two prostrations of forgetfulness. If he doubts this after having performed the prostrations, he should continue his .prayer and nothing is required of him

And from it: The prostration of forgetfulness in all that we have mentioned and will mention after the salutation and before standing and speaking, he prostrates after he has given the salutation, two prostrations with takbir, and after them he recites a brief tashahhud, then he gives the .salutation and leaves

He said in the news, regarding his statement, that he should perform the two prostrations of forgetfulness after .the salutation and then recite a brief testimony of faith

He said in Mukhtasar al-Athar: Whoever forgets to prostrate should prostrate when he remembers, recite the Tashahhud, and perform the two prostrations of forgetfulness. In the Tashahhud, he says: In the name of God, and by God I bear witness that there is no god but .God, and may God bless Muhammad and his family

And from this: They said, if someone doubts while praying and does not know whether it is an obligatory or supererogatory prayer, then if he only stood up for the

obligatory prayer and then forgot afterward and thought it was a supererogatory prayer, then it suffices for the obligatory prayer and his forgetfulness does not harm him. But if he only stood up for a supererogatory prayer, then it .is a supererogatory prayer

They said: If someone is unsure whether they prayed Dhuhr or Asr, and there is still some time left in the Asr prayer time, they should pray it. If the sun sets and they .then have doubts, they are not required to make it up

They said: If you have doubts about the morning, repeat it, and if you have doubts about the evening, repeat .it

They said that whoever makes a mistake repeatedly in a single prayer is only required to perform two prostrations .of forgetfulness

He said in the summary of the author: If a man prays a four-unit prayer and then forgets and stands up in the fifth, then if he had recited the Tashahhud in the fourth, he should say the Taslim while standing and leave. If he had not recited the Tashahhud, he should sit and recite the Tashahhud and perform the two prostrations of forgetfulness. If he remembers that he stood up in the fifth after he had bowed and had recited the Tashahhud in the fourth, his prayer is completed and he adds to the first rak'ah another voluntary prayer for him. If he did not recite the Tashahhud in the fourth and did not sit for the duration .of the Tashahhud, he should repeat the prayer

If someone forgets a prayer and does not know which one it is, he should pray two, three, or four. If the imam leads a group in prayer and recites the Quran aloud where it should be recited silently, he has done wrong, but his

prayer is still valid. If he does this forgetfully, he must perform two prostrations of forgetfulness. If he is not an imam but prays for himself, he recites silently where it should be recited aloud and aloud where it should be recited silently, then he is not obligated to do anything. As has been stated regarding forgetfulness in the prayer of a .resident, that is the same in the prayer of a traveler

Among the issues mentioned

Question: What do you say about someone who is permitted to perform the prostrations of forgetfulness in prayer, but does he not know all the points of error in the prayer, except that he should perform the two prostrations of forgetfulness after finishing each obligatory prayer, regardless of whether something appears to him in it or ?not

Answer: If it is confirmed that he made a mistake, he should perform the prostration of forgetfulness; otherwise, .he should not

Question: What do you say about what is stated in the Book of Purification that whoever forgets the opening takbir or omits it intentionally or unintentionally and prays must repeat the prayer? O our master, if a man forgets the opening takbir after every two rak'ahs in a four-rak'ah or ?six-rak'ah prayer, does his prayer become invalid or not

Answer: If he does not say "Allahu Akbar" after every .two salutations, his prayer is invalid

Question: What do you say about what is stated in the Book of Purification that if someone forgets and adds

something to their prayer, then if they did not sit for the Tashahhud, they must repeat the prayer if they only added something to the bowing (Ruku'), and if they only added something to the prostration (Sujud), they must complete the prayer and perform two prostrations of forgetfulness (Sujud as-Sahw)? What is the meaning of this

Answer: If he added to the bowing, he should repeat the prayer if he did not sit for the Tashahhud. If he only added to the bowing or prostration and he sat for the Tashahhud, he should complete two Rak'ahs

Question: What do you say about a man who was praying behind the imam but neglected to perform one of its essential elements with the imam? What is the status of his prayer? May we be sacrificed for you

Answer: The imam is responsible for any mistakes except in bowing and the opening takbir (Allahu Akbar), and it is preferable that he not be negligent in these matters

Question: What do you say about what is stated in Islamic law that whoever forgets to prostrate should prostrate after the final salutation when he remembers? O our master, may I be sacrificed for you, how can he prostrate after he has finished the prayer

Answer: He should prostrate if he remembers this before concluding the prayer. If he finishes the prayer, then nothing is required of him

Question: What do you say, Your Eminence, about a man who prays an obligatory prayer and mistakenly recites

from the bottom up? Is he required to perform the two
?prostrations of forgetfulness or not

Answer: There is nothing wrong with that, and he is
not required to perform the two prostrations of
.forgetfulness if that happens

Question: A man prayed one rak'ah of the obligatory
noon prayer, then sat and recited the first tashahhud. He
then stood and prayed two rak'ahs, recited the tashahhud
again, and said the taslim. Later, he remembered that he
?had prayed three rak'ahs. What should he do

Answer: He should pray the missed rak'ah after the
taslim, reciting Surah Al-Fatihah and another surah, as it is
one of the first two rak'ahs. Then he should recite the
tashahhud, give the taslim, and perform the two
.prostrations of forgetfulness

Question: If someone forgets the first Tashahhud in an
obligatory prayer and recites the full Tashahhud,
remembering before saying the Taslim, is there any issue
?with this mistake or not

Answer: There is no text regarding that, and if there is
.no text regarding it, then he is not obligated to prostrate

Question: If a man repeats the same surah in the
obligatory prayer after Al-Fatihah, is he considered to have
?made a mistake or not

.Answer: That was not stated either

Question: If a man makes two or three mistakes in one
obligatory prayer, if he finishes the prayer, is he required to

perform two prostrations of forgetfulness for each mistake,
?or are two prostrations sufficient for all of them

Answer: If the person who forgot performs the two prostrations of forgetfulness, he does not need to add anything to them

From the book of hadiths: Whoever makes a mistake repeatedly in a single prayer is only required to perform two prostrations of forgetfulness

Question: If a person praying behind an imam forgets to intend to follow him in his prayer, and then remembers after the imam finishes the prayer that he did not intend to follow him, is his prayer valid or not

Answer: If the intention was to follow the imam, then his prayer is valid even if he did not explicitly state that he was following him

Question: It is narrated from Ja`far ibn Muhammad (peace be upon him) that he said: Whoever forgets to recite during part of the prayer, then recites during the remainder, that suffices him. But if he forgets to recite at all, and completes the bowing, prostration, and takbir, he does not have to repeat it

Answer: This statement is not problematic

Question: If someone forgets part or all of the recitation, is he required to perform the two prostrations of forgetfulness or not

Answer: He must perform two prostrations of forgetfulness

Question: What does our master, may God perpetuate his support, say about a man who was preceded in prayer by the imam in some aspect? Is the latecomer required to perform the two prostrations of forgetfulness that the imam performed before the latecomer arrived, or not

Answer: Anyone who joins the prayer with the imam should perform two prostrations of forgetfulness before him, even if he only recites the opening takbir before the .salutation

Question: If someone who joins the prayer late prays with the imam for part of the prayer and then makes a mistake in what he is doing, does he have to perform two prostrations of forgetfulness or not

Answer: If he forgets something while praying alone, .he should perform the prostration of forgetfulness

Question: The text states that deeds are only accepted with intentions. So if a person forgets, when performing his purification, or when praying, or when fasting, or when performing an obligatory act of God Almighty, to form the intention with his tongue while intending the deed in his heart, is his deed valid or not? And if he deliberately omits the intention with his tongue, is his deed valid or not

Answer: Intention is in the heart, and what is expressed with the tongue is merely words, as mentioned in the pillars. If one forms the intention, his action is complete. However, if he deliberately omits the intention with his tongue, his prayer is not complete, as stated in the .original text

Mention of interrupting the prayer

In the Book of Purification, it says: If someone experiences a nosebleed or vomiting during prayer, and is able to wash away the blood and wipe it off, and rinse his mouth to remove the vomit without turning his face away from the qibla, he should do so and continue from where he left off in the prayer. However, if he turns his face away from the qibla, he must repeat the prayer from the beginning

He said in the news: Unless he smells it, or hears its sound, or hears something else from it, meaning the event

Among the issues mentioned

Question: If someone is praying and vomits during the prayer, and the vomit gets on their clothes, if they find water nearby, they should wash; otherwise, their prayer is invalid. Then they should wash their clothes and pray again

If someone breaks their ablution before reciting the Tashahhud, they must repeat the prayer. However, if they break their ablution after saying, "Peace be upon you, O Prophet, and the mercy of God and His blessings. Peace be upon us and upon the righteous servants of God," the prayer is valid and they do not need to repeat it

Mention of the one who missed part of the prayer

In the abridged version of the work, it states: If one joins the imam in the bowing position, he should say the opening takbir, then say the takbir for the bowing, and consider that rak'ah as valid. If he fears missing it, one takbir for the opening and bowing is sufficient. Whoever joins the imam after he has preceded him should enter into the same position the imam is in. If it is something that counts for him, he should continue from there; otherwise, he is performing a voluntary prayer and should pray what .he catches up with and make up what he missed

He said in the news: If the imam speaks, he should proceed, and if he does not know what the imam has preceded him in, he should proceed based on his certainty until those behind him recite the tasbih, then he should .return to the other position

Among the issues mentioned

Question: If a person joins the imam while he is in the final tashahhud of any of the five daily prayers, and the latecomer intends to follow the imam in his prayer, then sits with the imam, and when the imam says the taslim, the latecomer stands up and prays, has the latecomer caught up ?with the imam and is his prayer valid or not

Answer: If he joins the congregation during the Tashahhud, then the Tashahhud is the final part of the prayer. He should intend to pray behind the imam, sit, and recite the supplication of intention. When the imam finishes

the prayer, he should stand and complete his own prayer,
.having joined the congregational prayer

Mention the time when boys are commanded to pray when they reach that .age

He said in his abridgment of the traditions: Separating them in their sleeping quarters when they reach this stage is a precaution against them being close to each other in their sleeping quarters, as they are close to puberty and moving towards the desire for intercourse, so that if they are close to each other in their sleeping quarters, something might .happen to them that could be feared

Mention of the traveler's prayer

In the abridged version of the work, it states: If a traveler completes the prayer forgetfully or intentionally, and there is still time remaining, he should repeat it. If the time has passed, he should not. Any prayer or prostration that is obligatory upon a person while on the ground cannot be performed while riding. However, any prostration that is obligatory upon him while riding, if he performs it on the ground, is sufficient. As for the Sacred Mosque (Masjid al-Haram), there is no shortening of prayers for anyone, .whether resident or visitor

He said in his abridgment of the traditions: They said that the traveler should pray the Sunnah and voluntary prayers, and if he is traveling during the day and finds

himself traveling, he should pray the obligatory prayer of two rak'ahs and postpone the Sunnah until he stops at night, .then he should perform it along with the night prayer
And from it: The post is four farsakhs and the farsakh is three times the mile, three thousand cubits, and that is a thousand moderate steps with one foot from where he raises his right hand to where he puts it. And if the place he wants to go to is a post's distance and there are no people or a place there and he intends to return from it in less than ten days, he should shorten his prayers and break his fast until he departs. And the traveler should break his fast and shorten his prayers if he leaves his house and begins to travel on his journey until he returns and enters his house if .he is diligent in his travel

It was reported in the news: They said that if a traveler stays with his family for a day and a night during his .journey, it is recommended that he not shorten his prayers
In the Book of Purification, he said: Regarding one who leads residents in prayer, he should leave after two rak'ahs and instruct them to complete the prayer. This should not be done intentionally, as the obligation of a traveler is different from that of a resident. Therefore, a traveler should not intentionally join a congregational prayer of residents, nor should a resident intentionally lead a prayer with travelers. He also said, regarding the statement of a naked person: He should pray sitting down, gesturing with his head, and covering his private parts while sitting with his hand during his prayer, or with .whatever he finds

In his abridged version of Al-Athar, he said: He forbade praying on the main road, which is the

thoroughfare, the place where people travel, and in the area .between the two roads

Among the issues mentioned

Question: What do you say about a man who owns two houses, one in Ahmedabad and the other in Nahrwala, and who spends some days in Ahmedabad and some days in Nahrwala? Is he permitted to perform the full prayer when he enters the boundaries of the town where his house ?is located

Answer: If he stays at the five prayer times with his wife and his close relatives, he completes his prayers and .fasting

Question: What do you say about what is stated in the Book of Purification, that if his journey is a leisure journey, then he does not shorten the prayer? O our master, what is ?meant by a leisure journey

Answer: If he owns land the length of which would allow him to shorten his prayers, and he wishes to walk for .leisure on it, he should not shorten his prayers

Question: What do you say about a man who prays the Sunnah and voluntary prayers on a ship, and the ship ?rotates? Does he have to rotate with it or not

Answer: He should investigate the time of entering into the state of ihram. If he turns around, then there is nothing required of him. If he can turn around with her, then it is better for him to do so. If it is during the obligatory prayer, then he should turn around with her as .much as he can

Question: What do you say about a slave, whether authorized to trade or not, who travels during Ramadan and

other times? Is he obligated to shorten his prayers and
?break his fast, or not

Answer: Yes, he may shorten his prayers and break his
.fast

Question: What do you say about divorced people in
India if someone travels with them for business or other
reasons during Ramadan or at other times? Should they
perform the prayers while traveling with them and fast
during Ramadan, or not? Similarly, what if someone travels
?with a tax collector

Answer: If their intention was to go out with him, they
should complete the prayer. If they went out for another
.reason, they are treated as travelers

Question: What do you say about God having
forbidden thirteen types of marriage in the Qur'an? So, my
master, with whom should one travel and with whom
should one perform prayer and fasting from among these
?types of marriage

Answer: Whoever is a relative, the traveler completes
his prayers and fasting by performing the five daily prayers
in the place where he is. A man completes his prayers with
his wife, but this is not valid with a woman's male relatives
.or with those related through breastfeeding

Question: If someone travels from Nahrwalah to
Ahmadabad and encounters a relative outside of it, should
?he perform the prayer or not

Answer: The prayer is not valid until he enters the
.borders of the country where his relatives reside

jealousy

Whoever leaves his house to travel and stays overnight in the city or in a relative's house, or stays for a day or more, does not shorten the prayer as long as he is in the city. But if he goes outside the city and stays overnight or .stays for a day or more, he shortens the prayer

The ship's owner and all the merchants complete the prayer, just as one might travel from Kahnabat to Aden, and his only means of livelihood is this, and he does not .trade after arriving back at his family's home

jealousy

If someone travels and the time comes and the clouds are heavy and he does not know the direction of prayer, he should pray in four directions for each prayer. God

Almighty excuses His servant if He tests him. If he prays and finishes and the sun clears and he knows the direction of prayer and the time comes to perform the prayer again, .he should repeat the prayer

If a traveler arrives at a place intending to stay there, but after two days or more something arises that .necessitates further travel, he does not need to return

Whoever enters Mecca must perform the full prayer and not shorten it, even if they stay for an hour or a day, according to the words of God Almighty: "It is the same ".whether one is a resident there or a visitor

Question: What does our master, may God perpetuate his support, say about the sheikhs who are permitted to travel, such as Sheikh Abdullah bin Noah, who travels around the villages to visit the believers, and some of the villages are close to each other, and some of them are about the time it takes to shorten the prayer or more, should he ?shorten it or break his fast or not

The answer: This is like a prince who is moving about in his principality, so he is not required to shorten his prayers and fasting. This answer is from our master Idris, .may God sanctify his soul

Question: If a traveler arrives at his family's home before noon and stays with them until the following day ?after noon, is that considered a day and a night or not

Answer: If he intends to stay until he prays the afternoon prayer on the second day, he should complete his .prayer and fast

Question: Regarding the relatives who are required to perform the full prayer and fast for the traveler, are they those whom God Almighty mentioned in the Qur'an where He said, "Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, the daughters of your brother, the daughters of your sister," and what are the male counterparts to these women? And do the mothers of women, stepdaughters, and relatives through breastfeeding perform the full prayer and fast for ?the traveler or not

Answer: Relatives, both men and women, are those with whom prayer and fasting are performed, but mothers .of women and those mentioned above are not jealousy

A man entered the city gate or the vicinity of his home after a journey during Ramadan before noon, and the sun passed its zenith before he entered his house, so he should .complete his prayer and his fast

If someone travels and arrives at the village where his mother-in-law or son-in-law resides, he should shorten his prayers. However, if the woman comes to her father's house

but does not live there, and stays there permanently, or if he comes to the house of a female relative who is a close relative (mahram) and she is a minor or has given birth, he should perform the full prayer and not shorten it

If someone travels without two postal routes and intends to stay, and the time for prayer arrives while he is on the road, he should perform the prayer and not shorten it

If someone travels and arrives at a post office with the intention of returning, and then returns to his family and the time for prayer arrives while he is on the road, he should perform the prayer in full and not shorten it

Question: It is stated in Islamic law that if a man returns from a journey and enters a neighborhood, he should complete the prayer. O our master, are Kalothur, Sarangathur, and the rest of the surrounding areas of Ahmadabad all one and the same, or is each one separate? May our master bless us and heal our hearts with the answer

The answer: Our master, may God grant the believers long life, said: It is not permissible for a traveler returning from his journey to his home to complete his prayer until he enters his house. However, if he enters through one of the city gates but does not enter his house and fears missing the prayer, he should pray shortened prayers. Similarly, if he leaves his house while in the city but does not exit through one of its gates, and the time for prayer arrives while he is still in the city, he should pray shortened prayers, as explicitly stated

In his book, Mukhtasar al-Athar, compiled by Sayyidna al-Nu'man (may God sanctify his soul), he said:

"A traveler may break his fast and shorten his prayers if he leaves his home and begins his journey until he returns and enters his home, provided he is diligent in his travels.

