ASCENT TO FELICITY
A MANUAL ON ISLAMIC CREED AND ḤANAFĪ JURISPRUDENCE

Abū 'l-Ikhlāṣ al-Shurunbulālī
Author of Nūr al-Īdāh

Translation, Notes and Appendices
Faraz A. Khan
TRANSLITERATION KEY

أ (ئ) ' (A slight catch in the breath. It is also used to indicate where the hamza has been dropped from the beginning of a word.)

ا, ā

b

t

th (Should be pronounced as the th in thin or thirst.)

j

h (Tensely breathed h sound.)

kh (Pronounced like the ch in Scottish loch with the mouth hollowed to produce a full sound.)

d

dh (Should be pronounced as the th in this or that.)

r

z

s

sh

ṣ (A heavy s pronounced far back in the mouth with the mouth hollowed to produce a full sound.)

ḍ (A heavy d/dh pronounced far back in the mouth with the mouth hollowed to produce a full sound.)

ṭ (A heavy t pronounced far back in the mouth with the mouth hollowed to produce a full sound.)

ẓ (A heavy dh pronounced far back in the mouth with the mouth hollowed to produce a full sound.)

' 'a, 'i, u (Pronounced from the throat.)

gh (Pronounced like a throaty French r with the mouth hollowed to produce a full sound.)

f

q (A guttural q sound with the mouth hollowed to produce a full sound.)

k

l

m

n

w, ū, u.

h

y, ī, i

Šalla 'Lláhu 'alayhi wa sallam—
used following the mention of the Messenger Muḥammad, translated as, "May Allāh bless him and give him peace."

'Alayhi 'l-sallam—used following the mention of a prophet or messenger of Allāh, translated as, "May the peace of Allāh be upon him."

Râdiya 'Lláhu 'anhu—used following the mention of a Companion of the Messenger ⁴, translated as, "May Allāh be pleased with him."

Râdiya 'Lláhu 'anhum—used following the mention of more than one Companion of the Messenger (and also after a female Companion in this work for lack of an appropriate glyph), translated as, "May Allāh be pleased with them."
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And He taught you that which you knew not; and the favor of Allāh upon you has been immense indeed.

Qur’ān 4:113
IN THE NAME OF ALLĀH, Most Merciful, Most Compassionate. All praise is for Allāh, the Creator and Sustainer of the universe, the Bestower of sincerity. May His peace, blessings, and mercy be upon the best of creation, His final Messenger, our beloved Master and Liegelord, Muḥammad ﷺ, the Imām of the people of ikhlāṣ; and upon his beloved family, venerable Companions, and all those who follow him ﷺ in excellence until the Day of Arising. Āmin. The eminent 7th-century Levantine scholar Imām Nawawī relates the following Ḥadith in his famous collection of Forty Ḥadiths (Arba‘īn):

Islam is built upon five: testifying that there is no deity except Allāh and that Muḥammad is the Messenger of Allāh, establishing the ritual prayer, almsgiving, making the pilgrimage to the House, and fasting in Ramadān (Bukhārī, Muslim).

These five components of the religion serve as its foundation and are hence known as its “pillars,” since the “edifice” of Islam—or one’s entire religious practice—is most centrally based on them. No matter how large a structure one constructs, or how elaborately one decorates that structure, the whole edifice is in peril if its foundation is not firmly established. This is spiritually no light matter. Therefore, an appropriate measure needs to be taken by the believer to ensure his foundation is established in the most perfect and firm fashion. He must learn how the five pillars are performed and diligently apply that knowledge in consistent practice. He then may turn to his Lord in hope of acceptance, in gratitude for the ability to perform them, and in repentance from his shortcomings therein. Aside from the very belief in one’s heart, no
other affair, whether worldly or religious, is of greater import. No tree stands tall or bears fruit unless its roots run deep, providing strength to withstand the forces of nature and ensuring it is adequately nourished; the foundation is of utmost concern.

The text before us, then, is an invaluable resource for this weighty agenda. It is entitled “Ascent to Felicity in the Sciences of Theology and Jurisprudence of Worship” (Marāqi 'l-Sa'ādāt fi 'Ilmayi 'l-Tawḥīd wa 'l-İbīdāt). It is a concise yet comprehensive manual on these two sciences, the latter based on the Ḥanafi school of law. Theology is an extension of the first pillar, since the testification of faith forms the basis of the entire corpus of Islamic beliefs, while jurisprudence of worship deals with the remaining four pillars. The text additionally covers the legal rulings pertaining to slaughtering, ritual sacrifice and hunting, and therefore as a primer, is quite broad in its range of subjects. At the same time, it does not delve into extraneous juridical and creedal minutiae that would otherwise overwhelm the reader, but is rather a clear presentation of the most salient issues pertaining to these two sciences.

“Ascent to Felicity” (Marāqi 'l-Sa'ādāt) is not only lucid in its presentation and relevant to this lofty aim, but also reliable in its content. Its author, Imām Ḥasan ibn ʿAmmār al-Shurunbulālī, is recognized as a leading jurist of the late Ḥanafi school. He is more well-known for his other text on worship, Nur al-İdāḥ—a work which gained unprecedented acceptance across Muslim lands wherever Ḥanafi law was taught, forming an integral part of the curricula of seminaries in modern-day Turkey, India, Pakistan, Egypt, the Levant, and the Caucasus. He also authored two excellent commentaries on Nur al-İdāḥ, the lengthier İmdāḏ al-Fattāḥ, and its summarized version Marāqi 'l-Falāḥ, both of which also gained widespread approval. The İmdāḏ specifically is referenced over seventy times, despite it covering only five chapters, in ʿAllāmah Ibn ʿAbīdīn’s magnum opus Radd al-Muḥtār, the source of legal verdict for the late Ḥanafi school throughout the Muslim world.

Not only is Ibn ʿAbīdīn’s reliance on the İmdāḏ a testament to its being a seminal legal work, of which this text is a summarized presentation, but also reflects Imām Shurunbulālī’s aptitude as a jurist. Indeed, Ibn ʿAbīdīn specifically refers to Imām Shurunbulālī as dhi 'l-taʿālif al-shahīra, or “one who authored the very well-known works [of jurisprudence]” as well as faqīḥ al-nafs, a title of utmost reverence and veneration from one jurist to another (Radd al-Muḥtār 1:3). Its meaning, as mentioned by Ibn ʿAbīdīn himself, is “one who is innately
endowed with the utmost understanding [of jurisprudence].” He gives this title to only one other jurist in his entire marginal gloss, namely, the 6th-century master Qādīkhān.

IMĀM SHURUNBULĀĪ

Born in a village in Upper Egypt in 994/1586, his father took him to Cairo at the tender age of six. He memorized the Qurʿān and subsequently studied the Islamic sciences under numerous scholars, specifically Qurʿānic recitation under Shaykh Muḥammad al-Ḥamāwī and Shaykh ‘Abd al-Raḥmān al-Masīrī, and jurisprudence under Imām ‘Abdullāh al-Nahrīrī, ‘Allāmah Muḥammad al-Maḥābbī, and Shaykh ‘Alī ibn Ghānim al-Māqdīsī. He then went to Azhar University, which at that time was the sanctuary for advanced students. He pursued higher education there and surpassed his peers, for he was foremost in his knowledge of juridical passages and maxims. Word spread of his rank and skill, and he eventually became one of the most renowned juristconsults of the entire Muslim world. He assumed the post of professor at Azhar, whereby numerous aspiring students sat at his feet and benefited from his knowledge, many of whom themselves later developed into notable scholars of law. These included, from Egypt, ‘Allāmah Aḥmad al-ʿAjmī, Sayyid Aḥmad al-Ḥamāwī, Shaykh Shāhīn al-Armanāwī, and from the Levant, ‘Allāmah Ismāʿīl al-Nāblūsī (father of the illustrious saint and jurist, Shaykh ‘Abd al-Ghānim al-Nāblūsī). Moreover, the high demands and taxing lifestyle of his roles as professor, juris­consult (muftī) and jurist, did not in the least take away from his occupation as writer. He authored over sixty works, ranging from the aforementioned two commentaries, as well as his distinguished Shurunbulāliyya,1 to numerous smaller treatises covering an array of specialized legal matters.

Upon visiting Cairo, one contemporary described him as follows: “[He is] the shining lantern of Azhar and its brilliant star . . . He gives life to eager minds . . . [and] possesses a beautiful character and magnificent eloquence . . .

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1 In Arabic, shādīd al-faḥm bi ʿl-ṭābiʿ (Radd 4:305, quoting Al-Talwiḥ).
2 This work is a marginal gloss (ḥāshiyya) on Durar al-Ḥukkām fi Sharḥ Ghurar al-Abkām, spanning all chapters of law in the Ḥanafi school, and considered by some to be the most magnificent of his works (ajalluhā). It specifically became well-known during the Imām’s life, as many scholars and students benefited from it, and as such is deemed the greatest indicator of his expertise and proficiency (matāka), as well as his profound depth (tablīb) of knowledge in jurisprudence (Tarāb al-Amāthil, addendum to Al-Fiwaʿīd al-Bahiyya, 466).
He is indeed the most extraordinary jurist of his age." His departure from this lowly abode took place on a Friday after the 'asr prayer, the 21st of Ramadân, in the year 1069/1659. He was approximately 75 years old. May Allâh Most High envelop him with His infinite mercy. Amin.

When examining the Imâm’s life and career, one readily notes a unique success afforded to him by Allâh, as manifested in the extensive use of his written works by scholars and students in seminaries around the world. Historically, he is considered one of the finest scholars of the late Hânaﬁ school with regard to his proficiency and expertise (malakâ) in the field. Such an accomplishment can be attributed to a particular trait of the Imâm, namely, sincerity (ikhlâs). He was a member of the Wafâ’i order, a branch of the Shâdhîli path of Sufism, and had truly perfected his intention through his spiritual training and ethic. He not only possessed ikhlâs, but as indicated by his agnomen Abû ‘l-Ikhlâs, he perfected it. He was “the father—or master—of sincerity.” This, then, could serve as the greatest lesson to be learned from the Imâm; the believer must earnestly strive to attain unto perfect ikhlâs in all his endeavors. As the esteemed Maliki jurist and saint Ibn ‘Aṭâ’illâh states in one of his famous aphorisms, “Actions are but erected forms; what gives them life is the presence of the secret of ikhlâs in them.”

A NOTE ON THE TRANSLATION, FOOTNOTES, AND APPENDICES

In translating this text, I used the edition published by Dâr al-Kitâb al-Lubnânî, Beirut, edited by Muḥammad Riyâḍ al-Mâliḥ, who did a wonderful service by using two different manuscripts, as well as one previously published version, for his edition. I did not, however, include any of his footnotes or appendices. With regard to the bracketed text he inserted in the original Arabic, only what I deemed relevant was retained. Moreover, there are several areas in the text that are either typos or mistakes in transcription. These were corrected based on a Turkish manuscript, as well as other legal works, and most are indicated in footnotes. Shaykh Husain Kadodia of South Africa was kind enough to

3 For the biographical information above, see Lakhnawi’s Țarâb al-Ămâthîl, addendum to his Al-Fawa’îd al-Bahiyya (466–9), as well as Bashshâr Bakrî ʼArrâbî’s biography of Shurunbulâlî in Imâd al-Fattâh (Damascus: 2002) 13–14.

check these issues in the Turkish manuscript, as I did not have direct access to it; I am deeply grateful to him for his assistance.

In rendering the work into the English language, I made the utmost attempt to stay close to the text while avoiding strict literalism. Liberty was taken at times to paraphrase, for the sake of clarity, fluidity and organization, which are of primary import for a manual on creed and law. Most of those instances are indicated in footnotes. In addition, the section headings within the chapters on jurisprudence correlate with the original Arabic text, while those in the chapter on creed were provided by myself, in an effort to present the chapter in a well-organized fashion.

Considering “Ascent to Felicity” (Marāqī ʿl-Saʿādat) is a primary text (matn), I attempted to supplement the text with relevant explanatory footnotes, hoping to provide a more complete picture of the issues discussed in it. For the sake of brevity and ease of mastery, a primary text presents only foundational juridical rulings. Other works within the school are therefore referenced for commentary (sharḥ) and discussion of related issues (tafriʿ), so as to deepen the student’s understanding of those rulings. For the annotation of this work, I relied on several authoritative works of theology and Ḥanafi jurisprudence. The sources used for the former are commentaries on the creed of Imām ʿAlī b. ʿAbād, by Imāms Maydānī and Ghaznawī; Imām Bājūrī’s commentary on Laqqānī’s Jawharat al-Tawḥīd; and the section on creed from ‘Alā’ al-Dīn ʿĀbidīn’s Al-Hadiyya al-ʿĀliyya. Those primarily used for the latter include Imām Shurunbulālī’s Indād al-Fattāh and Marāqī ʿl-Falāh, as well as its marginal gloss by Imām ʿAlī b. ʿAbād; Imām Ḥaṣkafī’s Al-Durr al-Mukhtār, with Ibn ʿAbīdīn’s accompanying marginal gloss, Radd al-Muḥtār; and his son’s Al-Hadiyya al-ʿAlīyya. The following works were less commonly used: Shaykh Zādā’s Majmaʿ al-Anbūr, Imām Mawṣūlī’s Ikhtiyār, Imām Zayla’ī’s Tabyīn al-Ḥaqqāʾiq, and its marginal gloss by Imām Shalābī. Several other works were sparingly referenced; a complete list is provided in the bibliography. It is the translator’s sincere hope that the footnotes are clear in presentation and reliable in content, as they are the result of several years of sitting with and learning from scholars. Having said that, the reader is encouraged to study the present work—and any work on law or creed—with a qualified scholar to ensure correct understanding of the material. Moreover, the reader is requested to pardon the translator for any mistakes or shortcomings that might be in the work, despite the utmost effort taken to ensure accuracy, and to pray for all who had a part in transmitting the knowledge found in these pages.
As this is a translation, all supplications found in the main text are presented in English, while the original Arabic script is provided in an appendix. To facilitate the reader’s learning of the supplications, a complete transliteration is also presented, followed by a translation. Additional relevant supplications related to the five pillars, such as those for ablution and various rites of the pilgrimage, are also included. Lastly—in the spirit of Khitāmuhū musk (“Its seal is pure musk”) (Qur’ān 83:26)—a beautiful section on the etiquette of visiting the Beloved Messenger ﷺ in Madina taken from Imām Mawsūlī’s Ikhtiyār has been translated in the final appendix.

ACKNOWLEDGMENTS

It is rigorously authenticated that our Prophet ﷺ said, “Whoever does not thank people, has not thanked Allāh” (Tirmidhi, Ahmad). Therefore, after thanking Allāh, I would like to extend sincere gratitude to the following people: to my parents and family, for all their love and support throughout my life; to my colleagues and co-students, whose dedication to the field only enhances my own; and to my teachers, who spend their days and nights transmitting sacred knowledge and thereby fulfilling an immense trust. It has been a tremendous honor to have simply met them, let alone to have sat at their feet as a student. Here, I would like to briefly mention those with whom I studied jurisprudence and who have encouraged me to impart that knowledge. Shaykh Ahmad al-Jammāl is not only a Ḥanafī jurist (faqīh), but also a reflection of the Prophetic light in his character, words, and overall presence. Moreover, his sincerity to authentic tradition does not prevent him from being fully cognizant of the realities of our current times and circumstances when issuing legal verdicts. Dr. Ṣalāḥ Abū ‘l-Ḥājj is an exceptional researcher of Ḥanafī law; his relentless work ethic and devotion to this knowledge reminds one of the great scholars of past whom we read about in biographical sources. I was honored to read Marāqī ‘l-Falāḥ with him, which was very helpful in this translation and annotation. Dr. Ashraf Muneeb is a Ḥanafī scholar of immense knowledge, wisdom and spirituality, and is like a father for many of us in Amman. He first commissioned me to translate this text for Sunnipath’s online course. He is a constant source of inspiration for us, and he patiently answers our questions related to both law as well as general advice. Shaykh Faraz Rabbānī is a specialist of Ḥanafī law and was my first teacher of both creed and jurisprudence. I was
honored to sit in his class on Imám Šāwi’s commentary of Laqقāní’s Jawharat al-Tawhid in theology, as well as his class on Nur al-Idāh, each of which was very in-depth and replete with references to major works of that science. Shaykh Faraz opened the doors of sacred knowledge for me, and I will only say that he is truly a gift to Muslims in the West, for which we should show much gratitude.

I would also like to express gratitude to the following teachers with whom I had the honor of studying either Ash'ārī or Māturīdī theology: Shaykh ‘Abdul Qādir al-‘Ānī—a beautiful Iraqi scholar whose face radiated with light, and who recently departed this world, may Allāh have mercy on him; Shaykh Bilāl al-Najjār, a young, talented scholar whose mastery of primary texts in both theology and logic is an inspiration to all his students; and Shaykh Naeem Abdul Wali, who always challenges his student to contextualize theological discussions and to apply them to the modern public discourses of philosophy and science.

Lastly, I would like to thank a teacher from whom I benefited in both jurisprudence and creed, Muftī Abdur Rahman ibn Yusuf, who spent much time with me on the phone reviewing the present work, both the text and accompanying footnotes. He suggested key modifications, thereby ensuring that the material presented is fully accurate and reliable. It was an honor and pleasure working with him in publishing this text; White Thread Press truly exemplifies professionalism, diligence, and excellence in its efforts.

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May Allāh preserve our scholars and their families, and grant them well-being and expansive provisions. May He Most High have mercy on all of the eminent Imāms of our tradition. May He bestow His good pleasure on our master Imám Shurunbulālī for his efforts in preserving this religion so we may learn it today. And may He Most High send abundant salutations, peace, and blessings upon the leader of all Imāms; the most knowledgeable, pious, and beautiful of His creation; the fountainhead of jurisprudence, creed, and spirituality; the chosen Messenger and Seal of all Prophets; the Beloved of Allāh; our Liegelord Muḥammad ﷺ; and upon his family, Companions, and those who follow them in excellence until the Day of Arising. May Allāh make us worthy of being from his umma, ﷺ. Āmin. Wa ākhīru da’wānā ani ‘l-ḥamdu li ‘l-Ilābi Rabbi ‘l-Ālāmin.
ABBREVIATIONS

Badā'ī  Kāsānī’s Badā’ī al-Ṣanā’ī on ‘Alā’ al-Dīn al-Samarqandi’s Tuhfāt al-Fuqahā’
Bājūrī  Bājūrī’s Tuhfāt al-Murid on Laqqānī’s Jawharat al-Tawḥīd
Bahṛ  Ibn Nujaym’s Al-Bahr al-Ra’īq on Nasāfī’s Kanz al-Daqā’iq
Birgīvī  Birgīvī’s Dhukhr al-Mutta’abbilīn wa ‘l-Nisa’ treatise on menstruation
Bukhārī  Ṣaḥīḥ al-Bukhārī
Durr  Ḥaṣkafī’s Al-Durr al-Mukhtār on Tumurtāshī’s Tawwīr al-Abṣār
Fawā’id  Lakhnawī’s Al-Fawā’id al-Bahīyya
Ghaznavī  Ghaznavī’s commentary on Ṭahāwī’s ‘Aqīda
Hadiyya  ‘Alā’ al-Dīn ʿAbīdīn’s manual on Ḥanafī law (Al-Hadiyya al-ʿAlāʾyya)
Hidāya  Marghinānī’s commentary on his Bidāyat al-Muḥtadī
Imdād  Shurunbulālī’s Imdād al-Fattāḥ on his Nūr al-Idāḥ
‘Itr  Dr. Nūr al-Dīn ʿItr’s Al-Hajj wa ʾl-Umra
Kanz  Nasāfī’s Kanz al-Daqā’iq
Maydānī  Maydānī’s commentary on Ṭahāwī’s ‘Aqīda
Multaqā  Ḥalabī’s Multaqā ʾl-Abbur
Muslim  Ṣahīḥ Muslim
Naṣāfī  Dr. Ṣalāḥ Abū ʾl-Ḥājj’s Naṣāfī al-Sulūk on Rāzī’s Tuhfāt al-Mulūk
Radd  Ibn ʿAbīdīn Shāmī’s Radd al-Muḥtār (Hāshiyya Ibn ʿAbīdīn)
Shalābī  Shalābī’s marginal gloss on Zaylaʿī’s Tabyīn al-Haqāʾiq
Tabyīn  Zaylaʿī’s Tabyīn al-Haqāʾiq on Nasāfī’s Kanz al-Daqāʾiq
Ṭahṭāwī  Ṭahṭāwī’s Hāshiyya (marginalia) on Shurunbulālī’s Marāqī ʾl-Falāḥ
Tawwīr  Tumurtāshī’s Tawwīr al-Abṣār
Introduction

In the name of Allāh, the Most Merciful, the Most Gracious. All praise is for Allāh, Lord of all the worlds. May His blessings and peace be upon our Master Muḥammad, his family and Companions, all of them.

To proceed. The impoverished servant, Ḥasan al-Shurunbulālī, may Allāh constantly bless him with His everlasting grace, says:

This is a condensed primer whose purpose is to explicate the beliefs of the People of the Sunna and the Community (Ahl al-Sunna wa ’l-Jamāʿa), as well as the basis of valid worship, with regard to ritual prayer (ṣalāt), fasting (ṣawm), almsgiving (zakāt), and the greater pilgrimage (ḥajj). I have named it “Ascent to Felicity in the Sciences of Theology and Jurisprudence of Worship” (Marāqi ’l-Saʿādat fi ‘Ilmāyī ’l-Tawḥīd wa ’l-ʿĪbādāt). And Allāh [Most High] is the One who will provide success and ease in its completion, out of His pure generosity.
Know that Allāh (may He be Glorified and Exalted) says in His Preserved Book, “And I have not created jinn and mankind except that they worship Me” (51:56). Hence, it is absolutely necessary for every legally responsible individual to know the reality of faith (īmān) and religious practice (īslām), and his knowledge must be based on proofs. It is obligatory (fard) for him to learn that by which his worship will be sound and valid and to practice accordingly, while believing in those tenets of faith for which he has been made responsible in this life, in order to succeed [in both abodes] with the good pleasure of his Master (may He be glorified and exalted) and with His reward.

As for [sound] creed, it is for the heart to believe in, and the tongue to affirm, all that is known to have come from Allāh Most High. We declare that a person is of this creed by [his own] assertion, i.e., by his saying: I bear witness that there is no deity but Allāh;1 and I bear witness that Muḥammad ﷺ is His servant and Messenger, the one sent with truth for all of humanity and jinn.

This amount of belief, along with its utterance [even] once in a lifetime, is sufficient for the believer’s salvation from eternal punishment in the Fire, yet it is encouraged to repeat it constantly in order to attain unto higher degrees [in Paradise].

1 The first directive that is obligatory (fard) on every sane adult is to know—with firm conviction in the heart accompanied by affirmation of the tongue—that Allāh Most High exists, both preternaturally and eternally, in an absolute manner, as opposed to the contingent existence of created things. That is, created things exist yet are bound by time, space, quantity, and quality, and this existence is contingent on the divine will. The existence of Allāh Most High, however, is not bound by anything, and is not contingent on any external factor. It is absolute, and it transcends time, space, quantity, and quality (see Hadiyya 364; Bājūrī 107, 134).
This statement of belief incorporates one's faith in Allāh, His angels. [His books,] His messengers, the Final Day, as well as predestination (qadar), both its good and its evil.

For verily we believe in our hearts, and affirm with our tongues, that Allāh Most High is One, without any partner; that there is nothing like Him; that nothing incapacitates Him; and that there is no deity other than Him.

He is preeternal, without beginning; eternal, without end. He never perishes, nor ceases to exist. Nothing occurs except as He wills.

Thoughts cannot reach Him, and minds cannot grasp Him. Creation cannot resemble Him. He is Living (Hayy) and never dies. He is Self-Subsisting (Qayyum) and never sleeps. He is All-Hearing (Sami') and All-Seeing (Baṣir).

2 For He has no partner in His essence (dhāt), meaning that His essence is not made up of composite parts, and that no other divine essence exists; nor in His attributes, meaning that each divine attribute is singular, and that nothing else shares any of His attributes; nor in His actions, meaning that nothing other that Him can be a cause in reality that creates an effect, but rather, everything that exists is created by Him alone, based on His knowledge, will, and power—may He be glorified and exalted. All of this, then, is the meaning of His attribute of “oneness” (Maydānī 47-8; Bājūrī 151-2).

3 The negation of any likeness or similarity of Allāh is based on the Qur'ānic verse, “There is indeed nothing like unto Him; and [yet] He is All-Hearing, All-Seeing” (42:11). This verse is unequivocal and hence serves as the basis by which all other texts of the Qur'ān and hadith related to His attributes are understood (Ghaznawi 33).

4 That is, He Most High exists before creating time, and exists after annihilating time, for He is the Creator of time itself, and the Creator must exist before and after the existence of that which is created. Indeed, change is inconceivable with regard to Allāh Most High. Hence in reality, preeternity and eternity are one and the same with respect to Him—may He be glorified and exalted (Hadīyya 367).

5 His divine will (irāda or mashi'a) is His preeternal attribute of specification, i.e., whatever is specified by His will, comes into existence, and whatever exists was willed by Him Most High. This is evident in the well-known phrase of the early Muslims, “Whatever Allāh wills, exists; and whatever He does not will, does not exist” (mā shā' Allāhu kān, wa mā lam yasha' lam yakun) (Maydānī 54). The divine will also specifies the characteristics and traits of every existent thing, such as size, shape, location, and duration (Bājūrī 164).

6 These three phrases all express His divine attribute of “differing from creation,” which entails that He Most High is neither a body, particle, accident, or quality; and hence does not possess related attributes, such as size or occupying space (Bājūrī 145). His attributes are not created, and His actions are neither an effect of a cause, nor acquired from an external source (Maydānī 53). One must be extremely cautious to not allow his mind to delve into the nature of Allāh's essence, for as mentioned above, it can never be grasped or perceived by thought or conception. On the contrary, attempting to do so will lead either to nothing, entailing utter disbelief, or to something, entailing likening Allāh to His creation. Rather, whatever occurs to one's mind is in contrast to Allāh (Hadīyya 365). Indeed, this inability to comprehend the Divine is our very comprehension of the Divine.

7 Allāh Most High is Qayyūm, meaning that (a) He is free from need of anything, whether a place or physical entity wherein to subsist (mahall) or a specifier to cause existence (mukhāšās), and (b) all that exists is in need of Him, for He not only brings His creation into existence, but
He is an Interlocutor (Mutakallim) with preeternal speech that is an attribute of His essence, transcendent above any letters or sounds.

Physical directions cannot contain Him. He begets not, nor was He begotten. There is no equivalent to Him whatsoever.

His divine attributes are preeternal, and to Him belong the most beautiful Names.

Everything in the seven heavens and seven earths glorifies Him, “And there is not a thing except that it glorifies Him with praise” (17:44).

We praise Him for His continuous blessings, for He creates without need [for His creation]; sustains without difficulty; causes death without fear; and resurrects without hardship.

He was always preeternal, along with His attributes, before He created anything. He did not acquire any new attribute [after creating His creation] that did not exist before creation. So He was Lord without servant, Creator without creation, and the Giver of life and death before having given any life or death.

This is [true] because He is able to do all things, while everything is in utter need of Him. Every matter is easy for Him, and He is in need of nothing. Nothing is hidden from Him.

He existentiated creation, and apportioned out its lifespans and livelihoods. He knew all that mankind and jinn would do before creating the universe. He commanded them to obey Him, and prohibited them from disobeying Him.

All that exists runs its course based on His divine will (mashi'a) and power (qudra). He safeguards⁸ and protects whomever He wills, out of His divine grace; and He diverts and forsakes⁹ whomever He wills, out of His divine justice. So no one may object to His judgment, and no one may overrule His decision.

Good and evil are both predestined for His servants; their actions are His creation (khalq), yet their own acquisition (kasb).¹⁰

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¹⁰ That is, there is no creator that exists other than Allâh Most High. He is the Creator of everything, which includes the actions of the servant, who has no ability to create. However, the servant does have the ability to choose his actions, as he has free will. Based on that choice then, Allâh creates...
Allāh did not burden them with more than they can bear, yet they cannot bear more than what He has burdened them with. This, in turn, is the explanation of the well-known phrase: “There is no power nor might except through Allāh, the Sublime, the Great.”

That is to say, no one has any strategy, strength, or movement away from disobeying Him except by His divine succor; and no one has the power or ability to uphold His obedience and to remain steadfast therein except by enablement (taufiq) granted by Him.

All matters take place according to His divine knowledge, will, power, and decision. The divine will, then, has overcome all wills, and the divine decision has surmounted all strategies. He does whatever He wills, yet He never oppresses anyone whatsoever. He is transcendent above every evil or harm, exalted above every defect or blemish. “He is not asked about what He does, but they will be asked [about what they do]” (2:23).

He possesses everything, yet nothing incapacitates Him. Nothing can be independent, free from needing Him, for even a blink of an eye. Whoever then deems himself free from needing Allāh, for even a moment, has disbelieved.¹¹

The ability (istiṭā‘a)¹² by which an action must occur—such as divine enablement to obey (taufiq), which cannot be ascribed to any creature—occurs with that action. The ability that refers to health, capacity, readiness, and sound limbs, however, precedes the action.¹³

We believe in all of the above. We also believe that Muḥammad ﷺ is His...
chosen servant, His selected Prophet, His Messenger that won His good pleasure. He is the seal of all prophets, the leader of the pious, the master of all messengers, and the beloved of the Lord of all the worlds.

Every claim to prophecy after him is heresy and utter disbelief.

He is the one sent with truth and guidance to all of jinn and all of mankind. Allāh manifested clear miracles to verify the prophecy of his message, such as the splitting of the moon, the walking of trees, the salutation of stones, and his informing of the unseen realm.

We believe that the Qur’ān is the speech of Allāh—speech without any modality.14

He sent it down to His Prophet as a revelation. The believers confirm it as truth, and are certain that it is literally the speech of Allāh, not a speech that is created. No speech of man resembles it. Anyone that ascribes a human characteristic to Allāh Most High has disbelieved.

We believe that Allāh created all creatures as well as their actions. He measured out their livelihoods and lifespans. Everyone fully receives his own apportioned sustenance, whether lawful or unlawful, as it is inconceivable for one human to consume the sustenance of another, or vice versa.

Similarly, everyone completes his own appointed lifespan, in its entirety. Hence, one who is killed dies at the time of the end of his lifespan.15

DEATH, THE GRAVE, AND THE AFTERLIFE

Once the servant has completed his lifespan, Allāh commands the Angel of Death (to take his soul). When he is buried, Allāh returns life to the person

14 By negating any modality of divine speech, the author intends to affirm its preternatural, as well as maintain its transcendence above any aspects of human speech, such as letters, sounds, grammar, syntax, order, declension, initiation, silence, or any other quality associated with the finite. Rather, the speech of Allāh is a preternatural divine attribute of His essence. It is not created speech, and it bears no resemblance to speech that is created. However, the letters and words of the Qur’ān that are recited, as well as the resulting sounds, are created; yet those words indicate some of the meanings that are indicated by His preternatural divine attribute of speech. Because they indicate meanings also indicated by His preternatural divine attribute, it is not permissible for one to maintain that “the Qur’ān is created” (Māydānī 67–8; Ghaznawi 59–60; Bājūrī 176–9).

15 That is, the killer did not reduce his lifespan at all. Rather, the deceased completed it in its entirety. Regardless of the crime, the victim’s life was to end at that moment, as one’s predetermined lifespan cannot be shortened or lengthened. The killer is punished, however, due to the enormity that he chose to commit (Bājūrī 383–4).
such that he comprehends the questioning of the grave and is able to respond. Then two angels, Munkar and Nakîr, come to him and make him sit up. They then ask him: “What did you used to say regarding this man?”

If the servant was a believer, he responds: “He is the servant of Allâh and His Messenger. I bear witness that there is no deity except Allâh, and that Mûhammad is the Messenger of Allâh.”

The two angels then say: “We surely knew that this is what you would say.”

They then expand for him his grave the measure of seventy square cubits, and fill it with light for him. It is then said to him, “Sleep.”

The servant will then say: “Shall I return to my family and inform them?”

The two angels will respond: “Sleep like a newly-wed bride who is not awakened except by the most beloved of family members.”

The servant, then, remains in that state until Allâh resurrects him from that [comfortable] abode of his.

The hypocrite, on the other hand, responds to the questioning by saying: “I heard people saying something, so I said the same thing. I know not.”

The two angels then say: “We surely knew you would say that.”

It is then said to the earth: “Constrict upon him.” It does so, such that his ribs are put out of place. He remains therein, being punished, until Allâh Most High resurrects him from that [horrible] abode of his.

This questioning occurs for every dead person, whether young or old. This includes those that disappear [and are not buried], like one in the body of a lion or one drowned in the sea. The prophets, however, are not questioned, according to the sounder position.

This questioning occurs after the soul is returned to the body, so that the deceased can answer Munkar and Nakîr’s questions regarding his Lord, his religion, and his Prophet ﷺ. After the believer responds, it is said to him: “Look to your seat in the Fire. Allâh has replaced it for you with one in Paradise.” So the believer sees both seats.

On the contrary, it is said to the disbeliever or hypocrite after his saying “I know not”: “You do not know, and you never recited [the Qur’ân, in your life].” He is then struck with an iron hammer once, causing him to bellow a shout heard by all, other than men and jinn.

The punishment of the grave, then, is a reality for disbelievers, as well as some of the disobedient believers. And the bliss of the grave is a reality for whomsoever Allâh Most High wills.
There is benefit for deceased believers when the living supplicate [for them] and donate charity [on their behalf].

The gathering of bodies and their revival on the Day of Judgment is a reality as well. The believer is given his book in the right hand, and the disbeliever in the left hand. The Scale, by which the measure of both good and bad deeds is known, is placed [for Judgment]. The Traverse is placed over the top of the Fire, and all creatures pass over it. Some cross at the speed of light; others like wind; others like fast steeds; others at a walking pace; and yet others like ants treading on earth—each individual crossing the Traverse based on his level [of faith and works]. This crossing is considered to be the fright of the Day of Judgment for the believer.

