



### ENGLISH THEN ARABIC

**IMPORTANT NOTE: This translation may not be accurate and may be at times out of order or have explanation not directly from the main author.**

**We used it because it was the only one.**

**We recommend you follow with the Shaykh as he goes word by word from the main Arabic book.**

#### (Sighting the new moon)

It becomes obligatory to fast Ramadhan upon sighting its crescent moon.

If they do not see the crescent moon even though the sky is cloudless on the night of the 30th (b: of Sha`ban) then they do not begin the day fasting (b: and it is offensive to fast since it is the day of doubt which is prohibited).

If clouds or dust covers the moon before the crescent moon of Ramadhan, the thahir [=obvious ruling] of the mathab is that fasting it is obligatory.

If the crescent moon is sighted during the day (b: even if before the zenith), it belongs to the following night.

If the people of one land sight it (b: meaning: whenever sighting it is positively proven in one land) then all people are required to fast.

It is (b: obligatorily) fasted by the sighting of someone upright (b: and religiously responsible; his report is sufficient), even if a woman (b: or a slave or not using the phrasing of testimony).

If they fast 30 days because of one individual's testimony and they do not sight the crescent moon, or they fasted because of clouds, they do not break the fast. An individual who sights the moon and his report is rejected, or who saw the crescent moon of Shawal, fasts.

### **(Who Must Fast)**

Every religiously responsible and able Muslim must fast if proof (m: that today is Ramadhan) is given during the day.

It is obligatory to fast (m: the remainder) and make up the day if during the day they: became deserving of its obligation, their menstruating or postpartum bleeding ended, or they were traveling and arrived while not fasting (b: since the fast has been broken).

Someone who broke the fast due to old age or a sickness whose recovery is not expected, must give food to someone impoverished for each day.

Breaking the fast is a sunna if the person is sick and fasting is injurious, or a traveler shortening their prayers. If someone resident intends to fast a day and during it beings a journey, he may break the fast (b: upon passing the houses of his village and the like).

A pregnant or breastfeeding woman who breaks the fast out of fear for herself, must makes the day up. If she broke the fast out of fear of the child, she makes it up and (m: the person responsible for the child's support) gives food to someone impoverished for each day.

The fast is not valid if one intended to fast and became insane or lost consciousness for the entire day and did not gain consciousness (or sanity) for a portion of it. But (m: the fast is) not (m: broken) if he sleeps for the entire day. Someone unconscious (m: the entire day) must only make up the fast.

### **(Intention)**

It is obligatory to specify the intention (b: by believing that he is fasting (a day) of Ramadhan, making it up, or expiation for an oath) from the night, to fast each day which is obligatory. However, the intention that the fast itself being obligatory is not obligatory.

Supererogatory fasts are valid using an intention (m: made) during the day before or after the zenith. It is not sufficient to intend: —if tomorrow is part of Ramadhan then it is my obligatory fast|| (Dalil Al-Talib: but it does suffice if tomorrow may be the 30th of Ramadhan).

An intention to break the fast breaks it.

### **What Invalidates the Fast and Requires an Expiation**

Each of following invalidate the fast, when done intentionally and remembering: 1. eating, drinking, using snuff, injecting something into the anus, applying kohl around the eyes and it arriving in the throat;

2. inserting something into a cavity other than the opening of the urethra;
3. inducing vomiting;
4. masturbating (b: and sperm or pre-ejaculatory fluid exits);
5. fondling (b: something other than the genitals, or kissing or touching) and sperm or pre-ejaculatory fluid exits;
6. ejaculation after repeatedly looking;
7. performing blood-letting or having it performed and the blood appears

Each of the following do not spoil the fast:

1. forgetting or being forced (m: to do any of the above)
2. a fly or dust flying into the throat;
3. ejaculating as a result of thinking;
4. having a wet dream;
5. waking up in the morning with food in his mouth if he spits it out;
6. making ghusl, rinsing the mouth, rinsing the nose, doing so more than three times, or exaggerating in them and the water reaches the throat.

Whoever ate while doubting that the sun has risen, their fast is valid. But the fast is invalid if they ate while doubting whether the sun has set, or while believing that it is nighttime and it turns out to be daytime.