However, if he meets one of his relatives at a distance from his town, less than the distance of travel, and he is residing in that town—meaning a relative—then that traveler should ".complete his prayers

Question: If a traveler intends to stay in a house for ten days, then leaves after four or five days due to a need that arose and he had no choice but to leave, what is his ?situation regarding his prayers and fasting

Answer: As long as he intends to stay in his heart, he should perform the prayers and fasting in full. However, if he intends to travel and leave the place where he is staying, and he is on his way to travel, he should shorten his prayers when the thought of traveling crosses his mind and he .resolves to do so

Question: If a traveler leaves a house where he was staying for ten days to another house nearby, only about a mile away, should he intend to stay for a full ten days there, or should he complete his intention by fulfilling the first ten ?days

Answer: As long as he intends to return to the place where he intended to stay, he completes his prayers and fasting. However, if he left with the intention of traveling, he does not complete his prayers and fasting at the other place unless he renews his intention and stays there for ten .days

Question: If a traveler has family in a village and enters its outskirts or a house there, but does not meet his

family or relatives, should he pray the full prayer or the ?shortened prayer

The answer: The prayer is not valid until the relatives agree, if he is staying with them, to perform the five daily prayers, unless he intends to stay for ten days. Once he arrives at the village and intends to stay, he should perform the prayer and fast. These three answers are from our .master Idris ibn al-Hasan, may God sanctify his soul

Mention of the prayer for the sick

He said in the Book of Purification: If he is unable to nod his head, he should nod with his eyes, and if he is .unable to do that, he should nod with his heart

He said in Mukhtasar al-Athar: If the sick person is unable to pray anything other than the obligatory prayers, he should pray them. Then, when he recovers, he may make up, if he wishes, any Sunnah or voluntary prayers he missed. There is merit and reward in that, but it is not obligatory to make them up as it is to make up the .obligatory prayers

In the abridged version of the work, it states: Whoever drinks something for medicinal purposes and it causes him to lose his mind must make up the prayers he missed while in that state. The same applies if he does something to himself that causes him to lose his mind, regardless of whether he did so in obedience to God Almighty or in .disobedience

Among the issues mentioned

Question: What do you say about a sick person who is able to pray standing but only by gesturing, and who is also able to pray sitting or cross-legged with bowing and ?prostration? How should he do this

Answer: He should pray sitting or cross-legged, bowing and prostrating, because God has excused His .servant if He tests him

Mention of the prayer of fear

He said in the summary of the author: If the imam prays the prayer of fear with three people and his guards are three people, it is permissible. If their number is less than three, it is not recommended for them to pray the prayer of fear, since the group does not fall on less than three. If the imam has the eclipse prayer and the funeral prayer with the prayer of fear, he should pray over the .funeral and pray the eclipse prayer with the prayer of fear In his abridged version of the hadiths, he said, after saying, "If they are unable to gesture, they should say 'Allahu Akbar' for each rak'ah and intend it as prayer." Similarly, the Commander of the Faithful, Ali (peace be upon him), and his companions prayed on the night and day .of al-Harir

Among the issues mentioned

Question: What do you say about what is mentioned in the Book of Purification, that if it is sword fighting, combat, or stabbing, they make their prayer a takbir (saying

"Allahu Akbar"), so they say a takbir in place of each rak'ah (unit of prayer)? O our master, do they shorten the takbir as they shorten it in times of fear, or not
.Answer: He should shorten the takbir as required

Mention of the eclipse prayer

In the Book of Purification, he said: Whoever comes to the mosque prays with the imam, and whoever prays at home and cannot pray in the mosque prays likewise, in the manner we described for the eclipse prayer. This is to begin the prayer with the takbir (saying "Allahu Akbar") as the prayer begins, and the imam or the person praying alone, if not in congregation, recites aloud a little, whether at night or during the day. He should recite the longest surah he can manage after the opening chapter of the Quran (Al-Fatihah)

And from this: He supplicated in his Qunut silently, .not uttering the Qunut aloud

And from it: The call to prayer is made for the eclipse, .may God have mercy on you

Therefore, one should not recite "In the name of God, the Most Gracious, the Most Merciful" except at the beginning of each surah, nor should one recite it if reciting part of a surah, but rather should begin from where one stopped, and should not perform the fifth prostration except .immediately after the end of the surah

And from it: He prays the eclipse prayer while traveling, and if they cannot get off, they pray on their animals wherever they are facing, gesturing as we mentioned in the voluntary prayer of the traveler. The

eclipse prayer is not prayed until the eclipse appears and is seen, and it is not prayed based on the words of an astrologer or anyone else that it will occur if there is an obstacle in front of it, such as clouds or something else, .until it becomes clear and is seen with one's own eyes He said in brief, but he makes the time for the opening of the surah, and likewise when he rises from the prostration in the second rak'ah, so the eclipse prayer, according to this, consists of two rak'ahs and four prostrations in each rak'ah, five rak'ahs in total. And this is how the Commander of the Faithful, peace be upon him, .led the people in prayer Therefore: When he finishes the obligatory prayer, he builds upon what he has already done with the eclipse .prayer

Among the issues mentioned

Question: Regarding the eclipse that occurred in the year 837 AH in the month of Dhu al-Qi'dah, and that its first day was a Monday, two hours after the sun's zenith, and the eclipse occurred according to the calculations of the astronomical tables, and it is mentioned in the Epistles of the Brethren of Purity, in the Epistle on Astronomy, that a solar eclipse only occurs at the end of the month, and the reason for this is mentioned, and this has happened many times before this year, and we were fasting at the beginning of the blessed month of Ramadan, and the eclipse occurred, .and the believers were perplexed, how to answer this The answer: The statement was reported by our master, the author of the letters, peace be upon him, in

general terms, and this was clarified by the pure Imams and their followers. They said that a lunar eclipse occurs on the morning of the fifteenth or the morning of the sixteenth, and a solar eclipse may occur at the beginning or the end of the month. The matter is in the hands of God Almighty, and there is no power or strength except with God, the Most High, the Magnificent

Question: If someone joins the Imam in the eclipse prayer after having already performed two rak'ahs, how should this be done

Answer: If he joins the imam in the third rak'ah, he should consider it the first of his prayer and bow with the imam and prostrate with him. When the imam rises from prostration, he should rise with him and pray the five rak'ahs with him and prostrate with him. When the imam recites the tashahhud, the latecomer should sit upright. When the imam says the taslim, the latecomer should stand and complete what remains of the rak'ahs, perform qunut, bow, prostrate, recite the tashahhud, and say the taslim. He should not count the first two prostrations in which he prostrated with the imam, just as one who catches up with the prostration at the end of the obligatory prayers with the imam does

jealousy

Whoever misses the eclipse prayer with the imam should consider it as the first of his prayers. If he arrives before the first two prostrations, he should pray the remaining rak'ahs with the imam. Whenever the imam prostrates in the first two prostrations, the latecomer should prostrate with him, as this is one of the things mentioned regarding someone who omits it due to incapacity. When

the imam stands, the latecomer should pray the remaining five rak'ahs with him, prostrate, and then stand with the imam. When the imam prostrates, the latecomer should prostrate with him. When the imam sits, the latecomer should sit upright. When the imam says the taslim (final salutation), the latecomer should stand and pray the remaining rak'ahs, prostrate, recite the tashahhud, and say the taslim again. The first two prostrations performed by the imam are not counted, just as someone who arrives early in the prayer but catches up with the prostrations and .the obligatory rak'ahs does

Mention of the prayer for rain

He said in Al-Iqtisar, Al-Akhbar, and Al-Muntakhabah: Then the Imam faced the people and said one hundred takbirs (Allahu Akbar), then he turned to his right and said tasbih (Subhanallah) one hundred times, then he turned to his left and said tahlil (La ilaha illallah) one hundred times, raising his voice in all of that. Then he faced the people and praised Allah one hundred times, .glorifying and extolling Him

He said in the Book of Purification: He should deliver two sermons, as he does on the two Eids, then he should descend and leave, and they should leave, and he should deliver another sermon while leaning on an Arabian bow, if he finds one, as the Messenger of God, peace and blessings .be upon him, did

Therefore: If they go out on a day other than Monday, .there is no harm in that

In his abridged version, he said: Whoever delivers a sermon before the prayer should pray first, then deliver the sermon

Mention of the Witr prayer, the two Rak'ahs of Fajr, and Qunut

He said in Ma'alim al-Din: The Witr prayer is obligatory, there is no dispensation to omit it, and it is one of the appendages of the obligatory acts, even though it is a Sunnah, and he does not command that it be made up at the beginning of the night after the Isha prayer

He said in the Book of Purification: In the first rak'ah, he recites the Opening of the Book and "Say, I seek refuge in the Lord of daybreak," and in the second, he recites the Opening of the Book and "Say, I seek refuge in the Lord of mankind." He recites the Tashahhud and gives the salutation. These two rak'ahs are part of the Witr prayer.

The worshipper sits cross-legged in them as we mentioned, spreading his palms on his thighs and the tips of his fingers on his knees, and recites. When he finishes reciting, he bows and places the palms of his palms on his knees, and he is also cross-legged. When he raises his head from bowing, he moves his right leg back and straightens his feet and prostrates, and he sits like that for the Tashahhud as he sits in prayer

And from it: He says secretly to himself, with the words of his tongue, meaning the supplication

He said in the book of news: They differed regarding the supplication of dawn. Some of them narrated that the

Messenger of God, peace be upon him, used to curse the misguided and disobedient people of Quraysh in his supplication, in a speech of his. It was narrated that Ali, peace be upon him, used to curse men in his supplication, naming them, including Muawiyah, Amr ibn al-Aas, Abu .al-Awar al-Sulaimi, and al-Mughirah ibn Shu'bah

Among the issues mentioned

Question: What about a man who forgets to recite the ?supplication (qunut)

Answer: In the case of Witr prayer, it must be repeated, and in the case of Fajr prayer, two prostrations of .forgetfulness are required

Question: What does our master, may God perpetuate his support, say about a man who prays Witr and forgets the Qunut, then remembers after he has bowed, prostrated, or sat? Should he repeat Witr or perform the two ?prostrations of forgetfulness

Answer: Qunut is a supplication that should not be deliberately omitted. If someone forgets it, they do not need to repeat it. There are no prostrations of forgetfulness in the Sunnah prayers. If someone deliberately omits it in Witr prayer, they must repeat it. The minimum number of qunuts .is three tasbihs or three takbirs

?Question: When is the Qunut recited in Witr prayer

Answer: The supplication (qunut) is recited after the worshipper says, "Our Lord, to You belongs all praise," and .this is confirmed

If someone prays two rak'ahs of the Shafa' prayer and is occupied with something until dawn, they must repeat the Shafa' prayer as a make-up prayer. If they pray three rak'ahs and remain sitting until dawn, they do not repeat the three rak'ahs but make up the sitting with the intention of making up the missed prayer

Question: If a person prays and says the taslim (peace be upon you) after the first rak'ah of Witr, is it permissible for him to speak, or should he continue the prayer until the beginning of the second rak'ah? It has been said that the prayer of one who is sitting is half the prayer of one who is standing, and it has been said elsewhere that the opening of the prayer is the takbir (saying "Allahu Akbar") and its closing is the taslim (saying "As-salamu alaykum"). Which should he do

Answer: Our master Al-Nu'man, may God exalt his sanctity, mentioned in Al-Muntakhabah

And the string may be broken by peace * without deeds or words

If he is compelled to speak, there is no harm in that, as long as the speech is not lengthy

Question: Is it permissible to perform the Shafa' and Witr prayers at the first Fajr prayer (which the Arabs call the "sin of the wanderer") before the second Fajr prayer begins, or not? The dispensation is to pray the two Sunnah rak'ahs of Fajr

Answer: The Shafa' and Witr prayers are valid for you unless dawn arrives

If someone prays Fajr with the Imam and bows before the Qunut, then raises his head and bows a second time with the Imam, his prayer is valid because his prayer is considered part of the Imam's prayer. However, if he prays alone, he must repeat the prayer

Whoever prays the Fajr prayer and forgets the Qunut should perform two prostrations of forgetfulness after the Taslim (final salutation)

Question: If a man prayed the Shafa' prayer, then entered the mosque and prayed the greeting of the mosque, and then returned at the time of the Shafa' prayer, should he repeat the Shafa' prayer or not

Answer: He repeats the two-rak'ah prayer because he is not permitted to pray after it until dawn. When dawn breaks, he prays the greeting prayer and then the dawn prayer

Mention of the Sunnah and voluntary prayers

In his abridged version of Al-Athar, he said:

“Whoever has not read the Qur'an should read whatever is easy for him from it. God Almighty said: ‘So recite what is easy for you from it.’ And whoever wishes may stand in prayer all night reciting one surah repeatedly, or part of it, ”.or two surahs, or more than that

And from this is the mention of the Duha prayer, which was then revived by Yazid ibn Mu'awiya, may God curse them both, when the head of al-Husayn, peace be upon him, was brought to him in the morning. He stood and

prayed several rak'ahs and made it a regular practice for himself, may God curse him, to pray. He was a wicked man who did not intend by it to repent for what he had committed, but rather he made it an expression of gratitude, in his view, for what God had cast him into the depths of Hell.

Among the issues mentioned

Question: What do you say about the supplications of Tahajjud? Is it permissible for someone who has not memorized them but intends to perform Tahajjud?

Answer: He should intend to perform the Tahajjud prayer and recite the supplication if he knows it by heart; otherwise, he should recite whatever is easy for him. He should intend to perform the Tahajjud prayer, which consists of twelve rak'ahs and has two times: one between Maghrib and Isha prayers, and another at the end of the night. He should recite the shorter surahs of the Quran.

Question: What does His Eminence, may God perpetuate his support, say regarding Tarawih prayers? The believers pray with the Imam for the sake of taqiyya (dissimulation), intending it as a voluntary prayer, and the Imam recites from the top of the Quran to the bottom. This only applies to obligatory prayers, especially Witr, the Sunnah prayer before Fajr, and the greeting prayer.

Answer: It is permissible for the sake of taqiyya

(dissimulation), but they do not follow [the imam]

Question: It is mentioned in the book "Al-Shawahid wal-Bayan" that the worshipper prays ten rak'ahs for

Dhuhr, eight rak'ahs for Asr, five rak'ahs for Maghrib, and ten rak'ahs for Isha

The answer: The main source is the pillars, which is the compilation of issues. If a person omits something from the Sunnah due to taqiyya (dissimulation), he must make it up

Question: In the prayer of glorification, it is mentioned that if one stands in the second rak'ah, one should glorify God ten times. O our master, how should one glorify God? Should one glorify Him while sitting on one's feet or while standing? O our master, please answer with kindness and generosity

The answer: Our master, may God support him, said: If someone who is praying the prayer of glorification wants to stand up, he should sit upright after raising his head from the second prostration, glorify God ten times, then sit down, then stand up for the second rak'ah. Likewise, after the second rak'ah, he should sit upright after the second prostration and glorify God ten times, then sit firmly, recite the Tashahhud, and say the Taslim. He should do the same in the first two rak'ahs, but this action is unusual. As for what is to be done in the prayer of glorification, it is to sit firmly after raising his head from the second prostration in each rak'ah and glorify God ten times, then stand up for the second rak'ah and recite the Tashahhud after the second glorification while sitting firmly during the glorification and the Tashahhud

Question: In the prayer of sufficiency, it is stated that in the first rak'ah, one should recite Surah Al-Fatihah, Surah Al-Ikhlās, Surah Al-Kafirun, and Ayat Al-Kursi once each; in the second rak'ah, twice; in the third, three times;

and in the fourth, four times. O our master, is Al-Fatihah repeated in every rak'ah? Our master, the master of all, .graciously and generously bestows upon us the answer
Answer: He recites Al-Fatihah once in each rak'ah.
.God knows best

Mention of the prostration of the Quran

In the abridged version of the work, it states: If the reciter recites a prostration verse requiring prostration, he and those present should prostrate. If he recites that specific prostration verse, none of them are required to prostrate a second time as long as they remain in that position. As for the remaining prostrations, whoever wishes may prostrate, .and whoever wishes may not, but prostration is preferable
And from it: The man says in the prostration of the Quran what he says in prostration
He said, in interpreting the pillars of the Prophet's prayer, that he performed the voluntary prayer on a mount while heading towards Medina, and that he gestured with .his head towards prostration, with the qibla behind him

Among the issues mentioned

Question: What do they say about someone who recites a supplication and it contains a verse of prostration?
?Is he obligated to prostrate or not

Answer: If it is one of the obligatory acts, then he .must prostrate

Question: What do you say about a teacher of boys who is teaching them the Qur'an and passes by places of

prostration while teaching them? Should he and those who hear him prostrate every time he passes by them, or not? The answer is: He has the choice in that matter; if he wishes, he may prostrate, and if he wishes, he may refrain from prostration during the Quran.

Book of Funerals

Mention of illnesses, clinics, and dying

He said in his interpretation of the pillars: dying is the presence of death and the approaching transition from this world to the hereafter.

In his abridged version of Al-Athar, he said that the Messenger of God, peace and blessings be upon him, said: God says: I afflicted My servant with an illness, and he patiently endured it for three days without complaining to those who visited him. I replaced his flesh with better flesh and his blood with better blood. If I cause him to die, I cause him to die to My mercy, and if I heal him, I heal him without him having committed any sin.

And from it: We have narrated from the Ahl al-Bayt, peace be upon them, that they commanded that the sick person should face the Qibla when he is dying, and that he should be laid on his back with his face towards the Qibla and one foot towards it if possible, and if that is not possible, then he should be laid on his side with his face towards the Qibla.

Mentioning the command to remember death
He said in his interpretation of the pillars and basil: the tips of every fragrant plant, and he singled out myrtle because of its fame in this regard and its longevity; its leaves do not fall off, nor does its tree dry up in winter or summer, as the wood of others dries up and its leaves fall off. And because of the delicacy of that, it is called basil

Mention of condolences, patience, and what they permitted in terms of weeping

He said, in short, that patience at the first shock means
.at the time of the tragedy

In his abridged version, he said: "No hair should be shaved, combed, or nails trimmed on behalf of the
".deceased

Mention of washing the dead

In the Book of Purification, it says: If a person dies, he should be washed before being buried. This is done by placing him on a bed, a board, or something similar, such as a mat or something that prevents him from being soiled by the ground, if that is the case. Or he should be placed on a basin or something similar and laid on his back with his feet facing the qibla, and his private parts should be covered. And in the author's abridgment, it says: The one
.who is closest to the deceased has the right to wash him
And from it: If the martyr was in a state of ritual impurity, he should be given a ritual bath for ritual

impurity. And if a dead body is found with no visible signs of ritual impurity, it should be washed, embalmed, and .shrouded

He said in the Book of Purification, “He turns him from side to side, right and left, and does not follow his hand when he directs it with water. He washes his head, beard, and the woman’s hair with marshmallow, jujube, or ”.baby’s hair

And from it: in his saying, “And he performs ablution like the ablution for prayer, except that he does not rinse his ”.mouth or sniff water into it

And from it: He cleans up any dirt or stains and rubs off any of that on the bottom of his feet and cleans up any .dirt under his fingernails

He said in Mukhtasar al-Athar: “He should then gently wipe his abdomen while pouring water over his private ”.parts to expel anything that might be there

Therefore: If water needs to be heated for washing, .heat it

And from it: Drowning, burning, and a limb are washed if it is found on a person and it is known that if it is separated from him he will not live. What falls from the deceased is washed and placed with him. If his limbs or some of them are separated, they are washed and each limb is placed in its place, and he is shrouded likewise and .buried

Among the issues mentioned

What do you say about a man who washes the dead?