The intercession of the Chosen Prophet ﷺ, which is the greatest intercession for the final ruling on that Day, as well as approaching his Watering Pool, are realities.

The speaking of body parts on that Day is also a reality.

Paradise and Hell are realities, and both currently exist. Neither of the two, nor their inhabitants, will ever become extinct.

We affirm that Allah Most High created both Paradise and Hell before creation, and then created inhabitants for each one. The people of Paradise enter it by His grace and generosity. We affirm that He will endow them with the Beatific Vision of His essence, Exalted and Most High, without modality [i.e.,

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16 According to Ahl al-Sunna wa 'l-Jamā'a, a person may designate the reward of any voluntary good deed to another person, whether alive or deceased, without it decreasing from the performer’s reward whatsoever. This applies to all types of worship, including ritual prayer (ṣalāt), fasting (ṣawm), pilgrimage (ḥajj), charity (ṣadaqa), recitation of Qur’ān or litanies, and the like. If the one for whom it is designated is deceased, the reward reaches him and provides some sort of benefit to him. Tabarānī relates in his Awaṣṭ, on the authority of Ibn ‘Umar ﷺ, that the Prophet ﷺ said, “If one of you donates voluntary charity, then let him designate it for his parents, so that they both receive its reward, without decreasing his reward in the least bit” (Marāqu ‘l-Falāḥ, Tahtāwī 2:276–7). For obligatory acts of worship, see the section, “Being Absolved of the Obligation of Praying or Fasting” on p. 95 and its related footnotes.

17 His intercession ﷺ is for those of his nation that committed enormities (Hadiyya 398).

18 With regard to the events and states of the next life mentioned above, we wholeheartedly affirm them as realities, with full conviction and absolute certainty, since our knowledge of them is based on what is reported by definitive, unequivocal texts of the Qur’ān and narrations of our Prophet ﷺ. We have no doubts or misgivings in their being true and literal. However, our minds are unable to comprehend any aspect of them, and therefore we do not attempt to do so. For delving into their modalities might lead one to lose absolute certainty regarding them, which would entail disbelief (Hadiyya 400–01).

19 That is, not based on their good works, as the Prophet ﷺ informed us that even his entrance into Paradise is due only to being immersed in divine mercy (Ghaznawi 119–20). Nevertheless, the
indulging in the method of how this occurs] or corporealism [i.e., suggesting any resemblance between Him and creation].

The people of the Fire enter it by His justice. Some believers will enter it temporarily for certain sins, after which they are taken out, since no believer will remain in the Fire eternally.

**SINS AND DISBELIEF**

It is possible that Allāh Most High pardon those who are deserving of punishment due to sins, by His grace and through the intercession of His Prophet or the intercession of some elite of the faithful. However, this does not hold true for those deserving punishment due to disbelief, for pardoning them is not possible.

We do not pronounce anyone who prays toward the qibla to be a disbeliever based on a sin he commits, unless he deems that sin to be legally permissible.

We believe in the possibility of evil deeds being erased by good ones, as He Most High has said, “Verily, good deeds cause evil ones to disappear” (11:114).

It is not possible for good deeds to be wiped out by the evil of sins, except by disbelief, as He Most High has said, “And whosoever rejects faith, indeed his works are obliterated, and he shall be among the losers in the Hereafter” (5:5).

We do not maintain that a sin committed by a believer will not harm him. We do hope for Paradise to be granted to all believers that perfect their actions, yet we do not guarantee Paradise for anyone except for those that Allāh Most

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20 That is, because there is nothing whatsoever that is like Him Most High, the Beatific Vision granted to the believers in Paradise is one without any modality. His essence is not a physical body, and hence He Most High does not occupy space. There is no direction of gaze, nor distance between the one seeing and that which is seen. Rather, Allāh Most High will create in the believers the ability to see His essence, with their very eyes, in a way that cannot be understood by the intellect (Maydāni 68; Ghaznawi 62; Bājūrī 268–70).

21 That is, since He Most High commanded them to believe, based on their own free wills, and informed them of the punishment entailed in rejecting Him. Therefore, their punishment is out of His justice and divine wisdom (Ghaznawi 120).

22 That is, based on the divine decree, as Allāh Most High preeternally willed that those who would choose to disbelieve in Him would dwell in the Fire forever. Hence, even though it is logically possible that they be pardoned, in reality it is impossible since Allāh informed us of their punishment in the Qurʼān (Bājūrī 449–50).
High has honored with entrance, when explicitly mentioned in texts of the Qur'ān or ḥadīth.

We seek forgiveness for believers that commit sins, yet we fear for them. However, we do not cause them to despair. For indeed, both feeling secure from Allāh's wrath, as well as despair in His mercy, can take one out of the fold of Islam.23 The way of truth, then, is between the two; it is the position of the people of the qibla.

A servant is not considered to have left his faith except by denying that which originally caused him to enter into it.24

The covenant that Allāh Most High took with Ādam and his progeny is a reality.25

Allāh Most High preeternally knew the total number of inhabitants of Paradise and of Hell. Hence, no one can be added or subtracted from these numbers. The same holds true for the actions of creation. As such, those deeds for which a person was created are facilitated for him. The value of actions is determined by how one ends his life.

The one who has eternal felicity (sa‘id) is he for whom eternal felicity was decreed by Allāh, while the eternally damned (shaqi) is he for whom eternal damnation was decreed by Allāh.

PREDESTINATION AND TYPES OF KNOWLEDGE

The basis of predestination (qadar) is a secret of Allāh in His creation, to which no angel drawn near nor prophet-messenger has been exposed. To delve into this matter is a means of being forsaken [by the Divine], and a path toward being prevented [from steadfastness of faith]. So beware—take every precau-

23 Some scholars maintain that when disbelief is mentioned in some creedal statements, such as above, it is not to be understood literally, but rather as an exaggeration to divert believers from falling into the act being described. This interpretation is supported by the next statement: “A servant is not considered to have left his faith except by denying that which originally caused him to enter into it” (Maydānī 97).

24 That is, his very belief in Allāh's oneness, his submission to Him, and the resulting faith in that is necessarily known of the religion (Maydānī 97).

25 As mentioned in the Qur'ān, “And when your Lord brought forth from the Children of Adam—from their loins—their descendants, and made them testify against themselves, [saying] 'Am I not your Lord?' They said, 'Indeed! We bear witness!' Lest you say on the Day of Resurrection, 'Verily, of this we were heedless’” (7:172).
tion not to dwell on this matter, whether in thought, reflection, or insinuations from the devil.\(^{26}\) For indeed, Allâh Most High has veiled the knowledge of predestination from His creation and has prohibited them from seeking it, as He Most High has said, “He is not asked about what He does, but they will be asked [about what they do]” (21:23).

Hence if someone asks, “Why did He [Most High] do such and such?” then he has indeed rejected the command of the Qur’ân and has disbelieved.

This portion [of belief], then, is what is needed by one whose heart is illumined and who is among the saints of Allâh (Most High); it is indeed the level of those firmly rooted in knowledge. This is because knowledge is of two types: that which is accessible to creation, and that which is not. To deny knowledge that is accessible is disbelief, and to claim knowledge that is not accessible is also disbelief. Faith is not valid except by accepting knowledge that is accessible and by leaving the pursuit of knowledge that is not. And Allâh knows best.\(^{27}\)

We affirm the existence of the Preserved Tablet, the Pen, and all that has been inscribed in it.

If all of creation were to unite in order to eliminate something whose existence had been inscribed in the Tablet based on Allâh’s decree, they would not be able to prevent its existence. Likewise if they were to unite altogether in order to bring into existence that which was inscribed in the Tablet to not exist, they would prove incapable. The [ink of the] Pen has dried with regard to the existence of all that shall exist until the Day of Arising.

That which does not afflict the servant could never have afflicted him; and that which afflicts him would never have missed him.

The servant must know that Allâh’s knowledge has preceded the existence of all that exists in His creation. So He decreed that which exists by His will, in

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26 Because such thoughts are without doubt from the plotting and trickery of the devil. Hence, whenever they occur to one’s mind, one should take refuge in the All-Merciful from the devil, and consign the matter of understanding predestination over to the One who knows it, in a state of belief, acceptance, and submission to the divine will (Maydâni 87).

27 Knowledge that is accessible to creation is that which is known by clear proofs, such as knowledge of Allâh’s existence; knowledge of His oneness, power, and majesty; and knowledge of the Sacred Law, as revealed to the Prophet ﷺ. To deny such knowledge entails disbelief. Inaccessible knowledge refers to that which Allâh Most High has kept hidden from creation, which He alone knows. This includes the understanding of the divine decree and predestination, or knowledge of when the Day of Resurrection will occur. To claim or seek out such knowledge is also disbelief, as doing so entails a claim of partnership with the Divine in something He has preferred for Himself alone (Ghaznawi 80–81).
the most perfect manner, one that is rendered inevitable. None can overturn it, overrule it, remove it, change it, or affect it in any way. He Most High has said, "Indeed the command of Allāh is an absolute, divine decree" (33:38).

So woe to him who becomes a foe to Allāh's decree, who brings forth a diseased heart, and who is surely a transgressing fabricator.

The Throne and the Footstool are realities, as Allāh has made clear in His Book, yet He is free from need of the Throne or anything else. He encompasses all things in knowledge, and He has incapacitated His creation from encompassing anything. Therefore, that which He has explicitly mentioned in the Qur'ān is as He has said, while its meaning is that which He intended. We do not delve into such matters, neither interpreting them based on our opinions, nor falsely understanding them based on our vain desires. For indeed, no one is safe in his religion except he who submits to Allāh Most High and to His Messenger ﷺ, and who consigns unclear matters over to those who understand them. The foundation of one's entire religious practice will not be steadfast unless it is based on submission and surrender.

The Heavenly Ascent (mi'raj) is a reality, as is the Night Journey (isrā') from the Sacred Precinct (al-masjid al-ḥarām) [in Makka] to the Furthest Mosque (al-masjid al-aqṣā) [in Jerusalem]. The Prophet ﷺ was honored thereby, while awake, with his noble body. He then ascended to the heavens, and finally to the summit where Allāh willed for him to reach; He honored him ﷺ with what He willed, and revealed to him ﷺ that which He revealed.

THE RANKS OF PROPHETS, COMPANIONS, AND SAINTS

We do not prefer any of the saints over any of the prophets; rather, we affirm that a single prophet is better than all of Allāh's saints.

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28 This statement serves to refute two other minority opinions that existed among the first generation of Muslims, namely (1) only his soul ﷺ was taken on the Night Journey and Heavenly Ascent, or (2) that his body ﷺ was taken as well, but while asleep. Rather, the correct position is that both his body and soul ﷺ were taken, and that he was awake throughout. The second generation of Muslims, as well as the entire community of believers since, reached consensus on this position (Bājūrī 332).

29 A saint is defined as one with experiential knowledge ('ārif) of Allāh Most High and His divine attributes, based on what is possible for creation to know of Him. He remains steadfast in obedience and shuns acts of disobedience, meaning that he does not commit a sin without
The elite of the children of Ādam, i.e., the prophets, are better than all of the angels, while the pious among the masses of humanity are better than the masses of angels. However, the elite of the angels are better than the masses of humanity.

Every believer after his death is an actual believer—not simply in terms of legal judgment—just as he is in his sleep or inattentiveness. Similarly, prophets and messengers are actual prophets and messengers after their death. This is because that which actually possesses the attribute of prophethood or belief is the spirit (rūḥ), which does not change with death.

The miracles (karāmāt) of saints are a reality; hence, we believe in that which has been transmitted regarding them in rigorously authenticated narrations.

It is possible for a saint to know that he is a saint, as well as for him to not know, as opposed to a prophet [who must know that he is a prophet].

It is permissible for a saint to manifest his miracle to one seeking guidance, in order to encourage the seeker, or to aid him in bearing the weightiness of acts of worship, but not out of pride or to impress others.

We love all of the Companions of the Messenger of Allāh, yet we are not excessive in our love for any one of them.
We do not disassociate ourselves from any of them [implying that they were guilty of a wrongdoing], and we do not speak of them except in a goodly manner. 

Whoever speaks well of the Companions of the Messenger of Allāh ﷺ; his wives, the mothers of the believers; and his children, has proven free from hypocrisy.

The righteous scholars of the early generations of Muslims, as well as those after them who follow their path—among the people of excellence and tradition, and those of jurisprudence and erudition—are not to be mentioned except in a beautiful manner. Whoever makes mention of them in an unbecoming manner has indeed deviated from the straight path.

We believe that Abū Bakr al- Siddīq ﷺ is the best of people after the prophets, followed by ‘Umar ibn al- Khattāb ﷺ. Indeed, all of the Companions were in agreement regarding the caliphate of them both ﷺ; thus, whoever denies their caliphate has committed disbelief.

They are followed [in merit] by ‘Uthmān, the Possessor of Two Lights; and then Imām ‘Ali Ibn Abī Ṭālib, the Drawn Sword of Allāh, cousin of the Chosen Prophet, and husband of Fātima al- Zahra, the Chaste (batul). The entire community agreed to his worthiness of the Imamate, and such an agreement does not exist for other than him. So these four, then, are the rightly-guided caliphs and upright imāms.

The Messenger of Allāh ﷺ bore witness for ten of the Companions that they shall attain unto Paradise, and they are (1) Abū Bakr al- Siddīq; (2) ‘Umar ibn al-Khattāb; (3) ‘Uthmān ibn ‘Affān; (4) ‘Ali ibn Abī Ṭālib; (5) Ṭalḥa ibn... 

34 Speaking ill of any of the Companions is impermissible. We remain silent regarding the conflicts that erupted among them, since those conflicts were based on earnest attempts at legal independent judgment (ijtihād) by them, and according to our religion, one who exercises legal independent judgment receives one reward if his judgment is incorrect and two rewards if correct. Thus, it is incumbent upon us to venerate the Companions, without exception, and to have full conviction in the moral integrity of them all (Hadiyya 405; Bajūrī 354).

35 He was given this title because he was blessed with the immense honor of marrying two daughters of the Messenger of Allāh —Ruqayya, and then after her demise, Umm Kulthūm.

36 This statement must be understood in light of the entire discussion, as the author has already stated regarding the caliphate of Abū Bakr and ‘Umar, “Indeed, all of the Companions were in agreement regarding the caliphate of them both ﷺ; thus, whoever denies their caliphate has committed disbelief.” Hence, his affirmation here that ‘Ali was the only one whose Imamate found unanimous agreement is merely an acknowledgement of historical fact. It does not imply that the Imamate of other Companions like Abū Bakr or ‘Umar did not deserve such unanimous acceptance. And Allāh knows best.
‘Ubaydillāh]; (6) Al-Zubayr [ibn al-‘Awwām]; (7) Sa‘d [ibn Abī Waqqās]; (8) Sa‘īd [ibn Zayd]; (9) ’Abd al-Raḥmān Ibn ‘Awf; and (10) Abū ‘Ubayda ʿĀmir ibn al-Jarrāḥ, who is the loyal trustee of this nation. 37

MATTERS OF FAITH

We deem communal unity to be a binding right, founded on submission to the head of state and obedience to him; we consider dissent and opposition to him to be disobedience. 38

It is not permissible to establish two heads of state in one time period. We do not allow rebellion to our leaders, even if they are oppressive.

We deem congregational prayer behind any Muslim, whether righteous or corrupt, to be valid. We also perform the funeral prayer over every Muslim that dies, whether righteous or corrupt.

We believe that the religion of Allāh is one and the same, both in heaven and on earth; it is the religion of Islam. He Most High has said, “Indeed the only religion with Allāh is Islam” (3:19).

It is [a perfectly balanced religion, one that is] between extremism and laxity; between likening Allāh to His creation and denial of His divine attributes; between the negation of free will [compulsion (jabr)] and the assertion that the servant creates his own actions (qadar); and between feeling secure from Allāh’s wrath and despairing in His mercy.

Actions are not a part of faith, as opposed to what the People of Ḥadith have claimed. 39

37 And their rank in merit is in the same order, followed by those Companions who fought at the Battle of Badr; and then those who fought at Uhud; followed by those who took allegiance with the Messenger  at Ḥudaybiyya, for which they attained unto Allāh’s good pleasure; followed by the rest of the Companions  (Hadiyya 404; Bajūrī 340–50).

38 Since obedience to the ruler is effectively obedience to Allāh and His Messenger, as the Qur’ān says, “And obey Allāh, His Messenger, and the people of authority among you” (4:59). Hence, the ruler must be obeyed, unless he commands the citizenry to disobedience. Political dissent, on the other hand, entails rebellion, sowing corruption on the earth, and inciting tribulation among Muslims. This ruling holds true even if the ruler is oppressive, as mentioned next in the text. Finally, we do not make supplication against our rulers; rather, our way is to ask Allāh to rectify them and grant them safety, well-being and success, in both their religious and worldly affairs (Ghaznawi 108).

39 The essence of faith is conviction in the heart (tasdiq), of everything that the Prophet  brought in his message. It entails both submission (iddh’ān) and acceptance (qabūl), as many disbelievers knew the veracity of his message  yet did not submit to it and accept it in their hearts, and
ISLAMIC CREED

Faith itself does not increase or decrease; thus, the increase of faith mentioned [in the Qur’an and hadith texts] refers to an increase in its fruits and the illumination of its light [that dawns on the believer]..

It is not permissible to describe Allâh Most High as having the ability to oppress, to be foolish, or to lie because that which is inherently inconceivable does not fall under the realm of the divine attribute of power (qudra).

It is not possible for Him to break His divine promise, yet there is disagreement with regard to His divine threat. Some of our scholars maintain that it is possible for Him to not execute His divine threat [of punishment], out of His divine generosity, as that is becoming of His majesty. Yet this is not possible with regard to His divine promise [of reward], as that would be baseness, which is inconceivable for His Exalted Majesty.

It is not obligatory on Allâh Most High to do that which is good or best for the servant.

It is not possible, according to us, for Him to place on the servant a burden greater that he can bear.

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40 This is the position of some scholars, including Imâm Abû Ḥanîfa. It is based on the definition of faith as firm conviction in the heart based on certainty, which does not have any disparity or levels. The other position, which is deemed stronger and is held by the majority of scholars, is that faith itself does increase or decrease, based on spiritual works. One of the central proofs of this position is the obvious disparity of faith between prophets or saints versus laymen or corrupt believers (Bâjûrî 128–31). As the author of the Hadiyya states, faith does not increase or decrease with respect to its quantity but does with respect to its quality; and no one has any doubt about this (40.4).

41 Ahl al-Sunna wa 'l-Jamî’a is in agreement that the divine threat against disbelievers will be executed and that the divine promise of reward for righteous believers will not be broken. However, there is disagreement regarding the divine threat against corrupt believers. The opinion of some Mâtûridîs is that it is not possible for Allâh to break His threat, while the position of the Ash’âris and other Mâtûridîs is that He could choose to not execute His threat, as that is not deemed treachery or deceit but rather a manifestation of His magnificent generosity and compassion (Bâjûrî 2.42–3; Minâh al-Rawd al-Azhâr 366–367).

42 Nothing is obligatory on Allâh Most High, as He does whatever He wills with His creation. As for any Qur’ânic verses or hadith texts that appear to indicate obligation on Him Most High—such as, “And there is no creature in the earth except that upon Allâh is its sustenance,” (11:6)—they are understood as referring to His divine promise, out of His infinite bounty (Bâjûrî 257).
The faith of a blind follower is valid, due to his conviction, even though he might be sinful for not basing his faith on any logical proof.  

If one repents from an enormity, his repentance is valid and accepted, even if he is persisting in another enormity; hence, he will not be punished for the one from which he repented.

One’s repentance from enormities does not absolve him from having to repent from minor sins; it is possible, then, for him to be punished for those minor sins.

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THE DIVINE NAMES

The Divine Names are only those that have been revealed; hence, one cannot ascribe a name to Allāh (Glorified and Exalted) unless it has come to us through revelation and the Sacred Law (shari‘a).

It is permissible to refer to the Truth [i.e., Allāh] (may He be Glorified) with the terms “thing” (shay’), or “existent” (mawjūd), whether in Arabic or another language (fārisiyya). Similarly, one may use “self” (nafs) to refer to Allāh. He Most High is a “thing,” yet like no other thing.

As for the terms nūr (light), wajh (face), yad (hand), ‘ayn (eye), janb (side), and the like, they may not be used to refer to Allāh Most High in a language other than Arabic without being interpreted [nonliterally], because they are from the Vague and Unclear Terms (mutashābihāt) [used in the Qur‘ān and hadith], as opposed to the first two terms [i.e., “thing” and “existent”].

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43 The blind follower in faith spoken about here is one who has conviction, yet without any deduction or proof, but rather only by believing someone else without knowing that person’s proof. His faith is valid, yet he is sinful for not basing it on some level of logical proof, if he is able to do so; otherwise if unable, he is not sinful (Bājūrī 92–4).

44 Yet as mentioned in authentic hadiths, minor sins can be effaced by various acts of obedience, such as ablution (wudu‘), the ritual prayer (salāt), the Friday prayer (jumu‘a), fasting (sawm), and an accepted pilgrimage (hajj mabrūr), as well as by simply avoiding enormities (Bājūrī 417–19). The author is emphasizing, however, that one cannot simply rely on such effacement, but rather should repent from minor sins as well, as he could be taken to account for them.

45 This is because, according to Muslim theologians, a “thing” is defined as “that which exists” (Bājūrī 461), and there is no doubt that Allāh Most High exists.

46 What is meant by “self,” when referring to Allāh Most High, is His essence (dbāt) (Bājūrī 148).

47 With regard to such terms, there were historically two central approaches among scholars. The early generations in general believed in them as Allāh and His Messenger Ṣ did intended, without feeling the need to understand the realities of their meanings. They consigned that understanding
Some words may be used to refer to Allāh Most High when used in compound constructions, but not otherwise, such as: “Raiser of degrees,” “Fulfiller of needs,” “Destroyer of legions,” “Remover of worries,” and “Fierce in punishment.” This is because, with regard to the Names of Allāh Most High, we do not exceed the limits set up by the Sacred Law, whose texts do not mention these names other than in compound constructions.

It is not permissible to refer to Him as “the veiled” (mahjūb). Some scholars, however, did permit the use of “The One who veils Himself” (muḥtaṭājīb). This is because the first name suggests being overcome by another, as opposed to the second name. And Allāh knows best.

Some terms are such that neither they nor their opposites may be used to refer to Allāh Most High, such as “the still,” “the awake,” or “the intelligent,” since the Sacred Law does not mention them or their opposites.48

Likewise, one may not use the terms “the one who enters” or “the absent” to refer to Him; it is permissible, however, to say “He (Most Glorified) is hidden from creation.”

The events that unfold at the end of time, as reported to us by the Prophet ﷺ, are realities. These include the emergence of the Anti-Christ (dajjāl); the Beast of the Earth (dābbat al-ard); Gog and Magog (ya’jūj wa ma’jūj); the descent of ‘Īsā ﷺ; and the rising of the sun from the West.

We do not give credence to any diviner or soothsayer, nor one who claims anything in opposition to the Book, Sunna, or scholarly consensus.

This, then, is our religion and belief, both outward and inward. We are absolved, in front of Allāh Glorified and Exalted, of anyone who opposes what we have mentioned and clarified above. We ask Allāh Most High to make us steadfast in faith, and to end our lives upon it. We ask him to safeguard us from whims contrary to the aforementioned, and from vile opinions, such as of those who liken Allāh to His creation (anthropomorphists—mushabbiha);

over to Allāh Most High and, while negating their literal meanings, did not attempt to interpret them. Later scholars, however, encountered many innovations and deviant sects that made it incumbent upon them to interpret those texts in a manner befitting the majesty of Allāh, so as to safeguard the community from falling into disbelief by likening Allāh to His creation. For example, they maintained that “His hand” refers to “His power,” and “His descent” refers to the “descent of His mercy,” etc. The latter approach provides more understanding and is more useful in refutation, and is hence a stronger position (for later times), while the former is deemed safer and therefore, according to some, more ideal for the believer (Hādiyya 4.01–2; Bājūrī 215).

48 Their opposites being “the moving,” “the one asleep,” or “the unintelligent,” as Allāh Most High is well exalted and transcendent above such terms.
who deny any of His attributes (mu'āṭṭila); who allege that the servant creates his own actions (qadariyya); who deny the free will of servants (jabriyya); or others who contravene what is agreed upon by the community and who side with deviation. We absolve ourselves from them, and they are, according to us, misguided.

We believe in the noble angelic scribes, as well as the appointed guardian-angels—while we consign their number over to the Lord of all the worlds—just as we believe in the prophets and messengers. May Allāh's blessings and peace be upon them all, forever into eternity, as many blessings as the number of all that ever existed and all that exists, in this life, the next life, and the Day of Judgment. All praises are for Allāh, the One who guided us to this, and we would not have been guided had Allāh not guided us. We ask Allāh for pardon and well-being, in our religious and worldly affairs, for us and our parents, children, teachers, and brethren in Allāh. And Allāh knows best.

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49 There is a small typo here in the Arabic published edition, which has the word "and" between "appointed" and "guardian." However, they are understood to be the same category, as confirmed in the manuscript, where the term is used without the "and."
Purification (Tahāra)

Purification⁴⁰ is valid with the following types of water: rain water, well water, spring water, river water, sea water [even if salty], and water from melted snow or hail.⁴¹ Such water may be used for purification as long as it remains “purifying,” namely, to remain with its natural characteristics, with nothing having mixed with it such as to “condition” it and thereby remove its “purifying” quality. This ruling applies whether the water is flowing or in a large cistern, namely, one with a surface area of at least ten by ten cubits with a depth such that its floor is not exposed by scooping water out [with both hands].

ABLUTION (Wudu’)

The obligatory integrals (fard, pl. furūd/farā‘id)⁵² of wudu’ are four, namely:

1. Washing the face, whose lengthwise demarcation is from the top

Legally, purification refers to the removal of filth from one’s body, garments, and place of prayer; as well as the removal of one’s state of ritual impurity, thereby rendering the person in a state of ritual purity (Taḥtāwī 1:42; Imdād 31).

The above list of types of water is not restrictive; rather, it only serves to provide examples of water in nature that may be used for wudu’ and ghusl, namely, unconditioned water. This is in contrast to water that is conditioned, meaning that it may not be referred to as simply “water,” but rather needs a further description that conditions it in order to be accurately identified, such as rose water. That is, rose water cannot be called “water” without the description “rose” that conditions it, while spring water or river water may be accurately identified by the term “water” alone, and hence is unconditioned (Marāqi l-Falāḥ 1:46; Badā’i’ 1:93-4).

An obligatory integral (fard) is that which an action is composed of and that which must be performed for the action to be complete and valid. If any one integral is omitted, the entire action is deemed invalid, and the person would have incurred sin if it were intentionally omitted. A mandatory requisite (wajib) is that which must also be performed; however, its omission does not entail invalidity, but does entail sin if intentional (Taḥtāwī 1:92).
of the forehead to the bottom of the chin for someone without a thick beard, or [for one with a thick beard] to the bottom of the beard [that lies on the face, as opposed to the hair that hangs below the chin]. Its demarcation in width is from one earlobe to the other, even for someone with a beard;

2. Washing the two arms, up to and including the elbows;

3. Wiping a fourth of the head;

4. Washing the two feet, up to and including the ankles.

Among the emphasized sunnas of wudu’ are the following:

1. The intention (niyya),

2. Using the toothstick (siwák),

3. Mentioning the Name of Allâh (tasmiya),

4. Washing the hands up to and including the wrists in the beginning of wudu’,

The legal definition of washing is causing water to flow over the area such that it drips, with a minimum of two drops (Marâqi’l-Falâb 1:92; İmâm 60; Durr, Radd 1:65).

Regarding the obligatory integral of washing the face, it is sufficient to wash the exterior of a thick beard, “thick” meaning that beneath which the skin cannot be seen. For a thin beard, however, water must reach the underlying skin itself (which occurs naturally when running water over the face since that skin appears from beneath the thin beard) (Marâqi’l-Falâb 1:99; İmâm 64).

The legal definition of wiping is placing the wet hand onto the limb, or more specifically, wetness touching an area (Marâqi’l-Falâh, Tahtawi 1:96; Durr, Radd 1:67; Badâ‘i’i 1:65).

The demarcation of the head is that above the ears. Hence, one may not wipe over hair that hangs below the ears, even if tied up above the head; rather, the hair that is wiped must grow out from above the ears (Marâqi’l-Falâh, Tahtawi 1:96; Durr, Radd 1:67; Badâ‘i’i 1:71).

An emphasized (mu’akkada) sunna is defined as that which the Messenger of Allâh, or his rightly guided successors after him, performed regularly and consistently without omission except once or twice, such as the call to prayer and its commencement (adhân and iqâma), praying in congregation (jamâ’a), and rinsing the mouth and nose in wudu’. Leaving out a sunna once without a valid excuse, then it could be sinful depending on the level of its emphasis, as some sunna acts are more emphasized than others. However, the sin is deemed less severe than that incurred by omitting a mandatory requisite (wâjib), and a fortiori an obligatory integral (fard) (Marâqi’l-Falâh, Tahtawi 1:101, 116; Radd 1:70–1).

That is, to say Bismillâhi ‘r-Rahmâni ‘r-Rahim (“In the Name of Allâh, Most Merciful, Most Compassionate”), or to say Bismillâhi ‘l-‘Azîmi wa ‘l-‘hamdu li ‘l-Lâhi ‘alâ dînî ‘l-islâm (“In the Name of Allâh, the Great. Praise be to Allâh for the religion of Islam”) (Durr, Radd 1:74).

The intention and the mentioning of the Name of Allâh are also to be done at the onset of wudu’, while the toothstick is to be used before or while rinsing the mouth (Marâqi’l-Falâh 1:104–6, 113; Fatih Bâb al-’Inâya 1:35; Durr 1:72; İmâm 68). Using the toothstick is deemed a sunna of the wudu’ itself, not the prayer, such that its merit is attained for every prayer performed with a wudu’
5. Maintaining the correct order of limbs, as Allāh Most High has listed in His Book.\(^\text{60}\)

6. Continuity.\(^\text{61}\)

Washing [those limbs that are washed] three complete times.\(^\text{62}\)

8. Rinsing the [entire] mouth [three times],

9. Rinsing the [soft part of the] nose [three times],

10. Running one’s wet fingers through the beard,\(^\text{63}\)

11. Running one’s wet fingers in between the fingers and toes,\(^\text{64}\)

12. Wiping the entire head [once, and the ears with the same water],

13. Rubbing\(^\text{65}\) [the limbs when washing them],

14. Starting with the right limb [when washing the arms and feet],

15. Starting with the tips of the fingers and toes [when washing the arms and feet],

16. Starting with the front of the head [when wiping it],

17. Wiping the back of the neck,\(^\text{66}\) but not the throat.

Among the etiquette (\(\text{adāb}\))\(^\text{67}\) of \(\text{wudu’}\) are the following:

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\(^{60}\) Namely, face, arms, head, and feet (see Qur’ān 5:6). Performing \(\text{wudu’}\) in this order is not an obligation, yet (as with any emphasized \(\text{sunna}\)) one would have done wrong (\(\text{isā’ā}\)) by leaving this \(\text{sunna}\) (\(\text{Imdād}\) 73).

\(^{61}\) That is, to continue washing the limbs of \(\text{wudu’}\) without pausing, such that each successive limb is washed before the previous one dries. Some defined it as not engaging in another act, unrelated to \(\text{wudu’}\), while performing \(\text{wudu’}\) (\(\text{Marāqī ‘l-Falāb}, \text{Ṭahfāwī}\) 1:113; \(\text{Imdād}\) 72; \(\text{Tabyīn}\) 1:6; \(\text{Majmā’ al-Anbūr}\) 1:16).

\(^{62}\) That is, the \(\text{sunna}\) is to \textit{completely} wash each limb three times, irrespective of whether one does so with three scoops of water. For example, if one washes the arm three times yet the entire arm does not get wet except by the third wash, then those three acts of washing are deemed \textit{one} complete wash, and two more remain to fulfill the \(\text{sunna}\). Hence, to \textit{completely} wash the limb more or less than three times is contrary to the \(\text{sunna}\) (\(\text{Marāqī ‘l-Falāb}, \text{Ṭahfāwī}\) 1:110–1; \(\text{Radd}\) 1:80).

\(^{63}\) This is to be done after having washed the face three times (\(\text{Imdād}\) 70, \(\text{Radd}\) 1:79).

\(^{64}\) Placing the hand or foot under running water, such that the skin between the fingers and toes becomes wet, is sufficient in fulfilling this \(\text{sunna}\) (\(\text{Marāqī ‘l-Falāb}\), \(\text{Ṭahfāwī}\) 1:110; \(\text{Imdād}\) 71).

\(^{65}\) The legal definition of rubbing is to run one’s hand or the like over the washed limb (\(\text{Imdād}\) 72; \(\text{Radd}\) 1:83).

\(^{66}\) After wiping the head, one wipes the back of the neck with the back of one’s fingers without taking new water; this is recommended (\(\text{mandūb}\)), not an emphasized \(\text{sunna}\) (\(\text{Durr}, \text{Radd}\) 1:84).

\(^{67}\) An etiquette (\(\text{adab}\)) is that which the Prophet \(\text{ṣ}\) did once or twice without establishing it as a normative practice (\(\text{sunna}\)). One is rewarded for doing it, yet there is no blame or sin for omitting it. It is synonymous with recommended act (\(\text{mustahabb} \text{or} \text{mandūb}\)), supererogatory act
1. Facing the qibla [direction of the Ka’ba in Makka],
2. Avoiding the water used in wudu’ [from getting on one’s body or clothes],
3. Making supplication (du’a) with those words that have been narrated [p. 185],
4. Mentioning the Name of Allāh when washing each limb,
5. Performing wudu’ by oneself,
6. Rushing to perform wudu’ before the prayer time comes in, unless one has a chronic excuse [see p. 59],
7. Reciting the two testimonies of faith after wudu’ [p. 187],
8. Drinking from the leftover water afterwards.

