A Message Explaining The Tawaf of The House, Even After The Demolition of Ali Al-Qari

M.D. Falah Abdul Rasoul Hammoudi, Study and investigation
The Republic of Iraq Ministry of Higher Education and Scientific Research, Anbar University College of Applied Sciences Hit, Iraq.

Introduction

Praise be to God, Lord of the worlds, and may blessings and peace be upon our Master Muhammad and upon all his family and companions, and after:

Since the Noble Qur’an was revealed to our Master Muhammad () and the distinguished scholars are busy with this miraculous book, they spent their lives in it, and in explaining the Sunnah of the Prophet () to facilitate people to know what concerns them about their religion and world, until all this ended with an imam from The most senior imams of Muslims is the scholar Ali al-Qari al-Harawi who left many and great books in various arts of knowledge, and did not leave a chapter of Islamic sciences except for one or more authors in it, and from this useful composition is his message on the matter of the Sacred House of God and his treatment of a delicate issue related to that house Al-Muammar in his message tagged (Explanation of Tawaf al-Bayt, even after the demolition), when she was young, she was rich in information that enriched the questioner and those who came after him from among the students of knowledge.

I have fulfilled this great message, and I have made my study of it include two topics:

The first topic: It included the author's life, his scholarly biography, and his great writings, and my work in the manuscript after studying it and interviewing it with a second copy.

The second topic: text investigation.

I found the letter written well and clear and the scribe took great care of it; To facilitate the benefit, and its verses and what they need to be investigated have been produced, then in the end they have made an index of the sources and references that I relied on in the study of the author’s life and investigation. I hope that I have given this study its right to translation and investigation.

researcher

The first topic

Ali Al-Qari’s life and his message circling the house, even after demolition

First: His name and lineage:

Nur al-Din Ali bin Sultan bin Muhammad al-Harawi, the Meccan Hanafi known as al-Qari, was born in Herat, the greatest city of Khorasan, in the year 920 AH, and was called al-Qari. Because he was an imam in the readings, and he traveled to Makkah and took it home until his death ().

At the beginning of his life, he took on the authority of Herat’s scholars of mental and transport sciences on the authority of a group of investigators from Arab and Persian scholars ().
Second: His sheikhs:

It was taken from many scholars, but the sources only mentioned two sheikhs, namely:

1- Abu al-Hasan Ali bin Muhammad bin Abd al-Rahman bin Ahmed bin Muhammad al-Bakri al-Siddiqi al-Masri, one of the leading scholars of the Egyptian and Hijaz regions, has a share in many sciences, among his books: The Treasure Explanation of the Nawawi Minhaj A footnote to explaining the majesty in the origins of the half of Shaban and others He died in Cairo in the year 952 AH ()

2- Abu al-Abbas Ahmad bin Muhammad bin Ali bin Hajar al-Haytami al-Makki, one of the most prominent scholars of Mecca, has authored many works of science, such as: Tuhfat al-Muhtaj, Meccan scholarships, flags in the sectors of Islam, fatwas and others. He died in the year 973 AH ()

Third: his scientific standing:

He was praised by everyone who translated him and said: He was an imam in the readings and one of the issuances of the noble knowledge, and the mayor of the similar investigators, the imam jurist, the fundamentalist, the interpreter, the reciter, the speaker, the hypothetical nazir, the Sufi fundamentalist, the historian of grammatical literary

God granted him rare intelligence, a preponderant mind, accurate understanding, and patience for revision and scrutiny, with an easy statement close, with austerity in the world, and he mentioned that he used to write a Qur’an every year in his beautiful handwriting. May God have mercy on him()

Fourth: His disciples:

The sources did not mention the names of those who took him from him, but rather said that he took from him all the scholars from the people of the Two Holy Mosques and the Hijaz from the countries of the earth For his position, the amount of his knowledge, and his superiority in all other sciences ()

Fifthly: his books:

His books are based on (125) books between a book of more than ten volumes, and a treatise in papers on jurisprudence, hadith, interpretation, readings, origins, theology, religious obligations, mysticism, history, classes, translations, literature, language, grammar, and others ()

Some of Al-Qari’s books were printed due to their importance at the beginning of printing, and some are still in manuscript:

1- Printed literature:

- The Qudsi hadiths and the forgotten words: They are Forty Qudsi Hadiths, The Yemeni Press - Cairo, 1316 AH

Collection of means to explain the merits: Istana edition 1290 AH, Al-Adabiya Printing Press - Cairo, 1317 AH.

- The precious stone of the hippocampus: printed Makkah Al-Mukarramah 1304 AH.

- The greatest party and the most luxurious rose: Bulaq printed in 1307 AH.

- Sharh Al-Shifa by Judge Ayyad: Bulaq was printed in 1275 AH, another edition in Egypt in the year 1312 AH.
- An explanation of al-Jazariyyah in the readings: Egypt printed 1308 AH.

Explanation of the system of starting the hopes: Astana 1319 AH.

- Ain al-Alam and Zain al-Dream: Astana printed 1292 AH, printed by Mustafa Babi al-Halabi - Egypt, 1356 AH.