Does he have to perform ablution for them three times with
?three washings or not

Answer: Yes, he should perform three ablutions for
them, and if he performs them a second time, it will suffice,
.as stated in the book of hadiths

jealousy

If someone leaves his place and does not move for an
hour, two hours, or a day, and then speaks and performs
ablution, he is not required to perform ghusl (ritual bath)
.because he did not leave his place

Question: Regarding a deceased person who dies
while traveling and there is no water, and a man who dies
among women and has no wife, and a woman who dies and
has no husband and there is no woman to wash her, should
the deceased in such cases be given dry ablution

?(tayammum) with dust or not

The answer: It was mentioned that if a person in a
state of ritual impurity and a deceased person are present,
and there is only enough water for one of them, the person
in the state of ritual impurity should perform ghusl (ritual
bath), and the deceased should perform tayammum (dry
.ablution), and the same applies to these people

jealousy

If a man dies, the one performing the ritual washing
should wash the deceased while in a state of ritual impurity.
If washing would cause harm, he should perform dry
ablution (tayammum). Washing the deceased is permissible
if no one else is available. If someone in a state of ritual

impurity is more suitable, then washing the deceased is
.permissible

Mention of embalming and shroud

In his abridged version of the hadiths, he said: "The perfume used for embalming is that which is fragrant, but neither saffron nor turmeric is used in the embalming of ".men, but these are used in the embalming of women
He said in the Book of Purification: "Perfume and camphor should be applied to his forehead, nose, palms, knees, and the tops of his feet, as these are the places of ".prostration

And from it: He places cotton on his face, under his .armpits, between his knees, legs, and feet, if he finds them
In his interpretation of the pillars, he said: This is the Sunnah regarding the incense for the deceased: that the deceased himself is not fumigated, nor is incense burned during his funeral procession, but rather his shroud and the place where he is washed and shrouded are fumigated, and .nothing else

Among the issues mentioned

Question: What do you say about what is stated in the book of hadiths, that the first thing to be dealt with from the deceased's estate is the shroud and burial preparations, then the debts, then the will? O master, if the debts are greater than his estate, should his burial preparations be paid ?according to his means, even if they are substantial
Answer: His shroud and burial preparations must be .provided according to his circumstances

jealousy

The perfume is placed on the places where the deceased prostrated, on the private parts, the feet, between the thumb and forefinger, the navel, the armpits, the chest, the mouth, the eyes, the nose, the forehead, the ears, the palms of the hands, and the knees. A small amount of saffron, wheat, and perfume is added to the water on the third night, and this water is poured over the grave on the third day. If the deceased was of high standing, the Quran is recited over his grave for seven days, and over the graves of others for three days. This is the practice of our masters, .may God prolong their lives

It was narrated on the authority of our master Hassan, son of our master Idris, son of Hassan, may God be kind to them: The Quran is recited seven times for those of high rank and three times for others, in the mosque, at graves, at .home, or elsewhere

Mention of funeral processions

He said in the book of news: They disliked the call to prayer for the funeral and permitted informing people of it .without calling out

He said in his interpretation of the pillars: This is what is obligatory: that no one should stand for a funeral procession when it passes by, except one who intends to follow it, and that one should not sit until the body is .placed at the edge of the grave

In his abridged version of the traditions, he said: We have narrated from the Imams of the family of the Messenger of God (peace be upon him) that they

commanded that the deceased, after being shrouded, be placed on a bier if one is available and possible, and that men carry him on their shoulders if they are available. If this is not possible, he should be carried on an animal or whatever is available, and his shrouds should be covered with a cloth if available and possible. A bier, which is a dome, should be placed on the woman's bed and covered with a cloth. The deceased should be tied if there is fear .that he might fall from his bed

And from it: If he ends up in the cemetery, the bed is placed horizontally and the dead person is lying on his back on it, so that his right side is towards the direction of the .Qibla and his left side is towards the one praying

Among the interpretations of the pillars: It was narrated that the Messenger of God, peace and blessings be upon him, saw women following a funeral procession. He stopped and asked them, "Will you pray over her among those who pray?" They said, "No." He said, "Will you carry her among those who carry her?" They said, "No." He said, "Will you lower her among those who lower her?" They said, "No." He said, "Will you bury her among those who bury her?" They said, "No." He said, "Then return ".burdened with sin and without reward

Among the issues mentioned

Question: What do you say about what is stated in Islamic law regarding the command to walk behind the funeral procession? O our master, is it sinful for someone ?to walk in front of it or not

The answer: It was mentioned in the book of narrations that walking is only disliked in front of the funeral procession of a Nasibi because of the angels of wrath that it encounters. As for the believer, it does not matter where you walk in relation to his funeral procession because the angels of mercy surround it. As for walking .behind it, that is better

Mention of the funeral prayer

He said in Majalis al-Bayan: Prayer Attending funerals is an obligation upon any Muslim who is aware of them, until someone performs the funeral rites, at which .point the rest become volunteers

He said in the narrations: Narrators reported from the Ahl al-Bayt, peace be upon them, that it is recommended to perform the funeral prayer during the times of prayer unless one fears missing the obligatory prayer. If one fears missing the obligatory prayer, one should begin with the .obligatory prayer

He said in his interpretation of the pillars: Likewise, if there is no Imam of the time, and someone appointed by him or entrusted with a matter concerning the Muslims is more entitled to lead the funeral prayer, then if a group of those who came before him are present by order of the Imam, or someone whom the Imam appointed, then it is for the one of the highest rank among them. If only one of them is present, then he is more entitled than the deceased's guardian to lead the prayer. Whoever was appointed by the Imam, or whom he appointed for a matter concerning the Muslims, or who was appointed to lead the people in

prayer, if he is present at the funeral, then he is more entitled to lead the prayer. If none of these are present, then the closest of the deceased's guardians is more entitled to .lead the prayer

He said in Mukhtasar al-Athar: Prayers are offered for the martyr, for those who commit major sins and transgressions, and for those who are subject to punishment .and retribution

In his abridged version of the hadiths, he said: If the funerals are gathered together, the imam may pray over them all together, or he may pray them in rows if they are all men or all women, and he may stand in the middle of the funerals, until he says: If he prays them one by one, that .is permissible

From the author's summary: The supplication is recited quietly during the day and aloud when praying over her at night, and the funeral prayer is offered for one who .has committed suicide

In his abridged version of the hadiths, he said: Whoever does not catch up with the imam until he finishes the prayer has missed the funeral prayer, and he may supplicate for the deceased if he wishes, but he does not .perform the funeral prayer

From the summary of the narrations: He should leave and say all of that quietly except for the takbir, which he should say aloud. And if he prays over her at night, he .should say it aloud as he does in the night prayer

Therefore: The funeral prayer should not be performed at night unless one is compelled to do so, as it has been narrated from the Messenger of God, peace and blessings be upon him, that he said: Bury your dead during the day,

for the angels of the day are more merciful than the angels
.of the night

He said in the Book of Purification: Then he gives two
salutations to his right and to his left, and those behind the
.imam do the same, and they depart

Mention of burial and graves

He said in Mukhtasar al-Athar: "They receive him and
take him with their hands. If it is a woman, they spread a
cloth over the grave to cover it while they lower her down
until she is buried." He continued: "They pray for him with
whatever supplications come to mind. They place bricks, a
board, or palm fronds on it if they like. If they heap soil on
".it, that is good

Therefore: If it is necessary to bury two or a group in
one grave, they should be buried in it, and the best of them
should be placed in front of the qibla. If they are men and
women, the men should be placed in front of the women,
.and a little soil should be placed between each two

In his book of narrations, he said: They said, "The
man is lowered in one way, and the woman is faced with
another way." By "lowering in one way," they mean that
the head of the coffin is placed at the foot of the grave, and
the head of the deceased is taken, so the hands are lowered
from the coffin. By "facing," they mean that the coffin is
placed lengthwise along the length of the grave, facing the
qibla, and then the deceased is placed facing the qibla and
taken with the hands. They permitted facing the qibla for
.both women and men, and this is the practice

Hence, they disliked attending the funerals of .polytheists and they disliked praising the dead
From the author's summary: His knots are untied, his right hand is taken out from under his sides, his cheek is pressed to the ground, and the grave is leveled and not raised. If a woman dies while pregnant with a live child for six months or more, the child should be removed if .possible

In his abridged version of the hadiths, he said: If a polytheistic woman dies while pregnant with a child fathered by a Muslim, and the child has not yet been separated from her, then the people of her faith should take charge of her and bury her in their cemeteries. If a woman dies while pregnant with a living, moving child, there is no harm in the midwife inserting her hand and cutting the child out if she is able to do so. If she is unable to do so, she should cut open her abdomen and extract the child. If a midwife is not possible, then the closest male relative should do so. This should only be done if the child is certain to be alive and is six months or older, meaning it is known that the child will survive if extracted. Otherwise, it should be left to die in her womb and not be buried while still moving inside her. Similarly, if the child dies in the woman's womb and there is fear for her life, the midwife may insert her hand and cut it out. It is permissible to cut open the abdomen of a deceased woman and extract the child, even if the child was not born. Cutting open the abdomen of a deceased woman is preferable to killing the .child in her womb

In his summary of the traditions, he said: They permitted that the grave be marked with a sign so that it

would be recognized, and that it be plastered, whitewashed,
.and covered with a roof

He said in summary: They forbade prayer between
.them and defecation and urination during that time

Among the issues mentioned

Question: What do you say about a man who died in a place where there is no space for men, but there is space for women? Should she lead the women in the funeral prayer, or should the men pray over him individually, or should they bury him

Answer: Men's prayer is restricted to the school of
.thought of the Ahlul-Bayt, peace be upon them

Question: What do you say about the funeral prayer? Is it permissible to pray over the deceased after carrying him from the place of preparation, or not, until he reaches the cemetery

Answer: He may pray wherever he likes, in the cemetery, at home, or elsewhere. He may recite the supplication between the takbirs of the funeral prayer, or he may omit it and suffice with the imam. The funeral prayer is permissible during disliked times and during eclipses

Question: What do you say about the fact that it is stated in Islamic law that what falls from a person while he is alive should be buried in the ground? O our master, should a person bury it wherever he wants or should he only bury it in a cemetery? And if he loses it and does not bury it, is he sinful for that or not

Answer: He may bury it wherever he wishes, and there is no blame on him if he loses it

Question: What do you say about a man who buries people's dead in his land without his permission, and when he found out about this, he wanted to remove them from it? Is it permissible for him to do so or not

Answer: It is not permissible to bury someone on his land except with his permission. Since they did so without his order, he is only entitled to the value of the burial plots, and he is not permitted to remove them

Question: What do you say about what is stated in Islamic law regarding the order to bury bodies where they died and the prohibition against moving them? O our master, if the cemetery is far away, what should be done

Answer: The deceased should be buried in the place where he dies, in the cemetery of that town, and not taken to another town. If he dies in a remote area, there is no harm in taking him to the nearest cemetery

Question: What do you say, O master, about a woman who died and there are no close male relatives in the city who are permitted to look at her? Who should lower her into the grave

Answer: If a woman dies and no male relative who is permitted to see her grave is present, then her closest relative should bury her. If she is not buried due to necessity, then the person who is not a relative should be considered trustworthy

Question: What do you say about what is mentioned in the books of the Da'wah al-Hadiyyah (peace be upon its author), that they place bricks and wood, or whatever they wish, on the deceased, and that if they cover him with earth, that is good? O our master, is it permissible to place bricks, stones, or anything else available on him? For the people of the literal interpretation dislike bricks, so how is .this permissible? May God make us your ransom

Answer: It is permissible to place bricks or other available materials on it. Rely on this and disregard .anything else except what is done out of fear

The Book of Zakat

Mention of the severity of withholding zakat from its rightful recipients

In the name of God, the most gracious, the most merciful

He said in Mukhtasar al-Athar: “Whoever owns camels, cattle, or sheep and does not pay their zakat, they will be brought forth on the Day of Resurrection in a barren, rocky plain, trampling him with their hooves and hooves, knocking him down with their horns, and biting him with their mouths. Every time the last of them finishes, the first will return to him until the reckoning of all creation ”.is finished

He said in Mukhtasar al-Athar: God Almighty said, “They will be encircled by what they withheld on the Day of Resurrection.” He said, “The wealth of the one who withholds zakat is represented in the example of a bald,

vicious snake that circles around his neck, biting him until the people finish the reckoning, and it says, 'I am your
''' .wealth that you withheld zakat from

And in the words of God Almighty: "And those who hoard gold and silver and do not spend it in the way of God - give them tidings of a painful punishment. On the Day when it will be heated in the fire of Hell and their foreheads, their sides, and their backs will be branded with it, [it will be said], 'This is what you hoarded for yourselves, so taste what you used to hoard.'" He said: "Hoarding is wealth for which zakat is not paid, and what
''' .has zakat paid is not considered hoarding

He said: On the Day of Resurrection, the wealth of those who withheld Zakat will be brought forth, struck with plates, then heated in the fire of Hell. Then their foreheads, sides, and backs will be branded with it. Whenever it cools, it will be heated again and branded with it until the
 .reckoning of all creation is finished

Among the issues mentioned

Question: What do you say about the fact that the Sharia prohibits a person from concealing his zakat from his imam? O our master, does this refer to someone who withholds zakat or someone else? And how can someone who outwardly gives zakat to his imam conceal it from
 ?him

Answer: This hadith refers to someone who pays some of the zakat, but the one who withholds it has neglected the
 .obligation

Question: What do you say about what is mentioned in the book "Da'a'im" that the Messenger of God, peace be upon him, said: "We, the People of the House, are not permitted to receive charity"? O our master, does this refer to the Imams or to all the children of Fatima al-Zahra

Answer: This refers to the Imams, peace be upon them, as mentioned in the book Da'a'im

Question: In the book Al-Da'a'im, it is stated that charity is not permissible for a rich person except for five people, one of whom is a man who carries a burden. So, O our master, what is the meaning of a burden here

Answer: Either a punishment from a tyrannical ruler or the payment of blood money by the clan

Question: From the book "Al-Da'a'im" in the covenant that the Commander of the Faithful wrote to Mukhannaf bin Salim: "Whoever is among our people of obedience from the people of Al-Jazira and between Kufa and the land of Sham, and claims that he paid his zakat to the workers of Sham while he is in our possession, protected by our horses and men, then it is not permissible for him to do that, even if the truth is in what he claims, because he has no right to come down to our lands and pay the zakat of his money to our enemy. So what is the ruling in this matter? Or does the Sultan's prevention of the land of India with his horses and men obligate him to pay zakat"? or not

The answer: The covenant that the Commander of the Faithful wrote to Mukhannaf ibn Salim, in which he said that what his cavalry and men did not seize, should not be

subject to zakat, means that he should not demand it from those whom the enemy seized from among his loyal followers. It has been reported from the Ahl al-Bayt in the book Da'a'im and elsewhere that whoever gives zakat to someone other than the one to whom God Almighty commanded it to be given, it is not valid for him. And if it is looted or stolen, it is not valid for him until he gives it to .the ruler or the one who receives it on his authority

Mention of Zakat on gold, silver, and jewels

The author states in his summary: Zakat is obligatory if the amount due reaches the minimum threshold (nisab) .and a year has passed

In the abridged version of the work, it states: If the depositor alters a deposit, changing its status from a deposit, or consumes it and replaces it with his own money, then zakat is obligatory on all of that. If a year passes after a deceased person leaves behind a deposit, and his heirs have not divided it, then zakat is not obligatory on the principal amount, but rather on the individual shares.

Whoever's share reaches the nisab (minimum threshold for zakat) must pay zakat on it. Whoever's share does not reach the nisab and he has no other money is not obligated to pay zakat. If a man has money and debts, and a year passes, his debts and assets are examined. If his money exceeds his debts by the nisab, then he must pay zakat on the excess after settling his debts. If a man sells goods he owns for trade in exchange for goods he also bought for trade, the

second goods are valued at the end of the year from the time he acquired the first goods, whether he was cheated in the transaction or not, and he must pay the zakat due on .that amount

He said in Mukhtasar al-Athar: If a man has one hundred dirhams and ten dinars worth one hundred dirhams or more, then he is not obligated to pay zakat on that until the dinars reach twenty dinars and the dirhams two hundred dirhams and a year has passed on it, unless he spends some of that before the year has passed to avoid paying zakat. If he does that, then he must pay zakat on it. That is like a man who has two hundred dirhams and when he sees that zakat is due on him, he spends some of it on dinars to avoid paying zakat on it, or it was dinars and he spends some of it .on dirhams likewise

He said in Mukhtasar al-Athar: “If jewels, pearls, and ambergris come out of their mine and place, then one-fifth is due on the one who extracts them, and there is no zakat due on what he has kept. If he sells them and the buyer takes possession of them, then it is like any other money; he values it and pays zakat on it at the end of the year if it is ”.for trade

He said in the summary of the author: “As for what comes out of the mine, one-fifth is due, and the rest goes to whoever finds it. As for buried treasure, one-fifth is due, and whatever dinars are found with the Islamic mark on ”.them are treated as lost property

He also said in summary: “Metallic stones and other things are subject to the fifth, and if they are transferred, ”.they are treated like other money

He said in Mukhtasar al-Athar: If it is copper, iron, lead, or something else that is coated, it is returned to its original value and combined with something else and zakat .is paid

He said in the abridged version of the work: Likewise, if someone buys merchandise for trade with cash, zakat is due on it according to how long the money and merchandise remain in his possession. If a year passes, he .pays zakat on it

He said in the news: It was narrated that whoever saves money that is surplus to his needs and then finds it, .he should pay zakat on what has passed of it

Hence: An apostate is eligible to receive zakat but does not pay zakat on what he possessed during his .apostasy

He said in Al-Da'im, on the authority of the Messenger of God, peace and blessings be upon him, that he excused servants, houses, clothing, and furniture as long .as they were not intended for trade

One interpretation of the pillars: This means that there is no zakat due on what one owns for personal use, and .what is for trade is valued at a price, and zakat is due on it

He said in Mukhtasar al-Athar: There is no zakat on the money of a child until he reaches puberty, takes possession of it, and a year has passed while he has it . If it becomes the property of an adult man who trades with it , then zakat is due on him. The zakat is on the one who trades with it, and any loss in it is on him, and the profit is .for the child

In his abridged version of Al-Athar, he said: "If someone dies and owes zakat that he did not pay, it is taken

from his estate, whether he bequeathed it or not, if this is
".known and proven

Among the issues mentioned

Question: What do you say about a man who appointed two executors, and one of them, or someone close to him, feared that the other might withhold the obligatory alms (khums, zakat, Hajj, etc.) from the deceased's estate, so he paid it secretly without disclosing it to the executor? Is he liable for anything in this matter?