Among the things disliked (makrūhāt) in wudu’ are the following:

1. Wasting water (īsrāf),
2. Using too little water when washing,
3. Striking or slapping the face with water when washing it,
4. Speaking during \textit{wudu}', other than making supplication,

5. Having someone else assist\textsuperscript{73} one in \textit{wudu}' without a valid excuse.

The legal reason for performing \textit{wudu}' is the desire to do that which is not permissible except in a state of \textit{wudu}', such as the ritual prayer (\textit{salat}) or touching a copy of the Qur'an; or the legal reason could also be the divine command being directed to someone due to the near expiration of the prayer time.

The conditions of being legally responsible to perform it are the following:\textsuperscript{74}

1. Islam,
2. Puberty,
3. Sanity,
4. Termination of menstruation, postnatal bleeding, or the state of ritual impurity,
5. Access to and ability to use sufficient purifying water,
6. Ability to perform the prayer (\textit{salat}),

The conditions of the validity of \textit{wudu}' are the following:

1. That purifying water completely encompass the skin [of those limbs that must be washed; i.e., the obligatory integrals];
2. The removal of anything that blocks water from reaching the surface of the skin;\textsuperscript{75}
3. The ending of any state that contradicts it [\textit{wudu}'] while washing

\textsuperscript{73} It is not disliked whatsoever to seek assistance in bringing or pouring the water for one's \textit{wudu}'. Rather, it is disliked for one without a valid excuse to have someone else assist in the actual washing or wiping of the limbs (\textit{Radd} 1:86).

\textsuperscript{74} That is, one is not obligated to perform \textit{wudu}' unless all of these conditions are fulfilled.

\textsuperscript{75} That is, for both washing and wiping, a necessary condition of validity is the absence of any solid barrier on the surface of the limb that would prevent the wetness from reaching the limb itself, such as paint (or nail polish). Otherwise, the integral would not be fulfilled and the \textit{wudu}' (or \textit{ghusl}) would be deemed invalid. An exception, however, would be for one whose profession entails dealing with such a substance, such as a painter, who would be excused for small amounts on his nails. Furthermore in general, the dirt underneath one's nails is not deemed a barrier (\textit{Mardqi’}\textsc{’} l-Fal	extsc{’}ah} 1:99–100; \textit{Majma’} al-\textsc{’} Anhur} 1:21).
[i.e., while performing *wuḍūʿ*], such as the appearance of urine at the tip of the penis.  

Its legal ruling (*bukm*) is the permissibility of that which was impermissible before it, such as performing the prayer and touching a copy of the Qurʾān.

Its integrals (*rukn*, pl. *arkan*) are its aforementioned four obligatory elements. The categories of *wuḍūʿ* are three: obligatory, mandatory, and recommended.

1. **Obligatory (*fuṣūl*)**, namely, when a person is in a state of minor ritual impurity and intends on doing [any of the following:]
   
   (1) The ritual prayer,
   
   (2) The prostration of recital,
   
   (3) Touching a verse of the Qurʾān [unless with a nonattached barrier];

2. **Mandatory (*waṣū́f*)**, namely, when a person is in a state of minor ritual impurity and intends on performing circumambulation (*tawāf*) around the Kaʿba or touching a book of Qurʾānic exegesis (*tafsīr*);  

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76 The phrase used here in the Arabic published edition is a bit confusing, as perhaps a mistake was made during transcription, but the meaning given in the translation is accurate based on the manuscript, as well as the author's other works *Marāqi 'l·Falāḥ* (1:97) and *Imdād al·Fattāḥ* (63).

77 This prohibition also extends to any writing of a complete Qurʾānic verse, whether in a book, on a coin, or elsewhere. He may not touch any part of a copy (*muṣḥaf*) of the Qurʾān (including pages, margins, cover, binding, etc.), yet with other religious books like of jurisprudence or hadith, the prohibition applies only to touching the Qurʾānic verse itself. This prohibition also applies to Qurʾānic translation (and transliteration) in other languages, not just Arabic. The prohibition of touching also extends to the other revealed books, namely the Gospel, Torah, and Psalms, despite their having been tampered with and hence abrogated (*Marāqi 'l·Falāḥ*, *Taḥtāwi* 1:205–6; *Durr, Radd* 1:118–9, 195). For the prohibition related to touching, to do so with a barrier attached to the book, or with one’s sleeve (or any part of one’s garment being worn), is deemed prohibitively disliked (*makrūh tabrīman*) (*Marāqi 'l·Falāḥ*, *Taḥtāwi* 1:206), yet with a nonattached barrier is permissible.

For a person in **major** ritual impurity, the following things are prohibited: ritual prayer (*ṣalāt*), recitation of a verse of Qurʾān, touching it (as applied above) unless with a nonattached barrier, entering a mosque, and *tawāf* (*Marāqi 'l·Falāḥ* 1:211).

For the prohibitions related to a woman in menstruation or postnatal bleeding, see the related section on p. 56.

78 Some scholars of the Ḥanafi school deemed it permissible for a person in a state of minor ritual impurity to touch a book of Qurʾānic exegesis *only* if most of its content is not actual Qurʾānic script, which is the opinion that Ibn Ḵādījī inclines toward. Others maintained that even if most is Qurʾānic script, one may still touch the rest of the book that is not Qurʾānic script, which is a weaker opinion. In any case, there is agreement that someone in that state may not touch the actual Qurʾānic script in any book, exegetical or otherwise (*Taḥtāwi* 1:206; *Radd* 1:119).


1. Recommended (mandūb), namely, when a person is in a state of minor ritual impurity, in the following cases:

   (1) Before touching a book of jurisprudence (fiqh) or the like [out of veneration],

   (2) To renew one’s wudū’ for another prayer,

   (3) To avoid disagreement of scholars of other schools of thought, such as after having touched a woman [or one’s genitalia],

   (4) Before sleeping,

   (5) After waking up from sleep,

   (6) After every sin,

   (7) After laughing out loud outside of the prayer (salāt).

Wudū’ is nullified by any one of the following things:

1. Anything that exits from the two openings [namely the penis or vagina, and the anus],

2. Filth that flows from other than the two openings, such as blood [or pus],

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79 It is recommended to perform wudū’ before touching books of jurisprudence, theology, or hadith (i.e., religious texts), if one is in a state of minor ritual impurity, yet a dispensation exists for those that deal with such books on a regular basis (Marāqī l-Falāḥ 1:127, 206; Ḥadiyya 32).

80 With respect to the two openings, the appearance of filth at the tip or edge of the opening is considered “exit” and therefore nullifies wudū’ (Marāqī l-Falāḥ 1:131-2; Badā’ī 1:121; Ṭabyin 1:7; Ikhtiyyār 1:18). Hence, a man must ensure that no wetness or filth remains at the tip of the opening before commencing wudū’.

81 According to Imām Abū Ḥanīfa, women’s clear vaginal discharge is not impure (najis) and hence, its exit does not nullify wudū’, as legally it resembles sweat (Radd 1:112, 208, 233). If colored though, its exit nullifies wudū’, as that entails the flowing of filth.

82 As opposed to the two openings, “exit” from the rest of the body does not occur by mere appearance at the skin surface. Rather, the filth must “flow” beyond the point of exit, that is, move to a place that normally must be cleaned, before wudū’ is nullified. This ruling applies even if the filth does not exit on its own but is squeezed out (Ḥadiyya 26; Durr, Radd 1:92-3). However, if the fluid simply rises and appears at the surface of the skin without actually moving out, such as blood surfacing at an abrasion, then wudū’ is not nullified. As a result, that fluid is not impure, for an internal fluid is only rendered impure if it exits in a manner that nullifies wudū’. Hence, if such blood (that surfaced without moving) is dabbed with a cloth or affects one’s garment, neither of the two would be rendered impure (Ḥidāya 1:17; Marāqī l-Falāḥ 1:140; Radd 1:92, 95; Fath al-Qādir 1:41).

83 This also includes bleeding in one’s mouth, which nullifies wudū’ if the color of one’s saliva becomes red or pink, as opposed to yellow. In addition, the blood that exits from one’s body due to
3. Vomiting a mouthful\textsuperscript{84} or more,
4. Sleeping in a position such that the buttocks are not firmly planted onto the ground, such as while lying down or leaning one one's side,\textsuperscript{85}
5. Loss of consciousness,
6. Insanity,
7. Drunkenness,
8. Laughing out loud, by an adult, while performing the prayer (\textit{salāt}),
9. Contact between an erect penis and vagina.\textsuperscript{86}

THE PURIFICATORY BATH (\textit{GHUSL})

The following three actions are obligatory integrals of the \textit{ghusl}:

1. Rinsing the [entire] mouth [once],
2. Rinsing the nose [i.e., up to the bone, once],
3. Washing whatever is possible, without undue difficulty or hardship, of the entire body [once].\textsuperscript{87}

Among the emphasized \textit{sunnas} of the \textit{ghusl} are the following, in this order:

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\textsuperscript{84} The criteria of a mouthful is that one's mouth cannot withhold the vomit without strain. This ruling applies to any type of vomit, but not to phlegm, no matter how much comes out (\textit{Hadiyya} 26; \textit{Ikhtiyar} 1:18; \textit{Hidaya} 1:17; \textit{Tabyin} 1:9).

\textsuperscript{85} As opposed to sleeping in a position with one's buttocks firmly planted onto the ground (or any firm surface), whereby \textit{wuḍū’} is not nullified. This ruling applies even if he were leaning onto something to the extent that, if it were removed, he would fall down (\textit{Hadiyya} 27; \textit{Bada’i’} 1:135; \textit{Tabyin} 1:10; \textit{Durr, Radd} 1:95–6).

\textsuperscript{86} That is, without a thick cloth or the like acting as a barrier, “thick” meaning that which prevents feeling body heat from the other organ (\textit{Marāqi 'l-Falāḥ, Taḥtāwi} 1:139). Also, according to the Hanafi school, direct skin contact with someone of the opposite gender, or direct skin contact with the penis or vagina, does not nullify \textit{wuḍū’} (\textit{Hadiyya} 28).

\textsuperscript{87} Hence, it is obligatory (\textit{fard}) for water to reach the following parts of the body: the immediate inner part of the ears; the skin beneath one's beard, moustache and eyebrows, (for all) regardless of thickness; all of one's hair including the roots, although the roots alone are sufficient for a woman's braided hair; the inside of one's navel; the underskin of a woman's clitoral hood; and the external orifice of the genitals (\textit{Bada’i’} 1:142; \textit{Majma‘ al-Anhur} 1:21; \textit{Durr} 1:103–4).
1. Intention (niyya),
2. Washing the hands until the wrists,
3. Washing one's private parts [front and rear],
4. Washing off any filth from the body,
5. Performing wudu' first, followed by pouring water over the entire body, starting with the head [for a total of three times].

The ghusl is of three types:

1. Obligatory (fard), namely, when any one of the following things occur:

   (1) The emission of sperm/sexual fluid (mani) that leaves its normal place inside the body with pleasure [even if it exits without pleasure], for any reason, such as a wet dream or by looking [at someone or something with lust];
   (2) The disappearance of the head of the penis into the vagina, or the anus, of a living human being whose body is desirable [even if without emission of sexual fluid];
   (3) The ending of menstruation or postnatal bleeding;

2. Mandatory (wajib), namely, for someone who becomes Muslim while in a state of major ritual impurity, although the sounder opinion is that the bath is obligatory (fard) on him, not mandatory (wajib);

3. Recommended (nafl), for any one of the following reasons:

   (1) The Friday prayer (jumu'a),
   (2) The two 'Id prayers,
   (3) Entering into the state of pilgrim sanctity (ihram),

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88 That is, at the onset, along with mentioning the Name of Allāh (basmala), which is done before revealing one's nakedness ('awra—see p. 74) (Hadiyya 28).

89 If, however, one is immersed under flowing water or rain, and remains therein for the length of time it would take to wash the body three times, then he would have fulfilled the sunna of washing the entire body three separate times (Marāqi l-Falāb 1:156).

90 For males, mani refers to sperm; it is defined as a thick, white fluid that exits in spurts as lustful discharge (orgasm), followed by a listlessness of the sexual organ. For females, mani refers to sexual fluid; it is thin and yellow, and also comes with an orgasm (Marāqi l-Falāb 1:144).
(4) The Day of 'Arafa,
(5) Entering Makka,
(6) Entering Madina, the Illuminated City,
(7) Visiting the Prophet ﷺ.

The ghusl is not necessary after any of the following:

- The exit of madhy or wady;
- Waking up after having a wet dream yet finding no wetness, even for a woman;
- The insertion of a finger or the like into the vagina;
- Intercourse with an animal, without the emission of sperm.

**DRY ABLUTION (TAYAMMUM)**

*Tayammum* is permissible when there is a valid excuse, such as [the following:]

- Being roughly one Hāshimite legal mile (*mil shar'i*) [1.16 mi (1.86 km)]\(^{93}\) away from water,
- Extreme cold,\(^{95}\)
- Sickness,\(^{96}\)

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\(^{91}\) That is, for those on the pilgrimage (*hajj*), to be performed after midday (*zawāl*). Also for the first four cases above, ghusl is actually an emphasized *sunna*, not merely recommended (*Marāqi 'l-Falāh* 1:160–1).

\(^{92}\) *Madhy*, or presexual fluid, is defined as a thin, clear fluid that exits when one is aroused, yet not as sperm (*mani*) does, and its exit is not followed by a listlessness of the sexual organ. *Wady* is a thick, murky white fluid that often exits the penis after urination, or could precede it. By scholarly consensus, there is no need to perform ghusl after the exit of either madhy or wady, yet *wudū’* would be required (*Marāqi 'l-Falāh* 1:150; *Durr, Radd* 1:111).

\(^{93}\) This distance is estimated to be about a half-hour walk (*Taḥtāwī* 1:169). Reasonable likelihood of this distance is sufficient for tayammum to be permissible (*Marāqi 'l-Falāh* 1:169; *Radd* 1:155). For the modern equivalent used in the text above, see Bashshār Bakrī ‘Arrābī’s note on the *Lubāb*, p. 34, n. 7.

\(^{94}\) Whether on a journey or within a city, even one’s city of residence (*Marāqi 'l-Falāh, Taḥtāwī* 1:169; *Hadiyya* 34; *Durr* 1:155).

\(^{95}\) Such that the person fears, with reasonable likelihood, illness or loss of (or damage to) a limb by using the water, and does not have access to any means of heating the water (*Marāqi 'l-Falāh, Taḥtāwī* 1:170–1; *Hadiyya* 34; *Durr* 1:156).

\(^{96}\) That is, if a person is ill and fears that the sickness will worsen or become prolonged by performing *wudū’* or ghusl, whether due to the water itself or the movement entailed, then he may
Wounds on most of the body, Fear of thirst, Fear of an enemy or a wild beast [around the water], Lack of apparatus [to take water out of the well], Fear of missing the funeral prayer (jana’za) or the ‘Id prayer, even if building upon one’s prayer [if one’s wudu’ is nullified during the prayer], as opposed to the Friday prayer or a normal prescribed prayer.

If one forgets that he has water in his caravan [and therefore performs tayammum due to lack of water], he does not have to make up those prayers [upon remembering the water in the caravan]. And Allāh knows best.

Tayammum may be performed with any pure substance of the earth, such perform tayammum instead. His fear, however, must be based on reasonable likelihood, whether by (1) a clear and obvious sign, (2) past experience, or (3) a medical opinion from a skilled, Muslim physician who is not openly corrupt (fāsiq) (Durr, Radd 1:156; Hadiyya 34).

97 See last paragraph of this section with its accompanying note.
98 Whether for oneself, one’s travel partner, or one’s animal; at present or in the future (Marāqī ’l-Falāḥ 1:171; Durr 1:157).
99 If the fear arose from a threat, or if there was actual prevention from using the water, then the prayer would have to be repeated afterwards, although the tayammum was still permissible. If one feared the presence of an enemy or animal without threat or prevention, the prayer would not have to be repeated (Marāqī ’l-Falāḥ, Taḥtāwī 1:171; Durr, Radd 1:156–7).
100 That is, if one fears that by performing wudu’ or even ghusl, he will miss the entire funeral ‘Id prayer, then he may instead perform tayammum to ensure catching the prayer, as those two prayers have no replacements. This ruling holds even if he is in the midst of the prayer when his wudu’ is nullified, in which case he could perform tayammum and then continue the prayer from where he left off. This ruling does not apply if he himself broke his wudu’, in which case he would have to restart the prayer as a latecomer after renewing wudu’. The ruling also does not apply to the Friday prayer or to any of the five daily prescribed prayers, since each has a replacement—zuhr for the Friday prayer, and the make-up prayer (qadā’) for the normal prescribed prayer. For the latter however, if one has reasonable surety or certainty that the prayer time will expire before performing wudu’ or ghusl, then out of precaution he may perform tayammum and pray (although it does not fulfill his obligation). He would then perform it again (which is obligatory to do so) as a make-up prayer (qadā’), after having performed the proper wudu’ or ghusl (Marāqī ’l-Falāḥ, Taḥtāwī 1:172–4; Durr, Radd 1:161, 164).
101 As long as the substance of the earth is not malleable, which excludes metals; nor can burn into ashes, which excludes plantlife or wood (Marāqī ’l-Falāḥ 1:175; Hadiyya 34–5). If one has access to neither water nor such a substance, or is unable to use either one, then out of reverence for the sacred time, it is mandatory (wājib) to perform an “imitation prayer.” That is, one must go through its motions including bowing (ruku’) and prostrating (sujūd), yet without its intention and—whether in a state of major or minor ritual impurity—without recitation of Qur’ān. The prayer, of course, would later have to be made up (Durr, Radd 1:168).
as dirt, sand, antimony (\textit{kubl}), limestone, stones, or dust, even the dust on clothes.\footnote{That is, provided the dust is visible on the hands after rubbing the garment (\textit{Durr}, \textit{Radd} 1:160.).}

Hence when a Muslim intends\footnote{Unlike with \textit{wudū'} or \textit{ghusl}, the intention is an obligatory condition (\textit{fard}) for the validity of \textit{tayammum}. Moreover, in order to perform a ritual prayer (\textit{salāt}) with \textit{tayammum}, its intention must be specifically for “leaving the state of impurity” or for “the permissibility of performing a ritual prayer” (\textit{Marāqī 'l-Falāḥ} 1:167; \textit{Badā'ī} 1:178).} to remove the state of ritual impurity, strikes the earth once and wipes his face completely with dirt [or whatever substance he is using], strikes it a second time\footnote{“Strike” in this context means “to place.” Both “strikes” are a condition for a valid \textit{tayammum} (\textit{Marāqī 'l-Falāḥ}, \textit{Ṭabātāwī} 1:177).} and wipes his arms [up to and including the elbows] completely with dirt, he becomes pure, even if he were in a state of major ritual impurity (\textit{junub}). He may then perform as many prayers as he wishes [even spanning multiple prayer times], both obligatory (\textit{fard}) and voluntary (\textit{nafl}), until either his \textit{wudū'} is nullified, or his excuse for performing \textit{tayammum} ends.

If one has wounds on his body, yet his uninjured limbs are more than his injured limbs, he must wash the uninjured limbs and wipe the wounded ones, as long as wiping them does not hurt him. Otherwise, he may leave those limbs [neither washing nor wiping them].\footnote{For \textit{wudū'}, “most” of the limbs is based on the number of limbs, while for \textit{ghusl}, it is based on total body surface area. For either type of purification, if half or more of the limbs to be washed are injured, one may perform \textit{tayammum}. If less than half are injured, one may not perform \textit{tayammum} but instead must wash the uninjured limbs, and wipe the injured limbs with a wet hand or, if that entails harm, with a wet cloth. If that too would cause harm, then one may leave the injured limbs altogether and just wash the uninjured ones. Finally, one does not have to wash the uninjured limbs if doing so would cause water to reach the injured limbs (thereby causing damage); rather, he may perform \textit{tayammum} (\textit{Marāqī 'l-Falāḥ}, \textit{Ṭabātāwī} 1:182–3; \textit{Hadiyya} 37).}

One may not, however, wash some limbs and perform \textit{tayammum} as well.

\textbf{WIPPING FOOTGEAR (\textit{KHUFFS})}

Both men and women may wipe\footnote{For both \textit{khuffs} as well as casts, bandages, dressings and the like, what is meant by “wiping” is its legal definition, namely, wetness touching an area.} \textit{khuffs}, whether travelling or while in residence.

The \textit{khuffs} must cover both ankles, even if made out of dense wool (\textit{jûkh}).\footnote{That is, even if the \textit{khuffs} are not made out of leather, it is still valid to wipe them if they are made out of dense wool.}
In order to be able to wipe *khuffs*, one must have completed *wudu*’ before its nullification. However, it is not a condition to complete *wudu*’ before wearing the *khuffs*. That is, if one were to wash his two feet, wear the *khuffs*, and then complete his *wudu*’, it would be valid to wipe the *khuffs* afterwards.

If one is resident [i.e., not on a journey], he may wipe [*khuffs*] for one complete day and night [24 hours]. A traveller, however, may wipe [them] for three complete days and nights [72 hours].

This time period [during which one may wipe *khuffs*] begins from the time *wudu*’ is nullified, after having worn them in a state of ritual purity.

The minimum required area that must be wiped is an amount equivalent to the surface area of the person’s three smallest fingers; this much of the top of each one of the pair must be wiped. 108

Each *khuff* must be free from holes 109 that [if combined] are equivalent to the surface area of the person’s three smallest toes. Hence, if the holes of one of a pair are less than that area, it is still valid to wipe it, even if each one is such. [That is] the holes of both *khuffs* are not combined [when estimating; rather, each one of the pair is considered separately].

The *sunna* method of wiping the *khuffs* is to begin at the toes, with one’s fingers spread apart, and to wipe [once] toward the shin.

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108 It is not valid to wipe any other part of the *khuff*, such as its bottom, sides, heel, or leg portion (i.e., above the ankles). Only the top of the *khuffs* is given consideration. Also, even if the minimum obligatory (*fard*) area (mentioned above) of the top of the *khuffs* becomes wet from purifying water, such as by rain or a wet cloth, it is valid (*Marâqî ‘l-Falâh* 1:190–1; *Hâdiyya* 40; *Hâtâ‘i* 1:87).

109 This also includes wear and tear of the *khuff* to the extent that one could not walk at least (approximately) 3.48 mi (5.6 km) (*farsakh*) with such deterioration (*Hâdiyya* 41). It does not include, however, the normal lines of stitching of the *khuff*; that is, any hole through which a large sewing needle cannot fit is not given any consideration (*Marâqî ‘l-Falâh* 1:189).
ASCENT TO FELICITY

The following things invalidate the wiping of khuffs:

- Anything that nullifies wudu',
- Taking [even] one of the pair off,
- The expiration of the time period, unless [based on reasonable likelihood] one fears harm to his feet due to extreme cold,
- Most of one foot leaving a khuff.

It is not valid to wipe a turban, cap, face veil, or gloves.

WIPING CASTS

If one has a broken or wounded limb, he may wipe its cast, bandage, or dressing for as long as the excuse remains, even if it were placed on the limb while the person was in a state of major or minor ritual impurity.

It is not a condition to wipe the entire cast, although it is according to a weaker opinion.

It is also not necessary to wash the exposed skin in between the wrapping of a dressing placed over skin where a venesection [or the like] was performed.

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110 Additionally, if water reaches most of one foot (or most of both feet) despite wearing khuffs, then one may no longer wipe them (and rather must completely wash both feet) (Hadiyya 41; Radd 1:184-5).
111 The khuff has two main portions: (1) the foot portion, which is the part that is normally below the ankles, and (2) the leg portion, which is the part that is normally above the ankles.

If one is not intentionally removing the khuff but rather the foot comes out on its own (by for example walking), then as long as most of the foot remains in the foot portion of the khuff, one may continue wiping. Once most of the foot reaches the leg portion of the khuff, it is as if the entire foot has been taken out, and so one may no longer wipe the khuff. If, however, one purposely removes the khuff, then once most of the heel of the foot reaches the leg portion of the khuff, one may no longer wipe them (Hadiyya 41; Durr, Radd 1:184).
112 For either wudu' or ghusl, one must wash the injured or wounded limb if able to, even if by using warm water. Otherwise if unable to wash it, he must wipe it directly. If he cannot wipe the limb itself, it becomes mandatory (wajib) to wipe the cast or bandage placed on it. If wiping the cast or bandage harms him, then he may leave it altogether (Marāqī 'l-Falāḥ, Taḥtāwī 1:195-6; Durr 1:186).

What is meant by “wiping” in this section is its legal definition, namely, wetness touching an area.
113 Rather, one must wipe most of the cast or dressing (Marāqī 'l-Falāḥ 1:196; Durr 1:187; Hadiyya 42).
114 Rather, one may wipe the exposed skin while wiping the dressing. This exemption from washing the exposed skin applies only if taking off the dressing would harm him, since if he were to wash the exposed skin, the entire dressing might become wet whereby wetness could reach the
If the cast or bandage falls off, and the limb had not yet healed, then neither the previous wiping nor the ritual prayer [if he were praying] is invalidated.

If a new cast or bandage is placed on the wounded limb [to replace the older one], it is not necessary to wipe it if the original one had previously been wiped, yet it is recommended to do so.

Like khuffs, [wiping] the cast does not require an intention.\(^{115}\)

**Menstruation (hayd), Postnatal Bleeding (nifās), and Dysfunctional Uterine Bleeding (istiḥāda)**

Menstruation [i.e., menstrual blood (hayd)] is defined as blood that exits from the uterus\(^{116}\) of a woman free from disease\(^{117}\) or pregnancy, after the age of adolescence.\(^{118}\) Its minimum duration is three days [72 complete hours], while its maximum is ten days [240 complete hours];\(^{119}\) its average is between the two, i.e., five days.

\(^{115}\) As opposed to wiping khuffs, wiping a cast (or bandage/dressing) has the legal ruling of "washing," and hence not deemed a "replacement." Some key rulings that differ as a result include the following: there is no time limit for wiping a cast; it is not a condition that the cast be worn while the person is in a state of ritual purity (minor or major); a cast may be worn on one leg only, while the other foot is still washed; wiping a cast is not nullified by its removal or coming off (i.e., before healing of the limb); the cast may be replaced with another, without having to re-wipe the new one if the person were in a state of ritual purity, although doing so is better; if it is removed or comes off after healing of the limb, washing the area alone suffices if the person were in a state of ritual purity (as opposed to the entire limb as with the khuff); if one wears another cast over the first cast, wiping the second one (i.e., the outer one) suffices; water seeping underneath the cast such that the limb gets washed does not nullify the wiping; the cast does not have to completely cover any particular area, nor prevent water from seeping through, nor remain on the limb by itself without additional fastening; multiple holes in a cast, regardless of how big, do not nullify the wiping; and lastly, the cast may be worn over any limb of the body (Hadiyya 42; Durr, Radd 1:186-8).

\(^{116}\) And actually comes out of the vagina (Birgivi 67).

\(^{117}\) That is, a disease that would cause blood to exit (Marâqi ’l-Falâh 1:200).

\(^{118}\) That is, puberty. Legally, the minimum age of puberty for girls is nine lunar years (about eight years and nine months on the solar calendar) (Hadiyya 43; Marâqi ’l-Falâh 1:200; Badâ”i’ 1:157). Additionally, menstrual blood does not normally come after menopause, which legally occurs at fifty-five lunar years (Marâqi ’l-Falâh 1:200). However, some women do have a later, or earlier, menopause.

\(^{119}\) It is not a condition, however, that the bleeding during the ten days be continuous; rather, any break within the possible days of menstruation is deemed menstruation in retrospect (Marâqi ’l-Falâh 1:201).
If the bleeding is for less than three days, or more than ten days, then it [the excess blood] is not menstruation; rather, it is dysfunctional uterine bleeding (istihaḍa). During the period of menstruation [i.e., its maximum ten complete days], any color that is seen, as well as intermittent breaks from bleeding [again, within the possible ten complete days], is considered menstrual blood, [thus] preventing her from praying or fasting. The fasts must be made up [if during Ramaḍān], as opposed to the prayers.

The following things are also unlawful during menstruation:

- Sexual intercourse,
- Ṭawaf; Entering a mosque [even if only to pass through],
- Being touched from [right below] the navel to [right below] the knee,
- Reciting the Qurʾān, unless with a [nonattached] barrier.

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120 In the Ḥanafī school, it is imperative that a woman record her menstrual habit and lochial habit, as well as any other blood she sees, in order to correctly apply related legal rulings.
121 Another related scenario is if the bleeding exceeds her normal menstrual habit and continues beyond ten complete days (240 hours), in which case the bleeding that occurred after her habit is in retrospect deemed dysfunctional uterine bleeding. If, however, the bleeding does not exceed ten complete days, then all of it is deemed menstruation, and its entire duration is considered her new menstrual habit (Hādiyya 43; Badaʾiʾ 1:158).
122 However, every time the blood completely stops within the ten days—meaning there is no color at all—she must resume her obligatory worship of praying and, if Ramaḍān, fasting.
123 As well as during postnatal bleeding (Marāqī l-Falāḥ 1:204–5).
124 The ṭawaf itself would be valid, yet she would have incurred sin, as performing ṭawaf in that state is prohibitively disliked (makrūh tahrīman). She would therefore have to perform expiation (see related section in chapter on Ḥajj, p. 162) (Marāqī l-Falāḥ 1:207; Durr, Radd 1:194).
125 That is, without a cloth or the like acting as a barrier, even if there is no pleasure. If her husband touches her in that area with a barrier, then there is no harm, even if they both experience pleasure. They may also kiss and lie down together, and they should not purposely sleep in separate beds, as that resembles the behavior of the Jews (Ṭaḥtāwī 1:208; Hādiyya 44; Durr, Radd 1:194).
126 That is, even a part of a verse, if with the “intention” of recitation. She is, however, allowed to recite Qurʾānic verses of praise, supplication, or protection, such as Sūrat al-Fāṭiḥa or the last three sūras, with the intention of praise, supplication, or protection, not with the intention of recitation (Marāqī l-Falāḥ, Ṭaḥtāwī 1:204–5; Hādiyya 44; Durr, Radd 1:195). Lastly, the prohibition applies to recitation of Qurʾān, by moving one’s lips and uttering words, not to mentally “reading” the Qurʾān, which is permissible for a woman in menstruation.
127 See related note on p. 46.
If her period ends within ten days [but after the duration of her regular habit], she may not have intercourse except after one of three things:

1. Performing a ghusl;
2. Performing tayammum [if there is a valid excuse (see p. 50)], as well as praying [salāt] with it [that tayammum], even if a voluntary prayer;
3. Missing an obligatory prayer, which occurs if her period ends with enough time to at least perform the ghusl and say the tahrīma before the prayer time expires; if that occurs, it is permissible to have intercourse with her afterwards [even if she did not perform the ghusl]. If, however, the time between the ending of her period and the expiration of the prayer time is very slight, such that she would not have enough time to take the ghusl [coupled with the tahrīma], then she is not considered to have missed an obligatory prayer [and intercourse would remain impermissible].

If her period goes past ten days, it is permissible to have intercourse with her as soon as it passes the tenth day [240 complete hours], due to the certainty [that the menstruation is complete and] that the extra bleeding is dysfunctional uterine bleeding.

'The minimum duration of tuhr is fifteen [complete] days [360 complete hours], yet it has no maximum duration, except when establishing a standard menstrual habit in a situation of continuous bleeding. Postnatal bleeding (or lochia) (nifās), is defined as blood [that exits] after delivery, or after most of the baby has exited, even after miscarriage of a fetus

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128 It is still recommended (mustahabb), however, to not have intercourse with her until she performs ghusl, so as to avoid scholarly disagreement. The same ruling applies to a woman who completes forty days of postnatal bleeding (Marāqī 'l-Falāḥ 1:209).

129 Tuhr refers to the interval of purity between two menstrual cycles, or between a lochial cycle and a menstrual cycle.

130 That is, the only situation when there is a maximum duration of tuhr is when a standard menstrual habit needs to be established, which occurs if a girl begins puberty with continuous bleeding. In such a case, she is given a menstrual habit of ten days, and a tuhr duration of the rest of the lunar month, namely, either nineteen or twenty days depending on the month (Hadīyya 44).

131 Hence, once most of the baby has exited—"most" referring to the chest if it comes out head first, or the navel if feet first—then the blood seen afterwards is postnatal bleeding, whereby she is absolved from praying (and fasting, both of which become prohibited for her). Before that, however, any blood seen is deemed dysfunctional uterine bleeding, and so she must still perform the prayer. She should perform wudū' if able to; otherwise, she may perform tayammum. If she is
whose body had [some sort of] physical development. Postnatal bleeding has no minimum duration, while its maximum duration is forty days [960 complete hours]. It is from the first of twins. Its ruling [i.e., of postnatal bleeding] is like that of menstruation.

The following cases are considered to be dysfunctional uterine bleeding:

- Any bleeding of a pregnant woman, even [bleeding] during delivery before most of the baby has exited;
- Bleeding [after delivery] for more than forty days [i.e., the excess blood is dysfunctional uterine bleeding];
- If she bleeds past her normal habit, of either menstruation or postnatal bleeding, and the bleeding exceeds the maximum duration [of either one; in that case, the bleeding after the duration of her habit is considered dysfunctional uterine bleeding];
- Any bleeding of a girl that has not yet reached adolescence.

Dysfunctional uterine bleeding (istiḥāda) is like a continuous nosebleed [in its legal ruling]; it does not prevent [the permissibility of] fasting, praying, sexual intercourse, or ṭawāf.

If such bleeding continues for the duration of an entire prayer time, then the woman must perform ṭuḥū at the beginning of each prayer time, just like someone with chronic urinary incontinence, constant diarrhea, constant gas release, or continuous bleeding [from any part of the body].

Unable to bow and prostrate, she may pray with head movements (see “Prayer of the Sick Person,” p. 94). Despite being in labor, however, she may not delay the prayer past its time, and if she does then she would have disobeyed her Lord (Durr, Radd 1:199; Hadiyya 45). As the author of Munyat al-Muṣallī states (as quoted by Ibn ʿAbidin), “So reflect on this situation; do you find any excuse for one [i.e., a healthy-able person] who delays the prayer past its time? O what painful punishment awaits the one who abandons the prayer!” (Radd 1:199).