### **Section (Expiating a Fast Vitiated by Lovemaking)**

Whoever has vaginal or anal intercourse daytime during Ramadhan must make up the day and perform an expiation. The fast is broken but there is no expiation if:

1. he stimulates himself outside of her private parts (b: even if intentional) and ejaculated (b: sperm or pre-ejaculatory fluid),
2. the woman (b: who the intercourse was with) is excused (b: by ignorance, forgetfulness, or being forced),
3. someone intending to fast during his journey has intercourse.

If the expiation has not been paid and

1. he has intercourse on two different days
2. has repeated intercourse the same day

then: there is one expiation in the second case and two in the first. If he has intercourse, pays the expiation, and then has intercourse the same day, then there is a second expiation. It is the same for anyone required to abstain if he has intercourse.

The expiation is not rescinded for someone who has intercourse while healthy and then becomes sick, insane, or travels

Expiation is only for sexual intercourse while fasting Ramadhan (b: since there are no mentioned texts and nothing else equals it. Ejaculating outside the vagina is intercourse, and so it an orgasm from oral sex between women<sup>2</sup> according to Al-Muntaha).

The expiation is freeing a female (b: Muslim) slave (b: free of defects which hamper work). If no female slave is to be found, the expiation is fasting two months continuously. If the person is incapable, the expiation is to feed 60 people who are impoverished. And if nothing is found (b: to feed the impoverished), the expiation is rescinded.

### **Offensive and Recommend Measures During the Fast. Make-up fasts**

It is offensive to gather saliva (m: in the mouth) and (m: then) swallow it (b: out of removing oneself from disagreeing with those who said it breaks the fast).

It is unlawful to swallow phlegm, and it (b: not saliva) breaks the fast only if it had reached the mouth (m: before being swallowing).

It is offensive to needlessly taste food or chew strong mastic. If the taste is found in the throat, the fast is broken. Dissolved mastic is unlawful if the saliva is swallowed (b: otherwise it is not). Kissing (b: and what leads to intercourse) is offensive for someone if it excites their desires.

It is (b: unconditionally) obligatory to avoid: lying, backbiting, (b: tale-bearing,) and verbal abuse.

(Sunan)

The following are sunnan:

1. for someone verbally abused to say: —I am fasting||,
2. to delay the pre-dawn meal,
3. to be quick in breaking the fast
4. to break the fast on unripe dates, and if lacking then dates, and if lacking then water; 5. when breaking the fast to say what has been transmitted (b:including: —Allahumma laka samtu wa `ala rizqika \_\_aftartu subhanaka allahumma wa bihamdika, allahumma taqabbal minni \_\_innaka \_\_anta al-sami`u al-`alim||).

(Making Up Missed Fast-Days)

It is recommended to make them up consecutively. It is not permissible to delay them until the next Ramadhan without an excuse. If this is done, then in addition to making it up an impoverished person must be fed for each day.

If someone dies, even after the next Ramadhan, then it is recommended for the wali of the deceased to make up any and fast, pilgrimage, spiritual retreat, or prayer that is obligatory or that he made an oath to perform.

## **Voluntary Fasting**

It is a sunna to fast:

1. (b: three days each month, and to make them) the white days;
2. Monday and Thursday;
3. six days in Shawwal;
4. the month of Muharram, the most emphasized days being the 10th then the 9th;
5. the nine days of Dhi al-Hijjal, the most emphasized day for a non-pilgrim being the Day of `Arafat for a non-pilgrim.

The best is to fast one day and then break-fast for one day. (m: Or, in easier terms: to fast every other day.)

### **(Offensive fasts)**

It is offensive to single out:

1. Rajab,
2. Friday,
3. Saturday,
4. or the Day of Doubt.

### **(Unlawful fasts)**

It is unlawful to fast:

1. the two (b: days of) `Eid, even if obligatory; 2. the Day of Tashriq, except for the blood expiation of mut`a or qiran (m: see Hajj).

It is unlawful to interrupt an obligatory action (b: whether it be fasting or something else) which has a vast time once it has been started.

It is not obligatory to complete a supererogatory action, or to make up one that is spoiled except for a supererogatory Hajj or `Umra.

### **(Laylat al-Qadr)**

Laylat Al-Qadr is expected in the last ten (b: of Ramadhan). It is more confined in the odd days, with 27 being the most likely.

He supplicates during Laylat Al-Qadir using what has been transmitted.

## **Spiritual Retreat**

I`tikaf is adhering to a mosque for the purpose of worshiping Allah Most High. It is a sunna (masnun).

It is valid to perform `i'tikaf without fasting.