What must be given if the deceased did not specify anything and left it ambiguous, and the relatives are aware of this, and it is known that he withheld zakat, did not pay khums on all his wealth, and did not perform Hajj? Please
.provide a comprehensive answer

Answer: If the executor settles the deceased's debts, there is no problem, because zakat is a debt that must be settled, then Hajj, then khums. If the executors do not settle the debts, then there is no obligation on others if they settle
.the debt secretly or openly

Question: What does His Eminence, may God perpetuate his support, say about a man who does not pay zakat on the food he eats in his house? May God reward
.him

Answer: The answer has been received, and that's
.fine

Question: What do you say, O caller to the abode of peace, about a man who owned some money and did not pay his fifth until he died? Is it obligatory to take one-fifth

of his estate from the houses, servants, and belongings, or
?not

Answer: Yes, one-fifth (one-fifth) is taken from his
.entire estate

Question: What do you say, O You who guided us to
the straight path, about a man who owned the minimum
amount (nisab) but did not pay zakat, or did not own it until
he died, and then what he left of goods and houses was
examined, and it was found that the estate had reached the
minimum amount (nisab), is it obligatory to pay zakat on it
or not? Likewise Hajj and all that is obligatory on him from
?his money

Answer: If the amount left behind reaches the
minimum threshold (nisab) from what was for buying,
selling, and trading, then it is obligatory to pay zakat on it,
.and the proof (du'a) is given after the zakat

Question: What does His Eminence, may God
perpetuate his support, say about a man who died and
whose entire estate was examined and found to be
sufficient for Hajj and other obligations such as expiation,
purchase, and Khums, and the deceased owned little in his
lifetime besides his house and belongings? Should the Hajj
and other obligations be paid by the deceased himself, or
?should the heirs take it

Answer: If he left behind money, the Hajj pilgrimage
takes precedence over the inheritance because it is a debt,
and debts take precedence over inheritance. All other
obligatory acts are required if there is enough money left
.over for the heirs

Question: The owner of a port takes ten dirhams from every two hundred dirhams from the polytheists and five dirhams from every two hundred dirhams from the Muslims. The port owner forgives some Muslims one or two dirhams. The owner of the cloth, whom the port owner did not forgive, goes to the one who forgave him so that he writes it in his name on the condition that what remains is divided equally between them. Is it permissible to take that ?or not

Answer: Whatever the partners agree upon and know .is permissible

Question: A man died and left behind two hundred dinars, or less or more, and he was obligated to pay zakat, perform Hajj, pay khums, purchase, and expiation. So, ?what should he start with from the capital in these cases

Answer: One begins with Zakat, which is a debt upon him and not from his wealth, then Hajj, then Khums, then expiation, then the purchase

Question: A man died and left money and an heir, but he did not bequeath anything. Should the khums, the purchase, and the expiation be taken from his capital or ?not

Answer: The fifth (khums) is obligatory to be taken from the capital. If the heirs are pious, then it is obligatory upon them to take it from the principal of the past and purify the wealth. If they refuse to do so, then there is no .compulsion in religion

: jealousy

Whoever gives the zakat for two years before the second year has passed for the authorized person, it is .waived from him

Question: A man has two hundred mithqals and pays zakat at the end of the year, then he leaves one hundred in his house, neither selling nor buying, and trades with the remaining one hundred. Then the second year passes. Should he pay zakat on the two hundred or the one hundred? Likewise, if he buys a commodity and a year passes and he does not sell it and there is a loss in its price, ?is he obligated to pay zakat on it or not

Answer: Zakat is still obligatory on what it was obligatory on as long as it remains with its owner, whether he trades with it or hoards it, until what he owns falls below .the minimum threshold

Question: Regarding the issue of buying money, it is stated that one hundred and nineteen dirhams are due, and that the wealthy owe a dinar. O master, what is the definition of wealth, what is the weight of a dinar, and what .is the weight of a dirham? Please provide an answer

The answer: Our master, the owner of all, may God perpetuate his glory and lengthen his life, said: The limit of affluence is owning wealth on which zakat is due after a year. This is either two hundred silver dirhams or twenty gold dinars. Each dirham is fourteen and a fifth carats. According to this calculation, the weight of two hundred dirhams is eighteen ounces according to the weights of the Arabs, which is ninety-five and a quarter ounces of silver

according to the weights of the Kajrat. So, one should consider the value of this silver in the prevailing currency. If one owns this amount of wealth or more, then he is considered affluent. As for the calculation of gold, each dinar is twenty-four carats. According to this calculation, the weight of twenty dinars is three ounces of gold according to the weights of the Arabs, which is sixteen ounces of gold, a fraction of an ounce and a half. However, this is debatable because the price of gold and silver varies at all times according to people's desire for one and the lack of desire for the other, and vice versa. Sometimes the price of twenty dinars is more than the price of two hundred dirhams, and sometimes it is the opposite. Therefore, the religious believer should calculate based on the value of the two mentioned currencies, namely gold and silver. Which was the less expensive

Question: What does our master, may God perpetuate his support, say about a man who owns five hundred tins of gold? He spent one hundred tins, a fifth of them, in the first year, leaving him with four hundred tins. He traded with these remaining 400 tins and earned three hundred tins in profit. Of this, two hundred tins were used for household expenses, leaving him with one hundred tins of profit. Should he pay the fifth on the principal of the three hundred tins or on one hundred? If he pays the fifth on the principal, then the fifth is only on the profit that remains in his possession. If he pays the fifth on the entire amount, then this is a voluntary act and not an obligatory duty. This is the answer from our master Idris, may God sanctify his soul

Mention of Zakat on livestock

The author states in his abridged version: There is no zakat due on livestock unless it is grazing and a year has passed. If it is grazed for part of the year and fed for part of the year, then the ruling is based on the majority

In the abridged version of the work, it states: Whoever owns five camels and does not pay zakat on them for two years must pay one sheep in the first year, but nothing in the second year because he owes a sheep as a debt. The same ruling applies to other animals besides camels. If a man owns camels and his sheep are kept as grazing animals, and he also owns sheep, he takes from his sheep what is permissible to be a sacrificial animal. Similarly, he takes the same amount for zakat on sheep, buffalo, and cattle, and the same applies to sheep and goats

In his abridged version of the hadiths, he said: Partners in livestock are not obligated to pay zakat until each of them has the share required for zakat. If they have equal shares, they take the zakat. If one partner has more than the other, they divide the difference between them. This is like two men who jointly own sheep. Nothing is due on them until the flock reaches eighty. When it reaches eighty, two sheep are due, one from each partner. This applies if the flock is divided equally between them. If one partner owns one-third and the other two-thirds, only one sheep is due from the partner with thirty until the flock reaches one hundred and twenty. If it exceeds one, two sheep are due, and the partners divide the difference between them. This is because the zakat collector takes two sheep from the total

flock, and one partner owns forty sheep while the other owns eighty. It is as if he takes one and a third sheep from the share of the partner with eighty, while he only owes one sheep. From the share of the partner with forty, he takes two-thirds of a sheep, while he only owes one full sheep. Thus, each partner owes one sheep less than his share, which the zakat collector takes from his portion. This applies to all types of wealth, including cash, camels, cattle, sheep, grains, and everything else subject to zakat, if they are jointly owned. Each partner is only obligated to pay what he would have paid had he not been a partner, because the partnership does not eliminate ownership nor transfer ownership to one another. Each partner is only obligated to pay what he owns. What he was obligated to pay before the partnership remains his obligation afterward. If people pool their money and mix it without forming a partnership, each one is only required to pay what he is obligated to pay, regardless of how their money is mixed

On the authority of Ja'far ibn Muhammad (peace be upon him), he said: "If people who share livestock gather together, and there is only one shepherd and one stud animal, their wealth is not collected for charity, but rather what is required of each of them is taken from their".wealth

In interpreting the pillars: it means his sheep specifically, even if some charity is due on it, and if nothing is due on it, then he owes nothing

Mention of zakat on grains, fruits, and plants

He said in the news: “Whatever crop that has already set in grain is sold is subject to zakat, but whatever is sold before it has set in grain and is then harvested is not subject”.to zakat. The same applies to fruits

Therefore: the landowner is not bound by what he .spent

The author said in his summary: This is obligatory upon the young and the old, the poor and the rich, and upon .those who have debt

From the book of news: It was narrated that the land of the tithe is every piece of land in the land of the Arabs that the Muslims did not conquer with horses or camels, and every piece of land in the mountains that its people extracted and that was not raised by the waters of the great .rivers. This is the land of the tithe

From this: The land subject to kharaj (land tax) is the land of the Sawad (the fertile lands of Iraq) and the land of the mountains, which the Muslims conquered by force using horses and riders. If the people of war surrender their .homes, then it is tithe land

They narrated that whoever revives barren land, it belongs to him, and it is tithe-paying land. They differed regarding the obligation of tithe on produce from land subject to kharaj (land tax). Some narrated that tithe and kharaj cannot be levied on the same land. Others narrated that whatever produce from land subject to kharaj is subject .to tithe, and this narration is more reliable

They narrated that if a Muslim buys land subject to kharaj from a non-Muslim and takes possession of it, its status does not change with its transfer to the Muslim, and it remains kharaj land as it was. If a non-Muslim buys land subject to 'ushr from a Muslim and takes possession of it, he is obligated to pay the 'ushr on what the land produces. This obligation is only due on what the land produces, and .no consideration is given to its owner

In Ma'alim al-Din, he said: Zakat is obligatory on all grains that are similar to wheat and dates, and this does not .apply to amounts less than five wasqs

He said in Al-Muntakhabah: The minimum amount of .grain he mentioned is five wasqs, and a wasq is six sa's

He said in the book of news: If some of it irrigates this and some of it irrigates that, then its ruling is the ruling of the majority. If they are equal, then three-quarters of a tenth is taken from it, and that one type of grains and fruits is not combined with another type of grains and fruits, and that there is no zakat on any of them until the type reaches what .is required for zakat

He said in Mukhtasar al-Athar: The tithe is only due on grains when they have ripened and are then estimated, that is when their ripeness appears, and they are estimated .fairly for their owners

Among the issues mentioned

Question: The minimum amount (nisab) for gold is twenty mithqals and for silver it is two hundred dirhams. How then is the minimum amount (nisab) for grains ?calculated

The answer: It is stated in the pillars that zakat is due on everything the land produces, and this is the view of our masters. It is obligatory to follow them, for they paid one-tenth of whatever was little or much, and there is merit in that. It is stated in Islamic law that the minimum amount .for zakat on grains is five wasqs, and a wasq is sixty sa's

Mention of Zakat al-Fitr

From the author's summary: If a non-Muslim converts to Islam before dawn on the day of Eid al-Fitr, he is obligated to pay Zakat al-Fitr. If he converts after dawn, he .is not obligated to pay anything

He said in the news: They reported that the zakat al-fitr is paid on behalf of the scribes

In Ma'alim al-Din, it states: If a child is born before dawn on the day of Eid al-Fitr, Zakat al-Fitr should be paid .on his behalf

He said in interpreting the pillars: It was also said that .it is performed on behalf of the unborn child before birth

He said in Al-Muntakhabah: Or a sa' of dried yogurt or half a sa' of wheat

In Ma'alim al-Din, he said: The weight of a sa' is four and a half pounds according to the Mecca pound, and he mentioned its weight according to the Medina pound as five pounds, not a third of a pound, and he mentioned its weight according to the Baghdad pound as nine and a tenth .pounds

Among the issues mentioned

Question: The custom in taking the Fitrah from the old people is to mix four types of grains, rice, corn and wheat --- they take its value. In the noble Sharia, the Zakat of Fitrah is a Sa' of dates, raisins or barley. Is it sufficient for someone to give a Sa' of barley or not

The answer: The main point is what was mentioned in the pillars, which is a sa' of wheat, barley, dates, or raisins for the Fitrah, from the best of what you eat and the purest of what you store. Whoever mixes the Fitrah with everything they eat during Ramadan, that suffices. And whoever eats nothing but barley, that suffices. Thus, it is confirmed

Question: What does our master, may God prolong his life, say about a man who wanted to give his Zakat al-Fitr before the month of Ramadan began, fearing that he would be prevented from giving it at the appropriate time due to lack of means or travel? What does the noble Sharia say about this? Is it sufficient for him or not? It has been forbidden to perform obligatory acts except at their appointed times and to make them up except after they have passed. If this is not sufficient for him, then it has been mentioned in the book Da'a'im al-Islam that there is nothing wrong with taking Zakat from its people before the appropriate time if there is a need for that. Please provide an answer about this. And what about the one who did this out of ignorance? Is it sufficient for him

Answer: If he gives his Fitrah to the one who is entitled to take it, it is sufficient for him, because the prohibition in this matter is that a person should not break

his fast until he gives his Fitrah. There is no time limit for this, neither advance nor delay, and the obligation is to give it.

The Book of Fasting and Retreat

Mention of the obligation to fast during the month of Ramadan and the recommended acts during it

In his abridged version, he said: Fasting is a shield from Hellfire for the tongues, ears, eyes, and all other limbs. It is not limited to abstaining from food and drink; rather, each limb has its share of it. Whoever fulfills this is considered fasting, and whoever omits something from it will have their reward diminished according to what they omitted. Fasting the month of Ramadan is obligatory for every adult, sane, healthy, and resident Muslim, and for every woman as well.

From the summary of the traditions: We have narrated on the authority of Ja'far bin Muhammad, peace be upon him, that he used to supplicate when the month of Ramadan approached, saying in his supplication: O God, the month of Ramadan has arrived, so if You let us reach it, then help us with it and accept it from us, for You are capable of all things. Then when it entered, he would say in his supplication: O God, this is the month of Ramadan in which the Qur'an was revealed as guidance for people and clear proofs of guidance and the criterion. O God, bless us

in the month of Ramadan and help us with it and accept it
.from us, for You are capable of all things

On the authority of his father, he said: Do not say
Ramadan, but say as God Almighty said: the month of
Ramadan

The author said in his summary: There is no fasting
for one who is a hypocrite towards the Imam and
.disobedient to him

He said in Mukhtasar al-Athar, and he said, regarding
the words of God Almighty: "Seek help through patience
and prayer," he said, "Patience is fasting, and the patient
".will be given their reward without measure

The Messenger of God, peace and blessings be upon
him, said to Ali: "O Ali, fast in the heat and perform
ablution thoroughly in the cold, and teach yourself
".patience

He said: The people who will be most at ease in the
Hereafter are those who ate the least in this world, and
those who will be the most thirsty and hungry on the Day
of Resurrection are those who were the most greedy in this
.world

The Prophet (peace and blessings be upon him) said:
God, may His name be glorified, has entrusted His angels
with the task of praying for those who fast. He said: I have
not commanded My angels to pray for any of My creation
.except that I have answered their prayers

Mention of entering into fasting

From the author's summary: He said, "The Sunnah is to hasten breaking the fast, meaning after sunset, and to ".delay the pre-dawn meal

And from him: The Commander of the Faithful, peace be upon him, said: God made the new moons a sign for fasting, a time for pilgrimage, and a place for religious observance. This is from God's blessings upon His .creation

Mention what invalidates the fast and what is required of the one who .invalidates it

He said in the Book of Purification, regarding the statement, "And if he is unable, he should feed sixty poor ".people with enough to sustain them for a day and a night

He said in Mukhtasar al-Athar: Whoever has intercourse with his wife during the day in the month of Ramadan while she is asleep, or he forces her, or she is insane, or a child, then he must make up the fast and pay expiation, and expiation if he is an adult and responsible, and there is nothing on the woman if she is in the condition .we mentioned

And from it: Whoever eats, drinks, or has intercourse forgetfully during the month of Ramadan, let him complete his fast and there is no making up for it or expiation due upon him. But he should stop doing that when he remembers and spit out what is in his mouth of food or drink and rinse his mouth. If he swallows something of that

intentionally after he remembers and continues having .intercourse, then he must make up for it and pay expiation. He said in the summary of the author: If the fasting person does something in one day that requires expiation repeatedly before he expiates, he is only obligated to do one expiation. If he expiates and then does that on separate days, he must do an expiation for each day, whether he expiates or not. Whoever does something forgetfully that requires expiation if done intentionally, then there is nothing upon him. Whoever commits an act at the beginning of the day that requires expiation, then something occurs that permits him to break his fast, the expiation is not waived for him. If the fasting person eats forgetfully and thinks that this breaks his fast, then he eats intentionally, there is no expiation upon him, and he must .make up that day

In his abridgment of the hadiths, he said: If someone eats and then realizes he ate before sunset, he should refrain from food and drink until sunset, and there is no blame upon him. If a fasting person applies kohl and its taste reaches his throat, he must make up that day if he did not know that its taste would reach his throat. If he knew that its taste would reach his throat and did so intentionally, he must make up the day and offer expiation. If he applies kohl and its taste does not reach his throat, there is no .blame upon him

They permitted the use of a miswak (tooth-cleaning stick) for the fasting person, except if he uses a moist stick. If he does so and its taste reaches his throat, he breaks his fast. If he intentionally swallows it, he must make up the fast and offer expiation. If he did not intend to swallow it,

he must still make up the fast. If he uses a dry stick, there is
.no penalty

He said in summary: If he experiences vomiting from
it, he should fast for a day. If he knows that this will occur
from cupping, he should not subject himself to it unless he
.is forced to

He said in the book of news: They forbade reciting
.poetry during the month of Ramadan, day and night

Among the issues mentioned

Question: What do you say about a man who lives
where the Imam's command does not reach him and he
does not know how to calculate the time, so he fasted
voluntarily on the day of doubt, and then someone
informed him before noon that he had seen the new moon?
Is he obligated to do anything other than make up the fast?
Similarly, if he was not fasting that day and refrained from
eating until the sun had passed its zenith, then ate, and then
someone informed him that the new moon had been seen, is
?he obligated to do anything other than make up the fast

Answer: It suffices for him to intend it during
Ramadan and complete his fast without making it up later.
If the person informing him is after noon, then the time for
making the intention has passed, so he should complete his
fast and make it up later. If he was not fasting and waited
until noon, then ate, and then the person informing him is
still present, then he must make up the fast, but there is no
.expiation required