Such as a hand, foot, finger, nail, or even hair. If no physical development appears on the fetus, it is not deemed a baby. In that case, the blood that exits afterwards is deemed menstrual blood if it lasts three full days (72 hours) and was preceded by a complete ṭuḥr [i.e., of at least fifteen days] since her last menstrual period; otherwise, it is deemed dysfunctional uterine bleeding (Hadiyya 45; Durr, Radd 1:201).

That is, if a woman delivers twins, then the blood that exits after the first baby is considered postnatal bleeding, which prevents her from praying and fasting. Legally, twins are two babies from the same womb, separated by less than half a year [i.e., six lunar months] (Durr, Radd 1:200).

However, dysfunctional uterine bleeding does not have to be continuous; it can be, and most often is, intermittent.

That is, she takes the legal ruling of someone with a chronic problem, excused from having
There are three conditions for people with chronic excuses: the condition of establishing the excuse, the condition of its continuity, and the condition of its termination.

1. The condition of establishing the excuse, as stated above, is for the excuse to continue for the duration of an entire prayer time, such that the person is unable to perform \textit{wuḍū’} and the prayer without the occurrence of the excuse. Afterwards, the person is considered chronically excused; therefore, he may pray any amount of obligatory or voluntary prayers, after having performed \textit{wuḍū’} with it [the excuse], despite the occurrence of that excuse [after the \textit{wuḍū’}]. The \textit{wuḍū’} [performed in such a state] is invalidated only by the expiration of the prayer time.\footnote{136}

2. The condition of continuity of the excuse is its occurrence in every prayer time afterwards, even if only once [within each prayer time].

3. The condition of its termination [whereby one is no longer excused] is for a prayer time to elapse without a single occurrence of the excuse.

**TYPES OF FILTH AND PURIFICATION FROM THEM**

Filth (\textit{najadi}) is of two types: heavy (\textit{mughallaza}) and light (\textit{mukhaffaf}).\footnote{137}

Heavy filth includes [the following:]

- \begin{itemize}
  \item Spilled blood,\footnote{138}
  \item Feces,\footnote{139}
\end{itemize}

\footnote{136 Or by any other nullifier of \textit{wuḍū’} for which the person is not excused (\textit{Marâqi ‘l-Falâh} 1:213).}

\footnote{137 This distinction is only with respect to the amount of filth that is excused for the ritual prayer (\textit{ṣalāt}). Aside from that, both types are equivalent in rendering liquids impure by admixture and in the method of purifying substances rendered impure by them (\textit{Marâqi ‘l-Falâh} 1:217).}

\footnote{138 That is, from all animals (including humans, i.e., if it flows). The following, however, are cases in which the blood is not impure: that which remains in the meat and blood vessels of an animal slaughtered according to Sacred Law (\textit{dhabb}); blood in the liver, spleen, and heart; blood that does not nullify one's \textit{wuḍū’} (i.e., by surfacing without flowing); blood or any fluid of bugs, mosquitos, or roaches; and blood of fish (\textit{Marâqi ‘l-Falâh}, \textit{Taḥtawi} 1:219). However, all parts of an animal with flowing blood that is not slaughtered according to Sacred Law, including its meat and hide, are impure (\textit{Marâqi ‘l-Falâh} 1:219).}

\footnote{139 This includes the feces of any land animal, predatory or otherwise. The urine of animals}
Wine (khamr),

Sperm or sexual fluid (mani).

Light filth includes the following:

- Urine of animals whose meat is permissible to eat,
- Urine of horses,
- Droppings of birds whose meat is not permissible to eat.

A place with discernible filth on it is purified by the removal of the body of filth [even if washed only once], except for that which is difficult to remove.

A place with indiscernible filth on it is purified by washing and squeezing the area three times. If the area cannot be squeezed, then [it is purified by washing it three times, waiting between each wash] until the water stops dripping.

whose meat is impermissible to eat, as well as the saliva of predatory land animals and dogs, are also deemed heavy filth (Marāqi 'l-Falāḥ 1:220).

This also includes all intoxicating drinks (Hadiyya 47; Radd 1:213).

Anything whose exit from the human body necessitates ṭuḍū' or ḡhusl is deemed heavy filth, including blood (or pus) that flows; urine; feces; sperm or sexual fluid (mani); presexual fluid (madhy); white, murky fluid that accompanies urination in men (wady); the blood from menstruation (hayd), postnatal bleeding (niḥās), or dysfunctional uterine bleeding (istiḥāda); and a mouthful (or more) of vomit (Marāqi 'l-Falāḥ 1:220–1; Badā'i' 1:193). If ṭuḍū' is not nullified thereby, such as blood that surfaces but doesn’t flow, or vomit that is less than a mouthful, then the fluid is not impure (Ṭaḥtāwī 1:22; Badā'i' 1:195).

Such as deer, sheep, goats, and cows (Marāqi 'l-Falāḥ 1:221).

That is, predatory birds, such as eagles, falcons, and hawks. Droppings of nonpredatory birds that do not fly, such as chickens, duck, and geese, are heavy filth. Droppings of nonpredatory birds that fly, such as pigeons and sparrows, are pure (Marāqi 'l-Falāḥ 1:69, 220–2).

Discernible filth refers to that which can be seen after having dried, such as blood. That which cannot be seen after drying, such as urine, is termed indiscernible filth (Marāqi 'l-Falāḥ, Ṭaḥtāwī 1:226; Durr, Radd 1:218–9).

Difficulty is defined as having to use other than water, such as soap, to remove any remaining trace of the filth, i.e., color or smell. Hence, once the body of filth is removed with water, one is not obligated to use soap or to heat the water to remove any remaining color that cold water alone cannot remove. Also, once the body is removed with water, any remaining smell is excused even if it is not difficult to remove (Marāqi 'l-Falāḥ, Ṭaḥtāwī 1:226; Hadiyya 50; Durr, Radd 1:219; Ṭabyīn 1:75).

Placing the affected area under flowing water such that water strikes the area, leaves it, and is replaced with other water for a total of three times (based on reasonable likelihood), takes the place of washing and squeezing three times (Marāqi 'l-Falāḥ, Ṭaḥtāwī 1:229; Durr, Radd 1:222). If one does wash and squeeze, each squeeze should be with one’s full strength, until the area stops dripping. If, however, the cloth or fabric is delicate, then after each of the three washes one may simply let it dry so as not to ruin the item (Marāqi 'l-Falāḥ, Ṭaḥtāwī 1:228; Durr, Radd 1:221; Hadiyya 51).

For that which by its nature cannot be squeezed, such as pottery or carpets, one lets it dry
The amount of heavy filth that is excused [for the sake of the prayer] is the size of a dirham (silver coin). The amount of light filth that is excused is less than a fourth of one's [entire] garment [or one's entire body].

Light spray of urine is excused if [the size of] each dot is [no larger than] the head of a [pin-sized] needle.

The following situations are examples of filth not transferring from one area to another:

1. The moisture that appears on a dry, pure garment, after being wrapped in a damp, impure garment that would not drip if squeezed, is not deemed impure.
2. A wet [clean] foot that steps on impure ground, without any trace of filth appearing on the foot, is not deemed impure.
3. A damp, pure garment that is placed on impure ground, without any trace of filth appearing on the garment, is not deemed impure.
4. The body of one who sleeps in a [dry] impure garment, which be-
comes wet from [his] sweat, without any trace of filth appearing on his body, is not deemed impure.

An area [whether body, garment or otherwise] with filth on it may be cleaned by water, even if used (musta’mal),\(^{156}\) as well as any liquid that [by its nature] removes\(^ {156}\) filth, such as rosewater or vinegar.

Complete chemical transformation (istihāla) is a means of purification [of filth itself], such as feces turning into salt or ashes.\(^ {157}\)

A leather sock (khuff) or the like [such as a sandal] may be purified by [scraping or] rubbing [the affected area] on the ground or with dirt, if the filth on it had a solid body.\(^ {158}\) Washing in that case is not necessary.

A sword or the like\(^ {159}\) may be purified by wiping [its surface].\(^ {160}\)

The ground [of natural earth]\(^ {161}\) may be purified by drying,\(^ {162}\) as long as no

\(^{155}\) The legal definition of “used” water (ma’musta’mal) is that which is used (a) on the body for any act of worship, such as washing one’s hands before or after a meal with the intention of fulfilling the sunna, or (b) on the body, fulfilling an obligatory integral (fard) of wudū’ or ghusl, even if unintentionally, such as a person in a state of ritual impurity washing his hands without an intention of wudū’ or ghusl. In any case, “used” water is pure and may be used to remove filth, but is not purifying for the purposes of wudū’ or ghusl (Hadiyya 14–5). Water used on other than the body, such as pots, clothes, or food, is not legally deemed “used” (musta’mal), and hence remains pure and purifying (for wudū’ or ghusl) as long as there was no filth on the object (Radd 1:133).

\(^{156}\) A liquid that removes (filth) by its nature is one that is readily squeezed out of a cloth (that is soaked in that liquid) when wrung, such as rose water or vinegar, as opposed to milk, oil, or the like (Tanwir, Durr, Radd 1:205).

\(^{157}\) Or like grape juice, which is pure, transforming into wine, which is impure, and then transforming into vinegar, which is pure (Radd 1:218).

\(^{158}\) Filth with a solid body refers to that which remains and can be seen on the outer surface of the khuff after drying, such as dung or blood. If the filth does not have a solid body, such as urine or wine, then the affected area must be washed, as the leather would have absorbed the filth. However, if one immediately rubs the liquid filth in dirt such that it acquires a solid body (i.e., after the leather sock becomes affected with the filth yet before its absorption), then the area may be purified by rubbing or scraping as described above (Hadiyya 51; Kanz, Tabyin 1:70–1; Hidāya 1:36; Durr, Radd 1:206).

\(^{159}\) That is, any smooth surface without cracks or pores, such as a mirror; fingernail or toenail; bone; glass; china or porcelain; smooth, polished wood, silver, copper, etc., without engraving; or smooth tile surface (excluding the grout in between tiles due to their rough texture). The basis of this ruling is that such surfaces do not absorb the filth, while that which remains on the surface is removed by wiping (Hadiyya 51; Hidāya 1:37).

\(^{160}\) That is, wiping with a dry cloth—without any need for water or a liquid—such that no trace of filth remains, regardless of whether the filth is solid or liquid, with or without a solid body (Marāqī ‘l-Falāḥ 1:231; Hadiyya 51; Tabyin 1:72).

\(^{161}\) That is, as opposed to a rug on the ground. Rather, this issue deals with the earth as well as anything connected to the earth with stability such as trees, plants, or walls of a building (Hadiyya 52; Marāqī ‘l-Falāḥ, Taḥāwī 1:231; Durr, Radd 1:206–7).

\(^{162}\) Drying here does not refer to becoming completely dry, but rather for the moisture to disap-
Purification

Trace of the filth remains visible, for the sake of praying [on that earth], but its dirt may not [be used] for tayammum [as the dirt is rendered pure, but not purifying].

A garment or one’s body with dried sperm on it may be purified by scraping off the sperm.\textsuperscript{163}

The hide of [any] dead animal is purified by actual tanning, [carried out by chemical agents] such as sant tree pods (qaraż) or pomegranate seeds; as well as by natural tanning, through the use of dirt, the sun, wind, or the like.

Thereafter [once the hide has been purified], one may pray on it or perform \textit{umdu’} [water inside] it [like from a water sack made from the hide]. An exception [however] is the skin of pigs and humans.\textsuperscript{164}

Hides of animals whose meat may not be eaten may also be purified by slaughtering according to the Sacred Law (\textit{dhakāt shar‘iyya}), as opposed to the meat [which remains impure].\textsuperscript{165}

Anything [i.e., any body part] that does not have flowing blood in it is not rendered impure upon death [of the creature], such as [the following:]

- Hair,
- Cut feathers [as opposed to plucked ones, the ends of which are impure],
- The horn,
- The claw,
- Bone, as long as there is no fat on it.

A deer’s pouch of musk, like the musk itself, is pure and may be eaten; the same ruling applies to civet (zabād).

\textsmaller{\textit{pear}: once this occurs—by any means, even if by wind or the passage of time—the area is rendered pure (for the prayer as mentioned above) (Radd 1:207).

\textsuperscript{163} That is, by scraping it off with one’s hand such that it breaks apart (Radd 1:207).

\textsuperscript{164} The pig is impure in essence (\textit{najis al-‘ayn}), meaning every physical part of its body, without exception, is impure. Hence, tanning does not purify its hide. Human skin is pure, yet it is forbidden to use and derive benefit from any part of the human body, out of reverence to it (Hidāya 1:23; Durr 1:136). The hides of all other animals, including dogs, elephants, and predatory animals, are purified by tanning (Durr 136–7).

\textsuperscript{165} The general rule is that any hide that may be purified by tanning may be purified by slaughtering according to the Sacred Law. For an animal whose meat is permissible to eat, the meat is also rendered pure by such slaughtering; if its meat is impermissible, the meat remains filthy (Durr, Radd 1:137).}
A small well of water is rendered impure if filth falls into it, such as urine, blood, or chicken droppings, even if a small amount without any trace of it appearing in the water.

The same ruling applies for a large amount of dung of camels, donkeys, or cattle, as opposed to a small amount [which is excused], namely, that which is not considered large by the one who sees it [in the well].

The following things also do not render the well impure:

- Pigeon or sparrow droppings;
- Dead creatures that have no blood\(^{166}\) in them, such as [large] mosquitoes,\(^{167}\) flies, wasps and scorpions;
- [Dead] sea creatures;\(^{168}\)
- A creature that falls in [the well] yet comes out alive, as long as there was no filth on its body, including humans, camels, cattle, donkeys, predatory birds, and predatory land animals [i.e., anything but pig].

If an animal dies in a well,\(^{169}\) then there are three categories [with regard to the legal ruling of how much water to remove, based on the creature's size, namely:]

1. Small, like a mouse, in which case it is mandatory (\(wājib\)) to remove 20 buckets [of water];
2. Medium, like a pigeon, in which case it is mandatory (\(wājib\)) to remove 40 buckets;
3. Large, in which case it is mandatory (\(wājib\)) to remove all of the water. The same ruling applies if the animal was small [or medium], yet its carcass became bloated or fragmented into pieces. If

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166 That is, flowing blood (\(Radd\ 1:123, 148\)).
167 Mosquito blood is not impure, even if it was taken from another source, since it is not considered to have “flowed” (\(Radd\ 1:123; Hadiyya\ 13\)).
168 That is, creatures that are born in water and reside therein, such as fish, crabs, frogs, etc. Creatures that are born on land yet reside in water, such as duck and geese, do render wells (or any small body of water) impure upon their death (\(Hadiyya\ 13\)).
169 Or if a dead carcass is cast into the well (\(Hadiyya\ 16\)).
it is not possible to remove all of the water, then it is mandatory (wājib) to remove 200 buckets.

If the saliva of the animal touches the water, then all the water must be removed if the saliva was impure or doubtful. If it was pure yet disliked, then it is [merely] recommended (mustahabb) to remove the water [see next section for detail].

TYPES OF SALIVA

Saliva is of four types [with regard to the ruling of water that is mixed with it]:

1. Pure and purifying, and not disliked [to use for purification or to drink]: This is the saliva of a human being whose mouth was clean, even if in a state of major ritual impurity or a non-Muslim; the saliva of horses; and that of animals whose meat is permissible to eat.

2. Impure: This water may not be used for purification in any case, nor may it be drunk except by one in dire need, just as he may eat meat of an animal not ritually slaughtered. This category includes the saliva of dogs, pigs, and [predatory land animals such as] lions, wolves, hyenas, apes, and the like.

3. Disliked if other [pure] water is available: This includes the saliva of housecats, released chickens, predatory birds such as hawks or falcons, and creatures that roam around houses like mice and snakes. If no other water is available, it is not disliked to use this water for purification.

4. Saliva in which there is doubt regarding its purifying nature: This is the saliva of mules and donkeys. If no other water is available, one makes wudū' with this water, followed by tayammum, and then prays.

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170 That is, mildly disliked (makrūh tanzīhan) (Durr 1:150).
171 That is, not enclosed in an area and fed, but rather released such that they roam around, as their beaks might touch filth. Enclosed chickens that are fed pure feed, however, do not roam around in filth (other than their own, which they avoid), and hence the use of water mixed with their saliva is not disliked (Radd 1:149).
CLEANING AFTER RELIEVING ONESELF (ISTINJĀ’)

[After urination] a man must ensure that no drops of urine remain in the urethra (istikbā‘), until no trace of wetness [even] appears at the tip of the organ, since its appearance [there] prevents the validity of wudu’.

If the filth [that exits the body] does not move beyond the exit hole itself, then it is sunna to clean that area (istikjā‘), by using a stone that removes [the filth], or the like. One should wipe forwards and backwards until the area is clean. It is ideal to wash the area afterwards, until one feels convinced that the filth is removed. Moreover, one should continue washing until the bad smell is gone. Finally, it is not permissible to expose one’s nakedness [to others, even to perform istinjā’].

If the filth moves beyond the exit hole, yet the amount that moved is less than what is excused, the prayer [performed with it] is still valid. If, however, that amount is more [than what is excused], it is obligatory (fard) to remove it [with water or a liquid that removes], just as it is obligatory (fard) to perform the ghussl if one is in a state of major ritual impurity.

It is disliked to clean oneself (istikjā‘) with a bone, dried dung, food, or

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172 Ensuring that no drops of urine remain in the urethra (istikbā‘) can be performed in many ways, such as by walking, clearing one’s throat, lying on one’s side, or gently squeezing the organ (without harming oneself), depending on whatever the person feels comfortable doing (Durr 1:230, Marā‘ī 'l-Falāḥ 1:74). One may not clean oneself (istikjā‘) beforehand. The aim of istikbā‘ is to be certain that no trace of wetness remains at the surface of exit, which would otherwise prevent the validity of one’s wudu’. Therefore, istikbā‘ is obligatory (fard), yet only for men, due to the nature of their organ. Women need only remain still for a moment after urination, and then may clean themselves (istikjā‘) (Radd 1:230).

173 Cleaning oneself (istikjā‘) is an emphasized sunna (mu‘akkada), for both men and women, after using the lavatory. To do so after only passing gas is a reprehensible innovation (bid‘a), since the gas itself is not impure (Marā‘ī 'l-Falāḥ 1:75).

174 One may use a stone that removes the filth (as opposed to a smooth stone) or the like, namely, anything that is pure and that removes, without causing harm, and without being an item of value or a respectable item (Marā‘ī 'l-Falāḥ 1:76). It is recommended, but not an emphasized sunna, that one wipe three times, or if more is needed, an odd number of times (Durr, Radd 1:225). One may use toilet paper, despite it having value, as it is specifically manufactured for cleaning oneself (istikjā‘).

175 The optimal method is to both wipe (with toilet paper or the like) and to wash with water; followed in merit by only washing; followed in merit by only wiping, yet the emphasized sunna is fulfilled by any of these methods (Radd 1:226).

176 That is, anyone with whom the person may not have sexual intercourse (Radd 1:225).

177 That is, the surface area of the inner concave circle of the palm (see related note, p. 61).
anything of value like silk or cotton. It is also disliked to use one’s right hand for cleaning oneself.  

One should enter the lavatory with the left foot, and seek refuge from Allāh beforehand. [While relieving oneself] one should sit neither facing the qibla, nor with one’s back toward it.  Likewise, one should not face the sun or the moon. One should not speak without necessity.  

[After finishing] one should exit with the right foot, and then say: “Praise be to Allāh, Who removed harm from my body and granted me well-being” [p. 188].  

After the servant purifies his garments, body, and prayer area, and commences the prayer (ṣalāt) or the like; accompanied with the truly beneficial purification [i.e., of the heart] from the likes of rancor and hatred, and from everything besides Allāh; intending to carry out His divine command; bearing in mind the greatness of His majesty and honor; with full hope that He will accept that which He has enjoined on him [of worship]; then it is hoped for him [the servant] to be granted Eternal Joy due to the [divine] acceptance of his devotion.

178 To use any of those things, or to use one’s right hand, is prohibitively disliked (makrūh tabrīman) (Durr, Radd 1:226-7).  

179 Facing the direction of the qibla while relieving oneself, or turning one’s back toward it, is prohibitively disliked (makrūh tabrīman), even within a building. To face its direction, or turn one’s back toward it, while cleaning oneself (istinjā‘) is not sinful, yet entails poor etiquette since one’s nakedness is revealed (Marāqi ‘l-Falāḥ, Ṭaḥṭāwī 1:85–6; Durr, Radd 1:228).  

180 To face the body (disc) of the sun or moon while relieving oneself is deemed mildly disliked (makrūh tanziḥan), unless one is inside a building in which case there is no harm (Radd 1:228).
The Ritual Prayer (Salāt)

PRAYER TIMES

The times of the prescribed prayers are five:

1. The time of fajr (ṣubḥ) is from the entrance of true dawn until right before sunrise. The time of ʿuhr is from immediately after midday (zawāl) until the time when the shadow of any object is twice its own length, or according to a second opinion, equivalent to its own length, excluding the amount of shadow at midday. Imam Taḥāwī preferred the second opinion, which is that of the two companions [Abū Yūsuf and Muḥammad].

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181 "True dawn" refers to the horizontal white light that spreads across the horizon, as opposed to "false dawn," which is the vertical light that appears earlier and is followed by darkness (hence its name). The difference between the two, as well as the difference between the disappearance of the red and white twilight after sunset, is said to be 3 degrees (normally 12 minutes) (Durr, Radd 1:239–41). However, other factors could affect the time difference, such as location and latitude. Also, with respect to modern tables of prayer timings, the 18-degree time for fajr is more precautionary and should therefore be used, especially for fasting.

182 That is, at the start of sunrise, when the top of the disc first emerges above the horizon, the time of fajr is expired (Hadiyya 54; Majma’ al-Anhur 1:69).

183 The most accurate method of determining midday is to dig a straight stick into even ground (i.e., at a 90-degree angle) and note its shadow. If it continues to shorten, it is not yet midday. Once it ceases to shorten, it is midday and, hence, it is disliked to perform prayer at this time (see p. 71). After that, once the shadow begins to lengthen, the time of ʿuhr has entered (Majma’ al-Anhur 1:69; Tabyin 1:80).

184 That is, the length of the still shadow at midday, that has ceased to shorten and not yet begun to lengthen, is excluded when determining the end of ʿuhr and beginning of ʿāṣr (Tabyin 1:80).
3. The time of 'asr is from that point [on which there is disagreement] until [right before] sunset.\textsuperscript{185}

4. The time of maghrib is from that point [sunset] until the disappearance of the red twilight, according to the position given for legal verdict (fatwa).\textsuperscript{186}

5. The time of 'isha and witr is from that point until [right before] fajr. One may not pray witr before 'isha due to the condition of praying them in the correct order.\textsuperscript{187}

The following times are recommended (mustahabb):\textsuperscript{1}

- For fajr, when light begins to appear (isfar);\textsuperscript{189}

- For zuhr in the summer, when the weather becomes cooler;

- For 'asr, to delay it until before the sun changes;\textsuperscript{190}

\textsuperscript{185} That is, when the disc of the sun is completely below the horizon, the time of 'asr has expired and the time of maghrib begins (\textit{Majma\textquoteright al-Anhur} 1:70).

\textsuperscript{186} This is the opinion of the two companions (Abû Yusuf and Muḥammad) and, as stated in many classical Ḥanafī works including this text, the position of legal verdict (fatwa) for the Ḥanafī school. The opinion of Imām Abû Ḥanīfa, however, is that the end of maghrib (and hence the beginning of 'isha) occurs later, namely, with the disappearance of the white twilight after sunset. This opinion is also a reliable position in the school, as it is given precedence in the \textit{Ikhtiyār} (1:57), \textit{Fath al-Qadir} (1:196–7), \textit{Kanz}, \textit{Tabyin} (1:80–1), and other works. Ibn 'Abidin seems to support this opinion in terms of its legal strength. At the end of his discussion, however, he affirms the opinion of the two companions, citing the numerous works that explicitly state it as the position of legal verdict. His main reasoning is that the practice of most Muslim lands in his time corresponded with it (\textit{Radd} 1:41).

\textsuperscript{187} If, however, one does so out of forgetfulness, or prays them in order yet later realizes that 'isha alone was invalid, then he does not have to repeat the witr prayer since such excuses are deemed acceptable (\textit{Majma\textquoteright al-Anhur}, \textit{Al-Durr al-Muntaqā} 1:70; \textit{Durr}, \textit{Radd} 1:241).

\textsuperscript{188} That is, it is recommended for men to pray at these times, unless doing so would entail missing the congregation, as that takes precedence (\textit{Taḥtāwī} 1:255). For women, it is recommended to pray fajr while it is still dark, and the remaining prayers after the men's congregation has finished (\textit{Marāqī l-Falāḥ} 1:234; \textit{Durr} 1:245). Some Ḥanafī scholars, however, maintained that for women, it is recommended to pray all five prayers at the beginning of their times since they do not pray in congregation (\textit{Radd} 1:166, 245).

\textsuperscript{189} That is, it is recommended for the men to delay fajr until a time before sunrise such that, if one realized that his prayer was invalid, he would have enough time to perform ghusl (if needed) and repeat the prayer at the same pace with which he performed it the first time, and still finish before sunrise (\textit{Hadiyya} 54; \textit{Radd} 1:245). The recommended delay is to both start and end the prayer once light has appeared (\textit{Majma\textquoteright al-Anhur} 1:71).

\textsuperscript{190} That is, such that one can look at its disc without harm. To delay the prayer to this point is deemed prohibitively disliked (makrūh tahriman), even for a sick person or a traveller (\textit{Marāqī l-Falāḥ} 1:256, 260). The recommended delay is to before this time, as it allows one to pray extra
RITUAL PRAYER

- For zuhr in the winter and for maghrib [always], to pray as soon as the time enters;
- In cloudy weather, to pray 'aṣr and 'isha' as soon as the time enters; while for the other prayers, to delay them somewhat.¹⁹¹

There are three times of the day in which any prayer that was obligatory before¹⁹² these times is rendered invalid if performed in these times:

- At sunrise,¹⁹³
- At midday,¹⁹⁴
- At sunset, except for 'aṣr of that day.¹⁹⁵

It is disliked to pray voluntary prayers in the following times:

- The three times mentioned above;

voluntary prayers beforehand, since it is disliked to do so after having prayed 'aṣr (Majma' al-Anhur :71; Tabyin 1:83).

¹⁹¹ Namely, to somewhat delay fajr, zuhr, and maghrib, so as to ensure that the time has truly entered (Durar 1:53; Majma' al-Anhur 1:71; Tabyin 1:85).

¹⁹² That is, one cannot perform make-up prayers during these three times, nor a prostration of recital for a verse recited before these times, all of which would be invalid and sinful. If, however, something becomes obligatory (or mandatory) within one of these three times, its performance within that time would be valid. For example, if a funeral procession arrived for its prayer (janaza) within such a time, the prayer is performed therein, and that would not be disliked at all. If a verse of prostration were recited within such a time, the prostration could be performed therein, as it would be valid yet mildly disliked (makrūḥ tanzihan). It would be better to delay the prostration until after that time. If a person on hajj or 'umra initiated a jāwāf within such a time, then the mandatory (wājib) two rak'as to be performed upon completion would be valid therein, yet prohibitively disliked (makrūḥ tabrīman) and hence sinful. Therefore, one must wait until the time ends before performing that prayer. Finally, it would be prohibitively disliked (makrūḥ tabrīman) to perform any voluntary prayer in one of these three times, even one with a specific cause such as the two rak'as of greeting the mosque (Hadiyya 55).

¹⁹³ That is, until the sun is approximately one or two spear length (a spear is about 12 handspans, or 3 m) above the horizon (Marāqī l-Falāh 1:260; Hadiyya 55; Radd 1:558). This is roughly 15–20 minutes after sunrise.

¹⁹⁴ That is, when the shadow stops shortening, yet before it starts lengthening. Hence, if one performs an obligatory or mandatory prayer during this time, such that any part of the prayer (before completion of the last integral—see p. 77) falls in this short span of time, the prayer itself is rendered invalid (Tabtāwi 1:260). This is roughly 7–10 minutes before zuhr.

¹⁹⁵ That is, at the dimming of the sun during the last portion of the day before sunset, such that one can look at it without any harm to the eye (Marāqī l-Falāh, Tabtāwi 1:260). An exception is 'aṣr of that day, which remains valid even during that time and hence obligatory to pray, despite the sin entailed in delaying it to this time (Al-Durr al-Muntaqā 1:73; Hadiyya 55). This is roughly 15–20 minutes before sunset, although it depends on certain factors such as latitude and time of the year.
During a religious sermon (khutba); During a religious sermon (khutba); Before the obligatory prayer of fajr; except for the two rak'as of sunna; After the obligatory prayer of fajr is performed, without exception [until after the disliked time of sunrise]; After the 'asr prayer is performed, until sunset.

It is not valid to combine any two obligatory prayers in one prayer time, except at 'Arafat and Muzdalifa; that is, the pilgrim on hajj may combine zuhr and 'asr [in the time of zuhr on the Day of 'Arafa], and must delay maghrib until [the time of] 'ishā' at Muzdalifa.

The call to prayer (adhān) and its commencement (iqāma)

The adhān and iqāma are emphasized sunnas for the five daily prayers and the Friday prayer, yet not for any other prayer.

196 That is, specifically once the imām appears or stands up for it, until after the prayer itself is completed. Another time in which it is disliked to perform voluntary prayers is after sunset, before the performance of the obligatory (fard) prayer of maghrib, so as not to delay the prayer much, as that is deemed mildly disliked (makrūh tanzihan) (Hadiyya 56; Taḥtawi 1:264–5). Also, it is prohibitively disliked (makrūh tahriman) to delay the maghrib prayer until the time when “the stars are numerous in appearance” (perhaps 40 minutes or so after sunset, although this depends on certain factors such as latitude and time of the year), as it is to delay the ‘ishā’ prayer until half of the night has passed. “Night” refers to the period from sunset until true dawn (Marāqi ‘l-Falāḥ, Taḥtawi 1:257–8).

197 That is, after the time of fajr enters (true dawn), yet before the actual performance of the obligatory fajr prayer.

198 For the time periods of (a) between true dawn and sunrise, and (b) between the performance of 'asr and the dimming of the sun before sunset, make-up prayers can be performed therein, but not voluntary prayers, nor the mandatory (wājib) two rak'as to be performed upon completion of tawāf. It would be prohibitively disliked (makrūh tahriman) to do them in these times. Rather, one must wait until (a) after the post-sunrise time period in which prayers are also disliked, and (b) after sunset (maghrib) (Hadiyya 55).

199 Yet with regard to incurring sin if omitted, they are at the level of mandatory (wājib), as they are among the sacred symbols (shā'ār) of Islam. However, this applies only to men, as it is deemed prohibitively disliked (makrūh tahriman) for women to perform either the adhān or iqāma, since it is disliked for them to pray in their own congregation (without men) (Hadiyya 56–7; Durr 1:257; Majma' al-Anbur, Al-Durr al-Muntaqā 1:76).

200 That is, whether prayed on time (adda') or late (qadā'), on a journey or while residing, even if he is praying alone. For a traveller, the iqāma alone fulfills the sunna, while the adhān beforehand
When one hears the *adhan* performed according to the *sunna*, he should respond to the one performing it, and then make *duʿāʾ* for the Prophet to be granted the Station of Mediation (*wasila*) [p. 190].

The phrase *Allāhu akbar* is said four times at the beginning, while the remaining phrases are said twice. The same applies to the *iqāma*.

Hence, the person calling the *adhan* says the following [p. 189]:

“Allāh is the greatest” (four times).
“I testify that there is no deity except Allāh” (twice).
“I testify that Muḥammad is the Messenger of Allāh” (twice).
“Come to the prayer” (twice).
“Come to success” (twice).

In the *adhan* for fajr, he adds: “Prayer is better than sleep” (twice).

In the *iqāma*, he adds: “The prayer has commenced” (twice).

Both additions [for fajr and for the *iqāma*] are said after the phrase “Come to success.”

“Allāh is the greatest” (twice).
“There is no deity except Allāh” (once).

The person calling the *adhan* should pause shortly between each set of phrases, while he should hasten in the *iqāma*. Between the two, he should sit [for a short amount of time], except for maghrib.

It is disliked for someone in a state of major ritual impurity to perform either

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201 The *sunna* method of performing the *adhan* is as follows: in Arabic, by a man, in the prayer time, and free from grammatical mistakes or exaggerated melodious intonation. If performed accordingly, then one should respond to it by repeating each set of its phrases. One also adds *La ījūwātā illā bi 'Llāh* (“There is no power nor might except through Allāh”) after *ilfayyā 'ala *-̲alāh* and after *ilfayyā 'ala *-̲a-lāh*. Also, after *As-salātuh khayrum mina *-naum*, one does not repeat it but says instead *Saʿaqa wa barāta wa bi 'l-haqqi naṭaqta* (“You are right and did well; with the truth did you speak”) or *Mā shā Allāhu kān [wa mā lam yasha' lam yakun* (“Whatever Allāh wills, exists [and whatever He does not will, does not exist]”) (Hadiyya 59). Verbally responding to the *adhan* is considered mandatory (*wājib*) by some, recommended (*mandūb*) by others, who instead deem it mandatory to respond with one’s feet (i.e., to pray in congregation) (*Taḥtifawi* 1:283; *Durr, Radd* 1:265). Some cases where one does not respond verbally are if one is praying, delivering a sermon (*khutba*) or listening to one, teaching a lesson or studying in one, eating, having intercourse, or relieving oneself (*Maraqī 'l-Falāh* 1:284). If it is performed contrary to the *sunna*, then it is disliked and hence one neither listens to it nor responds with repetition. This includes an *adhan* with mistakes or exaggerated melodious intonation, as opposed to mere beautification of the voice, which is permissible (*Majma’ al-Anhur* 1:76; *Kanz, Tabyin* 1:90–1). Also, if it is performed before the prayer time, it does not fulfill the *sunna* and hence must be repeated afterwards (*Durr, Radd* 1:258).
the *adhān* or the *iqāma*, or for someone in a state of minor ritual impurity to perform the *iqāma*.