The two (b: meaning: spiritual retreat and fasting) are required if an oath has been made to perform them.

It is not valid unless it is done:

1. with intention;
2. in a mosque where there is a group prayer; except (m: that i'tikaf is valid for) a woman in every mosque except for the mosque' in her house (b: which is the place in her house she uses for her prayers).

(m: It is recommended upon entering any mosque to make an intention to perform `i'tikaf for however long one remains in the mosque.)

If an oath has been made to perform spiritual retreat or pray in a mosque other than the three (with the order of superiority being: the Haram (in Mecca), the mosque in Madina, and then Al-Aqsa), it is not required to performing it in that mosque. If a superior mosque is specified, nothing less than it suffices; and the opposite is the opposite (m: namely: the superior always suffices for the inferior).

If an oath is made for a specific time, the spiritual retreat is entered before its first night and exited after its final night.

`i'tikaf is not exited from except for the unavoidable (b: such as bringing food and drink when there is no one else to bring it; such as vomiting bughta, urinating, defecating, making an obligatory purification, someone in a state of janaba leaving to make an obligatory ghusl, going to a Friday prayer, or making an obligatory testimony). One does not visit someone sick or attend a burial prayer unless having been stipulated (b: in the beginning of the spiritual retreat). `i'tikaf is spoiled by intercourse in the private parts (b: or ejaculation from touching something else). It is recommended to be busy with acts that draw one closer to Allah Most High and to avoid what is not one's concern

## كِتَابُ الصِّيَامِ

يَجِبُ صَوْمُ رَمَضَانَ بِرُؤْيِيهِ هِلَالِهِ ، فَإِنْ لَمْ يُرْمَعْ صَحْوُ لَيْلَةِ الثَّلَاثِينَ  
أَصْبَحُوا مُفْطِرِينَ ، وَإِنْ حَالَ دُونَهُ غَيْمٌ أَوْ قَتْرٌ فَظَاهِرُ الْمَذْهَبِ يَجِبُ  
صَوْمُهُ ، وَإِنْ رُمِيَ نَهَارًا فَهُوَ لِلَّيْلَةِ الْمُقْبِلَةِ ، وَإِذَا رَأَاهُ أَهْلُ بَلَدٍ لَزِمَ النَّاسَ  
كُلَّهُمُ الصَّوْمَ .

وَيُصَامُ بِرُؤْيِيهِ عَدْلٍ (وَلَوْ أَنْشَى) ، فَإِنْ صَامُوا بِشَهَادَةِ وَاحِدٍ ثَلَاثِينَ  
يَوْمًا فَلَمْ يَرِ الْهِلَالَ ، أَوْ صَامُوا لِأَجْلِ غَيْمٍ لَمْ يُفْطِرُوا ، وَمَنْ رَأَى وَحْدَهُ  
هِلَالَ رَمَضَانَ وَرَدَّ قَوْلَهُ ، أَوْ رَأَى هِلَالَ شَوَّالٍ صَامَ .

وَيَلْزَمُ الصَّوْمَ لِكُلِّ مُسْلِمٍ مُكَلَّفٍ قَادِرٍ ، وَإِذَا قَامَتِ الْبَيْتَةُ فِي أَثْنَاءِ  
النَّهَارِ وَجَبَ الْإِمْسَاكُ وَالْقَضَاءُ عَلَى كُلِّ مَنْ صَارَ فِي أَثْنَائِهِ أَهْلًا  
لِوُجُوبِهِ ، وَكَذَا حَائِضٌ وَنَفْسَاءُ طَهْرَتَا ، وَمُسَافِرٌ قَدِمَ مُفْطِرًا <sup>(١)</sup> .

وَمَنْ أَفْطَرَ لِكَبْرٍ أَوْ مَرَضٍ لَا يُرْجَى بُرُؤُهُ أَطْعَمَ لِكُلِّ يَوْمٍ مِسْكِينًا ،  
وَيُسْنُ لِمَرِيضٍ يَضُرُّهُ ، وَلِمُسَافِرٍ (يَقْصُرُ) ، وَإِنْ نَوَى حَاضِرٌ صَوْمَ يَوْمٍ  
ثُمَّ سَافَرَ فِي أَثْنَائِهِ فَلَهُ الْفِطْرُ .