Question: What do you say about what is stated in the book Al-Da'a'im: "Whoever becomes ritually impure and knows this but does not perform ghusl until the time for prayer has passed, then he must complete his fast and make up a day in its place." So, O our master, if he neglects to perform ghusl all day after knowing that it is obligatory upon him, is there anything upon him other than making up the fast or not

Answer: If he did that intentionally, then he has done .wrong

: jealousy

If someone intends to fast the Sunnah while in a state of ritual impurity (junub), and then performs ghusl (ritual .bath) after dawn, his fast is invalidated and he cannot fast

Mention of fasting while traveling

In the abridged version of the work, it states: If the months are unclear to someone who is imprisoned, and he tries to determine the month of Ramadan and it happens to coincide with it and with a month after it, this suffices. If it happens to coincide with a month before it, this does not suffice. If he breaks his fast during Ramadan due to illness, then recovers for ten days and then dies, he is not obligated to feed the poor except for the number of days he recovered from his illness. If a woman is obligated to fast two consecutive months and she breaks her fast on the first day for reasons other than menstruation, she must resume the .fast. If she is menstruating, she must continue fasting

Among the issues mentioned

Question: What do you say about a man who is staying in a place during Ramadan and then decides to travel from there to his home or to another place? Is it permissible for him to fast on the day of his departure if he leaves after noon, or not

Answer: If he left before noon, he must make up that day. If he left after noon and was fasting, then his fast is complete

Question: What do you say about a man who stays in a place during the month of Ramadan, fasts, and performs the prayers, then decides after seven days or more that he must travel on a journey that is necessary for him? Is his fasting valid, just as his prayers were valid, or not

Answer: If he intended to stay for ten days and then changed his mind and did so, then his fasting and prayers are complete

Question: What do you say about a man who is staying at the end of Sha'ban, and the month of Ramadan begins for him, and he fasts for a day or two or more, and thus his days of stay are completed? Is he allowed to return to his family after that, or to travel for whatever he needs, or not

Answer: Yes, he may do so if he wishes and completes his fast

Question: What do you say about someone who is constantly traveling and does not stay in one place? Is it

permissible for him to perform the prayers and fast while
?on the road, and so on, or not

Answer: If he is uncertain about fasting and prayer
.each month, then he should observe them

Question: What do you say about a man who travels to
a place and finds his wife or one of his children residing
there with the intention of staying or visiting relatives? Is it
permissible for the man to complete his prayers and fast
?when he stands there for the five prayer times, or not

Answer: Yes, he performs his prayers and fasts the
.month of Ramadan

Question: If a traveler is with his family during
Ramadan, is he allowed to have sexual relations with them
?during the day or not

Answer: The text only mentions eating and drinking,
so anything not mentioned in the text should be avoided. If
one does so believing it permissible, there is no expiation
.required

Question: A man intends to travel during the day in
Ramadan, then breaks his fast before leaving his house,
then it occurs to him afterward that he should stop. Does he
?have to make up the fast and pay expiation or not

Answer: He has acted wrongly. If he had a sincere
intention to travel, and then something prevented him from
traveling, he is not required to offer expiation. However, if
he broke his fast without a sincere intention to travel, he
.must make up the missed fast and offer expiation

Question: A traveler whose house is in the upper part of Sana'a city returns from his journey and enters the main gate before noon, but does not reach his house until after noon, and he intends to fast. Is his fast valid or not

Answer: It has been mentioned that he shortens his fast if he goes out, and his fast is not complete until he enters his house

jealousy

If a man enters the city or village gate after traveling during Ramadan before noon, and the sun has passed its zenith before he enters his house, he should complete his prayer and fast

One may make up missed fasts for vows and expiations while traveling, except for the month of Ramadan, which can only be made up when one is not traveling. One may also make up missed Ramadan fasts while traveling. Similarly, one may not fast during Dhul-Hijjah to make up missed Ramadan fasts, but one may fast for vows and voluntary fasts

If someone travels during the day in Ramadan and is killed, and then the fast is repeated, then nothing is required of him, nor is it required of his guardian to make up his fast. And if he travels during Ramadan and becomes ill in Shawwal while he is traveling, then it is not required of his guardians to make up his fast

Mention of the fungus in relation to the ailments that occur

In the abridged version of the work, it states: If a man begins fasting in Ramadan to make up for missed days, then intentionally breaks his fast, there is no expiation required of him. And if he rinses his mouth for purification and spits before swallowing three times

In his abridged version of the hadiths, he said: They said regarding a woman who menstruates during Ramadan that she breaks her fast and must make up the missed days. They encouraged her to hasten to make up the days she missed in Ramadan as soon as possible afterward. There is no blame on one who delays making up the fast until the next Ramadan. If this is done, he should feed the poor as .we mentioned previously

Among the issues mentioned

Question: What do you say about a sick person who feels his illness worsens during fasting, but believes he can fast, then realizes he is weak and breaks his fast? Is he ?obligated to do anything in that regard or not

Answer: If he sees that he is able to fast, he should fast. Then, if he fears weakness and death, he should break .his fast, and there is no blame on him

Question: Regarding fasting for vows and expiations, and making them up in Dhul-Hijjah, is it permissible or ?not

Answer: The text only mentions the month of .Ramadan, and it does not prohibit anything else

Question: What does our master, may God perpetuate his support, say regarding what is stated in the Sharia that it is recommended for the guardian of the deceased to fast on his behalf? O our master, if he is unable to fast and the deceased has no guardian other than him, then what is the ?status of his fasting

Answer: If the guardian is unable to fast and has no other guardian, he should give charity by feeding a poor .person each day

Question: If a man wakes up intending to fast to make up for the month of Ramadan, then travels, is it permissible for him to break his fast without a valid reason, or to make ?up for another day? Is this obligatory or not

The answer: It was mentioned that if someone intentionally breaks their fast, there is no expiation due. If someone breaks their fast in Ramadan due to illness, then recovers for ten days and is then on their deathbed, they are only permitted to feed the poor for the ten days they recovered from their illness. If a woman is obligated to fast two consecutive months and breaks the first fast for reasons other than menstruation, she must resume the fast. If she is menstruating, she must continue fasting. If a man begins fasting outside of Ramadan to make up missed fasts and then intentionally breaks his fast, there is no expiation due. If someone rinses their mouth for purification and spits before swallowing three times due to illness during Ramadan and dies from that illness, their guardians are not

permitted to fast on their behalf. If they recover from their illness and then fall ill again after Ramadan and die, their male guardians may fast on their behalf, but not women. If there is no male guardian other than a woman, she is not obligated to make up the missed fasts; rather, they must offer the expiation for breaking the fast. If someone faints during Ramadan and then recovers, they are not obligated .to make up those fasts

Mention of breaking the fast

In his abridged version of the hadiths, he said: If something prevents this, then the sign of the setting of the sun is the darkening of the eastern horizon, the approach of night from that direction, and the disappearance of the .redness from that direction

Mention of the Sunnah and voluntary fasts

He said in Mukhtasar al-Athar: The Messenger of God, may God bless him and grant him peace, used to fast .during Muharram, Jab, and Sha'ban

And from it: He used to fast on Mondays and .Thursdays of that month

He, peace be upon him, said: Noah boarded the ark on the first day of Rajab and commanded those who were with .him from among the jinn and mankind to fast on that day

He explained: A woman may fast voluntarily without her husband's permission. If he forbids her from fasting

voluntarily, she may not fast afterward except with his permission. If she fasts voluntarily and he orders her to break her fast, that is her obligation unless her fast is a vow, a makeup fast for an obligatory fast, or a fast that became obligatory upon her, in which case he has no right to prevent her. What was mentioned regarding Ja'far ibn Muhammad, peace be upon him, in his statement, "She should not fast except with his permission," means if he forbids her. And his statement, "If she fasts without permission, the reward for her fast is for him," means if she disobeys him after he forbids her, because fasting is an act of obedience and righteousness. It is not obligatory for a woman to seek her husband's permission for it unless he forbids her from it, in which case she may seek his .permission after he forbids her

In his abridged version of Al-Athar, he said: Whoever breaks their fast before the sun passes its zenith does not need to make it up. But if they break their fast after the sun .has passed its zenith, they must make up that day

He explained: Ali (peace be upon him) used to say, "Whoever intends to fast from the night before, then dawn breaks and he breaks his fast, he must make up that day. If he wants to resume his fast before dawn, he should follow his statement." What I have mentioned is evidence that whoever does not intend to fast from the night before, but this happens to him at dawn or after, has the choice as long as the day has not reached its midpoint. If he breaks his .fast, that is permissible, and he does not have to make it up

Among the issues mentioned

Question: What do you say about the fast of the Shi'a during Ramadan? It is mentioned in the book of Da'wah that it is the fast of the second of Shawwal, and in some of them the phrase "days of Shi'a" appears. O our master, .please clarify for us how many there are

Answer: The Sunnah prefers that the month of Ramadan be announced three days after the day of Eid al-Fitr, as mentioned in some of the writings of the limits of .religion, may God illuminate their faces

Question: A man fasted the fast of the year, then his believing brother came and told him to break his fast, so he ?broke his fast. Does he get the reward for fasting or not

Answer: He will receive a reward for that, because .actions are judged by intentions

Question: Most believers do not observe the Sunnah .fast as they observe the Sunnah prayers

Answer: It is permissible for them to break their voluntary fast and they are not required to make it up. As for the voluntary prayers, whoever misses them should make them up. This is what the pure Imams, peace be upon them, and their followers did, and they will receive a .reward from God Almighty if they fast

Mention of I'tikaf

He said in the summary of the author: I'tikaf is a recommended Sunnah, and it is a contract that if a person makes it upon himself, he is obligated to perform it. It is

recommended for the one performing I'tikaf to stipulate in his I'tikaf the same conditions that the pilgrim stipulates in Ihram. It is recommended for him to fulfill what the contract was made for him, and if he does not do so, he is free to do so. If he obligated himself to perform I'tikaf and then died before fulfilling it, while being able to do so, he should feed on his behalf from his money half a sa' for each day to the number of poor people. If he did not have money, it is recommended for his guardian to feed on his behalf. Whoever vowed to perform I'tikaf for a specific month, and that month passed and he did not perform I'tikaf, then he must make it up. If he performed I'tikaf without obligating himself to anything and then broke his I'tikaf, then there is nothing on him. If he vowed to perform I'tikaf for a month or thirty days and did not intend a specific month, then it is consecutive, and he may start it whenever he wants. If he separated it, he should start it again. If a woman vowed to perform I'tikaf for a month and then menstruated during it, then she must make up the days of menstruation and connect them to the month. If she does not connect them to it, then she must start it again and .continue between them

He said in the news: It only happens in the Sacred Mosque or in the Prophet's Mosque or in a congregational .mosque

And from this: They narrated that there is nothing wrong with a person in seclusion leaving to attend a funeral or visit the sick, and he should not sit down until he returns .to his place of seclusion

And he said in Al-Muntakhabah: And they seclude themselves in the houses of Mecca, when the mosque said, ".All of Mecca
He said briefly, "Do not engage in conversation except ".when absolutely necessary

Among the issues mentioned

Whoever wishes to perform i'tikaf should only do so .in the main mosque

The Book of Hajj

Mention of the obligation of Hajj and the desired acts

From the author's summary: Hajj is obligatory upon every free, adult, sane, and capable Muslim once in his lifetime, and Umrah is likewise obligatory. Whoever has no money or means to fulfill the obligation is not required to .perform it

In interpreting the pillars, he said: The intended meaning was that if she wanted to perform Hajj, she would not be prevented from it if it was the obligatory Hajj and she found someone among her close relatives to accompany her on her journey, and her husband volunteered to .accompany her

He said in the news: She is not permitted to perform .Hajj voluntarily except with his permission

He said in the news: They permitted the Hajj with the price of a child born out of wedlock, and he may perform

the Hajj with the money of his child son and return it when .he becomes wealthy

He said in his interpretation of the pillars: “His statement that the months of Hajj are three months: Shawwal, Dhu al-Qi'dah, and Dhu al-Hijjah. Hajj is not obligatory in any other months, but rather it is obligatory in Dhu al-Hijjah for nine days from its beginning. So, His statement that Hajj is obligatory in it means in some part of ”.it, and this is the consensus of the Muslims

From the abridged version of the work: The well-known days are the four days of Mina, and the numbered days are the three days of Tashreeq following the Day of Sacrifice. Whoever enters into the state of Ihram for Hajj .outside of the Hajj months is not obligated to do anything

Mention of entering the city of the Prophet (peace be upon him) and what a visitor intending to perform Hajj should .do

From the author's summary: Visiting the Prophet's grave (peace be upon him) is highly recommended. Whoever enters his mosque should pray two rak'ahs before sitting at the spot where his head was, and should supplicate and send blessings upon him and his family .abundantly

He said in the summary of the effects: If you can stay in the city for three days, Wednesday, Thursday and Friday, then on Wednesday you should pray between the grave and the pulpit at the pillar that is next to the grave and

supplicate there or strive and ask God for your needs for this world and the hereafter and pray likewise and supplicate on Thursday at the pillar of repentance and pray likewise and supplicate on Friday at the station of the Prophet, peace be upon him, the station of the large pillar .and fast those three days, for there is merit in that He said in Mukhtasar al-Athar: Two rak'ahs should be prayed before sitting at the column in front of the pulpit, at the corner of the grave, for that is the place of the Prophet, .peace be upon him

Mention of the times of Ihram

In his commentary on the pillars of Islam, he said: This is what is commanded of one who intends to perform Umrah in a specific month: if he knows that he will not reach the Miqat in that month in which he intended to perform Umrah, he should enter Ihram at the end of the month, before reaching the Miqat, so that his Umrah is performed in the month in which he intended to perform it. And in his commentary on the pillars of Islam, he said: .Ihram is the obligation of Hajj and Umrah He said in Mukhtasar al-Athar, regarding the mention of the miswak during ihram, and he said: "He should use ".the miswak

In his book "Al-Da'a'im," he said regarding a woman's ihram that she covers her head, and that her ihram is in her .face, meaning that she does not cover it From the author's summary: The pilgrim performing Hajj al-Qiran and the pilgrim performing Hajj al-Ifrad are

the same in their rulings, except that the pilgrim performing .Hajj al-Qiran is required to offer a sacrifice

Mention of tradition, poetry, praise, and response

One interpretation of the pillars: He says "Labbayk" meaning closeness to You and obedience

In his interpretation of the pillars, he said regarding the mention of the rituals: The rituals of God, as mentioned by the scholars of language, are the rites of Hajj, meaning its signs. The singular is ritual, and ritual also refers to the sacrificial animal offered to the House of God, the Almighty and Majestic. Its plural is rituals. In the language, rituals are signs, and from this comes the slogan in war that is called out because it is a sign among them. What al-Sadiq, peace be upon him, answered regarding the rituals is the sacrificial animal specifically, not other rituals and signs of Hajj. The sacrificial animal offered during Hajj is .also one of its signs

In his abridged version, he said: The pilgrim performing Tamattu' and the one performing Umrah alone, upon entering the Haram, ceases the Talbiyah and begins the Tahleel and Takbeer. The pilgrim ceases the Talbiyah at noon on the Day of Arafah. The woman is like the man in .the Talbiyah; she recites it until she sacrifices

He said in the interpretation of the pillars: The one who enjoys Umrah should perform Hajj until he sees the House (the Kaaba). When he sees the House, he should stop the Talbiyah and begin with Takbir and Tahleel. Then,

when he goes out to Mina, he should enter Ihram from the Sacred Mosque and perform the Talbiyah until he goes to the standing place in Arafat. This is what is obligatory in the Talbiyah

Among the issues mentioned

Question: What does our master, may God perpetuate his support, say about a man who is in debt and one of his acquaintances tells him, "Come with me to Hajj and your expenses will be from my money," and he has not been obligated to perform Hajj since reaching puberty, so he goes and performs Hajj with him? Is that sufficient for him or not? Likewise, if he gives the debtor an amount that he needs to perform Hajj and spend on his family, and he has many debts, what is his situation

Answer: If God blesses him, he should perform Hajj a second time

Question: What does our master Malik, may God preserve him, say about a mature woman who is able to use the device? Is it permissible for her to perform Hajj on her own behalf during her lifetime

Answer: The preachers, may God sanctify their souls, have permitted women in India to do so due to the distance, and it is preferable to wait until they weaken

Question: In the book "Da'a'im," it is stated that the Messenger of God (peace and blessings be upon him) said that the completion of Hajj and Umrah requires entering into the state of Ihram from the designated Miqat points.