- Fath al-Rahman with the virtues of Shaban: Bulaq 1307 AH.

- The divided tract in the middle path: Mustafa Muhammad Press - Cairo, 1303 AH.

The Pink Mashrab in the Truth of the Mahdi: Muhammad Shaheen Press, Egypt, 1278 A.H.


- Nuzhat Al-Nasser in the translation of Sidi Sharif Abdel-Qader, Abab Al-Ali Press - Istanbul, 1307 AH.

- Explanation of the Musnad of Abu Hanifa, Dar Al-Kutub Al-Ilmiyya - Beirut, 1404 AH / 1983AD.

2- Manuscript literature:

Getting acquainted with the virtues of Ibn Abbas.

Express Al-Qari on the first of Al-Bukhari.

Media, the virtues, the Sacred House of God.

- The lights of the pilgrims in the secrets of Hajj.

- Lights of the Qur’an and the secrets of the Qur’an in interpretation.

- Beginning of the seeker at the end of the paths in explaining the rites.

Abstraction in the expression of the word monotheism.

Al-Qari’s Comments on the Triads of Bukhari

- Collection of forty on the virtues of the revealed Qur’an.

A footnote to the plastic talents.

A footnote to the interpretation of Al-Jalalain.

- The best luck in the biggest Hajj.

- Reply texts by IbnArabi.

The butter in explaining the poem al-Burdah.

Explanation of al-Jami al-Saghir al-Suyuti.

Explanation of guidance to Al-Margainati.

- A brief explanation of Al-Manar in the chapter Sowel.

Explanation of Pant Souad's poem.
- The pioneer of al-Aqat on hadiths explaining beliefs.
- The status of witnesses in the status of existentialism.
The term people of influence on the elite of thought by IbnHajar.
- The Law in Summarizing the Dictionary.
The seer in drawing the Qur’an.
Sahih Muslim explanation.
- Mayor of the merits.
Circumambulation around the house if after the demolition, which is the subject of study.
- Opening the door of care to explain the book of purity.
Explanation of prevention in matters of guidance.
Explanation of al-Ta’a by Ibn al-Maqri in the readings.
A footnote to the conquest of the Almighty, and others.
Sixth: His death:
His death was in the year 1014 AH and he was buried in al-Mualla, may God Almighty have mercy on him ().
Seventh: studying the manuscript
1- Message title:
In manuscript (A) on the first page there is the title (Circumambulation through the House, even after the demolition of Mullah Ali al-Qari 3288-3289).
And in manuscript (B) on the first page is the title (Risalah in Statement of Tawaf al-Bayt, even after the demolition of Ali al-Qari) p (253)
The title in manuscript (A) is identical to what we mentioned in his writings, according to what Ismail Pasha Al-Baghdadi mentioned in the gift of the knowledgeable.
2- The time of composing the message:
Neither the author nor the copyist of the manuscript mentioned the time of writing this letter, nor the date of its completion.
3- My work in the two manuscripts:
In achieving this manuscript, I relied on two copies:
• Version (A), number (3525), Asaad Effendi Library.
• Version (B), number (3288), Asaad Effendi Library - Turkey.
- The first version was written in Persian commentary script.
- The second copy was written in an old naskh script.
- I made the copy (A) numbered (3288-3289) pictured from Turkey under the above number originally, and the second copy was symbolized with the letter (B).

- I conducted the interview between the two copies, but I did not find any significant differences between them, and perhaps one of them was cloned from the other.

The Qur’anic texts came out in the manuscript and limited it to parentheses.

I indicated the beginning of each page of the originally selected manuscript, and the page number.

- At the conclusion of the study of these two manuscripts, samples of the first and last pages of each copy of the two manuscripts were attached.

The first panel of transcript (A)
The last panel of transcript A
The first panel of transcript (b)
The last panel of transcript b
The second topic
Manuscript investigation
A message explaining the Tawaf of the House, even after the demolition of Ali al-Qari
In the name of of Allah the Merciful
Praise be to God, Lord, give me more knowledge, Karim ()

This question came to me from some of the masters of perfection on your form of someone who has no knowledge of the reality of the situation and its image: What do our scholars and jurists with understanding say that Hajj is obligatory and the reason for it is the verse, because God Almighty says: ( ), and to the saying of Glory Whoever said about the investigation: ( ), if what is meant by the house is the four walls, then it is destroyed and absent, and God forbid is the Hajj for Muslims to be waived, and the case is that all the conditions of obligation and performance are present except for the house or the house, and I want the spot, then the obligation remains as it was And it is permissible to circumambulate the spot without walls as the reception permissible until the end of the question?