وَإِنْ أَفْطَرَتْ حَامِلٌ أَوْ مُرْضِعٌ خَوْفًا عَلَى أَنْفُسِهِمَا قَضَاهُ فَقَطْ ،  
وَعَلَى وَلَدَيْهِمَا قَضَا وَأَطْعَمَتَا لِكُلِّ يَوْمٍ مِسْكِينًا .

وَمَنْ نَوَى الصَّوْمَ ثُمَّ جُنَّ أَوْ أُغْمِيَ عَلَيْهِ جَمِيعَ النَّهَارِ وَلَمْ يُفِقْ جُزْءًا  
مِنْهُ لَمْ يَصِحَّ صَوْمُهُ ؛ لِأَنَّ نَامَ جَمِيعَ النَّهَارِ ، وَيَلْزَمُ الْمُغْمَى عَلَيْهِ





القضاء فقط .

وَيَجِبُ تَعْيِينُ النَّيَّةِ مِنَ اللَّيْلِ لَصَوْمِ كُلِّ يَوْمٍ وَاجِبٍ ، لَانِيَّةُ  
الْفَرْضِيَّةِ ، وَيَصِحُّ النَّفْلُ بِنِيَّةٍ مِنَ النَّهَارِ قَبْلَ الزَّوَالِ وَبَعْدَهُ ، وَلَوْ نَوَى أَنْ  
كَانَ غَدًا مِنْ رَمَضَانَ فَهُوَ فَرْضِي لَمْ يُجْزِئْهُ ، وَمَنْ نَوَى الْإِفْطَارَ أَفْطَرَ .

### بَاب مَا يَفْسِدُ الصَّوْمَ وَيُوجِبُ الْكَفَّارَةَ

مَنْ أَكَلَ ، أَوْ شَرِبَ ، أَوْ اسْتَعَطَ ، أَوْ اِحْتَقَنَ أَوْ اِكْتَحَلَ بِمَا يَصِلُ إِلَى  
حَلْقِهِ ، أَوْ أَدْخَلَ إِلَى جَوْفِهِ شَيْئًا مِنْ أَيِّ مَوْضِعٍ كَانَ ، (غَيْرِ إِحْلِيلِهِ) ، أَوْ  
اسْتَقَاءَ<sup>(١)</sup> ، أَوْ اسْتَمْنَى ، أَوْ بَاشَرَ فَأَمْنَى ، أَوْ أَمْدَى ، أَوْ كَرَّرَ النَّظَرَ  
فَأَنْزَلَ ، أَوْ حَجَمَ أَوْ اِحْتَجَمَ<sup>(٢)</sup> (وَوَظَهَرَ دَمٌ) ، عَامِدًا إِذَا كَرَّ الصَّوْمُ بِهِ فَسَدَ ،  
لَا نَاسِيًا أَوْ مُكْرَهًا ، أَوْ طَارَ إِلَى حَلْقِهِ ذُبَابٌ ، أَوْ غُبَارٌ ، أَوْ فَكَّرَ فَأَنْزَلَ ، أَوْ  
اِحْتَلَمَ ، أَوْ أَصْبَحَ فِي فِيهِ طَعَامٌ فَلَفَظَهُ ، أَوْ اغْتَسَلَ ، أَوْ تَمَضَّمَصَ ، أَوْ  
اسْتَشَّرَ ، أَوْ زَادَ عَلَى الثَّلَاثِ ، أَوْ بَالَعَ فَدَخَلَ الْمَاءُ حَلْقَهُ لَمْ يَفْسُدْ .  
وَمَنْ أَكَلَ شَاكًا فِي طُلُوعِ الْفَجْرِ صَحَّ صَوْمُهُ ؛ لِأَنَّ أَكْلَ شَاكًا فِي  
غُرُوبِ الشَّمْسِ ، أَوْ مُعْتَقِدًا أَنَّهُ لَيْلٌ فَبَانَ نَهَارًا .

### فَضْلٌ

وَمَنْ جَامَعَ فِي نَهَارِ رَمَضَانَ فِي قُبُلٍ أَوْ دُبُرٍ فَعَلَيْهِ الْقَضَاءُ وَالْكَفَّارَةُ ،  
وَإِنْ جَامَعَ دُونَ الْفَرْجِ فَأَنْزَلَ ، أَوْ كَانَتِ الْمَرْأَةُ مَعْدُورَةً ، أَوْ جَامَعَ مَنْ

(١) في «ب» زيادة: «شيء» .

(٢) في «م»: تقديم وتأخير .