So, O our master, what if a pilgrim arrives at the Miqat and intentionally passes it, entering into Ihram from Wadi Hudhud, which lies between Jeddah and Mecca? Is he required to offer expiation, and can his Hajj and Umrah be completed? Or what is the status of his Hajj? Is it invalid or valid? Most people enter into Ihram from Wadi Hudhud. According to the Hanafi and Shafi'i schools of thought, he must offer a sacrificial animal, and his Hajj is valid and complete. What is the ruling according to the school of thought of the Ahlul-Bayt? What is required of one who enters into Ihram from the valley? Everyone says that entering from the Miqat involves hardship and fatigue, and one doesn't know how many days it will take for the ship to reach Jeddah after entering Ihram—ten days, a month, more, or less. The ship is at sea, and the ruling is in God's hands. There is severe cold and intense sun. During Ihram, they follow the established procedures. If he arrives safely in Jeddah, he will have some provisions, and the porter doesn't finish quickly. For this reason, most people only .enter into Ihram from Wadi Hudhud

The answer: If the pilgrim reaches the Miqat and forgets or is unaware that he should enter Ihram from it, then his ruling is as stated in Da'a'im on the authority of our master Ja'far, peace be upon him, where he said: Whoever comes to the Miqat and forgets or is unaware that he should enter Ihram from it until he has passed it or reached Mecca and then he learns, then if he has time and is able to return to the Miqat, he should return and enter Ihram from it. If he fears missing the Hajj and is unable to return, then he should enter Ihram from his place. If he is in Mecca and is able to leave the Haram and enter Ihram from outside the

Haram and enter Ihram from the Haram in a state of Ihram, then he should do so. Otherwise, he should enter Ihram from his place. This is the ruling for the forgetful and the ignorant. Likewise, he, may God perpetuate his support, said: Whoever comes to the Miqat and passes the Miqat intentionally due to an excuse or without an excuse, or if he is sick or healthy until he reaches Mecca, then his Umrah is missed. He should enter Ihram for the Mufrid from under the Mizab and he will have the reward of the Mufrid, but he .has missed the reward of the Tamattu

Question: What do you say about a pilgrim in ihram whose clothes get dirty? Does he have to take them off or ?wash them, or not

Answer: It is forbidden to enter into the state of ihram while wearing dirty clothes, and one is not allowed to wash .one's ihram clothes unless they become impure

Mention what is forbidden for the pilgrim in the state of ihram and what is .obligatory upon him

He said in his interpretation of the pillars: The well-known months of Hajj mentioned by God Almighty are Shawwal, Dhu al-Qi'dah, and ten days of Dhu al-Hijjah, during which Hajj becomes obligatory for whoever intends .to perform it

In his abridged version, he said that whoever has intercourse intentionally after entering into the state of ihram has invalidated his Hajj and must offer a sacrificial

animal (a camel) and perform Hajj again the following .year. If he was forced into it, he must offer expiation for it. He said in his abridgment of the hadiths, regarding the statement of the one in ihram: "He neither marries nor gives in marriage. If he marries, his marriage is invalid. If he knew that this was not permissible, or she knew that, then she is never permissible for him. If they were both ignorant, they should be separated, and he may marry her when it is permissible, if he wishes, and if she wishes." He also mentioned in it that the blood money is a sheep or .more

He said: If a pilgrim in ihram argues and says, "No, by God," and "Yes, by God," and he is truthful in that, then there is no penalty upon him until he says it three times or more, then he must offer a sacrifice. If he is lying, then he must offer a sacrifice for each instance, and for each additional instance, he must offer a sacrifice. He said: If a pilgrim in ihram shaves his head, he must offer a sheep. If he removes some hair from his head or beard, he must give .charity equivalent to that amount

Therefore: If someone shaves the area where cupping .was performed, he should give charity

He explained that the expiation is either fasting for three days, or giving three measures of food to six poor .people, or offering a sacrifice, which is a sheep

And from him: Regarding what is required of the pilgrim in ihram if he wears a garment, it is narrated from Abu Abdullah, peace be upon him, that he was asked about different types of garments that the pilgrim in ihram wears if he needs to, what is required of him? He said: For each .type there is a penalty

They disliked the news and they disliked the pilgrim in ihram responding with the Talbiyah if called upon, and some of them said he should say, "O Sa'dik," instead of ".Labbayk

It was reported that they (peace be upon them) forbade entering into the state of ihram in dirty clothes, and that one should not wash their ihram garment unless it becomes .impure

He said in his summary of the hadiths, regarding the statement, "If a pilgrim in ihram wears clothes or does something forbidden to him out of ignorance or forgetfulness, then there is no blame upon him." And regarding the statement, "The pilgrim in ihram should wear two clean garments, and white is preferable and is what he ".is commanded to wear unless it is not available

And from it: It is permissible for a pilgrim in ihram whose tooth is hurting him to have it extracted. He said: The pilgrim in ihram should not cover his head, nor should a woman in ihram cover her face, but she should let her garment fall over him. The pilgrim in ihram should not cover his ears. There is no harm in a pilgrim with a headache wrapping his head and placing the strap of a water skin on it when he is thirsty. If he covers his head or a woman in ihram covers her face, each of them should give charity. There is no harm in a pilgrim in ihram bathing, but it is disliked for him to immerse his head in .water

He said in the news: If he covers his head while .sleeping or forgetful, there is no blame on him

And from it: He bandages the wound if he has one, and if he washes, he should not rub his head lest he kill lice

or pluck out hair. Then he should slaughter what is permissible to slaughter from sheep or cattle, and he should slaughter the camel and slaughter domestic chickens and what is not from game. And what is from game, the pilgrim should not slaughter it. If he forgets or is ignorant, then neither he nor anyone else should eat it

They narrated that the one in ihram has the right to discipline his slave

Among the issues mentioned

Question: What do you say about someone in ihram?
Is it permissible for him to slaughter cows and sheep while in ihram or not

Answer: He may slaughter what is permissible to slaughter from sheep and cattle, and he may slaughter camels and domestic chickens and what is not from game. As for what is from game, he should not slaughter it. If he forgets or is ignorant, then he and others should not eat it

Question: What do you say about the Islamic legal ruling that a pilgrim in ihram must offer a camel as expiation if he catches an ostrich? Some linguistic texts mention a similar offering of camels and cattle, and also state that if a pilgrim in ihram catches ostrich eggs, he should send a male camel to mate with the young females. What is meant by "camel" in this context, and how can a male camel be sent to mate with the young females if the pilgrim does not own camels? Is it sufficient for him to give the expiation as charity, slaughtering the animal and then distributing the meat

Answer: If it is a sacrifice during Umrah, it should be slaughtered in Mecca and given in charity. The sacrificial animal here is a camel, and it is necessary to send its male .on the female camel if he does what necessitates that

Question: What do you say regarding the Islamic legal ruling that if a pilgrim says "No, by God" and "Yes, by God" three times, he must offer a sacrifice? If he says this in one sitting, is he obligated to offer expiation, or is it ?required in separate sittings

Answer: If the pilgrim is truthful and says in one sitting, "No, by God," and "Yes, by God," three times, then he must pay one expiation. But if the pilgrim is lying and says while in a state of ihram, "No, by God," and "Yes, by .God," then he must pay expiation each time

Mention of the penalty for hunting that occurs while in a state of ihram

In his abridged version, he said: The pilgrim slaughters the penalty for hunting in Mina, and the one performing Umrah slaughters it in Mecca. If two people in a state of ihram kill game within the sanctuary, they are liable for one penalty. If a person in ihram guides a non-pilgrim to game and the latter kills it, the one who guided him is liable for the penalty. If he is also in ihram, each of them is liable for a penalty. Whoever eats from the penalty .for his hunt must pay the value of what he ate

He said in Mukhtasar al-Athar: "Whoever is obligated to pay a penalty but does not find it, and is unable to feed

the poor, and is unable to fast, then there is nothing else upon him. God Almighty said: God does not burden a soul beyond its capacity, and God does not burden a soul except with what He has given it. So whoever does not have what he is obligated to pay, then there is nothing upon him until he finds it or is able to do it. If he who is obligated to pay something of what is obligatory does so, then he should make it up. And if he is able to fast, then he should fast as ".we have mentioned previously

And from this: They, peace be upon them, said regarding a pilgrim in ihram who hunts game outside of ihram that he must pay the penalty as previously mentioned. If he hunts it while in ihram, he must pay that penalty or the value of the game he hunted, giving it in charity. This is to emphasize and reinforce the prohibition for the pilgrim in ihram, so that he does not permit anything that God and His Messenger, peace and blessings be upon .him, have forbidden

And from it: And in his injury, meaning the hunting, an amount equal to that of the blood money, an amount .equal to the penalty, is given in charity

And from this: in his saying, if the pilgrim in ihram catches game, it suffices for him, but he does not eat it, nor does anyone else, whether from a state of ihram or not, feed .it to him. If he does that, then he must suffice again

They (peace be upon them) ordered that it be buried so that it would not be eaten. If it was dug up and eaten after it had been buried, then there is no blame on him, since he did not order it to be done, nor did he indicate it. This .applies to whoever it touches

And from this: They permitted him to shoot at crows
.and kites

Mention of entering the sacred month and working during it

The author mentioned in his summary: that the
.sanctuary is a postal station within a postal station
He said, in summary, regarding what he said: “It is
permissible to take what is stored, the shepherd’s staff,
what is used to repair his bucket, fruits and vegetables,
what enters people’s homes from trees, what animals and
camels eat and graze on with their mouths, and what people
plant, excluding what grows in the sanctuary. Whoever
”.takes any of that must give its value in charity

He said in the narrations: They narrated that if a tree's
root is in the sanctuary and its branch is outside it, its
branch is forbidden because of the location of its root. And
if its root is outside it and its branch is in the sanctuary, its
.root is forbidden because of the location of its branch

And from this: If he threw it in the sanctuary and it
went out into the permissible area and died there, he would
.be liable for the penalty

From the author's summary: Whoever takes anything
from the stones or soil of the sanctuary must return it to it,
and if he cannot, he should place it in the best mosque he
.can afford

He said in his abridgment of the narrations: Then you
proceed to the corner and kiss the Black Stone if you are
able to do so and it is possible for you, or touch it, meaning

place your hand on it. If you cannot do that, point to it with
.your hand, then begin the circumambulation
Therefore: If he puts on shoes or rides, there is nothing
.wrong with that

Among the issues mentioned

Question: Whoever enters Mecca must perform the full prayer and not shorten it, even if he stays for an hour or a day, according to God's statement, "It is the same whether
".one is a resident there or a visitor

Mention of circumambulation

In his abridged version of the hadiths, he said: A woman experiencing prolonged bleeding should perform the circumambulation (tawaf) and complete all the rituals
.unless she is menstruating

In his interpretation of the pillars, he said: If the term "postpartum bleeding" is only used at the time of childbirth, then it refers to the blood that accompanies it. This is clarified by what was narrated from the Messenger of God, peace and blessings be upon him, that he said to one of his wives, who was with him on his bed and then jumped up: "What is wrong with you? Have you had postpartum bleeding?" She said, "Yes," meaning that she had menstruated. Similarly, a woman experiencing irregular bleeding (istihada) is one whose bleeding does not cease but is separate from menstrual blood. When menstruation comes, it is thick and cloudy, and when menstruation ends, it is thin. What is required of her is that as long as the

menstrual blood continues, she should not pray, enter the mosque, or have intercourse with her husband. When the menstrual blood ends and the blood that comes becomes thin, she should purify herself as she would purify herself from menstruation. Then, in her state of purity, she should pray, fast, enter the mosque, and have intercourse with her husband. Whenever some of that blood appears, she should perform ablution, as she is considered to be in a state of illness. Therefore, what he said in this chapter, that a woman experiencing irregular bleeding should not enter the mosque, circumambulate the Kaaba, or perform the ritual walking between Safa and Marwa, means that she should be in the state we have described during menstruation.

When menstruation ends, her ruling is the same as... The pure and ailing one, as we mentioned

He said in Mukhtasar al-Athar: The obligatory circumambulation for the one performing Tamattu' or Qiran is the circumambulation of Umrah upon entering Mecca, then the circumambulation of Hajj when he departs from Mina, which is also the circumambulation of Ifadah. With each of these, he performs Sa'i between Safa and Marwa, and we will explain how it is done. Then comes the circumambulation of women after the circumambulation of Ifadah and his Sa'i, which is a circumambulation of the Kaaba alone. This is the obligatory circumambulation, each of which consists of seven circuits. The farewell circumambulation upon departing from Mecca is recommended and desirable. Other circumambulations are voluntary and have merit. Whoever wishes may perform as many circumambulations as he wishes, day and night,

except that he should not perform them more than once a .week

And from it: He should not perform the obligatory circumambulation close to the time of prayer at a time when he sees that the time for prayer is about to begin and the imam's prayer is about to begin, and he has not yet completed his circumambulation and his Sa'i, but he should delay the circumambulation until he has prayed the obligatory prayer and then he should perform the .circumambulation

Therefore: If one begins at Marwa before Safa, he must repeat it. And if he begins the Sa'i (ritual walking between Safa and Marwa), he should begin at Safa and end at Marwa. This is because when the Messenger of God (peace and blessings be upon him) ascended Safa, he recited the verse, "Indeed, Safa and Marwa are among the symbols of God," and then said, "Begin with what God began with." This is what is appropriate for one who circumambulates the Kaaba: to connect the Sa'i with the Tawaf (circumambulation). This is what the Messenger of .God (peace and blessings be upon him) did

It is stated in the Minister's work: The general rule is that if a person performs a voluntary circumambulation at a time when voluntary prayers are not permissible, he should not pray the two rak'ahs of his circumambulation and should make them up at a time when voluntary prayers are permissible. If he wants to perform a second circumambulation, he should separate them with a sitting .and make them up with four rak'ahs as we mentioned

He said in summary: If that was during the obligatory circumambulation, I believe the second is voluntary and the

first is obligatory, until he said: And he performed seven circuits between Safa and Marwa for the obligatory circumambulation, and if he wishes to perform another seven circuits voluntarily, he may do so, and if he wishes to leave it

From the author's summary: The Sunnah regarding circumambulation of the Kaaba is to begin by touching the corner containing the Black Stone, then proceed to one's right, keeping the Kaaba to one's left, and circumambulate seven times, performing raml (a brisk walk), though raml is not obligatory for women. Upon completing the circumambulation, one should pray two rak'ahs. Sa'i (the ritual walking) between Safa and Marwa is obligatory.

Whoever intentionally omits it must perform Hajj. If one forgets or is unaware of it, one should appoint someone to perform it on their behalf, and it will suffice. The circumambulation and sa'i of Umrah are like the .circumambulation and sa'i of Hajj

Our master, Al-Nu'man, may God sanctify his soul, mentioned and clarified in a part of his book, Al-Idah, that the Sa'i between Safa and Marwa consists of seven circuits in four standings. He stands four times on Safa, begins at Safa, stands on Marwa, and ends at Marwa. The one who performs the Sa'i from Marwa to Safa and back counts the same as the one who performs the Sa'i from Safa to Marwa. So, he performs four circuits from Safa to Marwa and three circuits from Marwa to Safa, thus completing seven circuits. This is how he, may God sanctify his soul, .mentioned it

Among the issues mentioned

Question: What do you say about what is stated in Islamic law regarding someone who has completed half or more of his circumambulation (Tawaf) and then becomes ill, and who should complete the remainder on his behalf? O our master, what should he do if he becomes ill while performing the Sa'i (ritual walking) between Safa and Marwa?

Answer: He does the same during the Sa'i and the stoning of the Jamarat as he does during Tawaf.

Question: What do you say about what is stated in Islamic law that the obligatory circumambulation (Tawaf) is not valid except in a state of purity? O our master, is the Sa'i between Safa and Marwa valid without purity or not?

Answer: Tawaf and Sa'i are not valid unless performed with ablution if they are obligatory.

Question: What do you say about what is stated in Islamic law regarding circumambulation from behind the Black Stone, and that whoever enters the Black Stone must repeat it? O our master, does he repeat the circuit he entered or does he repeat the circumambulation from the beginning?

Answer: If he circumambulates a circuit within the Hijr, he must repeat the circuit.

Question: What do you say about what is stated in the Sharia in the abridged version of the author's work, that the Sa'i between Safa and Marwa is obligatory, and whoever omits it intentionally must perform Hajj, and if he forgets or is ignorant, he should appoint someone to perform it on

his behalf, and that the Tawaf and Sa'i of Umrah are like the Tawaf and Sa'i of Hajj? O our master, if he was forgetful or ignorant and remembered this before returning to his family, is he obligated to perform it himself or not
Answer: Whoever forgets should perform the Sa'i when he remembers. If he does not remember and is ignorant or forgetful until he returns, then the order is given to the one who performed the Sa'i on his behalf. Whoever begins the Sa'i at Marwa should start it again from the beginning

Question: What do you say about a man who comes to Mecca after dawn or after the afternoon prayer and wants to perform voluntary circumambulation (Tawaf) for two or three weeks? If the time for prayer comes, he prays two rak'ahs each week. Is this permissible for him, or should he only perform Tawaf for one week

Answer: Any voluntary circumambulation performed during times when prayer is not permissible should not be followed by prayer except during times when voluntary prayer is permissible

Mention of pleasure

He said in his interpretation of the pillars: And striving is the speed in walking towards the sand mentioned in the circumambulation of the House

Similarly, one who enters into the state of ihram for Hajj and Umrah but does not complete the Umrah but completes the Hajj, should perform Hajj but not Umrah until after entering ihram at the designated boundary

(miqat) after completing the Hajj, meaning the Umrah
.circumambulation (tawaf)

He said in the abridgment of the traditions: meaning,
whoever combines them together in one journey, and enters
into the state of ihram for them both together, and performs
.the ihram for both of them together

And from this: But he should not perform voluntary
circumambulation after the circumambulation of Tamattu'
.until he is released from it and shortens his hair

And from him: He said that if he shaved and her hair
did not grow back between then and the day of sacrifice, he
.must offer a sheep as a sacrifice

And from: If she performed Umrah and then Hajj, and
menstruated before performing the Umrah
circumambulation, she should postpone it until she is
.purified, then perform it before the Hajj circumambulation

And from this: in his saying, "Whatever is readily
available of the sacrificial animal," which is a sheep or
more, by slaughtering it during the days of Mina and giving
it in charity, and not eating any of it. If he does not find a
sheep, he shares in a camel. If he does not find that, he
.fasts

It was stated in the narrations: If his hair grew back
after that and he went out for Hajj, there is no obligation
upon him. If he could not find a slave, he should fast on his
behalf. If he went out for Hajj with a slave and performed
the Tamattu' (Hajj with Umrah), then if he wished, he could
slaughter an animal on his behalf, or if he wished, he could
.order him to fast

In his book on inheritance laws, Ja`far ibn Mansur al-
Yaman, may God exalt his sanctity, said: Whoever enters

Mecca during the Hajj months while in a state of ihram for Umrah must leave the boundaries of the Haram (sanctuary) and enter ihram for Hajj, then re-enter the Haram. It is not permissible for anyone to substitute Umrah for Hajj during these months. Umrah is permissible in all other months of the year, and no sacrificial offering is required. However, whoever combines Umrah with Hajj during the Hajj months must offer a camel or sheep as a sacrificial offering.

Mention of going out to Mina and standing at Arafat

He said in Mukhtasar al-Athar: And that is what the Messenger of God, peace and blessings be upon him, did. Then he would stand, and the people would stand, remaining standing facing the sun, supplicating to God, beseeching Him, and asking Him for their needs in this world and the hereafter. And whoever wished could recite the Qur'an, and whoever wished could magnify God, declare His oneness, glorify Him, and seek His forgiveness is a "ضياء": "الصفح" (ح with a) From the word and its plural is ص, mountain pass, and it is spelled with a "صفوح".