Neither of the two may be recited except in Arabic, even if it is known that it is the *adhān*, according to the sounder position (*āṣahh*).

It is recommended that the person calling the *adhān* be a righteous person; be one who knows both the *sunna* of how to perform the *adhān* as well as the prayer timings; be in a state of ritual purity; face the *qibla*; place his index finger in each ear; and turn [only] his face toward the right when saying “Come to the prayer,” and the left when saying “Come to success.”

**CONDITIONS** (*SHARĀ‘ĪT*) **OF THE PRAYER**

It is not valid to begin the prayer without having fulfilled its conditions, which are, namely:

1. Being in a state of ritual purity, from both minor and major ritual impurity;
2. Being free from any physical filth, on one’s garments, body, and place of prayer, except for that which is excused [see above, p. 61];
3. Covering one’s nakedness (*‘awra*), which for the man is the area right below the navel until right below the knees; and for the woman the entire body except for the face, hands and feet. The [nakedness of the] slave girl is the same as that of the man, except for the abdomen and the back [which are part of her nakedness];

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202 It is not disliked for him to perform the *adhān*, although doing so in a state of ritual purity is recommended. If *adhān* is performed by someone in a state of *major* ritual impurity, it is disliked (as mentioned above) and hence should be repeated. The same applies if performed by a child that has not reached the age of discernment. The *iqāma* is not repeated, regardless of who performs it, unless an unrelated action separates it from the prayer. This includes excessive eating or speech, as the *sunna* is to commence the prayer with the end of the *iqāma* without a break (*Majma‘ al-Anbūr, Al-Durr al-Muntaqā* 1:78; *Durar* 1:56; *Radd* 1:258, 268).

203 Or place his hands over the ears, or even one hand over one ear (*Majma‘ al-Anbūr* 1:77; *Durar* 1:55; *Radd* 1:260).

204 Both conditions and integrals (see next section) are obligatory (*fard*). Hence, if any one of the conditions or integrals is omitted, the prayer itself is rendered invalid (*Hadiyya* 60).

205 That is, the place of both feet, both knees, both hands, and the forehead. If, however, one’s garment falls onto filth elsewhere during the prayer and there is no transfer, the prayer is valid (see discussion on transfer of filth, p. 61) (*Hadiyya* 60; *Radd* 1:270).
4. Facing the *qibla* [i.e., the Ka'ba] itself, for one in Makka who can see the Ka'ba; or facing the direction (*jiha*)\(^{206}\) of the *qibla* for others;
5. The entrance of the prayer time;\(^{207}\)
6. The intention, the place of which is in the heart;\(^{208}\)
7. The *tabrīma* [opening *Allāhu akbar* of the prayer], the place of which is the tongue; hence, it must be *uttered* such that one can hear himself. Additionally, it must coincide with the intention in the heart, without a separation like talking, eating, or [any] action that contradicts the actions of the prayer.\(^{209}\) Likewise, everything uttered in the prayer, which excludes the intention, takes the same ruling, so one should give it due consideration.\(^{210}\)

Some of the above conditions are overlooked if there is a valid excuse, such as lack of water to remove excess filth; lack of a garment to cover oneself; fear of an enemy, preventing one from facing the *qibla*, in which case one prays in

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\(^{206}\) That is, within 45 degrees on each side when facing the Ka'ba (Majma' al-Anhur 1:83).

\(^{207}\) Another condition is conviction, or reasonable surety, that the prayer time has entered (Hadiyya 61). Hence, if one is not at least reasonably sure that the time has entered but prays anyway, then the prayer is invalid, *even* if it were prayed within the time.

\(^{208}\) The intention is a firm determination of the heart to do something. The minimum valid intention for the prayer is such that if the person were asked regarding it, he would be able to respond immediately, without having to think or reflect. When making the intention for an obligatory (*fard*) or mandatory (*wājib*) prayer, one must also specify which prayer is about to be performed, such as *'aṣr* for example. This is not a condition for emphasized sunna, *tarāwīh*, or general voluntary (*nafš*) prayers, as the intention of prayer alone suffices. Finally, the follower in a congregation must also intend praying behind the imām, yet without having to specify the imām (Marāqī l-Falāḥ 1:306–9; Majma' al-Anhur 1:85–6; Tabyin 1:99; Durr, Radd 1:278–282).

\(^{209}\) That is, if one makes the intention to pray yet engages in an unrelated action—such as eating or speaking—before the prayer, without renewing the intention, then the prayer is invalid. If, however, there is no separation between the intention and the *tabrīma*, or the separation is by something related to the prayer—such as *dhikr*, *wudu'*, or walking to the mosque—then the prayer is valid. Also, the intention cannot be made after the *tabrīma*. Finally, the *tabrīma* must be done in the standing position, even if the back is bent, as long as the hands could not touch the knees if extended (i.e., not in the bowing position) (Hadiyya 61–2; Marāqī l-Falāḥ 1:301–2; Tabyin 1:99; Durr, Radd 1:279).

\(^{210}\) That is, everything recited in the ritual prayer must be *uttered* such that the person can hear himself (assuming a quiet environment), or—based on another opinion—*mi* imally that one's lips and tongue move. Otherwise, if one simply *thought* of the recitation, litanies and supplications without *uttering* them, they are given no consideration, so the prayer itself is rendered invalid (Marāqī l-Falāḥ 1:303–4). An exception to this ruling with respect to recitation of Qur'ān is the follower in congregational prayer, as it is sinful for him to recite Qur'ān behind the imām. The follower does recite all litanies and supplications of the prayer though.
whatever direction he feels secure; or general inability to face the qibla, due to sickness or the like, in which case one prays in whatever direction he is able.

If one does not know the direction of the qibla,\textsuperscript{211} he should make a reasonable educated guess (tahārī) and pray in that direction.\textsuperscript{212}

If one has many containers of water, with more than half of them containing purifying water, and has doubt as to which one[s] of them contains purifying water, he should also make an educated guess and then use the water of that container.

If one has multiple garments and at least one of them is pure, he should make an educated guess and pray in that garment.\textsuperscript{213}

INTÉGRALS (ARKĀN) OF THE PRAYER

1. The tahrīma according to Imām Muḥammad, while according to the other two Imāms, it is a condition (shart) [as mentioned above];
2. Standing\textsuperscript{214} if one is physically able,\textsuperscript{215} except for voluntary prayers;\textsuperscript{216}

\textsuperscript{211} That is, and there is no one from that locality to inform him, nor any mosque or prayer niche (miḥrāb) there aligned toward the qibla (Imdād 251).

\textsuperscript{212} In which case the prayer is valid even if he later comes to know that he was incorrect. If he finds out during the prayer, he must immediately turn accordingly, and then continue in the prayer without having to restart (Imdād 252–3; Multaqā 1:84).

\textsuperscript{213} For these two cases, however (as opposed to the earlier case of the qibla), if he later comes to know that he was incorrect, he must repeat the prayer (Marāqi ’l-Falāḥ 1:64).

\textsuperscript{214} Standing is defined as a position in which if one were to extend his arms toward his knees, they would not reach them (Marāqi ’l-Falāḥ 1:310; Durr 1:298). According to the majority, one’s feet should ideally be spaced the width of about four outspread fingers apart. This is considered an emphasized sunna according to Imdād (2:67). Incidentally, the narration of “foot-to-foot” describing the members of congregational prayer is an expression meaning that they would stand side-by-side, not a literal depiction of their feet (Radd 1:299).

\textsuperscript{215} That is, if one is physically able to stand and perform prostration (ṣujūd), then standing is an integral and hence obligatory (fard). If he is unable to stand, or if standing is very difficult, then he may pray sitting yet with normal bowing (rukū’) and prostration (ṣujūd). If he is able to stand yet not able to perform prostration, then he must pray with head movements (see related section, p. 94). It is recommended that he do so while sitting, although he may do so while standing as well (Durr, Radd 1:299).

\textsuperscript{216} Hence, voluntary prayers may be prayed sitting, yet doing so without an excuse entails half the reward. An exception is the two-rak’a sunna of fajr, which must be performed standing due to it being the strongest of emphasized sunnas (Hadiyya 62; Durr 1:299).
3. Recitation of Qur’ān, even if only one verse,\textsuperscript{217} in any two rak’as of the obligatory prayer and in all rak’as of witr and voluntary prayers, unless one is a follower in a congregation, since there is no recitation of Qur’ān for him;\textsuperscript{218}

4. Bowing (rukū');\textsuperscript{219}

5. Prostration (ṣuţūd), namely, with one’s forehead, both hands, both knees, and bottom of the toes of both feet;\textsuperscript{220}

6. The final sitting, for [at least] the length of tashahhud.\textsuperscript{221}

It is obligatory (fard) for the one praying to end the prayer by his own action. It is mandatory (wajib) that this action be saying the word as-salām [twice] for every prayer, as we shall mention below.

\textsuperscript{217} That consists of at least two words, such as Thumma naţar ("Then he looked" Qur’ān 74:21), in order to fulfill the obligatory (fard) integral (Marāği ‘l-Falāh 1:311). Also, the recitation must be done in the standing position and, as mentioned earlier, uttered such that the person would be able to hear himself if it were a quiet environment (see related note, p 75) (Hadiyya 62–3).

\textsuperscript{218} If the follower recites Qur’ān, even the Fatiḥa, it is deemed prohibitively disliked (makrūh talrīmān). Rather, he listens attentively if the imām recites aloud, or remains silent if the imām recites silently (Marāği ‘l-Falāh 1:314; Tanwir, Durr 1:366; Hadiyya 63).

\textsuperscript{219} Bowing (rukū') is defined as bending the back to the extent that if one were to extend his arms toward his knees, they would reach them (Taḥtāwī 1:315; Durr 1:300; Hadiyya 63).

\textsuperscript{220} It is obligatory (fard) to place the following limbs on the ground: a part of the forehead, one hand, one knee, and a part of one toe of either foot. This fulfills a minimum valid prostration (sajda). The prostration is not valid unless the place bears the weight of the head. Also, the place of the forehead cannot be elevated above the place of the feet by more than 25 cm. Both prostrations of each rak’a are obligatory (Radd 1:300; Marāği ‘l-Falāh, Taḥtāwī 1:316–7; Hadiyya 63). It is mandatory (wajib) to place most of the forehead, the hard part (bone) of the nose, both hands, both knees, and the toes of both feet on the ground. It is an emphasized sunna to place the bottom of the toes on the ground such that they face the qibla (Radd 1:320, 335–6, 339; Marāği ‘l-Falāh, Taḥtāwī 1:316–9; Hadiyya 66).

\textsuperscript{221} That is, the shortest time it takes one to recite the tashahhud completely (from At-Taḥiyyātū li ‘Llāhī until ‘abdūhu wa rasūlub—see p. 191), as fast as possible yet with proper articulation of its words. Also, the final sitting must be performed after all other integrals for the prayer to be valid. For example, if one realizes after the final sitting that a prostration was omitted earlier, he would prostrate and then repeat the final sitting (and then perform the forgetfulness prostration). Otherwise if he does not repeat the final sitting, the prayer would be rendered invalid (Marāği ‘l-Falāh 1:456; Durr, Radd 1:301; Hadiyya 64).
MANDATORY REQUISITES (WĀJIBAT) OF THE PRAYER

Among them are the following:

1. To say the words *Allāhu akbar* specifically [as opposed to other phrases of remembrance] to begin every prayer [i.e., for the *tahārīma*];
2. To recite the *Fātihā* as well as a *sūra* or three verses after it, in any two *rakʿās* of the obligatory prayer and in all *rakʿās* of the voluntary prayer;
3. To do the above recitation specifically in the first two *rakʿās* of the obligatory prayer;
4. To perform prostration with [most of] the forehead and [the hard part of] the nose;
5. To perform the second prostration before moving on to other parts of the prayer;
6. To be still for at least a moment in every integral of the prayer;
7. The first sitting;

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222 If a mandatory requisite is omitted, the prayer is still valid yet deficient. If it were omitted on purpose, it is sinful and hence mandatory (wājib) to repeat the prayer, just as it is if one does something prohibitively disliked (makrūh tahrīman) during the prayer. If omitted by accident, then one must perform the forgetfulness prostration at the end of the prayer (see related section, p. 106) (Hadiyya 65; *Durr* 1:306–7).

223 It is also mandatory (wājib) to rise from the first sitting as soon as one has recited the *tashahhud*. If one forgets and instead remains sitting until he recites *Allāhumma ʿalla ʿala Muḥammad*, he has missed this requisite. If he recites less before recalling and standing, then it is excused (*Durr*, *Radd* 1:313; *Hadiyya* 66). Another mandatory requisite is to perform each obligatory (fard) and mandatory (wājib) element of the prayer in its proper place. If, for example, one finished the recitation and then accidentally remained standing while thinking—not engaged in any sort of remembrance, but rather silent for the length of time it takes to say *Subhāna ʿLlah* three times in a measured pace—then he missed this requisite by delaying bowing, and would therefore need to perform a forgetfulness prostration (*Durr* 1:315).

224 That is, the entire *Fātihā*, as each verse is mandatory. An exception is if one fears the time expiring for *fajr*, because sunrise actually nullifies the prayer. In that case, he simply recites one verse to fulfill the obligation and complete the prayer on time (*Hadiyya* 65; *Durr*, *Radd* 1:307).

225 That is, three short verses, the shortest being *Thumma nazār, Thumma ʻabasa wa basar, Thumma adhara wa stakhar* (Qurʾān 74:21–3), or one long verse of equivalent length or more, such as *Ayāt al-Kursī* (2:255) or the like (*Durr*, *Radd* 1:308).

226 That is, for enough time to say *Subhāna ʿLlah* once (*Hadiyya* 66; *Durr* 1:312).

227 That is, in bowing (*rukuʿ*) and prostration (*ṣujud*), as well as in the standing after bowing (*qawma*) and in the sitting between prostrations (*jalsa*) (*Hadiyya* 66; *Radd* 1:312).

228 That is, the sitting after the first two *rakʿās* in a three or four-*rakʿā* prayer, for the length
8. To recite the entire \textit{tashahhud} in both sittings;

9. To say the word \textit{as-salâm};

10. To recite the \textit{qunūt} in the wrīt prayer [see p. 192];

11. To recite the [six] extra \textit{takbīrs} in the two ‘Īd prayers;

12. For the imām, to recite Qur’ān out loud in [the first two \textit{rak'as} of] the loud obligatory prayers;

13. For both the imām and the one praying alone, to recite Qur’ān silently in the other \textit{rak'as} of the obligatory prayers.

\textbf{EMPHASIZED SUNNAS OF THE PRAYER}

Among them are the following:

- Of time to recite the \textit{tashahhud} therein. The sitting after the forgetfulness prostration is also a mandatory (\textit{wājib}) requisite (\textit{Hadiyya 66}).

- Hence, omitting any part of it takes the same ruling as omitting all of it, namely, requiring a forgetfulness prostration if by accident, or being sinful if on purpose (\textit{Durr, Radd 1:313}).

- That is, \textit{twice} when ending the prayer, each one being mandatory. Adding \textit{‘alaykum wa rahmatu ‘Lliih} is a sunna (\textit{Hadiyya 67; Durr, Radd 1:314}).

- Any supplication (\textit{du‘a‘}) fulfills this requisite (see related note, p. 97) (\textit{Hadiyya 67; Durr 1:315}).

- That is, three in the first \textit{rak’a} and three in the second, each one being mandatory (\textit{Durr, Radd 1:315}). This is the optimal method according to the Hānafī school, yet to do seven in the first \textit{rak’a} and five in the second is also valid, for which one must follow the imām in prayer (\textit{Marāqī ‘l-Falāḥ 2:155–6}).

- Namely, both \textit{rak’as} of fajr, the first two \textit{rak’as} of maghrib and ‘ishā’, both \textit{rak’as} of the Friday prayer and two ‘Īd prayers, and the \textit{tarāwīḥ} and congregational wrīt in Ramaḍān. For these \textit{rak’as}, a man praying alone has the choice of reciting aloud or silently, even if making up the prayer. Women do not recite aloud for any prayer (\textit{Mukhtar 1:76; Hadiyya 67; Radd 1:315}).

- Namely, all \textit{rak’as} of ‘zuhr and ‘ashr, the third \textit{rak’a} of maghrib, and the third and fourth \textit{rak’as} of ‘ishā’ (\textit{Hadiyya 67; Radd 1:315}).

- The following are also emphasized \textit{sunnas} of the prayer: while standing, to keep the feet about four-fingers apart (\textit{Imdād 267}); to lengthen the first \textit{rak’a} of only fajr, while for other prayers the first and second \textit{rak’as} should be approximately of similar length; to place one’s hands on one’s thighs when sitting, such that the fingertips are parallel to the knees, without grabbing the knees; to point with the right index finger when pronouncing the testification of faith in the \textit{tashahhud}, raising it with \textit{Lā ilâhā} and lowering it back down with \textit{illa ‘Lliāh}; for the imām when ending the prayer, to pronounce the second \textit{salām} less audibly than the first one; for anyone, to begin with the right when turning the head with the closing \textit{salāms}; and for the latecomer (\textit{masbūq}), to wait until the imām says the second closing \textit{salām} before rising to make up his missed \textit{rak’a(s)}, to see if the imām needs to perform a forgetfulness prostration, since following the imām is mandatory (\textit{wājib}). (\textit{Hadiyya 69–71; Durr, Radd 1:320–1, 332, 484; Marāqī ‘l-Falāḥ, Taḥtāwī 1:375}).

The following are emphasized \textit{sunnas} that are specific to men, while women do the opposite. While bowing, men clutch the knees with the hands and spread the fingers wide, keep the legs straight without bending the knees, and bend over fully such that the head is even with the bot-
1. Before the *tahrīma*, to raise the hands parallel to the ears, except for the free woman, who raises her hands parallel to the shoulders;\(^{236}\)
2. To keep the fingers [slightly] spaced apart\(^{237}\) [for the *tahrīma*];
3. For the man, to place\(^{238}\) the right hand over the left hand, under the navel; for the woman, to do so on her chest [underneath the breasts];
4. To pronounce the opening supplication of the prayer (*thana*z);\(^{239}\)
5. To pronounce the *ta'awwudh* [in the first rakʻa only] for the sake of recitation of Qurʿān;\(^{240}\)

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\(^{236}\) Such that her fingertips are parallel to the shoulders (Tanwīr, Durr 1:324).

\(^{237}\) "Spaced apart" in this context means neither closed together tightly nor outstretched completely. It is also *sunna* for the *tahrīma* to have the palms face the *qibla* and to keep the head straight rather than bending it down. Also, it is *sunna* for the man to have his thumbs touch the earlobes when raising the hands for the *tahrīma* (Hādīyya 68; Durr, Radd 1:319, 324).

\(^{238}\) That is, when standing, immediately after the opening *tahrīma*, without letting the arms down by one's sides (Tanwīr, Durr 1:327). This is also *sunna* for the standing position in the *witr* prayer while reciting *qunūt* as well as in the funeral prayer, as opposed to after rising from bowing or between the *takbirs* of the ʻId prayers, wherein one instead lets the arms down by the sides (Tanwīr 1:328).

\(^{239}\) That is, immediately after the opening *tahrīma*, unless the imām of congregational prayer starts reciting Qurʿān (Durr 1:328).

\(^{240}\) Thus, the follower in congregation does not do so, as it is prohibited for him to recite Qurʿān. The imām and one praying alone, however, pronounce both the *ta'awwudh* and the *basmala*, as they must recite Qurʿān in the prayer (Durr, Radd 1:329).
6. To pronounce the *basmala* before the Fātiḥa, in every *rak‘ā* [except for the follower];
7. To say *āmîn* after the Fātiḥa, as well as *Rabbanā laka 'l-hamd* [(tahmīd) after rising from bowing];
8. [To say the above (*thana‘*, *ta‘awwudh*, *basmala*, *āmîn*, and *tahmīd*)] silently;241
9. For the imām, to say the *takbīrs* out loud;242
10. To say the *takbīrs* of going into bowing and prostration, as well as when rising from prostration;243
11. To recite the *tasbih* three times [in both bowing and prostration];244
12. To recite the Fātiḥa245 in the last two *rak‘as* [of a four-*rak‘a* prayer], and in the third *rak‘ā* of maghrib;
13. To send blessings upon the Prophet  in the final sitting;
14. To supplicate afterwards, using words that do not resemble normal human speech [so as not to invalidate the prayer; see related note, p. 84];
15. To turn [one’s head right and left] when making the closing *salāms*;

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241 That is, such that one’s voice can be heard by oneself yet not by others (see related note, p. 75).
242 And as appropriate for the congregation, as undue exaggeration is disliked (*Hadiyya* 68; *Radd* 1:319). The same ruling applies to *Sam‘ī‘a ‘Lāhū liman hamidah* (*tasmi‘*), which is said when rising from bowing, as well as both closing *salāms*. The follower in congregation and the one praying alone pronounce the *takbīrs* silently, meaning that the person alone can hear himself (*Durr* 1:319; *Imdād* 267).
243 Saying *Sam‘ī‘a ‘Lāhū liman hamidah* when rising from bowing is also an emphasized *sunna*, specifically for the imām of congregational prayer and the one praying alone, but not the follower in congregational prayer (*Tanwīr*, *Durr* 1:334).
244 In the bowing position, one says *Subhāna Rabbīya ‘l-‘Azīm* ("Glory be unto my Lord, the Great") three times. In prostration, one says *Subhāna Rabbīya ‘l-A‘lā* ("Glory be unto my Lord, the Sublime") three times (*Hadiyya* 69–70). To say them less than three times, or to omit them altogether, is worse than mildly disliked, yet not prohibitively disliked (*Radd* 1:320, 332). Also, if the imām in congregational prayer rises from bowing or prostration before the follower has pronounced the three *tasbih*, the follower must follow him without delay. If, however, the imām rises from the first sitting position, or says the closing *salāms*, before the follower has finished the entire *tashahhud*, then the follower finishes the *tashahhud* before following the imām. If the imām says the closing *salāms* after the follower has finished the entire *tashahhud*, then the follower must immediately end the prayer (*Tanwīr*, *Durr* 1:334–4).
245 For these *rak‘as*, it is best to recite the Fātiḥa, followed in merit by saying *Subhāna ‘Lāh* three times, followed in merit by keeping silent for an equivalent time (of saying *Subhāna ‘Lāh* three times), yet keeping silent for even a moment is sufficient (*Hadiyya* 70). All of these fulfill the *sunna*—as there is no blame (*isā‘a*) for remaining silent (*Bad‘ā‘* 1:296)—yet the Fātiḥa is superior (*Radd* 1:343–4). (However, because reciting the Fātiḥa in these *rak‘as* is obligatory in other schools of thought, one should strive not to omit it.) Also, one is not to recite anything after the Fātiḥa in those *rak‘as*. If one does, it is deemed mildly disliked (*makruh tanzihān*) (*Durr*, *Radd* 1:308).
16. To intend to greet the congregation, guardian angels, and imām when making the closing salāms.

**ETIQUETTE (ĀDĀB) OF THE PRAYER**

Among them are the following:

1. For the man, to take his hands out of his [loose, flowing] sleeves when performing the tahrīma;
2. To direct one's glance toward the place of prostration when standing, the top of one's feet while bowing, the tip of one's nose while prostrating, the lap while sitting, and each shoulder when making the closing salāms;
3. To try one's best to refrain from coughing and to keep one's mouth closed when yawning.

**SUPPLICATIONS OF THE PRAYER**

The tashahhud is to recite the following:

Greetings are for Allāh, as well as prayers and all things pure. Peace be upon you, O Prophet, as well as the mercy of Allāh and His blessings. Peace be upon us, and upon all the righteous servants of Allāh.

I testify that there is no deity except Allāh, and I testify that Muḥammad is His servant and messenger [p. 191].

In the final sitting, one adds:

O Allāh, send mercy upon Muḥammad and upon the family of Muḥammad, just as

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246 Their omission does not entail any blame whatsoever; rather, it is more preferable to do them. Etiquette (adab) is synonymous with recommended (mandūb) (Durr, Radd 1:321).

247 So as to make sure one does not invalidate the prayer, since coughing for no reason—if it results in enunciated letters, like “ub”—would do so; the same ruling applies to burping (Imdād 284; Majma' al-Anhur 1:91).

248 Otherwise if uncontrollable, one covers his mouth with his hand or sleeve (Tanwīr 1:321–2; Imdād 284; Al-Durr al-Muntaqā 1:91).
You sent mercy upon Ibrāhīm and upon the family of Ibrāhīm; and send blessings upon Muḥammad and upon the family of Muḥammad, just as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm, in all of the worlds; indeed, You are Praiseworthy and Majestic [p. 191].

The final supplication is the following, or the like: Our Lord! Grant us much good in this life and much good in the next life, and protect us from the punishment of the Fire [p. 191].

The qunūt of the witr prayer is the following:

O Allāh! Verily, we seek Your help and Your guidance. We ask for Your forgiveness and turn to You in repentance. We believe in You and place our trust in You. We praise You with every good praise; we thank You, and we do not reject You. We cast out and abandon anyone who disobeys You. O Allāh, You alone do we worship, and for Your sake alone do we pray and prostrate. To You alone do we earnestly strive and hasten. We hope for Your mercy and fear Your punishment; verily, Your true punishment will be meted out to the disbelievers.

May Allāh send blessings and peace upon our Master Muḥammad, the unlettered Prophet, and upon his family and Companions [p. 192].

The follower [in a congregation of the witr prayer] recites the qunūt [as well], just as he does the tashahhud, with the imām.

One who is unable to recite this [i.e., the above qunūt] may simply say “O Lord!” (Ya Rabb) three times, or the like.

The opening supplication (thāna‘) [of any prayer] is the following: Glory be to You, O Allāh, with Your praise. Blessed is Your Name; Exalted is Your honor. There is no deity besides You [p. 190].

**THINGS THAT INVALIDATE THE PRAYER (MUFSIDĀT)**

The following things invalidate the ritual prayer:

1. To utter a word [of human speech, as opposed to words of the prayer], even if out of forgetfulness;\(^\text{249}\)

\(^{249}\) The least amount of speech that invalidates the prayer is two letters, or one letter that
2. Excessive movement;\textsuperscript{250}
3. To eat, even if a little;\textsuperscript{251}
4. To drink;
5. To clear one’s throat [such that letters are uttered], without an excuse;\textsuperscript{252}
6. To cry out loud [such that letters are uttered] or to moan, out of pain\textsuperscript{253} or due to a calamity, as opposed to remembrance of Paradise or the Fire [which is excused];
7. To say \textit{salām} to someone with the intention of greeting him;
8. To shake someone’s hand;
9. To respond to someone’s statement by saying \textit{Lā ilāha illa ‘Llāh}, or the like;\textsuperscript{254}
10. To turn\textsuperscript{255} one’s torso away from [the direction of]\textsuperscript{256} the \textit{qibla};
11. To make supplication (\textit{du‘ā‘}) using words that resemble our [normal human] speech;\textsuperscript{257}
12. To elongate the letter \textit{hamza} in the \textit{takbīr};

\textsuperscript{250} Excessive movement is defined as that due to which an onlooker from afar, who did not know from the onset that the person was praying, would be fairly certain that its doer was \textit{not} performing ritual prayer. If the onlooker would be unsure, then the movement is not considered excessive. This criterion is the soundest opinion on the matter (\textit{Marāqī ‘l-Falāḥ}, \textit{Taḥtāwī} 1:438; \textit{Durr}, \textit{Radd} 1:420).

\textsuperscript{251} If food is taken from outside the mouth, swallowing any amount breaks the prayer. If there is leftover food in the mouth, then swallowing the amount equivalent to the size of a chickpea breaks the prayer, while less than that is excused (\textit{Marāqī ‘l-Falāḥ} 1:439, \textit{Durr} 1:418). This is the same criteria for breaking the fast.

\textsuperscript{252} Unless the person is ill and, therefore, cannot control the moaning or noise due to pain (\textit{Taḥtāwī} 1:440, \textit{Durr} 1:416; \textit{Tabyin} 1:156).

\textsuperscript{253} That is, to say anything in response to someone, even if with phrases from the Qur’ān or \textit{dhikr} (\textit{Marāqī ‘l-Falāḥ} 1:442).

\textsuperscript{254} That is, by one’s own volition without a valid excuse, in which case the prayer immediately breaks. If one is \textit{pushed} such that his torso turns outside the direction of the \textit{qibla}, then he must turn back toward the \textit{qibla} within the time it takes to say \textit{Subhāna ‘Llāh} three times in a measured pace; otherwise, the prayer is invalidated (\textit{Radd} 1:421).

\textsuperscript{255} Namely, a \textit{du‘ā‘} that is not found in the Qur’ān or Sunna, and that is possible to request from a human being. If it is found in the Qur’ān or Sunna, or if it is impossible to request from a human being, then the prayer is not invalidated (\textit{Multaqā} 1:118; \textit{Imdād} 335; \textit{Radd} 1:416).
13. For one’s nakedness [at least one-fourth of a limb] to be uncovered for the length of time it takes to perform an integral of the prayer;\textsuperscript{258}

14. To carry an unexcused amount of filth [see p. 61];

15. [For the follower] to precede the imām by an integral [or completely miss one] which the imām does not perform afterwards with the follower, or which the follower does not repeat [afterwards];\textsuperscript{259}

16. To miss an integral of the prayer and not make it up later before the end of the prayer.

All of the above invalidate the prayer if done before sitting, in the final sitting position, for the length of time it takes one to recite the tashahhud.\textsuperscript{260}

THINGS THAT ARE DISLIKED IN THE PRAYER (MAKRŪHĀT)

1. To deliberately omit any mandatory (\textit{wājib}) or sunna act;\textsuperscript{261}

\textsuperscript{258} Namely, the time it takes for one to calmly recite three \textit{tasbīḥāt} (i.e., \textit{Subḥāna ‘Llāh} three times). If one-fourth of a limb or more becomes exposed during the prayer for less than this time, it is excused. If less than one-fourth of a limb becomes exposed, for any duration of time, it is excused. If one-fourth or more is exposed at the onset of the prayer, the prayer’s commencement—and hence the prayer itself—is deemed invalid. If one exposes his limb during the prayer (as opposed to a limb becoming exposed), the prayer is invalidated, no matter how small the exposure or how short the time period (\textit{Taḥtāwī} 1:332, 455; \textit{Durr}, \textit{Radd} 1:273, 420).

The following is a classification of the limbs with regard to the prayer. The knee along with the thigh is deemed one limb, just as is a woman’s ankle along with her shin. Her wrist is deemed part of her forearm, and her elbow part of her upper arm. Each ear by itself is deemed a separate limb. Each breast, if hanging low, is a separate limb. If firm and upright, both breasts are deemed part of the chest. The penis by itself is a limb, and the testicles together are a separate limb. The area between the navel and pubic region, horizontally around the entire waist, is deemed one limb. Each buttock is a separate limb, and the anus alone is deemed another limb.

Lastly, if multiple limbs simultaneously become exposed for the aforementioned time of three \textit{tasbīḥāt}, then the prayer is invalid if the sum total of what is exposed equals one-fourth or more of the smallest limb exposed; otherwise, the prayer remains valid (\textit{Marāğî ’l-Falāb}, \textit{Taḥtāwī} 1:332–3).

\textsuperscript{259} That is, if the follower performs an integral before the imām and then moves on to another position before the imām performs that integral (such that there is not even a moment that both are in that position together)—and the follower does not repeat that integral for the remainder of the prayer—then his prayer is invalid. If, however, the imām performs it while the follower is still in that position—or if the follower does repeat it afterwards—then the follower’s prayer is valid. If the follower completely misses an integral, he must perform it later, within the prayer, for the prayer to be valid (\textit{Imdād} 3:44; \textit{Marāğî ’l-Falāb} 1:455).

\textsuperscript{260} This sentence appears earlier in the Arabic published edition as well as in the manuscript, yet is placed here as it applies to all of the above nullifiers of prayer (see \textit{Imdād} 3:43–4).

\textsuperscript{261} This serves as a general basis of why the remaining things are disliked, as they entail leaving
2. To fiddle around (‘abath)\textsuperscript{262} with one’s garment or body, without excessive movement [as excessive movement also invalidates the prayer];
3. To wipe away pebbles on the ground, except once for prostration;
4. To crack one’s knuckles;\textsuperscript{263}
5. To place one’s hands on one’s hips;\textsuperscript{264}
6. To turn one’s neck;\textsuperscript{265}
7. To sit with one’s knees up;\textsuperscript{266}
8. To lay one’s forearms on the ground during prostration;\textsuperscript{267}
9. To roll up one’s sleeves;\textsuperscript{268}
10. [For men] to pray in only a lower garment [that covers his nakedness], while having the ability to cover the whole body;\textsuperscript{269}

\textsuperscript{262}‘Abath is defined as any movement that is of no benefit or purpose, and that is not of the actions of the prayer (Marāqī ‘l-Falāḥ 1:466). To do so is deemed prohibitively disliked (makrūh tahrīman). If, however, there is a reason or need, such as to wipe sweat or dirt off one’s face if it distracts him, then it is not disliked provided the movement is not excessive, which would invalidate the prayer (Tabītūwī 1:468; Radd 1:430).

\textsuperscript{263}This is deemed prohibitively disliked (makrūh tahrīman) in the prayer. To do so outside the prayer, without any need, is deemed mildly disliked (makrūh tanzihān) (Tabītūwī 1:468; Durr, Radd 1:431-2; Imdād 353).

\textsuperscript{264}This is deemed prohibitively disliked (makrūh tahrīman) (Radd 1:432; Imdād 353).

\textsuperscript{265}That is, while the torso remains facing the direction of the qibla; otherwise, the prayer would be rendered invalid. Turning one’s neck alone is deemed prohibitively disliked (makrūh tahrīman). Moving the eyes around while keeping the head straight is not disliked, but is better to avoid (khilīf al-awlà) (Tabītūwī 1:469; Durr, Radd 1:433; Imdād 354).

\textsuperscript{266}That is, to place the buttocks on the ground and to elevate the knees, keeping them close to the chest, with one’s hands on the ground in front of him, the way a dog sits. This is deemed prohibitively disliked (makrūh tahrīman) (Marāqī ‘l-Falāḥ, Tabītūwī 1:471; Radd 1:432), whether sitting for tashahhdūd or between the two prostrations (Hadjīyyā 90).