كَانَ<sup>(١)</sup> نَوَى الصَّوْمِ فِي سَفَرِهِ أَفْطَرَ وَلَا كَفَّارَةَ .  
 وَإِنْ جَامَعَ فِي يَوْمَيْنِ ، (أَوْ كَرَّرَهُ فِي يَوْمٍ) وَلَمْ يُكْفِّرْ (فَكَفَّارَةٌ وَاحِدَةٌ  
 فِي الثَّانِيَةِ) ، وَفِي الْأُولَى اثْنَتَانِ ، وَإِنْ جَامَعَ ثُمَّ كَفَّرَ ثُمَّ جَامَعَ<sup>(٢)</sup> فِي  
 يَوْمِهِ فَكَفَّارَةٌ ثَانِيَةٌ ، وَكَذَلِكَ مَنْ لَزِمَهُ الْإِمْسَاكُ إِذَا جَامَعَ ، وَمَنْ جَامَعَ  
 وَهُوَ مُعَافَى ثُمَّ مَرِضَ أَوْ جُنَّ أَوْ سَافَرَ لَمْ تَسْقُطْ .  
 وَلَا تَجِبُ الْكَفَّارَةُ بِغَيْرِ الْجِمَاعِ فِي صِيَامِ رَمَضَانَ ، وَهِيَ عِتْقُ  
 رَقَبَةٍ ، فَإِنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ، فَإِنْ لَمْ يَسْتَطِعْ فِإِطْعَامُ  
 سِتِّينَ مِسْكِينًا ، فَإِنْ لَمْ يَجِدْ سَقَطَتْ .

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### بَابُ مَا يُكْرَهُ وَيُسْتَحَبُّ وَحُكْمُ الْقَضَاءِ

يُكْرَهُ جَمْعُ رِيْقِهِ فَيَبْتَلِعُهُ ، وَيَحْرُمُ بَلْعُ التُّخَامَةِ وَيُفْطَرُ بِهَا فَقَطُ إِنْ  
 وَصَلَتْ إِلَى فَمِهِ ، وَيُكْرَهُ ذَوْقُ طَعَامٍ (بِلَا حَاجَةٍ<sup>(٣)</sup>) وَمَضْغُ عِلْكَ  
 قَوِيٍّ ، (وَإِنْ وَجَدَ طَعْمَهُمَا فِي حَلْقِهِ أَفْطَرَ) ، وَيَحْرُمُ الْعِلْكُ الْمُتَحَلَّلُ  
 إِنْ بَلَغَ رِيْقَهُ ، وَتُكْرَهُ الْقُبْلَةُ لِمَنْ تَحَرَّكَ شَهْوَتَهُ .  
 وَيَجِبُ اجْتِنَابُ كَذِبٍ وَغِيْبَةٍ وَشْتِمٍ .  
 وَسُنَّ لِمَنْ شَتِمَ ؛ قَوْلُهُ : إِنِّي صَائِمٌ ، وَتَأْخِيرُ سُحُورٍ وَتَعْجِيلُ فِطْرِ

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(١) سقط من «م» و«ج»: (كان).

(٢) سقط من «ب»: (ثم جامع في).

(٣) سقط من الأصل: (بلا حاجة).



٥٧ (عَلَى رُطْبٍ)، فَإِنْ عُدِمَ فَتَمَّرٌ، فَإِنْ عُدِمَ فَمَاءٌ، وَقَوْلُ مَا وَرَدَ .  
 وَيُسْتَحَبُّ الْقَضَاءُ مُتَّابِعًا، وَلَا يَجُوزُ إِلَى رَمَضَانَ آخَرَ مِنْ غَيْرِ  
 عَذْرِ، فَإِنْ فَعَلَ فَعَلَيْهِ مَعَ الْقَضَاءِ إِطْعَامُ مَسْكِينٍ لِكُلِّ يَوْمٍ، وَإِنْ مَاتَ وَلَوْ  
 بَعْدَ رَمَضَانَ آخَرَ، وَإِنْ مَاتَ وَعَلَيْهِ صَوْمٌ أَوْ حَجٌّ أَوْ اعْتِكَافٌ أَوْ صَلَاةٌ  
 نَذْرٌ<sup>(١)</sup> اسْتَحَبَّ لَوْلِيَّهِ قَضَاؤُهُ .