Among the issues mentioned

Question: What do you say about the statement in Islamic law that whoever arrives on the last day of Tarwiyah (8th of Dhul-Hijjah) can perform Tamattu' (a type of Hajj) and join the people in Mina, but if he arrives

on the Day of Arafah (9th of Dhul-Hijjah), he misses Tamattu'? So, my master, what about someone who arrives on the night of Arafah, performs Tawaf and Sa'i, exits Ihram, then enters Ihram again, and then goes to Mina after the people have already left? What should he do

Answer: If he manages to stand at Arafat, he has completed the Hajj. He may then perform Umrah after the Hajj if he wishes, a separate Umrah, if he arrives in Mecca on the day of Arafat and fears that if he performs Tamattu' he will miss the Hajj

Question: What do you say about the Islamic legal ruling that whoever enters Mecca for Umrah during the Hajj months and stays there until performing Hajj is considered a Mutamatti' (one performing Tamattu' Hajj), and if he leaves, there is no penalty, and it is considered a single Umrah? O Sheikh, does leaving mean leaving the boundaries of the Haram (sanctuary) or something else? And how is Tamattu' valid for someone who intended a single Umrah, given that actions are judged by intentions

Answer: Yes, if he leaves the boundaries of the Haram (sanctuary), it is considered a single Umrah and his intention to perform Hajj after Hajj during the Hajj months is fulfilled

Question: What do you say about the fact that it is stated in the Sharia that if the pilgrim performing Tamattu' has finished the Umrah, he should cut some of the hair on the sides of his head, his mustache and his beard, and take some of his nails? So, O our master, if there are many days

between his finishing the Umrah and the day of Arafah,
?should he cut his hair all the way through or not

Answer: There is nothing wrong with that, and one
should only shave in Mina, meaning after returning from
.Arafat

Question: What do you say about what is stated in the
Sharia that the pilgrim performing Tamattu' should shorten
the sides of his hair until he is released from his Ihram for
Umrah, and if he shaves his head, he must offer a sacrifice?
O our master, is the sacrifice required if it is done
?intentionally or not

Answer: If he was forgetful or ignorant, then there is
no penalty upon him. If he did so intentionally and his hair
grew before he went on Hajj, then there is no penalty upon
.him. If it did not grow, then he must offer a sacrifice

Question: What do you say about the Islamic legal
ruling that whoever engages in temporary marriage with a
boy must offer a sacrifice on his behalf? So, O master, what
should someone do who engages in temporary marriage
with a slave or a boy and cannot find a sacrifice to offer on
?his behalf

Answer: If someone performs the Hajj pilgrimage
with a young boy and cannot find an animal to sacrifice on
his behalf, he should fast on his behalf. If someone takes a
slave with him and performs the Hajj pilgrimage, he may
choose to sacrifice an animal, or he may instruct the slave
to fast and give the sacrificial animal of the Hajj pilgrimage
in charity after the sacrifice is made, as this is obligatory. If

he eats any of it, he should give in charity the value of what .he ate

Question: What do you say about what is stated in the Sharia that whoever leaves Muzdalifah before the people leave, except for those who have been given permission to do so, must offer a sacrifice if he does so intentionally, and if he is ignorant of it, then there is nothing upon him. So, O our master, is it obligatory to offer a sacrifice for one who leaves it after the Fajr prayer before the people leave by ?any means or not

Answer: Whoever performs Tawaf before dawn must offer a sheep as a sacrifice if he did so intentionally; but if .he was unaware, then there is no penalty

Question: What do you say, O Gate of Divine Mercy, regarding the fact that the people of the call, while proceeding from Muzdalifah to Mina, are exposed in the worst possible way, and are accused by the common people they meet of being heretics and infidels? If there is sufficient and permissible dispensation to forgoing the overnight stay in Muzdalifah for the sake of taqiyya (dissimulation), then grant it so that the people of the call may stand at Arafat until all the people have arrived, and then proceed with them and make up for what they missed .of the rituals of Muzdalifah and Mina

.Answer: There is no permission for that

:And others

Whoever proceeds from Arafat to Muzdalifah does not perform the Maghrib and Isha prayers except in

Muzdalifah, even if a third, half, or two-thirds of the night .has passed. He should perform them on time

Mention of the journey from Arafat to Muzdalifah

From the author's summary: Even if he returns, the ransom is not waived for him, and the ignorant one is not .liable for anything

He said in brief: If the sun sets, whoever departs from Arafat before the sun sets must sacrifice a camel or give its .price in charity

He said in Mukhtasar al-Athar: Unless he returns during the remainder of the night and stands there

And from this: The Messenger of God prayed the Fajr prayer on the Day of Sacrifice at the gathering of the people of Al-Quswa, meaning the gathering of the people of Muzdalifah, a place in Arafat, and it was named so .because of the gathering of people there

The word 'unq' refers to a type of gait, specifically a fast walk in which the camel's neck moves. If its gait increases to the point of running and alternating between trots, then that is called 'khabab ' – from the book 'Kifayat . 'al-Mutahaffiz

Mention of throwing pebbles

They named the Jamarat (stone pillars) Jamarat .because they gathered together

He said in the explanation: Let there be a distance of
.ten or fifteen cubits between you and the Jamrah
And from it in one place: Let there be five cubits
between you and her

:He said in Al-Muntakhabah

And let them stand below it in the pot, about five or
.ten cubits apart

From the author's summary: With seven separate
pebbles, saying "Allahu Akbar" with each one, with the
Jamarat to his right and the Kaaba to his left, and
.supplicating

And from it: He should stand to supplicate during the
days of Tashreeq at the middle and small Jamarat, and he
should not stand at any other Jamarat. And whoever forgets
to visit all the Jamarat until the days of Tashreeq have
.passed must offer a sacrifice

In his summary of the traditions, he said: The one
throwing pebbles at the Jamarat should place Mina to his
right and the Kaaba to his left when he intends to throw the
pebbles, and he should throw them from the bottom of the
.valley and not from its top

And from it: Whoever misses any part of the stoning
of the Jamarat should make it up when he remembers, or he
.should order someone to make it up for him

Mention of guidance

The gift – the gift to the house

From the author's summary: The place for the
sacrificial offering of the pilgrim performing Hajj al-Qiran
and the pilgrim performing Hajj al-Ifrad is Mina, and the

place for the pilgrim performing Umrah al-Ifrad is Mecca. Whoever forgets to slaughter in Mina should slaughter in Mecca.

And from it: The owner of a sacrificial animal should not eat from it, and if he does eat, he should give in charity the value of what he ate.

It includes: the days of information, the four days of Mina, the numbered days, and the three days of Tashreeq.

And from it: Among those who are permitted to eat the sacrificial animal is that it is a sacrificial animal.

And from it: He may demand its price if he wishes from the one who sold it to him.

In his summary of the traditions, he said: They forbade the sacrifice of animals that eat filth and refuse, and they forbade eating their meat until they were cleansed by feeding them and kept on that for a known period.

Likewise, their milk should not be drunk until they were cleansed. The she-camel and the camel should be kept for forty days, the cow for twenty days, the sheep for seven days, the duck for five days, and the chicken for three days.

Among the issues mentioned

Question: What does our master, may God perpetuate his support, say about a man who performs Hajj, stands at Arafat, and slaughters his sacrificial animal in Mina? Does this suffice for his Hajj and for the Day of Sacrifice, or should he not give charity? Answer: May God Almighty protect him.

Answer: This sacrificial animal also suffices in place of the Eid al-Adha sacrifice for the one who offers it and .for those he supports

Mention of shaving and shortening

From the author's summary, in his statement: "Shaving is better than shortening for men, and women are ".commanded to shorten

From the narrations: If a woman exits her state of ihram, she should take a piece of hair from the tips of her .tresses, about the size of a fingertip

In short: He said, "It reaches the throat to the two ".prominent bones below the temples, opposite the ears

And from this: in his statement that he ordered the burial of hair, and he said that everything that came from .the son of Adam while he was alive is dead

He said in his abridgment of the traditions: They commanded, along with shaving, to trim the sides of the .beard and mustache and to cut the nails

Mention of what the pilgrim does during the days of Mina

The author said in his abridgment: There is nothing wrong with throwing pebbles before and after shaving and sacrificing. One should not visit the Jamarat before shaving, sacrificing, and throwing pebbles unless one does so forgetfully or ignorantly. If one forgets or is ignorant of

this, there is no blame upon him. He should shave,
.sacrifice, and throw pebbles when he departs
He said in the book of narrations: They narrated that if
someone forgets the Farewell Tawaf until he returns to his
family, he should send someone to perform it on his behalf.
If he dies before that, his son should perform it on his
behalf. Women are not permissible for him until he
performs it or it is performed on his behalf. He emphasized
this, and some said that it should only be performed by
.himself

And from it: They narrated that whoever has
intercourse with women before completing it must offer a
.camel as expiation

And from it: They narrated that whoever has
intercourse with his wife after performing the Tawaf of
Visitation but not the Tawaf of Women must offer a camel
as a sacrifice. And whoever performs more than half of the
Tawaf of Women and then has intercourse with his wife
must perform ghusl (ritual bath) and complete what
remains. And if he has performed less than half, he must
offer a camel as a sacrifice, perform ghusl, and begin the
.Tawaf for a week

It is mentioned in the book: The original ruling is that
the Eid prayer should not be performed in Mina, and this
was also mentioned by our master Al-Nu'man, may God
.exalt his sanctity, in the interpretation of the pillars

From this: The pilgrim shortens the prayer in Mina,
.while the pilgrim in Mecca completes it

In short: He performs voluntary circumambulation as
.much as he sees fit during the day

Among the issues mentioned

Question: What do you say about what is stated in the Sharia that women are not permissible for the pilgrim until he performs the Tawaf of Women? O our master, if someone forgets the Tawaf of Women until he returns to his country or comes to his wife before he performs it, is there anything on him for that or not

Answer: If he forgets and returns to his country, he must send someone to perform the circumambulation on his behalf. He is not permitted to have marital relations until he completes it. If he dies before completing it, his son may perform it on his behalf. If he has marital relations before completing it, he must offer a sacrificial animal. If he has completed more than half of the circumambulation of women and then has marital relations, he should perform ghusl (ritual bath) and complete the remaining circumambulation. If he has completed less than half, he must offer a sacrificial animal, perform ghusl, and begin the circumambulation from the beginning

Question: What do you say about what is stated in the Sharia regarding the Prophet shortening the prayer in Mina? O our master, should those who go out for Hajj from the people of Mecca and others shorten the prayer in all the rituals or not

Answer: They all perform the full prayer in Mecca, but elsewhere they shorten it, except for the Meccan, who performs the full prayer in Mina

It is stated in the book: The Eid prayer is not performed in Mina. Similarly, our master al-Nu'man, may God sanctify his soul, said in his interpretation of the

pillars. And we have verified from our master Malik al-Jama' that the Eid prayer there is not performed in .congregation, but rather each person prays it individually

Mention of the group from Mina

In his abridged version of the hadiths, he said: It is recommended for one who intends to leave Mecca to buy dates there with dirhams or whatever he can afford, and to give them in charity, intending this as atonement for all the negligence he committed during his ihram and Hajj. He also said: One who has completed Hajj should not feel restless while traveling, as if he has departed from something he disliked to something he loves, but rather he .should depart with tranquility

.Hence: It is not permissible to pray on top of it

He said in the abridged version of the work:

"Supererogatory prayers are performed in it, but not

".obligatory prayers

And from him: He said, "He should circumambulate the House (the Kaaba) – meaning the Farewell Tawaf – for ".a week

In short: the two cylinders on the red marble—there is .no better spot on earth

Mention of the single Umrah

From the abridged version of the work: The single Umrah consists of Tawaf, Sa'i, and shaving or shortening the hair. The pilgrim performing it must avoid what the pilgrim performing Hajj must avoid. Whoever is ignorant

and enters into Ihram for two Hajj or two Umrahs is considered to have rejected one of them, whether he .intended that or not

He said in the book of news: They narrated that whoever comes to his family while performing a single Umrah before he has finished his Tawaf or Sa'i must offer a .camel and stay until he performs Umrah

He said in summary: The single Umrah is only valid if .performed separately from the designated Miqat

Among the issues mentioned

Question: What do you say about a man who enters the Miqat in Rajab intending to perform both Umrah and Tamattu'? Which brings greater reward: to perform a voluntary Umrah in Rajab and stay in Mecca until the Hajj months begin, then enter Ihram from Mecca to stay there and perform Tamattu', or to perform the obligatory Umrah ?in Rajab and perform a single Hajj

Answer: There is reward and merit in performing .Umrah during Rajab

Mention of blockade and siege

From the author's summary: If his sacrificial animal is not prevented from reaching its destination with the one who will slaughter it, and he remains in a state of ihram until the appointed time for the slaughter, this applies if he is prevented after entering ihram. If the obstruction ceases before he exits ihram while he is approaching the pilgrimage site, he continues in his ihram. If it ceases after

he has exited ihram, he renews his ihram and it is permissible for him to fight whoever intentionally prevents him. If he is prevented from completing what is required of him in ihram, then it is not considered obstruction, and this is the chapter on being prevented due to illness. Whoever is prevented in Mecca from reaching Arafat exits ihram by performing tawaf, sa'i, shaving his head, and sacrificing. Whoever is prevented in Mecca from performing tawaf is .like one who is prevented from all of them

Among the issues mentioned

Question: What do you say about someone who is prevented from reaching the House (Kaaba) after entering into the state of Ihram at the Miqat and having a sacrificial animal with him? Should he send it as someone prevented from reaching it would send, or should he slaughter it on the spot? It is mentioned in the Sharia that when the Prophet (peace and blessings be upon him) was prevented from reaching the House, he slaughtered the sacrificial .animal on the spot, shortened his hair, and left

The answer: If he is not prevented from offering his sacrifice, he should send it with someone to slaughter it and remain in a state of ihram until the time he has promised to slaughter it. If the obstacle is removed before he can exit ihram and join the Hajj, he should continue in his ihram. Similarly, a sick person, if he recovers, should continue if he knows he can still perform Hajj. If the obstacle is removed and he has exited ihram, he may renew his ihram if he wishes. If he returns to his family, women become permissible for him. However, a person prevented from

completing Hajj does not become permissible for him because he must perform Hajj the following year and .Umrah if he entered ihram for it

Mention of Hajj on behalf of the sick and the dead

He said in Mukhtasar al-Athar: As for the one who is able to go out, it is not sufficient unless he goes out and performs Hajj himself, whether he is able to do so or not, even if he is afraid of an enemy, because he is in a state of hope that the fear will disappear and that there is a way to perform Hajj. There is no time limit for Hajj, but it is only required of a person once in his life. As long as he hopes for it, he is on that path, and if he delays it while he finds a .way to it, then he has done wrong

And from this: Whoever takes payment for performing Hajj on behalf of another, and then takes more than his expenses from that payment, then the excess belongs to .him

Hence: A man may perform Hajj on behalf of a man, .and a woman may perform Hajj on behalf of a woman

And from it: He intends that and pronounces it in every situation and at every scene and ritual and in every .act of Hajj, whether obligatory or recommended

From this: A man who performs Hajj on behalf of someone else should strive to perfect the Hajj and complete .all the rituals

And from him: He said, may God bless him and grant him peace, that God will admit three people to Paradise for

one pilgrimage: the one who bequeathed it to be performed on his behalf, the one who carries out his bequest after him, and the one who performed the pilgrimage on his behalf if he exerted himself and fulfilled his duty

And from this: In his saying, “Whoever performs Hajj on behalf of another should say during his Ihram, ‘O Allah, I am performing Hajj on behalf of so-and-so, so accept it from him and reward me for fulfilling it on his behalf,’ and he should intend this and pronounce it in every scene and ”.every act of Hajj, whether obligatory or recommended

Among the issues mentioned

Question: What do you say about a man who bequeathed money that is insufficient for someone from his country to perform Hajj on his behalf, and he had already performed the obligatory Hajj? How should this be done

Answer: He should perform Hajj on his behalf when he reaches the designated times, even if it is a necessity and his entire estate is sufficient to cover the Hajj, and Hajj and Umrah should be excluded from it, whether he bequeathed this or not

Question: What do you say about what is stated in the book of hadiths, that if a person who has not yet performed Hajj performs it on behalf of another, it suffices for him and for the one who performed it, but if he then performs Hajj on behalf of someone else, it does not suffice for him, and what is meant by that

Answer: He will be rewarded if he strives to perform his rituals, and if he vowed to perform Hajj and then

performed it for his vow, and it was his first Hajj, it will suffice for his obligatory Hajj if he intended it. Likewise, if he performed Hajj on behalf of someone else, and he had vowed to perform Hajj, then that will suffice for his vow

Mention of missing the Hajj

And from this is his saying: Whoever arrives at Muzdalifah and finds the people have already departed and the sun has risen, then he has missed the Hajj. He should make it an Umrah and he must perform Hajj the following year, unless he stipulated at the time of his Ihram that his release from Ihram would be wherever he was prevented from completing it. In that case, he is not obligated to perform Hajj the following year, unless he is a first-time Hajjer (i.e., he has not performed Hajj before) if he is able to do so. Similarly, if he does not reach the people until after that, he should perform Tawaf around the Kaaba and make it a separate Umrah if he is performing Qiran or Tamattu' Hajj. If he only entered Ihram for Hajj alone, then he is not permitted to perform Umrah because he did not enter Ihram for Umrah and did not intend it, unless he returns to the Miqat and enters Ihram for it

He said in the summary of the author: Whoever enters into the state of ihram for Hajj and then comes to Mecca, and has missed the Hajj and remains in ihram until he performs Hajj the following year, that will not be sufficient for him

And from it: If someone faints after he has set out for Hajj, and his companions perform the rituals on his behalf, it suffices him for the Hajj of Islam if he remains in that

state, or if he recovers but is unable to perform Hajj, and if he recovers and is able to perform Hajj, then he must perform Hajj. And if someone is hired to perform Hajj, then .he must pay a ransom for what he spoils from his money He said in the Minister's book: "The obligatory Hajj and Umrah pilgrimages should be performed on behalf of the deceased, whether he bequeathed this or not, as this is ".considered a debt

He said in Mukhtasar al-Athar: From the chapter on vows to perform Hajj: Whoever vows to perform Hajj in the obligatory act and performs Hajj for that vow, and he is a first-timer, that will suffice for him as a Hajj of Islam, as narrated from Abu Abdullah Ja'far bin Muhammad, may God's prayers be upon them both. That is, if he intended that and said that, it will suffice for him if he performs Hajj on behalf of someone else, and he had vowed to perform Hajj, then that will suffice for him as a fulfillment of his .vow

On the authority of Ali, peace be upon him, he said: Whoever vows to perform Hajj but is unable to do so, let him send a sacrificial animal and enter into a state of ihram, so that he remains in a state of ihram with his family until .the animal is slaughtered on his behalf