\textsuperscript{267}This is deemed prohibitively disliked (makrūh tahrīman) for men, yet sunna for women. However, it is not disliked for men if there is a valid excuse (Radd 1:433-5; Majma’ al-Anbūr 1:123).

\textsuperscript{268}The author himself stipulates the rolling of the sleeves to the elbows, suggesting that to do so slightly without exposing the forearms is not disliked (Nūr al-Īdāh 1:471, Shurūnbūlā‘īyya 1:106). Ibn ‘Ābidīn, however, considers rolling the sleeves to any extent disliked. He also maintains that the person in the prayer should roll them back down with slight movements (as excessive movements nullify the prayer) (Radd 1:430). This discussion, of course, pertains to men alone, since for a woman rolling the sleeves would entail exposing her nakedness (‘awra), which would invalidate the prayer and be sinful.

\textsuperscript{269}This entails lack of consideration and respect for the prayer, as well as laziness, and is
11. To gather one's garment close to the body before going into prostration;\(^{270}\)
12. To place a shawl on one's head or shoulders, letting its ends hang down below;\(^{271}\)
13. To close one's eyes;\(^{272}\)
14. To yawn;\(^{273}\)
15. To stretch [one's arms, exposing the chest];\(^{274}\)
16. To cover one's nose and mouth\(^{275}\) [except when yawning];
17. To prostrate with the forehead covered;\(^{276}\)
18. To prostrate on a picture [of an animate creature];\(^{277}\)
19. To pray in a road, lavatory, or graveyard;\(^{278}\)
20. To pray near filth;
21. To pray on stolen property, in a stolen garment, or after having made \textit{wudu}' from stolen water;

\(^{270}\) This is deemed prohibitively disliked (makrūh taḥrīman) (\textit{Marāqī 'l-Falāh, Taḥṭāwī} 1:472).

\(^{271}\) This includes wearing any garment in a manner not customarily worn, such as a coat or jacket on one's shoulders alone, without placing one's arms in the sleeves. It is deemed prohibitively disliked (makrūh taḥrīman). There is no difference between the garment being secure from falling down or not (\textit{Taḥṭāwī} 1:474; \textit{Majma' al-Anhur} 1:124; \textit{Tabyīn} 1:164; \textit{Durr, Radd} 1:429-30). This ruling would include a scarf around one's neck with its ends hanging below; hence, once should take it off before the prayer (\textit{Imdād} 357).

\(^{272}\) This is deemed mildly disliked (makrūh tanzihān), unless done for a legitimate reason, such as if it helps one to concentrate, in which case it is actually superior (\textit{Marāqī 'l-Falāh} 1:479; \textit{Hadiyya} 93; \textit{Durr, Radd} 1:434).

\(^{273}\) If the yawn is natural and not deliberate, then there is no harm in it, yet one should still try to prevent it with his lips or, if necessary, his hand. If it is deliberate, it is deemed prohibitively disliked (makrūh taḥrīman), as it is a type of 'abath (see p. 86) (\textit{Radd} 1:433).

\(^{274}\) As long as there is no excessive movement, stretching is deemed mildly disliked (makrūh tanzihān), as it is done out of laziness (\textit{Marāqī 'l-Falāh, Taḥṭāwī} 1:480).

\(^{275}\) This is deemed prohibitively disliked (makrūh taḥrīman), as it bears resemblance to Magians during their worship of burning coal (\textit{Radd} 1:439).

\(^{276}\) This is deemed mildly disliked (makrūh tanzihān), unless one has an excuse, such as if the ground is very hot, cold, or coarse (\textit{Marāqī 'l-Falāh, Taḥṭāwī} 1:481).

\(^{277}\) That is, at the place of prostration, where the face touches the ground, as that entails veneration for the picture and resembles worshipping it. This results in the most severe level of reprehensibility (karāha). It is not disliked, however, to pray with it underneath one's feet or where one sits, due to the implicit disdain therein (\textit{Durr, Radd} 1:435-6; \textit{Halabi Kabīr} 359).

\(^{278}\) Praying on a road disturbs traffic; the lavatory is a place of filth and devils; and praying in a graveyard resembles the worship of Jews and Christians (\textit{Marāqī 'l-Falāh, Taḥṭāwī} 1:482).
22. To pray while having the urge to urinate or defecate, or while needing to relieve oneself from gas; 279
23. To pray in work clothes; 280
24. To pray in a garment on which there is a picture [of an animate creature]; 281
25. To pray with one’s head uncovered, unless done out of humility; 282
26. To pray when food has been served; 283
27. To pray in the presence of a picture [of an animate creature]; 284
28. To pray around that which would distract the person;
29. To pray in a congregation while standing alone in a row; 285
30. To pray in front of a furnace or ember;
31. To pray in front of people sleeping; 286
32. To wipe dirt [or sweat] off of one’s face that does not distract him, during the prayer. 288

279 This is deemed prohibitively disliked (makrūh tahrīman), regardless of whether one is in such a state before commencing the prayer or during it. Therefore if it distracts him, he must break the prayer and relieve himself, unless he fears the prayer time will expire (Radd 1:431).
280 Namely, clothes that are usually dirty and worn out, or clothes that one normally wears in the house and are not suitable attire when meeting distinguished personalities. Praying in such clothes is deemed mildly disliked (makrūh tanzīhan) (Marāqī l-Falāḥ, Tahāwī 1:485–6; Radd 1:430).
281 As this resembles carrying an idol (tabyīn), and as such is deemed prohibitively disliked (makrūh tahrīman) (Radd 1:435).
282 This, of course, pertains to men alone, since for a woman it would entail exposing her nakedness (‘awra), which would invalidate the prayer and be sinful.
283 That is, while one is hungry, such that it would distract him from the prayer. This is even considered an excuse for missing the congregation if one’s desire is intense (Marāqī l-Falāḥ 1:404, Durr 1:374).
284 This is most severely disliked if the picture is in front of him (between him and the qibla), followed by above his head, followed by on his right or left—in all cases being prohibitively disliked (makrūh tahrīman)—and lastly behind him, in which case it is mildly disliked (makrūh tanzīhan). It is not disliked in any case, however, if the picture is small to the extent that if on the ground, the details of its limbs would not be plainly visible to a standing person; nor if it is covered; if its head or face is severed; if it is missing a limb without which it could not live; or if the picture is of an inanimate object, such as a tree (Durr, Radd 1:435–6).
285 Rather, if there is a gap in the row in front of him, he should fill it in. Otherwise if there is no gap, then early jurists maintained that he should gently pull someone from that row. However, due to the widespread ignorance among people regarding the rules of the prayer, the later verdict (fatwa) is that one should not pull anyone but rather stand alone in his row (Durr, Radd 1:435).
286 As it resembles the worship of Magians, as opposed to praying in front of a candle or lamp, which is not disliked as it does not resemble their worship (Marāqī l-Falāḥ 1:491; Majma‘ al-Anbur 1:127).
287 This is not disliked unless the one praying fears that they may cause him to laugh or feel embarrassed, or that he may pray toward one’s face (Marāqī l-Falāḥ 1:491).
288 This is considered a type of ‘abath. If it distracts him during the prayer, or if he does so after
It is recommended for one to place a barrier in front of him when praying. If someone passes in front of him, he may take the dispensation of saying *Subhāna 'LLāh* or gesturing [in order to ward off the passerby]. If someone passes in front of a woman praying, she may ward him off, yet without raising her voice.

The following things in the ritual prayer are not disliked:

1. To fasten one's belt around the waist;
2. To strap a sword or the like on the belt, as long as its movement is not distracting;
3. To pray facing a copy of the Qur'an; a sword; the back of someone sitting, even if speaking [quietly]; a candle; or a lamp;
4. To kill a snake or scorpion, if one fears their harm, with no more than two strikes, even with turning away from the *qibla*.

It is acceptable for one to pray on carpets or rugs.

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289 That is, the imām or the one praying alone (munfarid). As for followers in a congregation, the barrier in front of the imām suffices them. The minimum size of a sufficient barrier is an object of a forearm’s length and a finger’s width. It is placed upright in front of the one praying, ideally 1.5 m ahead of him and aligned with one of his eyebrows, preferably the right. If not possible, one may lay it down instead, or spread a garment, or even draw a line in the ground lengthwise toward the *qibla*. It is mildly disliked (makrūh *tanzih*) to not use a barrier if one is praying in a place where he suspects people might pass in front of him (*Hadiyya* 96; *Marāqī 'l-Falāh* 1:496–8).

290 It is recommended to avoid warding off the passerby, and instead allow him to pass (*Marāqī 'l-Falāh* 1:498; *Durr* 1:428).

291 That is, such that it can be heard. Rather, she may clap her hands, tapping the back of the left hand with the inner side of the right hand (*Radd* 1:429).

292 To pray toward someone’s face, however, would be prohibitively disliked (makrūh *tahrīman*), as it resembles praying toward a picture. The one who transgressed would incur the sin (*Taḥfūs* 1:501; *Durr, Radd* 1:435).

293 Or standing, as long as facing his back (see previous note) (*Durr, Radd* 1:438).

294 This is not disliked as it does not entail imitation of the Magians, who would worship burning coal rather than actual fire (*Taḥfūs* 1:501).

295 If one does not fear their harm, it is disliked if with much movement. If one fears their harm, then it is not disliked even if it entails breaking the prayer, such as by excessive movement or turning the torso outside the direction of the *qibla* (*Imdād* 379; *Taḥfūs* 1:502–3; *Radd* 1:438).

296 Although it is more preferable to pray directly onto earth or onto that which grows out of earth (*Imdād* 381).
ASCENT TO FELICITY

BREAKING THE PRAYER

It is permissible to break the ritual prayer [even an obligatory prayer] if one is being robbed of something worth one *dirham* or more, even if it belongs to someone else. A shepherd may also break the prayer out of fear of a wolf for his sheep.

It is mandatory (*wājib*) to break the ritual prayer if one hears a call for help from someone in an emergency, or if one fears [with reasonable likelihood] that a blind person will fall into a well or the like.\(^{297}\)

A midwife may delay her ritual prayer, even until after the time expires, out of fear for the baby or the mother in delivery.\(^{298}\) The same ruling applies to a traveller who fears highway robbers.

ABANDONING THE PRAYER

One who abandons the ritual prayer altogether on purpose, out of laziness, is to be beaten\(^{299}\) until he bleeds, and then imprisoned until he resumes praying. The same ruling applies to one who does not fast in Ramadān. He is not killed, however, unless he denies the obligation of something obligatory, or belittles it.

PRAYING ON A RIDING ANIMAL

Obligatory (*fard*) and mandatory (*wājib*) prayers\(^ {300}\) are invalid if performed on a riding animal [or in a vehicle], as is a prostration of recital if the verse was

\(^{297}\) It is not permissible to break the ritual prayer if one’s parent is calling him for other than an emergency. An exception is for voluntary prayers: if the parent does not know that he is praying, he should break the prayer and respond; if the parent knows he is praying, then there is no harm in not responding and finishing the prayer first (*Hādiyya* 98).

\(^{298}\) That is, if the midwife fears that by her absence the baby might perish or lose a limb, then it is mandatory (*wājib*) for her to delay the prayer and remain to perform the delivery (*Hādiyya* 98; *Imdād* 383). Of course, she should take reasonable means beforehand to both perform the prayer on time and diligently fulfill her duty.

\(^{299}\) This section pertains to the duty of the government in dealing with religious negligence or apostasy; a Muslim citizen may not carry out such punishments on his own accord.

\(^{300}\) Like the witr prayer. This ruling also applies to the funeral prayer and the two-rak‘a *sunna* of fajr (*Hādiyya* 104; *Marāqī ’l-Falāh* 1:555; *Durr, Radd* 1:469).
recited [or heard] before mounting the animal, except in cases of necessity, such as muddy terrain, fear of a robber [if one were to descend or stop], or inability to remount after descent.

If a carriage on a camel is made stationary and connected to the ground by means of a wooden stick or the like, one may pray in it standing [as it takes the legal ruling of the ground].

If one is on an animal [or in a vehicle] and outside city limits, he may pray voluntary prayers, even emphasized sunnas, by head movements. In such a case, any filth on the saddle or stirrups is excused.

According to our school of thought, it is not valid to perform a ritual prayer while walking.

In general for voluntary prayers, even if able to stand, one may pray sitting yet while facing the qibla, both at the onset as well as in the middle of the prayer.

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301 If, however, the verse is recited or heard while on the animal (or vehicle)—and while outside of city limits—then its prostration may also be performed on it, that is, by head movements. Yet if the obligation occurs on the ground—or while inside city limits—then it cannot be performed by head movements on an animal (or vehicle) (Ṭahštawi 1:555; Radd 1:515).

302 In cases of necessity, the obligatory (fard) or mandatory (wajib) prayer may be performed by head movements while mounted. If possible, one must stop the animal and direct it toward the qibla. Otherwise if one cannot stop it, such as due to fear of an enemy, one may pray toward whichever direction the animal is facing, even if opposite the qibla, and even if while moving (Marāqī 'l-Falāḥ, Ṭahštawi 1:555; Hadiyya 105).

303 That is, such that one's face would become soiled from sinking into the mud, or one's prayer mat would become ruined in it. In fact, even if one did not have an animal to pray on, one would then stand in the mud and pray with head movements. However, dampness alone is not considered a necessity that would permit one to pray on an animal or with head movements while standing (Marāqī 'l-Falāḥ 1:555, Hadiyya 105).

304 With no one present that could help the rider remount (Marāqī 'l-Falāḥ 1:555, Hadiyya 105). Other examples of necessity include a woman's fear of a corrupt person (fasiq); a sick person's fear of the illness worsening or the healing being delayed if he were to dismount and remount; or the flight of one's caravan or travel partners, such that if he were to stop to pray, he would be left alone, unable to catch up with them (Marāqī 'l-Falāḥ 1:555, Hadiyya 105).

305 To pray voluntary prayers on an animal (or in a vehicle), one must be outside city limits for the prayers to be valid. This applies to a traveller as well as a resident outside of his city. Moreover, one simply faces whichever direction the animal (or vehicle) is facing. This is valid for voluntary prayers, which includes emphasized sunnas, even without an excuse. An exception, however, is the two-rak'as before fajr, which like obligatory and mandatory prayers must be performed on the ground (Hadiyya 104; Marāqī 'l-Falāḥ 1:551; Durr, Radd 1:469). Finally, the prayer is not invalidated by slight movements for steering the animal (or vehicle), which are permissible and not disliked. Excessive movements, however, would invalidate the prayer (Durr, Radd 1:470).

306 As well as on the animal itself, but not the person's own body or clothes (Durr, Radd 1:469–70).

307 That is, this ruling holds both for starting the prayer sitting, as well as for sitting in the middle of a prayer that one started off standing. In either case, doing so without any excuse is
If one prays [obligatory or mandatory prayers] in a ship while sitting, even without an excuse, it is valid, yet he must turn toward the qibla every time it changes directions.

**PRAYER OF THE TRAVELLER**

The minimum period of travel whereby certain legal rulings take effect is three days [on camel]. Thus when a person has left his place of residence, intending to travel at a medium pace to a place that he will reach in at least three days, then he does not fast [in Ramadān], and he shortens the four-rak‘a obligatory prayers; he is not allowed to pray them as four rak‘as. If he [does pray the full four rak‘as and] sits the first sitting [between the second and third rak‘as], then the prayer is valid, although he has committed a serious error; otherwise, it is invalid. He may not shorten any prayer aside from the four-rak‘a obligatory prayers.

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permissible yet entails half the reward. This ruling pertains to performing voluntary prayers on the ground (Marāqī ‘l-Falāḥ 1:548, 550).

308 However, he must perform bowing (ruku‘) by bending his back and prostration (sujūd) on the ground. He may not simply pray with head movements without an excuse (Hādiyya 105; Marāqī ‘l-Falāḥ 1:557).

309 That is, the least distance of travel for certain rulings to take effect is a camel journey of three days, which is roughly 48 mi (77 km). Reasonable estimation of this distance is sufficient; one does not have to be certain, as it is an approximation (Ṭaḥtāwī 2:18; Tabyin 1:209). Those rulings include the following: it becomes mandatory (wāḥīb) to shorten the prayer; one has the option of not fasting in Ramadān (if outside city limits before fajr); the time period for wiping khuffs extends from one day to three days (see related section, p. 53); it is no longer mandatory to attend the Friday prayer or ‘Īd prayer, nor to perform the ritual sacrifice of ‘Īd al-‘Adhā (udhīya); it is forbidden for a woman to travel alone past this distance, as she must be accompanied by either her husband or a man of unmarriageable kin (mahram) (see related note, p. 148); etc. (Hādiyya 108).

310 That is, having passed city limits (Ṭanwīr 1:525; Kanz 1:209).

311 That is, he has the option of not fasting, yet with the condition that he was outside city limits before the entrance of fajr. Otherwise, he must fast that day despite his journey (Marāqī ‘l-Falāḥ 2:355; Hādiyya 175).

312 As it is mandatory (wāḥīb) to shorten the obligatory prayers of zuhr, ‘āšr, and ‘ishā’ to two rak‘as. The obligatory prayers of fajr and maghrib, as well as witr and emphasized sunna prayers, do not change (Durr, Radd 1:527).

313 That is, it is prohibitively disliked (makrūḥ taḥrīmān) if done purposefully, or necessitates the prostration of forgetfulness (sujūd al-sahw) if done out of forgetfulness. This is because shortening the prayer to two rak‘as is mandatory, as is saying the closing salāms immediately after the final sitting, namely, the sitting after the second rak‘a (Marāqī ‘l-Falāḥ 2:13; Durr, Radd 1:530).

314 That is, if he misses the first sitting altogether, the obligatory prayer is rendered invalid.
If he is at a halt on the journey, while in a state of rest, he should pray the emphasized sunna prayers [along with the obligatory and mandatory prayers]. Otherwise, he may leave them\(^3\) [and instead pray only the obligatory and mandatory prayers].

Once he reaches a city or village and intends on staying there for at least fifteen full days, he must complete [the four-rak’ā obligatory prayers, rather than shortening them] and must fast [if in Ramadān]. Otherwise [if he is still on the journey; or is residing somewhere—other than his normal place of residence—for less than fifteen days], then he does not [complete the four rak’ās nor fast. Rather, he must still shorten those prayers and may still choose to not fast in Ramadān].


If he [the traveller] prays behind a resident [imām] within the prayer time, his prayer is valid, and he must pray the full four rak’ās; afterwards, it is not.\(^3\)

In the opposite scenario, the prayer [of the resident follower] would be valid\(^3\) in both cases—with the condition, however, that the resident does not complete the four rak’ās with his imām, the traveller [if the imām incorrectly performs four rak’ās instead of two], for if he completes it with him, his [the resident follower’s] obligatory prayer is rendered invalid [and counts as a voluntary prayer instead].

A missed [four-rak’ā] prayer on a journey is made up as two rak’ās [even if one is no longer a traveller when making it up]. Likewise, a missed [four-rak’ā] since he omitted an obligatory (fard) integral, namely, the final sitting of the two rak’ās. The four rak’ās are deemed a voluntary prayer, and he must re-pray his obligatory prayer (Durr, Radd 1:530).

\(^3\) Although some maintained that the two rak’ās of sunna before fajr are an exception to this general dispensation, meaning that it is still emphasized to pray them despite one’s state of movement and being in a rush (Durr 1:532).

\(^3\) That is, after the time has expired, the traveller may not pray a four-rak’ā obligatory prayer in congregation behind a resident imām. If he does, his prayer (the traveller’s) will not be valid (Imdād 4:45).

\(^3\) That is, in the opposite scenario— that of a resident praying as a follower behind a traveller imām—the resident’s prayer is valid in both cases, i.e., both in the prayer time and after its expiration. In either case, because the traveller imām prays only two rak’ās, the resident follower does not say salāms with him, but rather rises to complete the remaining two rak’ās, as they are both obligatory for him. He does so without any recitation, and without performing a forgetfulness prostration (ṣujūd al-sahū) if any mandatory requisite (wajib) is omitted therein. Finally, it is recommended for the imām to say, immediately after the second closing salām, “Complete your prayer, for I am a traveller,” although he should inform the congregation beforehand as well (Marāqī’l-Falāḥ 2:16–7; Imdād 4:45–6; Tanwir, Durr 1:530–1).
prayer while residing is made up as four rak’as [even if one is on a journey when making it up]. The end of the prayer time is what is considered [for this and other legal rulings]. 318

A traveller in a permissible journey and one in a journey of disobedience are equivalent with regard to [legal rulings of the journey itself, such as] shortening [the prayer] and [the option of] not fasting.

PRAYER OF THE SICK PERSON

If it is difficult or impossible 319 for a sick person to stand in the prayer, he may pray the obligatory (fard) prayers sitting, 320 yet still bowing (rukū‘) [by bending his head and back] and prostrating (sujūd) [normally on the ground]. If [normal prostration is also] impossible [or very difficult] then he prays by head movements [by bending his neck for each], making his head motion for prostration (sujūd) lower than that for bowing (rukū‘). 321

If sitting is impossible [or very difficult], 322 he may pray with head movements while lying down, either on his back or on his side [with his face directed

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318 That is, if one is a traveller right before a prayer time expires, then he makes it up as two rak’as; if a resident, then four rak’as (Marâqî ‘l-Falâb 2:17; Imdâd 4.4.6; Tanwîr 1:532).

319 Because of, for example, intense pain associated with standing, or fear of worsening of one’s illness or delay of its healing due to standing. As with all legal dispensations related to fear, the fear must have a reasonable basis, as opposed to being mere delusion. A reasonable basis may be (1) past experience, (2) a clear and obvious case, or (3) the medical opinion of a skilled, Muslim physician that is not an open sinner (fâsiq) (Marâqî ‘l-Falâb, Tahtawî 2:20; Imdâd 4.48; Durr, Radd 1:508).

320 He may sit in whichever position is easiest, even cross-legged for example. If, however, he is able to stand, even while reclining on a wall or support, then he must do so. This obligation to stand would apply if he is able to for at least some time without undue hardship, even if only for the time to recite the opening tahrîma and one verse of the Qurʾān, after which he may sit for the rest of the prayer, as mentioned above. In either case, whether he can stand or not, both bowing (rukū‘) and prostration (sujūd) must be performed; bowing by bending the back, and prostration by placing the forehead and hard part of the nose on the ground. If he is able to perform actual prostration as described, yet nevertheless prays with head movements, the prayer is invalid (Marâqî ‘l-Falâb 2:21, Hadiyya 114; Durr, Radd 1:509).

321 He must bend his neck for both bowing and prostration, yet he does not have to exaggerate and bend the neck as far as possible. Rather, it is sufficient to slightly bend the neck for each, as long as the prostration is lower than the bowing. If it is not, the prayer is not valid. Also, he does not raise anything up to his face upon which to prostrate, as doing so is deemed prohibitively disliked (makrûb tahrîman). He may pray with head movements while sitting or while standing, sitting being more preferable (Marâqî ‘l-Falâb, Tahtawî 2:21–22; Imdâd 4.49–50; Durr, Radd 1:509–10).

322 Whereby he cannot sit, even while leaning or reclining on a support, without undue hardship. If he can sit thereby yet does not, the prayer is invalid (Marâqî ‘l-Falâb 2:23; Imdâd 4.50; Radd 1:510).
If he is unable to perform head movements [then he does not pray], and if this state lasts for over a [full] day and night, then according to most scholars he becomes absolved of those obligatory prayers [meaning he does not have to make them up later]. Other scholars, however, maintained that he must make them up upon recovery.\(^{324}\)

If one loses consciousness or sanity for a duration of five [obligatory (\textit{fard})] prayers [or less], he must make them up upon recovery; if longer,\(^{325}\) he does not.

**BEING ABSCOMLED OF THE OBLIGATION OF PRAYING OR FASTING**

If a sick person who was unable to perform obligatory fasts and obligatory prayers by head movements dies; or if a traveller dies on his journey [in which he missed fasts]; in either case having died before attaining unto alternative days,\(^{326}\) then it is not necessary for either one of them to have left a bequest in his will for expiatory payment (\textit{fidya}) [on behalf of those missed prayers or fasts].

If the two [i.e., the sick person recovering or the traveller residing for at least fifteen days] were able to pray or fast, yet did not perform those makeups [before death], then the two must leave a bequest in the will for the expiatory payment of a half \(\text{\textcursive{s}a}\) [2.2 kg]\(^{327}\) of wheat or a full \(\text{\textcursive{s}a}\) [4.4 kg] of barley, or its

\(^{323}\) To do so while lying on one’s back is better than on one’s side, although both are valid. If one lies on his back, he must place a pillow or the like under his head to direct his face toward the \textit{qibla} rather than the sky, so as to enable himself to bend his neck for the actual head movements. In addition, he should ideally bend his knees—if he can without undue hardship—so that his feet are not extended toward the \textit{qibla}, as that position is mildly disliked (makrūh \textit{tanzihan}) in general for someone able to refrain from doing so (\textit{Maráqí ‘l-Falâh} 2:23–4; \textit{Imdåd} 450–1; \textit{Durr}, \textit{Radd} 1:510).

\(^{324}\) The first position, which states that he becomes absolved of making up those prayers, is stronger and is the position of legal verdict (\textit{fatuā}). If, however, that state lasted for five prayer times or less, those prayers would have to be made up upon recovery. In either case, one does \textit{not} pray by eye or eyebrow movements, nor in one’s heart (or mind) alone. If one does so, it is not valid as a ritual prayer (\textit{Maráqí ‘l-Falâh} 2:24–5; \textit{Imdåd} 452–3; \textit{Tanwîr}, \textit{Durr}, \textit{Radd} 1:510–11).

\(^{325}\) That is, for the issue of someone unable to perform head movements, as well as this issue of losing consciousness, the point at which one becomes absolved of having to make up any missed prayers is by the expiration of the sixth missed prayer (\textit{Maráqí ‘l-Falâh} 2:26; \textit{Imdåd} 454).

\(^{326}\) That is, this ruling is on the condition that neither attained unto alternative days, meaning the sick person did not recover before death, or the traveller did not become a resident before death, for enough days to perform what was missed. A traveller becomes a resident either by entering city limits of his normal place of residence, or by residing elsewhere for at least fifteen days (\textit{Imdåd} 455).

\(^{327}\) There is some discrepancy in modern books as to how much weight a half \(\text{\textcursive{s}a}\) is equivalent to, ranging from 1.7 kg to 2.5 kg. Many contemporary scholars maintain that it is at least 2 kg, and this translation will use 2.2 kg as taught by our teacher, Shaykh Ḥāmūd al-Jammâl.
equivalent in cash, for each missed obligatory (fard) prayer, even witr, and for each missed day of fasting. This money is to be taken out from a third of his estate [before division of inheritance].

If an heir of his, or another [third party], volunatarily pays on his behalf, then it is valid for the amount incumbent upon him. If the portion [i.e., a third of the deceased's estate] is not sufficient for that, then he [the executor of the will] may pay an indigent person (faqir) with the intention of expiation and its payment, and then take back what he paid; as a result, the deceased will become absolved of that equivalent amount of prayers or fasts.

It is valid to pay the expiatory payment (fidya) for multiple prayers [or fasts], all to one indigent person (faqir), as opposed to the expiation for breaking an oath (kaffarat al-yamin) or the like.

One may not perform ritual prayer (salat) on behalf of another [as it will not count for him], and it will not reduce the amount of expiatory payment for his missed prayers.

The expiatory payment is to be paid only to the indigent (fuqara), while [it is hoped that] Allâh will overlook the sins of His dead servant, by His limitless grace.

THE WITR PRAYER

The witr prayer is mandatory (wajib). It consists of three rak'as, prayed together with one set of salâms. In the third rak'a before bowing, one recites

328 Since according to Abû Hanîfa, witr is in effect an obligation (fard 'amali) (Marâqi 'l-Falâb 2:30; Imdâd 456).
329 Also including both obligatory (fard) and mandatory (wajib) fasts (Imdâd 455).
330 It may be taken out by the executor of the will or by an heir, but not by any other third party (Hadiyya 117).
331 This is then repeated until the entire amount due—overall from each installment—has been transferred to the recipient, such that the deceased becomes absolved of everything incumbent upon him (Marâqi 'l-Falâb 2:32; Imdâd 457; Hadiyya 118).
332 For which one may not give more than one expiatory payment per day to one recipient (Imdâd 457).
333 This applies to both praying and fasting. For hajj, however, the heir of a deceased person may perform it on his behalf, even if without any bequest, in order to fulfill the deceased’s obligatory (fard) requirement (Hadiyya 120).
334 The witr prayer is just like maghrib, except that it is mandatory (wajib) to recite the Fâtiha and an additional sûra in the third rak'a as well. After that, one says Allâhu akbar while raising the hands in the same manner as the opening talârima; raising the hands for this takbir is sunna.
the *qunüt,*\(^{335}\) this is performed throughout the year. The description of the *qunüt* was already mentioned [see p. 83].

A group can pray the witr in congregation only in Ramadān,\(^{336}\) wherein there is more reward for one to pray it in congregation than to do so alone, [even if] at the end of the night. If one joins the [congregation of the] imām in the third *rak‘a* [even if in the bowing position after the *qunüt* was performed], he does not recite the *qunüt* in that which he makes up [of missed *rak‘as,* since by catching the third *rak‘a* it is as if he recited it].

**THE EMPHASIZED SUNNA PRAYERS**

Those\(^{337}\) consisting of two *rak‘as*:

- **Before fajr,**\(^{338}\)
- **After zuhr,**

One then remains standing and recites the *qunüt,* which is mandatory (*wa‘jib*), before bowing and finishing the prayer as normal. Both the *takbīr* and the *qunüt* are to be recited silently while standing, by the one praying alone and by both the imām and the follower if prayed in congregation. If the imām goes into the bowing position before the follower finishes (or starts) reciting the *qunüt,* then he should follow the imām if he fears missing the bowing position. Otherwise, he quickly makes any supplication to fulfill the requisite (see next note) and then joins the imām in bowing.

If one praying witr alone forgets the *qunüt* and then remembers it while bowing, or after having risen up from it, then he neither recites it in the bowing position nor returns to the original standing position in order to do so. Rather, he completes the prayer and performs the forgetfulness prostration (for having missed a mandatory requisite of the prayer) (*Hadiyya* 99–100; *Durr, Radd* 1:447–450).

**Linguistically,** *qunüt* means supplication (*du‘ā‘*). Hence, while the *sunna* is to recite the aforementioned supplication (see p. 83; for Arabic, p. 192), the mandatory (*wa‘jib*) requisite can be fulfilled by any supplication. Examples are *Allāhumma ‘ghftr li* (three times), or *Rabbanā ṣā‘inā fī ‘l-dunyā ḥasanataw wa ‘l-‘akhiratī ḥasanataw wa qinā ‘adhabbā ‘n-nār,* or even *Yā Rabb* (three times) (*Marāqī l-Falāḥ, Taḥfāwī* 1:521; *Hadiyya* 99).

**It is disliked** (*makrūh*) to pray witr in congregation outside of Ramadān, unless there are only one or two followers in a congregation, whereby it is not disliked (*Hadiyya* 100; *Radd* 1:476).

**Emphasized** meaning that these prayers are close to the ruling of “mandatory” (*wa‘jib*) with regard to sin, since omitting an emphasized *sunna*—persistently without any excuse—entails serious blame and misguidance (see related note, p. 42) (*Radd* 1:452).

**This prayer is the most emphasized of all *sunna* prayers, according to the sound position.** Yet some even deemed it mandatory (*wa‘jib*), due to which, as opposed to the other *sunna* prayers and general voluntary prayers, one could not perform it while sitting or while in a vehicle outside city limits without a valid excuse. Also, it is the only *sunna* prayer that, if missed, can be made up after the time expires (*Durr, Radd* 1:453–5), yet only if the obligatory fajr prayer is also missed. In that case, the *sunna* prayer can only be made up after sunrise (and its accompanying time of about 15–20 minutes in which prayers are disliked) yet before midday (*zawāl*).
Those consisting of four rak'as:

- Before zuhr,
- Before the Friday prayer,
- After the Friday prayer.

All of these four-rak'a prayers are to be prayed with one [set of] salāms. Thus if one separates them [into two prayers of two-rak'as each], then he has not performed the sunna; rather, they are merely voluntary prayers.

The recommended prayers [non-emphasized sunnas] (mustahabbāt) are the following:

- Four rak'as before 'aṣr,
- Four rak'as before 'ishā,
- Four rak'as after 'ishā,
- Six rak'as after maghrib [with three sets of salāms].

The following are general [non-emphasized] sunnas:

- Two rak'as of greeting the mosque (tahiyyatul-masjid) before sitting down, in any time in which prayer is not disliked [see p. 71],
- Two rak'as after performing wudū', before the limbs dry,

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339 Whether emphasized or non-emphasized, all sunna prayers of four-rak'as are performed with one set of closing salāms. For the four-rak'a prayers that are emphasized sunnas, one recites only the tashahhud in the first sitting, and then begins the third rak'a with the basmala and Fātiha. For those that are non-emphasized sunnas, one follows the tashahhud in the first sitting with sending blessings upon the Prophet ﷺ before standing for the third rak'a, which one then begins with the opening supplication (thanā) and seeking refuge (ta'awwudh) before the basmala and Fātiha (Marāqī l-Falāḥ 1:532; Ḥadīyya 101; Imdād 4:05; Ṭanwīr, Durr 1:454).

340 The two rak'as of emphasized sunnas after maghrib can be counted among these six rak'as (Ḥadīyya 100).

341 That is, preferably before one sits down. Also, any other prayer—whether obligatory, sunna or otherwise—fulfills this sunna of greeting the mosque, as does entering the mosque with the intention of praying in the congregation if one does so immediately upon entering. If one needs to enter the mosque multiple times in a day, then performing this prayer once that day fulfills the sunna for every entry. If one cannot perform this prayer—for any reason, such as the time being one in
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- Four to twelve rak'as of late morning\(^{342}\) (dubā) prayers,
- Any voluntary (nafl) prayer,
- The prayer of making a decision (salāt al-istikbāra) [p. 192],
- The prayer of need (salāt al-hāja) [p. 193],
- The night prayer before the two days of ʕId,
- The night prayer during the last ten nights of Ramaḍān,
- The night prayer during the first ten nights of Dhū ʿl-Hijja,
- The night prayer of mid-Shaʿbān [the 15\(^{th}\) of Shaʿbān].