### بَابُ صَوْمِ التَّطَوُّعِ

١٥٨ يُسَنُّ صِيَامُ أَيَّامِ الْبَيْضِ، وَالْإِثْنَيْنِ وَالْخَمِيسِ، وَسِتٌّ مِنْ شَوَّالٍ،  
 وَشَهْرِ الْمُحَرَّمِ، (وَأَكْذُهُ الْعَاشِرُ ثُمَّ التَّاسِعُ)، وَتِسْعَ ذِي الْحِجَّةِ، وَيَوْمِ  
 عَرَفَةَ لِغَيْرِ حَاجٍ بِهَا، وَأَفْضَلُهُ صَوْمُ يَوْمٍ وَفِطْرُ يَوْمٍ .  
 وَيُكْرَهُ إِفْرَادُ رَجَبٍ وَالْجُمُعَةِ وَالسَّبْتِ وَالشَّكِّ وَعِيدِ الْكُفَّارِ بِصَوْمٍ<sup>(٢)</sup> .  
 وَيَحْرُمُ صَوْمُ الْعِيدَيْنِ وَأَيَّامِ التَّشْرِيقِ وَلَوْ فِي فَرَضٍ<sup>(٣)</sup> إِلَّا عَنْ دَمٍ  
 مُتَعَةٍ وَقِرَانٍ .

١٥٩ (وَمَنْ دَخَلَ فِي فَرَضٍ مُوسَّعٍ حَرَمَ قَطْعُهُ) .  
 ٦٠ وَلَا يَلْزَمُ فِي النَّفْلِ، وَلَا قَضَاءٌ فَاسِدِهِ (إِلَّا الْحَجَّ) .  
 وَتُرْجَى لَيْلَةُ الْقَدْرِ فِي الْعَشْرِ الْأَخِيرِ مِنْ رَمَضَانَ<sup>(٤)</sup> وَأَوْتَارُهُ أَكْذُ،  
 وَلَيْلَةُ سَبْعٍ وَعِشْرِينَ أَبْلَغُ، وَيَدْعُو فِيهَا بِمَا وَرَدَ .

(١) سقط من «ج»: (نذر) .

(٢) سقط من «م»: (وعيد للكفار بصوم) .

(٣) في «م» و«ب»: تقديم وتأخير .

(٤) في «م» و«ب»: (الأواخر)، وسقط من الأصل: (من رمضان) .



## باب الإعتكافِ

هُوَ لُزُومُ مَسْجِدٍ لِبَطَاعَةِ اللَّهِ تَعَالَى، مَسْنُونٌ، وَيَصِحُّ بِلَا صَوْمٍ، وَيَلْزَمَانِ بِالنَّذْرِ، وَلَا يَصِحُّ إِلَّا<sup>(١)</sup> فِي مَسْجِدٍ يُجْمَعُ فِيهِ، إِلَّا الْمَرْأَةَ فِي مَسْجِدٍ سِوَى مَسْجِدِ بَيْتِهَا.

وَمَنْ نَذَرَهُ أَوْ الصَّلَاةَ فِي مَسْجِدٍ غَيْرِ الثَّلَاثَةِ - وَأَفْضَلُهَا الْحَرَامُ فَمَسْجِدُ الْمَدِينَةِ فَالْأَقْصَى - لَمْ يَلْزَمَهُ فِيهِ، وَإِنْ عَيَّنَ الْأَفْضَلَ لَمْ يُجْزَ فِي مَا دُونَهُ، وَعَكْسُهُ بِعَكْسِهِ.

وَمَنْ نَذَرَ زَمَانًا مُعَيَّنًا دَخَلَ مُعْتَكِفُهُ قَبْلَ لَيْلَتِهِ الْأُولَى، وَخَرَجَ بَعْدَ آخِرِهِ.

وَلَا يَخْرُجُ الْمُعْتَكِفُ إِلَّا لِمَا لَا بُدَّ لَهُ مِنْهُ، وَلَا يَعُودُ مَرِيضًا، وَلَا يَشْهَدُ جَنَازَةً؛ إِلَّا أَنْ يَشْتَرِطَهُ، وَإِنْ وَطِئَ فِي فَرْجٍ فَسَدَ اعْتِكَافُهُ. وَيُسْتَحَبُّ اسْتِغَالُهُ بِالْقُرْبِ وَاجْتِنَابُ مَا لَا يَعْنِيهِ.

(١) في «ج» زيادة: (بنية).