On the authority of Ja'far ibn Muhammad (peace be upon him), he said regarding one who makes an obligatory vow to walk to the Sacred House of God: "Let him walk until he is tired and unable to walk, then let him ride and offer a sacrificial animal. God does not burden a soul beyond its capacity. If he reaches his limit, then there is no obligation upon him. An obligatory vow is one made in

obedience to God, and one who makes a vow in
".disobedience is not obligated to do anything
He said in the book of news about one who vowed to
perform Hajj on foot but was unable to do so: Some of
them narrated that he should walk, and if he gets tired, he
should ride. If he is unable to perform Hajj on foot, he
should perform Hajj riding, and that will suffice for him.
Some of them narrated that if he is unable to walk, he must
slaughter an animal and ride. The first narration is more
authentic, and what came in the second is a
.recommendation and not an obligation
:He said in Al-Muntakhabah
And walking, if he vowed it, then both * when he
appeared in that, when he turned away
He slaughtered the animal and rode, and he was
.satisfied with the excuse that was required

The Book of Jihad

Mention of the assumption of jihad

From the author's summary: Jihad has several forms,
the best of which is a person's struggle against his own
desires regarding what God Almighty has forbidden, and
restraining himself from what does not please Him. Then
there is the struggle against the disbelievers, the oppressors,
the polytheists, and the rebels, by word and deed, according
to one's ability and power, for it is obligatory upon all
.Muslims

From this: Obedience to the ruler is obligatory, and the disbelievers should be killed after being warned, by
.whatever means possible

He said in Al-Diya: A camel with a split ear

And he said in Al-Gharibayn: Ubayd said, "And the
".anger may also be in the ear

He said: As for the Prophet's she-camel, it was called Al-Adhba', and this is not related to this, but rather that is a
.name by which it was named

And from it: It is said that he is one of the most
.unknown people if his identity is unknown

In his abridged version of the hadiths, he said:

Whoever possesses these qualities is among those whom God Almighty has promised what He promised in the verse. And whoever does not possess these qualities, yet strives and seeks worldly gain and pride, or is forced into jihad while not preserving his religion, nor possessing these qualities that God Almighty described in His Book, is among those whom the Messenger of God, peace and blessings be upon him, referred to in the hadith mentioned
.earlier

From the interpretation of the pillars: The term "Arabs" in the language, according to what the scholars have said, refers to the various groups of Arabs, and the group of Arabs is called "A'arib." They said that the pure Arabs are those of noble lineage, the descendants of Ishmael, son of Abraham, peace be upon them both. They said that the Arabized Arabs are those who joined them and became Arabized, meaning those of the various groups of people who mixed with the Arabs and spoke their
.language

From the author's summary: Regarding his statement that there is no obligation of jihad on slaves as long as they are not needed, nor on women, nor on the sick unless their masters attack them, and that it is permissible for a woman to go out with a male relative to treat someone who needs treatment, and if a group sets up a catapult and fires a stone that returns and kills one of them, then the blood money is the responsibility of the clans of those who fired the catapult. If the stone was among those who were struck, then his share of the blood money is waived. And there is no obligation on one who holds a rope or tool, nor does he commit any crime with them. Or if someone who is not obligated to fight is present in the battle, then he is subject to the same rulings regarding desertion as one who is obligated to fight. And if a group goes out to another group and they stipulate that no one will assist another, then the condition is invalid because God, may He be glorified and exalted, has obligated the believer to defend his brother from whoever intends harm and not to refrain from assisting him in obedience to God. And if one of the polytheists goes out to fight one of the Muslims and the polytheist stipulates that he is safe from the Muslims, and the one who fights him is alone, and the Muslims fear that he will kill or wound their companion, then they have the right to rescue him without killing him. He refused to surrender and instead faced them in battle. They fought him because he had broken his promise of safety, and they should not help their companion in duels if he had the strength and energy to fight the polytheists.

Mention of the desires in jihad

He explained: There is a higher level of righteousness than any other, until a man is martyred in the cause of God, and there is a higher level of disobedience than any other, .until a man kills one of his parents

It is mentioned in the book of blood money, in the section on the severity of the punishment for one who disobeys one of his parents and then kills or aids in the killing, and what he mentioned in the pillars in this chapter, in his statement, “until a man kills one of his parents,” is correct. He also mentioned it in the interpretation of the pillars and its interpretation, mentioning the parents and .their interpretation

Mention of the desires in keeping horses for the sake of God

In Al-Diya’ he said: “Ribat is guarding the enemy's frontier, and it is a verbal noun. Ribat al-khayl refers to what is tied up among them. It is said that so-and-so has a ribat of horses. It is said that it is five or more. God

Almighty said: ‘And from the ribat of horses

And he said in the news: And he said, “The bald ones are the best of them, the dark ones are the strong ones, and ”.the black ones are the kings of them

From the author's summary: There are several ways to participate in a race. One is when someone gives a portion of their wealth as a voluntary gift to the winner, without the loser incurring any penalty. Another is when one of the competitors gives something from their wealth to the other

if they win, and if they win, they keep their own wealth. A third, impermissible, method is when each of them gives something from their wealth, whichever of them wins takes it.

The same principle applies to horse racing; a contest is not valid unless one of the competitors is equal in number, the severity of the hit, the position, the location and condition of the target, and the point of impact.

And from it: If they stipulated that one of them would shoot with a type of bow and the other with a different type, it would be permissible. The archers should appoint a just person to draw a line for them in the place of shooting, and they should stand below it. There is nothing wrong with taking a wager in the race. The owner of the race does not have the right to start shooting, nor does anyone else have the right to start unless he stipulates that. If he does not stipulate that, and a dispute arises over it, a lot should be drawn between them, and whoever the lot falls on is the one who started. If they all choose to dissolve the race, that is permissible. The one who is entitled to start may bring forward whomever he wants from his party, and the other party may bring forward whomever they want from their companions. It is not permissible to race with something that is not permissible to own.

Among the strange things: Al-Nadri said, "Do not seek revenge against her for the blood feuds she had with them in the pre-Islamic era." Muhammad ibn al-Hasan said, "Do not hang bowstrings on her, lest she choke." He means, do not hang them on her. Malik ibn Anas said, "They used to hang bowstrings on her so that she would not be afflicted by the evil eye, so he ordered them to cut them, teaching

them that bowstrings cannot avert anything from God's
".decree

From the light of dreams: He excelled in archery if he
defeated him, and the people excelled when they threw
arrows, and they excelled with poetry and speech from that,
and the excelling of camels is their throwing with their
hands while walking

Etiquette of travel

Its interpretation is derived from the word "wa'a'a al-
safir" (the hardship of travel), and "al-qa'aba" (gloom)
refers to a bad appearance and a broken face, especially due
.to sadness

And from it: refraining from narrating about
companions when they part ways is refraining from
gossiping about believers and mentioning what might be
.unpleasant about them

In short: his statement "he does not stop at it" means
.without need

(نسل) "Among the strange things: The word "nasl
means to hasten, and it also means offspring and children.
In another hadith, it is mentioned that some people
complained to him of fatigue, so he ordered them to hasten.
In a hadith of Luqman ibn 'Ad, it says, "And when the
people hasten, hasten," meaning when they run for a raid or
out of fear, they shorten their steps in haste. Hastening is
.less than hastening

Among the issues mentioned

What do you say about what is stated in the book "Al-Da'a'im" regarding the prohibition against a man traveling alone, and the statement that one person is a devil, two are two devils, and three are three? O our master, is it sinful for someone to travel alone or with another man, ostensibly for ?trade or other purposes, or not

Answer: There is no sin in traveling alone or with others, but it is tiring. This is why it is said that one should not travel with fewer than three people, and if one of them .dies, the other two become his heirs

Mentioning what is due to princes and what is due from them

From the study of language: Ibn Khalawayh said: The smallest unit of the army is the "jarida," which is a piece stripped from it, then the "sariyya," which is from fifty to four hundred, then the "katiba," which is from four hundred to one thousand, then the "jaysh," which is from one thousand to four thousand, and likewise the "filiq" and the "jahfal," then the "khamis," which is from four thousand to ".twelve thousand. The plural of "askar" is "askar

In his abridged version of al-Athar, he said: Those whom the Imam, peace be upon him, has appointed as their leader and whom he has appointed as their governor should obey him, follow his commands, and abstain from what he forbids. They should not precede him in any matter, for obedience to him is obedience to God, obedience to His Messenger, and obedience to the Imam who appointed and commanded him. If they disapprove of any of his actions or

see that he has transgressed what he was commanded, they should report this to the Imam. Once they have reported it to him, they are not obligated to do more than that. The Imam, peace be upon him, will consider the matter according to what God Almighty has shown him. If he openly rebels against the Imam and opposes him, then their obedience to him is no longer required of them, and they are obligated to fight him, along with whomever the Imam appoints for this purpose

List the actions that should be taken before fighting

In his abridged version of the hadiths, he said: The Messenger of God (peace and blessings be upon him) forbade aiding the oppressors, and he said: The oppressor, the one who aids him, and the one who is pleased with him are partners in sin

Mention of fighting the rebels

He said in the book of news: And the Messenger of God, peace be upon him, said: Do not kill in war except those who have been subjected to the plagues

The ruling regarding prisoners

From the author's summary: There is no harm in detaining a messenger if there is fear that he might release a plot. It is permissible for the ruler to feign one intention

while intending another. Mutilation and cutting down fruit-bearing trees are forbidden except for a legitimate purpose. A Muslim should not kill his polytheistic father, and if his father intends to harm him, he should defend himself. From this: The ruling regarding prisoners of war is the prerogative of the Imam or his appointed representative, and the choice of granting them freedom before division rests with the governor. Once the division has taken place, the freedom is revoked, and whoever owns something retains it. If a prisoner converts to Islam, he becomes booty. If a man kills a prisoner after the war without permission, he is punished and must pay the value of his life, which is then returned to the one who divided the spoils, regardless of whether he or someone else captured him. If the governor of the Muslims permits a group of polytheists to enter the land of Islam with prisoners to be ransomed, and they enter with them and demand excessive ransom, he has the right to prevent them and compel them to pay the equivalent of their blood money if they are free, or their value if they are slaves.

And from it: If a boy is captured from the enemy and taken to the land of Islam without his parents, and then dies before understanding Islam, the funeral prayer is performed for him. If he is taken with one of his parents, and they are taken from one side at the same time, and one of his parents is taken before him, the funeral prayer is not performed for him. If the boy is taken before his parents, the funeral prayer is performed for him. If a captive is taken and claims to have been a Muslim, but does not provide proof, his statement is not considered without evidence, and he and his property become spoils of war.

And from this: If a prisoner is forced to say or do something that Islam does not permit, he is not subject to the ruling of apostasy unless he did so intentionally. There is no harm in ransoming the polytheists and their women with Muslim prisoners held by them, using polytheist men, women, and children who were taken captive with their fathers, excluding children taken captive without their fathers.

Mention of safety

From the author's summary: Security is permissible, and its conditions should be observed, and it should not be used to transgress the Book of God and the Sunnah of His Prophet (peace be upon him)

And from it: If a Muslim signals to the disbelievers something that he sees as a guarantee of safety, or says, "I have given them safety by signaling," then it is a guarantee of safety. If he says, "I have not given them safety," then his word is accepted. If he dies before saying anything, then they are not safe. If a combatant has property in the land of Islam and is killed in the land of war, then all that he left behind in the land of Islam is booty. If a spy enters the lands of Islam without a guarantee of safety, then his blood is permissible. If he converts to Islam, he is not killed. If he entered under the guise of being a merchant, he is severely beaten and expelled from the lands of the Muslims until he reaches his place of safety. If the spy for the enemy is a Muslim, then he is like a combatant unless he brings an excuse that is similar and permissible, so he is warned against repeating it. If he does repeat it, he is punished

He said in summary: The protected person is prevented from leaving with weapons, horses, and a slave if he owns a Muslim, and he is compelled to sell him in the .land of Islam

Mention of peace, truce, and tribute

From the author's summary: Whoever pays the jizya (poll tax) from among the People of the Book and is asked to remain in his religion on the condition that the jizya is taken from him and he is allowed to continue his religious practice and that the laws of the Muslims are applied to him, then this must be accepted from him, whether he is a Jew, a Christian, a Zoroastrian, a Sabeian, or a Samaritan. It is stipulated that they be subject to the laws of the Muslims at the time of the contract, meaning that if disputes arise between them, they shall be judged according to the laws of the Muslims. The jizya is not accepted from anyone other than the People of the Book, nor from Arabs who converted to the religion of the People of the Book after the advent of Islam. As for those whose fathers were already practicing that religion before Islam, they are treated as People of the Book. If there is any doubt concerning their affairs, they are .required to provide evidence for what they have declared And from it: If they were among the Muslims and participated in breaking the covenant, the ruling concerning them was up to the Imam. He could, if he wished, inflict punishment upon them from others, escort them to safety, disperse them, seize their wealth, and imprison them. Whatever he did in this regard or similar matters was .correct

And from this: in his saying, “And he should fulfill for
”.them what they have fulfilled

From it: The jizya is taken from free adults in three categories: the upper class, who are the rich, four dinars from the owners of cash or eight or forty dirhams from the owners of paper money; the middle class, two dinars or twenty-four dirhams; and the lower class, one dinar and twelve dirhams. It is not permissible to transgress against .them with anything other than that

And from it: It is not permissible for them to establish a church, a synagogue, or a fire temple in Islam, nor to establish a monastery or a monk's hermitage, nor to rebuild what has been destroyed of that in the plans of the Muslims. It is stipulated for the dhimmis that whenever they do something that they were ordered not to do and they leave what was stipulated for them to do, then the covenant of God, the covenant of His Messenger, the covenant of the Imam, and the believers is released from .them

From this: If the jizya is taken in advance, that is permissible. If a dhimmi dies having paid the jizya in advance, it is returned to his heirs in proportion to the remaining year from the time of his death. If he dies with outstanding dues from the previous year, they are required to pay from his inheritance the portion of the year that has passed up to the time of his death. If he dies insolvent, the one responsible for collecting the jizya is treated like his creditors. If some of the dhimmis convert from their religion to another religion acceptable to the people of the jizya, it is permissible to allow them to remain in their new religion. If they convert to a religion whose people are not

allowed to pay the jizya, then they are only accepted if they embrace Islam. If they do not, they are killed, and their ruling in this matter is the same as that of an apostate. It is not permissible for dhimmis to bury their dead in their lands, as they are prohibited from doing so by the inhabitants. If they do so, they are ordered to remove the remains of their dead from those lands

And from it: Or on the condition that some of the rights of the Muslims be waived from them, and it is permissible with necessity for the Muslims to pay the enemy a reward for peace, and none of these aspects is obligatory

Therefore: A truce is not permissible indefinitely, even if concluded by someone ignorant of the Sunnah. The truce is valid for ten years, and any extension beyond that is nullified. If the Muslims need to renew a truce, they should conclude a second agreement after the first one expires. If they break the truce entirely or partially, they are absolved of responsibility. Similarly, if some break something and the others neither condemn it nor disavow it, nor cooperate in preventing its violation or surrendering it, thus preventing the Imam from interfering, then the truce is also invalid

Note: The prohibition against transgressing against those with whom a treaty has been made means those who have agreed to remain as they are and to pay the jizya (tribute)

Among the strange things: Al-Hadar is a type of dagger, and its singular is Khadra al-Hashah, from the herbage that has a hidden origin in the ground, like al-Nasi and al-Saliyan

The ruling regarding spoils of war before their division

Its interpretation: that is, before taking out the fifth from it and dividing it according to what is due to the .friends of God from it

From the author's summary: It is sufficient to meet basic needs, and it should not be sold. If it is sold, its price .is considered booty

Mention of the division of spoils

From the author's summary: The spoils of war are divided into three categories. One is exclusively for the Messenger of God (peace and blessings be upon him) and the Imams who succeeded him, with no one else sharing in it. This includes what no Muslim fought for, what was given voluntarily, what the wind carried into the sea from the wealth of the polytheists, or what was obtained on land without effort, what came to him as gifts from kings and the leaders of the tribes, and what he selected from the .spoils before their division

The second aspect is what the People of the Covenant (dhimmi) give as a peace treaty in exchange for their remaining in their lands, and what is taken from the tithes of the People of War if they trade in Muslim lands. This also applies to the people of the fifth (khums) and does not extend to others. It is land that Muslims seize by force, then allow its inhabitants to continue working on it, paying their

land tax, poll tax, and the tithes of the People of the Covenant if they trade in Muslim lands. The wealth is left behind by the dhimmi, and he has no heir. The fifth in this case is treated like God's share in the fifth of spoils of war. And from it: The fifth is obligatory on all that the Muslims have gained as spoils of war, and the Imam is responsible for collecting the fifth and distributing it among its rightful recipients. From the spoils of war, the stipends of judges, rulers, and workers are paid, and those whose assistance is not needed by the people of the spoils of war are taken out.

Among the issues mentioned

Question: What do you say about what is stated in the Sharia that four-fifths of the spoils are for those who fought for them, with two shares for the horseman and two shares for the foot soldier? O our master, are the slaves and the people of the army market included in this if they fought? for it or not?

Answer: Slaves receive nothing except the scraps of household goods and their discarded items if they participate in fighting, and they do not receive a share. However, if the people of the market fight, they receive a share.

Mention of fighting the rebels

From the principle of restriction: Any rights that the rebels had against the just will be paid to them if they repent. They will be held accountable for what was owed to

them, and for any property they acquired from the just based on a misinterpretation, such as a prescribed punishment or money they consumed without justification. They will be held accountable for any property they acquired without justification. Any property belonging to the just will be taken from them, whether they acquired it .based on a misinterpretation or not

From the author's summary: Reconciliation is permissible between Muslims. However, if one group transgresses against the other, and the transgressor takes up arms against the oppressed, the reconciliation agreement is nullified. The Imam is then obligated to fight the transgressor until he brings them back to the rule of God Almighty. It is obligatory upon the believers to stand with him and assist him in fighting them. The transgressors are fought and killed in the same manner as the polytheists are killed. If some of the People of the Covenant aid the transgressors in fighting the people of justice, the covenant is broken with them. The Imam may cut off the stipend of anyone who did not participate in fighting the transgressors. If the two armies meet and a believer kills another believer, claiming he thought the other was a transgressor, he is made to swear an oath regarding his knowledge and is liable for blood money and expiation. If the transgressors repent, they are not held accountable for what they consumed belonging to the people of justice in their war. Anything found in their possession is returned to its owner. Everything a military camp possesses is considered booty and is divided accordingly. Truce is permissible between the people of justice, just as it is permissible between them and the polytheists, if it serves

the Imam's best interests. Embezzlement of the spoils is not .permitted

The copying of this book was completed on the third day of Rabi' al-Thani in the year 1425 AH, may God bless him and his family. It was written on a computer by the servant of our generous master, the noble caller, our master Muhammad Burhan al-Din, may God prolong his life, the .noble Muhammad ibn al-Shaykh Tayyib Ali Madras