THE NIGHT VIGIL OF RAMAḌĀN (TARĀWĪḤ)

The tarāwīḥ prayers are [an emphasized] sunna for both men and women. They consist of twenty rak'as [performed in sets of two] with ten [sets of] salāms. They are valid only after the ‘ishā’ prayer [until fajr], and they may be performed before the witr prayer.\(^{343}\)

One should [ideally] rest after every four rak'as for approximately their length [i.e., the length of time taken to perform those four rak'as].

It is a communal sunna (kifāya)\(^{344}\) for men to pray them in congregation,

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which prayer is disliked, or if one is in a state of ritual impurity—then it is recommended that he instead glorify Allāh and send blessings upon the Prophet ﷺ (Tabhāwī 1:536; Durr, Ṛadd 1:456–7).

342 That is, from after sunrise (and its accompanying time of about 15–20 minutes in which prayers are disliked) until before midday (zawāl) (Durr 1:459).

343 If missed, they may not be made up. Moreover, it is mildly disliked (makrūh tanzihān) for one without an excuse to perform them while sitting. It is prohibitively disliked (makrūh ‘alārimān) for one to delay joining the prayer until the imām bows, if out of laziness, but not if due to a valid excuse such as old age or weakness. It is also disliked for one to perform them while feeling overcome by sleep; rather, he should wait until he feels awake. Lastly, it is mildly disliked (makrūh tanzihān) to perform the witr prayer or voluntary prayers in congregation outside of Ramaḍān if done in a manner of calling others to it, namely, for four people to pray behind an imām (Hadīyyat 106–7; Durr, Ṛadd 1:473, 475–6).

344 That is, if some members of the community perform these prayers in congregation in the mosque, the entire community is deemed to have fulfilled the sunna. In that case, if one person in the community performed them in his home, he would have left a more virtuous deed. Even if he performed them in congregation in his home, he would have missed the merit of doing so in the mosque. If, on the other hand, these prayers are not performed in congregation at all in the mosque, then the entire community would have abandoned this emphasized sunna, for which there is serious blame and, with persistence, would be sinful (Durr, Ṛadd 1:473–4). To summarize, every Muslim should strive his utmost to perform them in congregation in the mosque due to the immense reward entailed therein, especially since reward is multiplied many times over in the holy month of Ramaḍān.
as well as to recite the entire Qurʾān (khatm) [in these prayers, once over the course of the month]. If, however, the lengthy recitation entailed therein is too burdensome for the congregation, the imām should reduce this burden by reciting short sūras like al-Kawthar and Qul Huwa ’Llahu Aḥad (al-Ikhlaṣ) over their entirety.\textsuperscript{345}

PRAYING INSIDE THE KAʿBA

It is valid to pray both obligatory (fard) and voluntary (nafl) prayers inside the Kaʿba and on top of it.\textsuperscript{346}

For [a congregation] either inside the Kaʿba or on top of it, it is valid if one directs his back toward other than the imām’s face.\textsuperscript{347}

It is valid for one outside the Kaʿba to pray as a follower behind an imām inside it.\textsuperscript{348}

If the congregation forms a circle outside the Kaʿba, it is valid, except\textsuperscript{349} for those on the same side [of the Kaʿba] as the imām while closer to it.

\textsuperscript{345} The basis of this ruling is that a larger congregation entails greater merit than lengthier recitation (Radd 1:475). Similarly, if the prayers prove burdensome for the congregation, the imām may suffice with Allāhumma sallī ’lā Muḥammadiw wa ’lā āli Muḥammad (“O Allāh, send blessings upon Muḥammad and upon the family of Muḥammad”) in the final sitting after tashahhud. However, he should not recite extremely fast. Nor should he omit the sunnas of the opening supplication (thana’), seeking of refuge (taʿawwudh), mentioning the Name of Allāh (basmala), the three tasbīhs of bowing and prostration, or resting between each set of four rakʿas. Nor should he omit the mandatory requisite (wājib) of remaining still for at least a moment in every position of the prayer (Hadiyya 106; Durr 1:475).

\textsuperscript{346} Although to pray on top of the Kaʿba is deemed mildly disliked (makrūh tanzīhan) due to the lack of respect entailed therein (Marāqī l-Falāḥ, Taḥtāwī 2:4; Tanwīr, Durr 1:612).

\textsuperscript{347} If the follower’s back is directed toward the imām’s face, however, the follower’s prayer is invalid, as in any case when the follower is ahead of the imām (Marāqī l-Falāḥ, Taḥtāwī 2:4; Imdād 434–5; Durr, Radd 1:613–14).

\textsuperscript{348} That is, as long as the follower is able to know of the imām’s movements, whether by seeing him if the door were open, or by hearing his takbīrs. Otherwise if the follower had no way of knowing the imām’s movements, the follower’s prayer would be invalid (Marāqī l-Falāḥ 2:5; Imdād 435; Radd 1:613).

\textsuperscript{349} This word is missing in the Arabic published edition, yet is correctly added here as noted in Nūr al-Idāb. The upshot is that those on the same side as the imām must be behind him, as opposed to followers on other sides of the Kaʿba, who may be closer to it than the imām (Marāqī l-Falāḥ 2:5; Imdād 435).
MAKING UP MISSED PRAYERS (QAD'"

Maintaining correct order (tartib) between a missed prayer and a current prescribed prayer, as well as between missed prayers themselves, is necessary (mustahaqq).\textsuperscript{350}

However, this order is no longer mandatory in one of three situations:

- If the recommended\textsuperscript{351} time [of the current prescribed prayer] is about to expire [in which case one prays the current prescribed prayer before making up the missed prayer],
- Forgetfulness\textsuperscript{352}
- If the number of missed prescribed prayers, \textit{excluding} witr, becomes six [or more].

Hence, that which one prays [of current prescribed prayers], even witr, is invalid yet suspended.\textsuperscript{353}

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\textsuperscript{350} That is, it is in effect an obligation (\textit{farda' amali}), meaning that if not performed in order the prayers themselves are rendered invalid (\textit{Marâqî 'l-Falâh} 2:34; \textit{Imdåd} 458; \textit{Durr, Radd} 1:487).

\textsuperscript{351} Ibn 'Abidin, however, explains that the position of all three Imams of the Hanafi school—Abû Hanîfa, Abû Yusuf, and Muhammad—is that expiration of the \textit{entire} prayer time is what is considered, not just that of the \textit{recommended} time. This is the position that should be relied upon (\textit{Radd} 1:488).

\textsuperscript{352} That is, if one forgets that he missed any prayer(s) and therefore prays the current obligatory prayer, he does not have to make up that current obligatory prayer upon remembering his missed prayer(s) (\textit{Al-Durr al-Munûtqa} 1:146). For example, if one prays witr thinking he had prayed 'îshâ', and then recalls that he had actually not prayed 'îshâ', then he performs 'îshâ' alone, and need not repeat witr. The same ruling would apply if one prayed zuhr and then later 'âsh, only to realize that he had performed zuhr alone without \textit{wudû'}, then he need only repeat zuhr, not 'âsh (\textit{Radd} 1:489).

\textsuperscript{353} That is, if none of the three aforementioned situations is present—i.e., one prays current obligatory prayers, each when its time is not about to expire, despite remembering his missed prayer, which is less than six—then that which he prays of current prayers, obligatory or witr, is invalid yet suspended. “Suspended” means it can potentially become valid. This occurs by the expiration of the fifth obligatory prayer after the missed prayer (such that the total, excluding witr, is six), in which case all five of the suspended prayers are made valid. If, however, he makes up the missed prayer before the expiration of the fifth prayer after the missed prayer, then all of those current obligatory prayers are rendered voluntary (\textit{nafl}) in description, and he must make them all up to fulfill the obligation (\textit{Marâqî 'l-Falâh}, \\textit{Tahâwî} 2:37; \textit{Imdåd} 460; \textit{Multaqā, Majma' al-Anhur} 1:144; \textit{Tabyin} 1:190; \textit{Durr, Radd} 1:491). For example, if one misses fajr on Monday and then prays the remaining prayers of that day while remembering it, those remaining prayers (i.e., zuhr, 'âsh, maghrib, 'îshâ', and witr) are invalid yet suspended. If he makes up Monday’s fajr before sunrise on Tuesday, those prayers are rendered voluntary, and they all must be made up (in their correct order) to fulfill their obligation. If, however, he does not make up Monday’s fajr by sunrise on Tuesday, then those other
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It is not necessary [in the intention of making up a missed prayer] to specify the exact prayer; rather, it is sufficient to intend a ẓuhr or an ʿishā that one owes.\footnote{That is, if one has missed multiple ẓuhr prayers, for example, he does not have to specify the day of the prayer in his intention when he makes it up—such as "the Ẓuhr of Sunday, May 9th, 2004," or even "the earliest—or most recent—ẓuhr that I owe." Rather, he may simply intend "a ẓuhr that I owe." This is the opinion mentioned in Kanz al-Daqīqī, and is deemed to be the sounder position (ṣaḥḥ) by Imām Shurunbulālī in Marāqī l-Falāḥ (2:40), as well as others. The same ruling applies to missed fasts of Ramadān, as stated in the text above. The other position in the school is that some type of specification is required for the validity of makeups, whether the particular day of that prayer, or for example "the earliest—or most recent—ẓuhr that I owe." This opinion entails greater precaution and should therefore be acted upon, yet the former opinion is valid and hence followable.} This ruling also applies to fasting.

One who did not immigrate to Muslim lands after his conversion to Islam is excused [from the obligation of making up missed prayers or fasts] due to his ignorance of the Sacred Law (shariʿa).\footnote{This ruling is not applicable, however, if Islamic knowledge is available in his land (Radd 1:493–4), which is the case with most places around the world today.}

CATCHING THE CONGREGATIONAL PRAYER

Prayer in congregation\footnote{For a congregation of healthy men, the imām must be a sane, adult male that can recite Qurʾān and that is free from any chronic excuses (see related section, p. 59) (Hadiyya 73). Some conditions to be a valid follower in congregational prayer include: the follower’s heel cannot be in front of the imām’s heel; the follower cannot pray a stronger prayer than the imām, such as an obligatory (fard) prayer behind an imām praying a sumūn or voluntary prayer, including tarāwīh; the follower cannot pray an obligatory prayer different from that of the imām; and finally, the follower cannot pray behind a latecomer (maṣbūq) of another congregational prayer when the latter is making up his missed rakʿâ(s) (Hadiyya 74).} surpasses its performance alone by twenty-five degrees [in terms of merit].

Thus if the congregation commences after one had already begun the obligatory prayer alone,\footnote{This ruling applies only if one is praying in the same vicinity where the congregation commences. If, however, one is in his house while the congregation commences in the mosque, or one is in a mosque while the congregation is in another, then he does not break his prayer in any case. Finally, if a funeral prayer commences while one is praying a voluntary prayer, he should break it to catch the funeral prayer and then make up the voluntary prayer later (as it is mandatory in general to make up broken voluntary prayers) (Marāqī l-Falāḥ, Taḥfūṣi 2:43; Imdād 467).} he should break it with one salām while standing and then prayers are rendered valid (at sunrise), and he need only make up Monday’s fajr (Durr 1:491). Witr is unique in that it must be performed in order, but is not given consideration in this ruling of six missed prayers absolving one of the obligation of correct order (Imdād 460).

Thus if the congregation commences after one had already begun the obligatory prayer alone,\footnote{This ruling applies only if one is praying in the same vicinity where the congregation commences. If, however, one is in his house while the congregation commences in the mosque, or one is in a mosque while the congregation is in another, then he does not break his prayer in any case. Finally, if a funeral prayer commences while one is praying a voluntary prayer, he should break it to catch the funeral prayer and then make up the voluntary prayer later (as it is mandatory in general to make up broken voluntary prayers) (Marāqī l-Falāḥ, Taḥfūṣi 2:43; Imdād 467).} he should break it with one salām while standing and then
join the congregation, as long as he had not yet performed the first prostration [for a four-rak'a prayer], or [even] if he had performed the first prostration for prayers that do not have four rak'as [i.e., fajr or maghrib].

For those prayers specifically [i.e., the four-rak'a prayers, if he had already performed the first prostration], he should add a second rak'a such that it becomes a [two-rak'a] voluntary prayer, and then join the congregation, intending the obligatory prayer.

If he had completed three [of the four rak'as], he should finish the prayer [i.e., all four rak'as] and then join the congregation with the intention of performing a voluntary prayer, except for 'asr.

Regarding the [four rak'as of] sunna before the Friday prayer or before zuhr, one should break the prayer after only two rak'as.

If one [enters the mosque and] finds the imam already performing the obligatory prayer in congregation, he should not pray any sunna, except for the two rak'as before fajr, as long as he feels reasonably sure that he will not miss the congregation [upon quickly finishing the sunna].

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358 For fajr or maghrib, if he performs the prostration of the second rak'a, he should finish the prayer by himself. He may not join the congregation afterwards, even with the intention of performing a voluntary prayer (Marāqi 'l-Falāh 2:44-5; Imdād 467).

359 That is, by prostration. If, however, he had only stood for the third rak'a upon commencement of the congregation, and had not yet prostrated for that rak'a, then he should break the prayer while standing, with one salām (Marāqi 'l-Falāh 2:46).

360 As it is prohibitively disliked (mārkūh tahriman) in general to pray voluntary prayers after 'asr (Marāqi 'l-Falāh 2:46).

361 That is, if the imam of the Friday prayer rises to the pulpit—or if the congregation of zuhr commences—while one is praying that sunna prayer, then he should end the prayer after two-rak'as and then must re-pray those four rak'as of sunna after the prayer. Yet if he had already performed the prostration of the third rak'a, he would quickly complete the entire four rak'as of the sunna prayer with short recitation (Hadiyya 107). There is, however, another sound opinion that he may complete the four rak'as in any case (Marāqi 'l-Falāh, Taḥṭāwī 2:47; Imdād 469).

362 The sunnas should not be performed amid the congregation, which would be disliked as it entails differing with the congregation (and would cause confusion with his recitation). Rather, it is most preferable for him to perform them in his house. Otherwise if he is in the mosque, then in another room. If there is no other room available in the mosque, then behind a pillar away from the rows of congregation. It is most severely disliked to perform them amid the congregation, followed by performing them directly behind the rows without any barrier (Marāqi 'l-Falāh, Taḥṭāwī 2:47-8; Durr, Radd 1:481).

363 Otherwise, if it is likely that by praying the sunna prayer he will miss the congregation altogether—not even catching it in the final sitting before the first salām—then he joins the congregation without praying the sunna, as the merit of congregational prayer exceeds that of even the two rak'as before fajr. Moreover, those two rak'as in general are not made up if missed, unless the obligatory prayer itself is missed as well. In this case, the sunnas are to be made up with it only if
The *sunna* prayer before *zuhr* is made up within its prayer time, before its two-rak'a *sunna.*

The merit of praying in congregation is attained by catching even the final *tashahhud* with the congregation, yet by doing so one is not considered praying in congregation.

One may pray voluntary prayers before any obligatory prayer as long as he feels reasonably sure that he will not miss performing the obligatory prayer in its time.

If one prays the obligatory prayer by himself, after which its congregation begins, it is not disliked to leave the mosque, except for *zuhr* and ‘*ishā*’, in which case he should pray with the congregation, intending four rak‘as of voluntary prayer.

It is disliked for one to leave a mosque in which the *adhān* has been performed before praying with its congregation, except for a valid excuse.

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364 That is, aside from the two rak‘as of *sunna* before fajr, the only other *sunna* prayers that can be made up are the four rak‘as before *zuhr* and those before the Friday prayer, which if missed are to be prayed after the obligatory prayer. According to one opinion, they should be performed before the *sunna* prayers that follow the obligatory prayer, and according to another opinion, after those *sunna* prayers. Both opinions are sound and followable, the first being slightly stronger. Either way, this can no longer be done once the prayer time of *zuhr* expires.

365 In general, the latecomer of a congregational prayer makes up the rak‘a(s) he missed in the following manner: with respect to Qur‘ānic recitation, he starts at the beginning of the prayer, yet with respect to sitting and *tashahhud*, he starts at the end of the prayer. So for maghrib, if he caught one rak‘a of the congregation, he would make up two rak‘as, both with recitation of the Fatiha and a sura, with a sitting and *tashahhud* in between. For the four-rak‘a prayers, if he caught one rak‘a of the congregation, he does the same, followed by another rak‘a with just the Fatiha, without sitting before it.

366 That is, with regard to oaths, vows, and the like.

367 Or even in the congregation, let alone praying alone within the prayer time.

368 This is deemed prohibitively disliked (makruh *taflīman*).

369 Such as one who has a pressing need and intends on returning if possible; or one who has to pray elsewhere in order to attend a lesson there; or one who is an imām of another congregational prayer elsewhere, and his absence would cause the people to disperse and not pray in congregation. Finally, it is not disliked if one leaves the mosque after having prayed alone, as he would have responded once to the call to prayer. An exception is if the congregational prayer commences for *zuhr* or ‘*ishā*’ while he is still there, in which case he should not leave despite having prayed alone, but rather join with the intention of performing a voluntary prayer.
An obligatory prayer is not repeated after its performance.\textsuperscript{370}

If one joins the congregation while the imām is in the bowing position, says the tahrīma,\textsuperscript{371} then remains standing until the imām raises his head, he did not catch that rakʿa of the prayer.\textsuperscript{372}

If a follower bows before his imām, yet \textit{after} the imām had recited the minimum obligatory amount by which a rakʿa is valid,\textsuperscript{373} and the imām then catches him [the follower] in it [bowing], the follower’s bowing is valid; otherwise, it is not.\textsuperscript{374}

\textsuperscript{370} That is, after one has prayed an obligatory (\textit{fard}) prayer, he may not repeat it due to mere delusion of invalidity or to seek extra reward, as it is prohibitively disliked (\textit{makrūḥ tahrīman}) to do so (\textit{Durr, Radd} 1:469).

\textsuperscript{371} The entire \textit{tahrīma} must be recited while in the standing position. Otherwise, the entrance into the prayer is invalid, rendering the prayer itself invalid (see related note, p. 75).

\textsuperscript{372} When joining a congregation while the imām is in the bowing position, one catches that rakʿa only if, after saying the tahrīma while standing, he reaches the bowing position while the imām is also in the bowing position (\textit{Durr} 1:484). That is, for even a moment, each person is bent such that if he were to extend his hands, they would reach his knees.

\textsuperscript{373} That is, one verse of the Qurʾān (\textit{Imdād} 475).

\textsuperscript{374} That is, if either the imām had not recited the obligatory amount before the follower’s bowing, or he did not bow while the follower was still in that position, then the follower’s bowing is invalid. In that case, the follower’s prayer would be invalid if he did not repeat the bowing with or after the imām (\textit{Imdād} 476).
THE PROSTRATION OF FORGETFULNESS (SUJUD AL-SAHW)

It is mandatory (wājib) to perform two prostrations, along with an extra tashahhud and two salāms, for the omission of one or more mandatory (wājib) requisites of the prayer due to inattentiveness [or forgetfulness].

375 Hence, there is no prostration of forgetfulness for omitting a sunna (Ikhtiyār 1:111), nor for omitting an integral, since its omission renders the entire prayer invalid (Marāqī ‘l-Falāh 2:60). There is also no forgetfulness prostration for omitting a phrase of remembrance (dhikr), except for omitting the mandatory requisite of Qur'ānic recitation (see p. 78), all or part of any tashahhud, or the qunūt altogether in witr (Mukhtār 1:111; Taḥtāwi 2:60; Tabyīn 1:193–4).

Examples of cases in which the forgetfulness prostration is mandatory include the following: performing an extra integral of the prayer, such as an extra bowing, prostration, standing, or sitting (Ikhtiyār 1:111); reciting a verse of Qur'ān while bowing, standing afterwards, sitting, or in prostration (Mukhtār 1:111; Multaqā 1:148); forgetting to recite even one verse of the Fāṭiḥa, or at least three verses or its equivalent after the Fāṭiḥa, in the first or second rakʿa, repeating the Fāṭiḥa in either of those rakʿas; or reciting a full verse of Qur'ān before the Fāṭiḥa (Taḥtāwi 2:60). Also, failing to rise immediately after completing the tashahhud in the first sitting necessitates a forgetfulness prostration—if one remains seated afterwards for the length of time it takes to say Subḥāna ‘Llah three times in a measured pace during any part of the prayer, while thinking—even if about the prayer itself or a deficiency therein—or while inattentive, then a forgetfulness prostration is due. However, if one continues verbally making remembrance of any sort while thinking or while inattentive, even recitation of Qur'ān, then prostration is not mandatory (Marāqī ‘l-Falāh, Taḥtāwi 2:76–7). Finally, a follower in congregation never performs the prostration of forgetfulness unless the imām does so, in which case he must follow the imām. If the follower makes any mistakes that would otherwise necessitate a prostration, they are excused. The latecomer performs the prostration with his imām, whether the imām makes the mistake before or after he joins. If the latecomer himself makes a mistake while making up his missed rakʿas, then he would perform his own prostration at the end of his prayer (Hadiyya 12:4; Durr, Radd 1:498–9).

376 Hence, even if one were to accidentally omit all the mandatory (wājib) requisites of the prayer, it is not sinful and he would have to perform only one prostration of forgetfulness, which consists of two prostrations, followed by an additional tashahhud and two salāms. These are the mandatory (wājib) acts of the prostration of forgetfulness itself. The sunnas of it are: to do so after the first (normal) salām of the prayer, and to send blessings upon the Prophet  and make the closing duʿāʿ after the additional tashahhud in the sitting that follows the prostration of forgetfulness.

Therefore, if one omits one or more mandatory (wājib) requisites in a prayer, he continues the prayer and sits the final sitting at the end of the last rakʿa, wherein he recites only the normal tashahhud. He then makes one salām, turning his head to the right. He then performs the two extra prostrations and sits in a second final sitting, wherein he recites the tashahhud, blessings upon the Prophet  and closing duʿāʿ, followed by two salāms to end the prayer.

If, however, one omits one or more mandatory (wājib) requisites of the prayer intentionally and without a valid excuse, then it is sinful. He cannot perform a forgetfulness prostration. Rather, in order to rectify the deficiency in the prayer, it is mandatory (wājib) for him to repeat the entire
It is *sunna* to perform the prostration of forgetfulness after the first *salām*; thus if one does so before the *salām*, it is mildly disliked (*makrūh* *tanzihān*).

One becomes absolved of performing the forgetfulness prostration if a time in which prayers are disliked enters—such as the changing of the sun [after *āṣr*]—or if the time expires such that the prayer is broken—such as sunrise [for *fajr*].

If one thinks he has finished a four-*rak'a* prayer, [says the closing *salāms*], stands up and then realizes he had actually been in the first sitting [having prayed only two *rak'as*], he should complete it\(^{377}\) and then perform the prostration of forgetfulness. If someone else joins his prayer, it is valid.

If one begins to rise for the third *rak'a* [in a three or four-*rak'a* prayer] and then realizes he had not performed the first sitting, he should return to the sitting position.\(^{378}\) The same ruling applies to the final sitting [i.e., he returns to it if omitted] as long as he had not prostrated. If, however, he performs the prostration of the extra *rak'a* [in this latter case], his obligatory (*fard*) prayer is invalidated [and becomes a voluntary prayer]. He then adds another *rak'a* such that the extra two *rak'as* constitute an [additional] voluntary prayer for him, and then performs the prostration of forgetfulness.\(^{379}\)

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1. **Ritual Prayer**

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\(^{377}\) That is, he should resume the prayer and perform its last two *rak'as*. This is possible as long as he had not done an action contrary to the prayer, such as eating or speaking—i.e., with words that would otherwise nullify the prayer (see p. 83), while words of remembrance or Qur'ānic recitation are excused. Turning the torso away from the *qibla* direction also prevents one from resuming the prayer (*Hadiyya* 126; *Marāqī l-Falāb, Tahtāwī* 2:59–61; *Durr, Radd* 1:486–7).

\(^{378}\) It is mandatory (*wājib*) to return to the sitting position as long as he had not fully stood up. If he was closer to the sitting position when he returned to it—meaning that his knees were still bent upon recalling and sitting back down—he does not perform the prostration of forgetfulness. If, however, he was closer to the standing position when he recalled—meaning that he had straightened his legs yet his back was still bent—he still returns to the sitting position yet performs the prostration of forgetfulness.

If his back was also straight though, he would have fully stood up and thus would not be allowed to return to the sitting position. Rather, he completes the prayer (having fully omitted the first sitting), and performs the forgetfulness prostration. If he had fully stood up and nevertheless returned to the sitting position before completing the prayer, then the prayer remains valid yet he would have incurred sin (*Hadiyya* 126; *Marāqī l-Falāb* 2:66–8; *Durr, Radd* 1:499–500; *İmdād* 486–7).

\(^{379}\) That is, once he performs the first prostration of the fifth *rak'a*—the extra *rak'a* added—after having omitted the final sitting after the fourth *rak'a*, the *entire* prayer automatically turns into a voluntary prayer consisting of four *rak'as*. Now that he is in the midst of a fifth *rak'a*, he may if he
If one needed to perform the prostration of forgetfulness but rather said the closing salāms, after which another person [thinking him to be in prayer] joined him as a follower, then the follower’s joining will be valid only if he [the original person praying] continues his prayer and performs the forgetfulness prostration.

If one does not frequently have doubts in the prayer, then a doubt in the prayer would invalidate it. If, however, it is frequent, he should make a reasonable estimation (tahārri) [and adhere to it]. Otherwise, he should assume the lower number and sit after every rak'ā that could possibly be the last one.

THE PROSTRATION OF RECITAL (SAJDAT AL-TILĀWA)

The prostration of recital is mandatory (wajib), yet it can be delayed unless the verse is recited in the prayer; wishes add a sixth rak'ā so as to perform a second voluntary prayer consisting of two rak'ās. In any case though, after completing this prayer, he must still perform the obligatory (fard) prayer that he was originally performing. The same ruling applies to adding a third rak'ā in fajr, or a fourth in maghrib. An exception, however, is that one does not add the second extra rak'ā in maghrib, so as to keep the total number of rak'ās even (at four). Finally, as opposed to what is stated in the text above, one does not perform a forgetfulness prostration afterwards according to the sounder position (asabhi) (Hadiyya 125; Marāqī 'l-Falāh, Taḥtāwī 2:69–71; Imdād 488–9; Durr, Radd 1:501–2).

380 This ruling refers to the first time in one’s life as an adult that one has doubt during the prayer regarding the number of rak'ās that have been performed, like if unsure whether one had prayed two or three rak'ās. Doubt in this context refers to equivalency of two matters, that is, a 50-50 split without inclination toward one option over the other. If, however, one has such a doubt after having completed the prayer—or after having sat the final sitting for the length of time it takes to recite the tasbahhud (i.e., after having performed the last integral of the prayer)—then the doubt is given no due consideration and is of no consequence. Only reasonable surety or certainty would be given consideration (Durr, Radd 1:505–6; Imdād 494; Marāqī 'l-Falāh, Taḥtāwī 2:78–9; Hadiyya 126).

381 According to most scholars, frequent occurrence of doubt is established with the second time it occurs in one’s life as an adult. It is also important for one who has doubt during the prayer to not stop verbally making remembrance or reciting Qur’ān while thinking and making his reasonable estimation, so as not to necessitate a forgetfulness prostration by remaining silent for the time it takes to say Subhānā ‘Llāh three times in a measured pace (see related note, p. 106) (Durr, Radd 1:506–7; Hadiyya 126–7).

382 That is, if he is unable to make an estimation, he assumes the lower number of rak'ās, performs a sitting after each rak'ā since any one could be an even rak'ā, and performs a forgetfulness prostration at the end (Durr, Radd 1:506–7; Marāqī 'l-Falāh, Taḥtāwī 2:80–2; Imdād 495).

383 Even for one in a state of major ritual impurity (junub), who must perform it after becoming pure. However, it is not mandatory on a child or a woman in menstruation or postnatal bleeding, neither by reciting nor by hearing the verse (Tanwīr, Durr 1:516). Also, it is prohibitively disliked (makrūh tabīrīman) to skip or avoid a verse of prostration and instead recite the rest of the sūra (Tanwīr, Durr 1:523).

384 If the verse is recited in the prayer, its prostration is mandatory therein, as it is deemed a part of the prayer itself. It cannot be performed after the prayer. Hence, finishing the prayer with-
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Its legal cause is recitation of any one of fourteen specific verses, that are found in the following suwar: al-A‘rāf, al-Ra‘d, al-Naḥl, al-Isrā', Maryam, al-Ḥajj, al-Furqān, al-Naml, al-Sajda, Śād, Fuṣsilat, al-Najm, al-Inshiqaq, and Iqra’ Bismi (al-ʿAlaq) [see p. 194]. However, hearing the verse is a condition [for the prostration to be mandatory], even if it were recited in a language other than Arabic if the listener understood its meaning.386

It can be fulfilled by an extra bowing or an extra prostration in the prayer [if the verse is recited in that prayer]. The normal bowing of the prayer can also suffice, yet only if one intends the prostration of recital thereby, while the normal prostration of the prayer will suffice even if not accompanied by such an intention, as long as it [i.e., the normal bowing or the normal prostration] is performed immediately after its recital.387

Joining the congregation in a rak’a in which the imām had recited a verse of prostration [and had already prostrated for it] is effectively like joining him in it [i.e., the prostration];389 otherwise, he must perform his own prostration390 if he heard it from the imām.

out prostrating for the verse is sinful, and even within the prayer its delay is sinful (Imdād 497–8; Durr, Radd 1:517–8; Badā‘i’ 1:448).

385 Hence, it is not mandatory on one who did not hear its recital, even if he were present at the place of recital (Radd 1:513–4). Also, it is not mandatory if one hears an echo of the recital (Marāqī l-Falāb 2:92; Tanwīr 1:517). Based on this ruling, one does not have to prostrate for hearing a recording, but does for a live broadcast.

386 That is, with respect to hearing a verse of prostration, if it is recited in a language other than Arabic, the prostration is not mandatory unless one understood its meaning. If recited in Arabic, however, one must perform the prostration whether he understood it or not, unless he does not know Arabic and did not know that it is a verse of prostration. With respect to reciting a verse of prostration in a language other than Arabic, the prostration is mandatory whether one understood it or not (Hadiyya 128; Radd 1:514).

387 That is, if one recites more than three additional verses afterwards, it is too late for the normal bowing or normal prostration to fulfill the prostration of recital. It would then have to be performed within the prayer with an extra bowing or an extra prostration. If three additional verses are at the end of the sura, such as in al-Inshiqaq or al-Isrā’, the normal bowing or prostration can still suffice after those final three verses (Radd 1:519). In general, an immediate extra prostration is most preferable (Hadiyya 129).

388 If the imām in a silent prayer recites a verse of prostration, he should fulfill the obligation by the normal prostration of the prayer. Otherwise, it is disliked for him to recite such a verse in a silent prayer, for he will either omit the mandatory prostration altogether or perform an extra prostration to fulfill the obligation, which in turn will confuse the congregation (Hadiyya 135; Durr, Radd 1:519).

389 Therefore, he does not have to perform its prostration, neither within the prayer nor outside of it (Marāqī l-Falāb, Taḥtawi 2:1100; Hadiyya 130; Durr, Radd 1:518).

390 That is, if he misses that rak’a, and had heard the verse of prostration from the imām, then he must perform his own prostration outside of the prayer (Durr, Radd 1:518).
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One prostration suffices for the recital of a verse of prostration multiple times if [that verse is] repeated in the same sitting.\(^\text{391}\)

If a verse of prostration is recited before the prayer, then one’s prostration for it within the prayer suffices; the opposite, however, does not hold.\(^\text{392}\)

It is recommended for one to recite it silently if someone else is present and not paying attention.\(^\text{393}\) It is also recommended for one to stand before performing its prostration.\(^\text{394}\)

All the conditions of the prayer are stipulated for the validity of the prostration of recital, except the opening *tahrîma*.

It is performed in the following manner: one prostrates once between two *takbîrs*, both of which are *sunna*. One does not raise the hands, recite *tâshâhhd*, or say closing *saâlms*.\(^\text{395}\)

THE PROSTRATION OF GRATITUDE

There is difference of opinion as to whether the prostration of gratitude is legislated [i.e., recommended without being disliked] or disliked.\(^\text{395}\) If one desires to express gratitude, he should pray two *ra'îs* out of gratitude to Allâh, Glorious and Exalted.\(^\text{396}\)

\(^{391}\) One must perform a separate prostration if a different verse of prostration is recited, even if in the same sitting. If the same verse is repeated in the same sitting, then one prostration suffices. If it is repeated in different sittings, a separate prostration is mandatory per sitting. Legally, a change of sitting can be actual or effective. An actual change of sitting occurs by moving three or more steps if one is outside in an open area, while two steps or less is not a change of sitting. An actual change also occurs by switching to a different room if one is indoors, or by leaving the mosque. One room or mosque, however, is considered one area whereby moving around does not affect one’s sitting. An effective change occurs by engaging in an unrelated action between recitations, like eating three or more bites of food, taking three or more sips of a drink, or speaking with three or more words. Less than that does not affect one’s sitting, nor does engaging in remembrance of Allâh (*dâkîr*), standing up, sitting down, or just remaining silent while seated, even if for a long time (*Maârâqî 'l-Falâb*, *Tâhîwâ* 2:102–5; *Hâdiyya* 131–2).

\(^{392}\) That is, if the verse is recited in the prayer, its prostration must be performed within that prayer, not outside the prayer (*Hâdiyya* 130; *Tanwîr, Durr* 1:518).

\(^{393}\) If he does not know whether those around him are prepared to prostrate, or feels it will be difficult for them, he should recite it silently. If someone else is preoccupied with some work and therefore does not hear the recital, it is not mandatory for him to prostrate (*Hâdiyya* 133).