Answer: I say, and by God is the success and his diligence upon investigation, that the ruling on circumambulation during Hajj and other things is the same as the ruling on prayer in considering the spot of his experience, when it is true in the hadith: (Tawaf is a prayer or prayer)) (), so his ruling is its ruling except for what is excluded from it and I think only consensus on That is without conflict in what is there, but this hesitation arose from the words of some of the logicians whose doctrine and the consideration of their drink were forbidden by the investigators, as they knew the absolute of the house that it has walls, a ceiling and a head, or from the words of some jurists based on the consideration of custom in the chapter on swearing, where they said: Who swore He does not enter this house, so he entered after it was destroyed and became a desert, and it was not broken. Because the name of the house was removed by the collapse of its name, which is the building in which it lives, ended. It is no secret that the Kaaba, which is the qiblah, is not placed for the house because its state changes according to the change of the structure.

In the dictionary [and 254] the house of poetry, the round, the palace, the grave and the Kaaba, and the
poet’s house (): the house is called the Kaaba with regard to the spot while cutting off the structure, otherwise it would be mentioned with His saying, and the mudur, pervades the stone, and then he did not mention any of the jurists in the chapter on Hajj that the presence of the walls and ceiling of the house is one of the conditions that it is obligatory or its performance, so whoever disobeys the notables must explain, and they did not mention it also about the impediments to Hajj and the excuses for its fall. He goes out of his covenants with what he issued in them, and what is supported by what we have decided and strengthens what we have attained, including: that God Almighty raised the structure of this house, whose status He magnified to heaven at the time of the flood of Noah () and it is now called the built house, around which the honorable angels roam, then Only Hebron was shown by the command of the Glorious Lord, and it was true that Hood and the Righteous [V 254], peace be upon them and other noble prophets, made the pilgrimage to the House and went to this place which is venerated with honor () He indicated that the square of the spot is the one considered in the Hajj of Islam, and God Almighty said: چئبيلویلمت،به،( and the reference of the world’s members in the last people, as he said: چئبيلویلمت،(, and their origin is second after nothingness, as he said: چئبيلویلمت،(, as if they were commanded to be in the butter of obedience and the mayor of acts of worship, such as circumbulation, i’itikaaf, and prayers. In all cases and at all times, they looked at the origin of their mineral and turned to the virtue of their source, for it has been mentioned (((The best of the councils do not face the qiblah)) ( ), may God guide us to the straight path and free our necks with the blessing of the old house. There is no power except in God, the Most High, the Great, and may God’s prayers be upon our master Muhammad, his family and all of his companions, and praise be to God, Lord of the worlds [v 256].
Conclusion

After completing the investigation of the message of Imam Ali Al-Qari, may God Almighty have mercy on him, in the message tagged (in the statement of Tawaf of the House, even after the demolition), which is an answer to a question received by the author on the above topic, so the answer was summarized as follows:

1- Imam al-Qari is one of the proficient scholars in Islamic jurisprudence, as I relied in the answer on the most basic legislation of the Qur’an and Sunnah, and derived his answer from it.

2- Through the answer, it is understood that the house is not intended by the walls, the ceiling and the foundation, as it is in the people's custom. Rather, considering the spot with a short sight, what is meant is not the building.

3- Inferred from the Qur’an verses and the pilgrimage of the prophets, peace be upon them, that the spot is the one that counts and not the building. Because the house in which the spot is intended was present before our master Abraham and Ishmael, peace be upon them, started building, and those who preceded them among the prophets had performed the Hajj in it.

4- He indicated that the house intended by the spot is based on the truth of the language, and not on the metaphor as established in the books of the Hanafis, and he said in his inference that the spot is the one considered, without the pictorial form, that it is the butter of divine transfiguration on the sea of water before the creation of the sky.

5- By collecting the verses and hadiths, he inferred that what is meant by the house mentioned in the verses is the spot in response to whoever contradicts what he said that what is meant is a building.

Sources and references

- The Holy Quran

1. Al-Badr Al-Badr Al-Talaa with the merits of those after the seventh century: Muhammad bin Ali Al-Shawkani (d. 1250 AH), Dar Al-Kutub Al-Ilmiyya - Beirut, 1427 AH - 2007 AD.


3. A summary of the impact on the notables of the eleventh century: Muhammad Amin Al-Mohebi (d. 1111 AH), Dar Sader - Beirut, 1964 AD.


5. Gold nuggets in gold news: Abd al-Hayy bin Ahmad al-Hanbali (d. 1089 AH), Dar Al-Masirah - Beirut, 1979 AD.


8. The joy of the like in the translations of the honorable: Muhammad Abd al-Hay al-Laknawi (d. 1304 AH), Dar al-Bashayer - Beirut, 1393 AH.

9. Al-Muheet Al-Muheet: Majd Al-Din Muhammad IbnYa`qub Al-Fayrouzabadi (d. 817 AH), published by Al-Tawfiqeya Library - Cairo, 2nd ed.


11. He revealed suspicions about the names of books and the arts: Abdullah bin Mustafa Haji Khalifa (d. 1067 AH), Istanbul.

12. The traveling stars of the tenth hundred notables: Muhammad bin Muhammad al-Ghazi al-Amiri (d. 1061 AH), Dar Sader - Beirut, 1967 AD.

13. Al-Mustadrak Ali Al-Sahihain: Muhammad bin Abdullah Al-Hakim (d. 405 AH), Dar Al-Kutub Al-Ilmiyya, Beirut, 1414 AH.