\(^{394}\) And according to some, to stand up again afterwards (*Durr* 1:515).

\(^{395}\) The relied-upon position and that of legal verdict (*fatwâ*) is that it is recommended in general, especially when one receives a manifest blessing or is protected from a calamity, yet disliked specifically after the prayer, so that ignorant people do not deem it to be mandatory (*wâjib*) or a *sunna* (*Hâdiyya* 135; *Durr, Radd* 1:524).
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An important note regarding a method of warding off every harm and stress
Imām Nasafi and others have stated, “If one recites all [fourteen] verses of
prostration in one sitting, and performs a separate prostration for each verse,
then Allah Most High will take care of all his worries [in both this life and
the next]” [p. 194].

THE FRIDAY PRAYER (JUMU'Ā)

The Friday prayer is an individual obligation (fard ʿayn), with its conditions, namely:

- Being male,
- Being a freeman,
- Residence in a city, or [even] in its outskirts according to the sounder position (aṣāḥih) [i.e., within city limits],
- Sound health,
- Safety from any oppressor [i.e., general safety of passage],
- Sound eyesight,
- Ability to walk.

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396 That is, attending the Friday prayer is obligatory on every Muslim that fulfills these conditions. If one of these conditions is not met, it is not obligatory. Rather, one may either attend nevertheless, as it still takes the place of zuhr—and if a man, may even lead the Friday prayer—or pray zuhr elsewhere (Mukhtar 1:126; Tanwir, Durr 1:548).

397 Hence, the Friday prayer is not obligatory on travellers—even if staying in a city (unless residing therein for 15 days)—nor on those that reside well outside city limits (Marāqī ʿl-Falāb, Taḥtāwī 2:115–6; Tanwir, Durr 1:553).

398 That is, to be free from an illness that prevents one from leaving on his own (without help from another), or an illness that would worsen by going out. The same ruling applies to one taking care of an ill person who would be left unattended if the caretaker would leave for the prayer, as well as to a very old, debilitated man (Marāqī ʿl-Falāb, Taḥtāwī 2:117; Hadiyya 136; Durr, Radd 1:547).

399 Ibn ʿAbidin maintains that the Friday prayer is obligatory on someone with poor eyesight yet who normally walks around town, knows its roads and goes to (for example) the marketplace alone without undue hardship, and can therefore go to the mosque without having to ask anyone for help (Radd 1:547–8).

400 That is, if one is unable to walk on his own, then he is absolved of the obligation, even if he finds someone or something to carry him (Radd 1:547–8). Another excuse that absolves one from the obligation of attending the Friday prayer, or any congregational prayer for that matter, is heavy rain, snow, hail, or mud (whereby there is undue hardship in going to the mosque) (Marāqī ʿl-Falāb, Taḥtāwī 2:117; Hadiyya 137; Durr 1:548).
ASCENT TO FELICITY

The conditions of its validity\textsuperscript{401} are the following:

- A city, or its outskirts,\textsuperscript{402}
- The head of state or one appointed by him [to lead the prayer],\textsuperscript{403}
- The time of zuhr,\textsuperscript{404}
- A sermon (\textit{khutba}) that precedes it, delivered intentionally, also in the time of zuhr,\textsuperscript{405}
- The presence of even one person to listen to the sermon, that person being among those with whom the Friday prayer is valid,\textsuperscript{406}
- General permission [for Muslims to join its congregation],\textsuperscript{407}
- A congregation of [at least] three men other than the imām, even if they are slaves or travellers.\textsuperscript{408} The condition is that they remain in the prayer with the imām until he prostrates—that is, if they [break the prayer and] leave him alone after he has made prostration, he is to complete the two \textit{rak'as} of the Friday prayer on his own; otherwise, it is rendered invalid.\textsuperscript{409}

\textsuperscript{401} That is, if even one of these conditions is not fulfilled, the Friday prayer itself is rendered invalid.

\textsuperscript{402} That is, the Friday prayer is valid only if performed in a town or city—within city limits—as opposed to in a small village or open desert. Within a city, it may be performed in multiple places (\textit{Kanz, Tabyin} 1:217–8; \textit{Imdād} 520; \textit{Mutlaqā} 1:165, 167; \textit{Durr, Radd} 1:541).

\textsuperscript{403} If for some reason there is no ruler, or there is no permission from him, yet nevertheless a group of Muslims congregate and agree on someone to lead the Friday or ‘Id prayers, it is valid (and, hence, obligatory to attend) (\textit{Tahštawi} 2:119–20; \textit{Durr, Radd} 1:540–1).

\textsuperscript{404} Hence, the Friday prayer is not valid if performed before the prayer time, and is invalidated by the expiration of the prayer time (\textit{Hadiyya} 138; \textit{Kanz, Tabyin} 1:219; \textit{Mutlaqā} 1:166, 169; \textit{Tanwir} 1:543).

\textsuperscript{405} Hence if there is no sermon, or if the sermon is delivered before the time of zuhr, or if it is delivered after the prayer, then the Friday prayer itself is rendered invalid, even if the prayer is performed in the time of zuhr (\textit{Shalabi} 1:219; \textit{Durr} 1:543).

\textsuperscript{406} That is, a sane adult that is male, even if a traveller or if ill, as opposed to a woman or child (\textit{Marāqī 'I-Falāh} 2:122–3; \textit{Hadiyya} 139; \textit{Radd} 1:543). Imāms Ḥāsfāfī and Shurunbulālī mention that the presence of one such person is sufficient for the sermon, whereas most scholars mention that a congregation (i.e., at least three men) is necessary. Ibn ‘Abidin seems to incline toward the latter opinion (\textit{Durr, Radd} 1:543).

\textsuperscript{407} That is, no Muslim may be barred from joining the Friday prayer; otherwise, the prayer itself is rendered invalid. Ibn ‘Abidin, however, suggests that if those that are barred are still able to attend the Friday prayer elsewhere, then it is valid (\textit{Radd} 1:546).

\textsuperscript{408} That is, a condition for the prayer itself is a congregation of at least three men, even if they did not attend the sermon. They may be people who are not obligated to attend, such as travellers or people that are ill, as opposed to women or children, who would not fulfill the condition regardless of their number, even if accompanied with two men (\textit{Hadiyya} 140; \textit{Durr, Radd} 1:545–6).

\textsuperscript{409} That is, if they leave him before the first prostration, the prayer is rendered invalid, so he
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Any vicinity that has its own governor (amīr) and judge (qāḍī) carrying out the law and establishing penal punishments (budūd) is considered a valid city (mīr) for the Friday prayer.

The minimum obligation for a valid sermon is one tasbīḥa or one tahāli. It is sunna [for the one delivering it (khaṭīb)] to perform two sermons, with a sitting in between, in a state of ritual purity and while standing.

It is mandatory (wājib) to hasten (sa') to the Friday prayer, at the first call to prayer, leaving any sort of distraction [unrelated to preparation for the prayer].

Once the imām emerges [from his quarters, or if there are no quarters, once he stands to ascend the pulpit (mimbar)], one may not pray or speak [until after the prayer]. It is disliked to eat, drink, fiddle around, or turn to and fro during the sermon.

It is also disliked to leave the city after the [first] call to prayer (adīn) without having prayed the Friday prayer.

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410 That is, to say Subhāna ʿLlāh once (tasbīḥa), or Lā ilāha illa ʿLlāh once (tahāli); the same applies to al-Ḥamdu lī ʿLlāh once (tahmīda). However, to do so with any of these phrases alone is disliked. Ibn Ḥabīb states that it seems to be mildly disliked (tanzihan), which is the opinion of Imam Taḥtāwī (Marāqī ʿl-Falāḥ, Taḥtāwī 2:127; Hādīyya 139; Durr, Radd 1:543).

411 All of these, however, are not conditions for its validity. In addition, it is disliked for the sermons to be excessively long, as well as to not contain recitation of at least one Qur’ānic verse, blessings upon the Prophet  and exhortation to piety (taqwā) (Durr, Radd 1:544; Multaqā, Majmaʿ al-Anhūr 1:168).

412 Hastening to the Friday prayer is actually obligatory (fard) (Hādīyya 141; Imdād 532; Radd 1:552), as is leaving anything at the first call to prayer (adīn) that would impede one from hastening to it (Imdād 533; Radd 1:552), including trade if attending the prayer is obligatory on either the buyer or seller. If, however, both parties are exempted from attending, then it is not sinful to conduct business at that time (Marāqī ʿl-Falāḥ, Taḥtāwī 2:133).

413 Everything that is prohibited in the prayer itself is prohibited during the sermon, as remaining silent and listening to it is mandatory (wājib). Hence, one does not reply to a greeting or to a sneeze, command to good or forbid evil, or even say Subhāna ʿLlāh. One does not make supplication (duʿāʾ) or respond to it with āmīn, except within one’s heart. Any type of speech during the sermon is deemed prohibitively disliked (makrūh taḥrīman). Likewise, when the imām ascends the pulpit, he should not greet the congregation. When he commands them to send blessings upon the Prophet  they do so internally without saying it. They should not even raise their hands during his supplication (Marāqī ʿl-Falāḥ 2:135–6; Hādīyya 141; Durr, Radd 1:550–1).

414 With the exception of someone who, intending to embark on a journey, would miss his caravan were he to pray the Friday prayer, and is unable to undertake the journey by himself (Hādīyya 141; Radd 1:553). Otherwise, to do so is prohibitively disliked (makrūh taḥrīman) for those on whom attending is obligatory (fard), yet permissible for those excused (Taḥtāwī 2:137).
The Friday prayer takes place of the zuhr prayer, [even] for one excused from attending, like a traveller or person that is ill.

If one joins [the congregation of] the Friday prayer in the tashahhud [i.e., in the final sitting], or [even] in the prostration of forgetfulness, he completes it as the Friday prayer.\footnote{Although later scholars preferred that the imām of the Friday or 'Id prayers not perform the prostration of forgetfulness, so as not to confuse the large congregation. If he does so nevertheless, it is valid and not disliked, but merely less preferable (Ṭahāwī 2:139; Hādiyya 140; Radd 1:550).}

\textbf{THE 'ĪD PRAYER}

The two 'Īd prayers are mandatory (wājib) on the one for whom the Friday prayer is obligatory (ṣaḥād), with its same conditions, except for the sermon, which is a sunna for them.\footnote{That is, when he rises to make up the missed rakā'as, he completes the two rakā'as since it remains the Friday prayer and does not become zuhr.}

On the Day of Fitr [1st of Shawwāl], it is recommended (mustahabb) to eat an odd number of dates or something else [sweet], perform the ghusl, apply scent, use the toothstick (ṣiwāk), wear one’s finest clothes, and pay the charity of the end of Ramaḍān (sadaqat al-fitr)\footnote{As opposed to that of the Friday prayer, the sermon of the 'Iid prayer is a sunna, and is to be delivered after the prayer itself. Hence, if it is omitted or performed before the prayer, there is heavy blame incurred, yet the 'Iid prayer is still valid and would not be repeated (Shalabi 1:219; Durr, Radd 1:555).}—based on one’s ability—before leaving for the prayer area (muṣallā).

One should head out walking, silently reciting the takbīrs until the beginning of the 'Iid prayer. He should [ideally] return [back home] from a different route.

It is disliked to pray voluntary prayers in the mosque [i.e., 'Iid prayer area] in any case, as well as in one’s home before the 'Iid prayer.\footnote{As opposed to the takbīrs of 'Īd al-Adhā, which are recited aloud on the way to the prayer area (Radd 1:555).}

Its time starts after the sun has risen one [or two] spear’s length [above the
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horizon—namely, after the time period in which prayers are disliked] until midday (zawāl). If there is a valid excuse, it may be delayed until the following day. 422

The way of performing the prayer is the following:

One makes the intention of performing the ‘Īd prayer. The follower makes the additional intention of being a follower. Then [after the opening tahārīma] both the imām and congregation recite the opening supplication (thānā), after which they all pronounce three extra takbīrs, raising their hands for each one. 423

Next the imām says the ta'awwūd and the basmāla silently, and then recites the Fātiḥa and a sūra [aloud]. It is preferred for the sūra to be Sallallāhu 'alā rasūlu Allāh [Sūrat al-Ālā]. He then bows [and finishes the rak‘a like normal].

When he stands for the second rak‘a, he begins with the basmāla [silently], followed by the Fātiḥa and [preferably] Sūrat al-Ghāshiyā [both recited aloud]. He then performs three extra takbīrs [all of which are mandatory (wajib)] in this second rak‘a, raising his hands for each one. This method is more preferable than performing the extra takbīrs of the second rak‘a before the recitation. 424

After the prayer, the imām delivers two sermons in which he teaches [the congregation] the rules pertaining to the charity of the end of Ramādān (sadaqat al-fitr).

The rules of Aḍḥā [the 10th of Dhul-Ḥijja] are similar to those of Fiṭr, yet [with the following exceptions]: eating is delayed425 until after the prayer; the takbīrs on the way [to the prayer, as well as at the prayer area] are said aloud; and the rules of the ritual sacrifice (udhāya)426 as well as the takbīrs of the three

area, both before and after the ‘Īd prayer, as well as to do so at one’s home beforehand. It is not disliked at one’s home afterwards, but rather recommended (Durr, Radd 1:558).

422 By agreement of our scholars, the ‘Īd prayer may be performed in multiple places within one city. In addition, it may be delayed up to midday (zawāl) of the following day—but no later—for a valid excuse, such as heavy rain, or lack of visibility of the crescent moon. If delayed without a valid excuse, the prayer is invalid (Marāqī ‘l-Falāḥ, Taḥṭāwī 2:159; Hādīyya 1:43; Ta‘wīr, Durr 1:561-2).

423 Each takbir is mandatory (wajib); raising the hands for each takbir, in the manner one does for the opening tahārīma, is sunna. Between each takbir, one keeps his arms to his sides. One does not raise the hands for the takbir of bowing (Marāqī ‘l-Falāḥ 2:155; Hādīyya 1:43; Durr, Radd 1:561).

424 Both methods are allowed, as well as adding more takbīrs, such as the common method of seven in the first rak‘a and five in the second rak‘a. In any case, it is mandatory (wajib) for the congregation to follow the imām, unless he does more than sixteen takbīrs total, in which case they remain silent (Marāqī ‘l-Falāḥ 2:155-6; Hādīyya 1:43; Durr, Radd 1:559).

425 That is, it is recommended to delay eating until after the prayer, even for children and, based on the practice of the Companions, babies that suckle. Yet it is not disliked to eat beforehand, not even mildly (tanzihan), as it relates more to etiquette (adāb) (Durr, Radd 1:562).

426 It is recommended (mustahabb)—but not mandatory (wajib), even for the one perform-
days after 'Id al-Adha (tashriq) are taught in the sermon.\footnote{427} This 'Id prayer may be delayed up to three days if there is a valid excuse.\footnote{428}

According to the Imam [Abū Ḥanīfa], the takbīrāt of tashriq are mandatory (wașbih) from fajr of 'Arafa until 'aşr of Nahr [i.e., the Day of 'Id], after\footnote{429} each obligatory (fard) prayer performed in a congregation that is not disliked, on both the imām that is a resident in the city as well as his followers in each congregation.

The two [companions—Abū Yūsuf and Muḥammad] maintained that these takbīrāt are mandatory (wașbih) on even the one praying alone, the traveller, and the resident of a village;\footnote{430} [and that they are to be recited] until 'aşr of the fifth day after the Day of 'Arafa. This is the opinion that is acted upon (bī bi yu'mal).\footnote{431}

There is no harm in reciting the takbīrāt after the 'Id prayer [itself]. They [the takbīrāt of tashriq] are to say:

Allāh is the greatest, Allāh is the greatest; There is no deity except Allāh. Indeed, Allāh is the greatest, Allāh is the greatest; For Allāh is all praise [p. 195].

It is recommended to add:

Allāh is indeed the Greatest; Much Praise is for Him; Glory be to Him, with much praise, morning and evening. There is no deity except Him alone; He fulfilled His

\footnote{427} The takbīrāt of tashriq should also be taught in the sermon of the Friday prayer before 'Id, as it is mandatory (wașbih) to say them starting on fajr of the Day of 'Arafa (the day before 'Id), as explained above (Marāqi 'l-Falāb 2:161-2; Radd 1:562).

\footnote{428} That is, it is valid up to midday (ziwāl) on the 18th of Dhū 'l-Hijja, even without an excuse, although in that case the delay would entail doing wrong (isā'a); with a valid excuse, there is no blame (Durr, Radd 1:562).

\footnote{429} That is, from fajr of the 9th until 'aşr of the 10th, the Day of 'Id, for a total of eight prayers (Durr 1:564). To fulfill the requisite, they must be recited immediately after each prayer, without a break of something contrary to the prayer, such as leaving the mosque or speaking, even if by accident or out of forgetfulness (Durr, Radd 1:563).

\footnote{430} That is, on everyone that must perform the prescribed daily prayers (Radd 1:564).

\footnote{431} This is also the position of legal verdict (fatwā). It is to be recited from fajr of the 9th until 'aşr of the 15th, for a total of twenty-three prayers. It must be recited once immediately after every obligatory (fard) prayer—including the Friday prayer and, if it is the general practice of the Muslims in one's area, the 'Id prayer—but not after witr, sunna or voluntary prayers. It must be recited by everyone, male or female, whether praying in congregation or by oneself. Women, however, should recite it silently. If the imām forgets to recite it, the follower must do so nevertheless. The latecomer to a congregation recites it after making up his missed rak'a(s) (Marāqi 'l-Falāb, Taḥfāwī 164-5; Imdād 550; Durr, Radd 1:563-4).
promise, gave victory to His servant, strengthened His soldiers, and [He] alone defeated the confederates. There is no deity except Him. We worship none but Him, practicing the religion solely for His sake, even if the disbelievers hate it. O Allāh, send blessings upon our Master Muḥammad, and upon the family of our Master Muḥammad, and upon the Companions of our Master Muḥammad, and upon the wives of our Master Muḥammad; and send abundant peace on them all [p. 196].

Imitating the pilgrims’ standing of the Day of ‘Arafā is not an act of worship.\footnote{432}{Hence, it should not be performed, as it is not from the sunna but rather an innovation in religion, and is therefore deemed prohibitively disliked (makrūh tahrīman) (Marāqī ’l-Falāh, Taḥfīzī 2:161–2; Imdād 548; Radd 1:562).}

**THE PRAYER OF ECLIPSE (KUSŪF WA KHUSŪF)**

It is *sunna* to pray two *rak‘as* similar to a voluntary prayer when there is a solar eclipse (*kusūf*), performed [in congregation] with the imām of the Friday prayer, yet without the call to prayer (*adhan*), call to commencement (*iqāma*), loud recitation, or sermon.

It is *sunna* to prolong its recitation, bowing, and prostration. Afterwards, the imām should make supplication (*du‘ā*). He may either sit facing the *qibla*, or stand facing the congregation, the latter being preferred. The congregation should continue saying *āmīn* as he supplicates until the sun fully appears.

If the imām does not attend the prayer, they should pray separately, as they should [normally] for a lunar eclipse (*khūṣūf*), darkness during the daytime, strong winds, or any general catastrophe or terror.

**THE PRAYER FOR RAIN (ISTISQA’)**

[During a time of drought] it is recommended (*mustahabb*) for members of the community to leave the city for it [i.e., the prayer for rain] for three days, on foot and in shabby clothes, in a state of humbleness and reverence for Allāh Most High. They should give some charity every day before going out.

It is recommended [for the entire community to go out, and hence even] to take with them their animals, as well as the elderly and the children.
ASCENT TO FELICITY

Everyone should pray however much he wishes, [but] individually. Afterwards, they make supplication and seek forgiveness from Allāh Most High. The imām then stands facing the qibla, raising his hands, while the people remain sitting, responding with āmīn to his supplication, [ideally] of that which has come in the Noble Sunna, [such as]:

O Allāh! Bless us with abundant and pleasant rainwater that will deliver us [from this calamity], immediately rather than delayed; one that fills the entire horizon and pounds hard on the earth, completely covering our lands, lasting as long as is needed [p. 196].

It is not sunna for the imām to turn his garment. 433

Non-Muslims may not attend this prayer.

THE PRAYER OF FEAR (ṢALĀT AL-KHAWF)

If there is intense fear due to an enemy [attack], a group of Muslims should block off the enemy while another group performs half the prayer in congregation [with the imām], i.e., [one rak‘a of a two-rak‘a prayer, or] two rak‘as of a three or four-rak‘a prayer.

After finishing, this group [excluding the imām] goes out to the enemy while the second group comes forth and prays the remainder of the prayer with the imām, after which he alone makes the closing salāms. This second group then goes back to the enemy, while the first group returns to finish the prayer, which they do without any recitation. After making their salāms, they go back to the enemy while the second group comes back and finishes their prayer, with recitation.

If the fear intensifies even more, everyone prays separately, while riding [their conveyances], with head movements toward any direction possible.

433 As opposed to all three other schools of thought (Al-Durr al-Muntagā 1:140).
434 This prayer is designed to accommodate Muslims defending their lands from an enemy in a situation where each group among the Muslims wants to pray behind the imām, and altogether they only want one imām; in such a case, the fear prayer is legislated, in order to prevent any internal disputation. Otherwise if there is no potential disputation, then it is best for each group to pray in its own congregation with its own imām (Marāqī 'l-Falāḥ 2:188; Durr, Radd 1:569; Tabyin 1:232; Majma‘ al-Anhur 1:177).
It is recommended to carry one’s weapons while performing the prayer of fear.

**THE FUNERAL PRAYER (JANĀZA) AND BURIAL**

It is *sunna*[^35] to direct the person on his deathbed (*muhtadar*) toward the *qibla*, such that he faces it while on his right side. It is permissible, however, to do so while he is lying on his back [with his feet directed toward the *qibla*], yet his head should be [slightly] raised with something.[^36]

Then the *shahada* should be recited in his presence, so that he may pronounce it. This is referred to as *talqin*, and it is also performed after his burial.[^37]

When the person dies, his jaws should be closed and fastened, and his eyes should be shut. The one closing his eyes should say:

> In the Name of Allāh, and on the way of the Messenger of Allāh ᵉ. O Allāh, make his affair smooth for him; ease for him that which is to follow; make him felicitous by his meeting You; and make that which he has gone off to better than that which he has left [p. 197].

Next, his nakedness (*ʻawra*)[^38] should be covered. The rest of his clothes are then removed, and he is given *wuḍūʾ* except for the rinsing of the mouth and nose. Then the entire body will be washed [a *ghusl* of ideally three complete washes to fulfill the *sunna*] with water and, if possible, lotus-tree leaves (*sidr*) or the like [otherwise, warm water alone suffices]. [Before the *ghusl*, however,] his beard and hair are washed with mallow leaves (*khīṭmī*) or [any type of] soap. [Next, when actually performing the *ghusl*] the body is washed from its

[^35]: That is, as long as it is not difficult for him. Otherwise, he is left alone in whichever position he is in, or placed in the position that is least cumbersome for him (*Tanwir 1:570; Taḥtawī 2:189*).

[^36]: Such that his face is directed toward the *qibla* rather than the sky (*Maraqi ‘l-Falāḥ 2:190; *Radd 1:570*).

[^37]: *Talqin* of the person on his deathbed is recommended, so that his final words before death are *Là ilāha illa ‘Llāh*. He should not be commanded to recite it. Rather, it should merely be recited in his presence, and in a gentle manner as he is already in a difficult state (*Maraqi ‘l-Falāḥ 2:191; *Durr 1:570–1*). As to its performance for the deceased after burial, there is a difference of opinion among the Ḥanafi scholars. The author maintains that it is legislated and should therefore be performed. At the very least, if done by some, it should not be denounced by others, as there is benefit in it for the deceased (*Durr, Radd 1:571*).

[^38]: That is, from the navel to the knees, although according to another opinion, covering the private parts alone suffices (*Radd 1:574*).
right side first, followed by the left [thus comprising the first two washes].\(^{439}\) He is then made to sit up, and his abdomen is gently wiped [to remove any of its contents]. Thereafter, pure water is poured over his body [for the third and final wash of the gh\(\text{us}\)].\(^{440}\) The body is then dried with a cloth. His hair should not be combed, and his nails should not be trimmed. The funeral shrouds should be perfumed with incense an odd number of times and then wrapped around the body. A mixture of fragrant substances (\(b\text{an\(\text{u}t\)})\) is placed on his hair and beard, and camphor on his feet, knees, hands, forehead, and nose [(\text{mas}\text{j}i\text{d})—the limbs upon which he would prostrate, so as to honor them].

The man's funeral shrouds according to the \textit{sunna} (\textit{kaf\text{\(\text{an} al-sunna\)}) consist of a long shirt (\textit{qam\text{\(\text{i}s\)})}, an inner shroud (\textit{\text{iz\text{\(\text{a}r\)})}}, and an outer shroud (\textit{\(l\text{if\text{\(\text{a}f\text{\(a)}\})}\), [all preferably taken] from [the quality or standard of] that which he would wear in his life [for the Friday and 'Id prayers]. Shrouds made from white cotton are most preferred. Both the inner and outer shrouds should cover the body from the top of the head to the bottom of the feet.\(^{441}\) The long shirt\(^{442}\) should not have any sleeves, gore, or opening at the neck,\(^{443}\) and its ends should not be hemmed.

It is disliked to place a turban on the head [of the deceased].

The inner shroud is wrapped [first] from the left side, then from the right side. If it is feared that the shrouds will open up [e.g., if the burial site is far], they should be tied.

The inner and outer shrouds [alone] are sufficient [to fulfill the obligation for a man] (\textit{kaf\text{\(\text{an} al-kif\text{\(\text{a}ya\)})}).

To fulfill the \textit{sunna} for a woman's shrouds (\textit{kaf\text{\(\text{an} al-sunna\)}}, the face should

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\(^{439}\) As the author mentions in his \textit{Imd\text{\(\text{a}d\)}, the body is first placed on its left side for the first complete wash, which starts on the right side of the body and ends on the left side ("the side touching the plank"). It is then placed on its right side for the second wash, which starts on the left side of the body and ends on the right side ("the side touching the plank") (573).

\(^{440}\) Both the Arabic published edition and the manuscript mention here that water is poured "over the right and left sides" of the body. What is meant—as mentioned by the author himself in \textit{Imd\text{\(\text{a}d al-Fatt\text{\(\text{a}b\)}} (573)—is that the body is laid on its left side for the third and final complete wash. Each wash was of the entire body, so as to fulfill the sunna of three complete washes. For the inserted brackets above, see \textit{Imd\text{\(\text{a}d} (573) and \textit{Bahr} 2:302-3).

\(^{441}\) Yet with the outer shroud being a little longer so as to facilitate the tying of the shrouds (\textit{Imd\text{\(\text{a}d} 577).

\(^{442}\) Its length should be from the base of the neck to the bottom of the feet (\textit{Imd\text{\(\text{a}d} 576).

\(^{443}\) Rather, it is sufficient to have only enough space for the head to get through, instead of making an extended slit further down the chest like normal shirts (\textit{Tah\text{\(\text{f}\text{\(\text{a}u\text{r} 2:216).
also be wrapped in a head covering (khımâr), and her breasts should be tied with a separate clothe (khırqa).

For the minimally sufficient shroud (kaṣaf al-kifāya) for a woman, the head covering is enough [in addition to the two main shrouds]. Her hair is tied into two braids, which are placed on her chest above the long shirt; then the head covering above it yet underneath the outer shroud; and lastly, the extra cloth for her breasts over the outer shroud.

The bare minimum shrouds (kaṣaf al-qarūra) [for either gender] is based on whatever is available.

The Funeral Prayer (janāza) is a communal obligation (fard kifāya).

It is performed by saying [in one’s heart], “I intend to pray for the sake of Allah Most High, and to supplicate for the deceased.’ The follower should additionally intend to pray behind the imâm.

One then says the first takbir [to commence the prayer] and recites the opening supplication (thanā‘), although it is permissible to recite the Fātiḥa. He then makes the second takbir, after which he sends blessings upon the Prophet ﷺ. Next, he makes the third takbir and says:

444 That is, underneath both the inner and outer shrouds (Taḥtāwī 2:217; Radd 1:579).
445 The ideal way to shroud the man is to spread the outer shroud, and then the inner shroud above it. The long shirt is then laid on top with the upper flap of it rolled up. The body is placed on top of this arrangement and first wrapped in the long shirt, and then the inner shroud is wrapped around the body, left side first (so the right side is on top). Finally, the outer shroud is wrapped in the same manner (left side first).

For the woman, the outer and inner shrouds are similarly spread (outer first, then inner above it). The long shirt is then laid on top with the upper flap of it rolled up. Her body is placed on top of this arrangement and then wrapped in the long shirt. Before the two shrouds (inner and outer) are wrapped around her, however, the khımâr is placed over her head and face. Then both shrouds (inner and outer) are wrapped over the body, left side first, one at a time (like with the man). Lastly, placed above the outer shroud, the khırqa is used to tie her breasts, left side first. Some scholars, however, maintained that it is tied beneath the outer shroud (Durr, Radd 1:579; Marâqî ‘l-Falâh, Taḥtāwī 2:217).

446 That is, if even one person in the community fulfills the obligation, the entire community is absolved of it. The same ruling applies to the preparation of the body (i.e., its washing), its shrouding, and its burial (Hadiyya 144). If no one performs these rights, however, then the entire community is sinful for having abandoned them.

447 This is the only takbir in which one raises the hands (Tanwîr 1:585). Also, all four takbirs are said aloud, while the closing two salâms are said silently (Hadiyya 146).

448 After the first takbir, one may say the Fâtiḥa with the intention of du‘â’, but not with the intention of recitation of Qur’ân, as that is deemed prohibitively disliked (makrûh tahrîman) (Durr, Radd 1:586).

449 After the third takbir, one may say any du‘â’ regarding affairs of the afterlife, ideally supplicating for oneself, one’s parents, the deceased and all Muslims. It is preferable, however, to recite
O Allāh, forgive him and have mercy on him. Give him well-being, and pardon him. Honor his place of residence, and make his entrance expansive. Wash him with water, ice, and snow. Purify him from sins just as a white garment is purified from filth. Replace his abode with a better one, his family with a better one, and his spouse with a better one. Enter him into Paradise, and save him from the punishment of the grave and that of the Fire [p. 197].

He then says the fourth takbir, followed by the closing [two] salāms.

One does not seek forgiveness [in the janāza prayer] for a deceased child or insane person [as neither bears legal responsibility]; rather, one says:

O Allāh, make him one who is sent forth on our behalf, as well as a reward and a stored treasure for us. Make him an intercessor for us, and accept his intercession [p. 197].

If the deceased is buried without a funeral prayer, then it is to be performed over his grave, unless the body has disintegrated [which is known by estimation].

The funeral prayer is performed over a miscarried fetus (siqt) if most of it came out while it was alive before dying. Otherwise, the fetus is washed, wrapped in a cloth, and buried without a funeral prayer.

The most deserving of leading the funeral prayer is the head of state, followed by his representative, the judge, the local imām, and finally the guardian (wali). The funeral prayer is not performed over rebels or highway brigands.

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450 Ibn ʿAbidin mentions that what is meant by replacement of family and spouse is a replacement of their qualities, not a replacement of their entities; i.e., they will be the same people, yet with improved characteristics and traits (Radd 1:585).

451 That is, sent forth to the Watering Pool of the Prophet (bawād) to make ready its water for them, or sent forth to prepare beneficial things for his parents in the Everlasting Abode (Durr, Radd 1:587).

452 That is, by displaying some sign of life such as crying or movement of a limb. In that case, the body is washed, and the funeral prayer is performed. Also, the baby would inherit, be inherited from, and be named. Otherwise if there is no sign of life, the body is washed, given a name, wrapped in a cloth and buried without any funeral prayer (or inheritance) (Hadiyya 148).

453 The order of guardians in leading the funeral prayer is that of marriage and inheritance, yet with the father first (i.e., father, son, brother, then paternal uncle) (Imdād 586; Durr 1:590; Taḥfūwī 2:232).

454 That is, if killed during combat. If they are subdued by the government and then killed, the
It is permissible to wash and bury a non-Muslim relative without having to adhere to the *sunna* way of doing so; alternatively, the body may be given to the people of his religion.\footnote{455}{Moreover, the Muslim relative may follow the funeral procession from afar (*Imdād* 594).}

One funeral prayer may be performed over an entire group of deceased, yet a separate prayer for each individual body is more preferable.

When carrying the bier, it is recommended to [first] place the front right side then the back right side on the right shoulder, followed by the front left side then the back left side on the left shoulder.\footnote{456}{That is, it is recommended that each carrier rotate around all four corners of the bier, holding each corner for ten steps, for a total of forty steps. The carrier begins at the front right corner (from the perspective of the deceased, who is placed on his back, with the direction of his head considered “front”) and places it on his right shoulder. Then he moves to the back right corner of the bier (where the right foot of the deceased is), also to be carried on his right shoulder. He then moves to the front left corner, and lastly the back left corner, both of which he carries on his left shoulder (*Marāqī ‘l-Falāḥ* 2:250–1).}

It is recommended to move fast when carrying the body, yet not so fast as to cause it to wobble. It is more preferable to walk behind the procession than in front of it. It is disliked to raise one’s voice with *dhikr* or the like,\footnote{457}{Raising one’s voice with *dhikr* or the like, such as Qur’ānic recitation, is either prohibitively disliked (*makrūḥ tahriman*) or mildly disliked (*makrūḥ tanzihan*); both are mentioned by Ibn ‘Abidin without preference of either opinion. Instead, one should keep a prolonged silence or make *dhikr* to oneself (*Radd* 1:598).} as well as to sit down before the body is lowered into the grave.\footnote{458}{Sitting down before the body is lowered into the grave is deemed prohibitively disliked (*makrūḥ*) (*Radd* 1:597).}

The grave is dug the length of at least half a body’s length into the ground; it is dug in an L-shape (*lahd*)\footnote{459}{The L-shape (*lahd*) is the *sunna* way of digging a grave, namely, that a hole is dug into the ground, and then within the hole at the side facing the *qibla*, a niche is dug into which the body is placed, such that the body lies under a “ceiling” of earth (*Radd* 1:599).} [with the niche facing the *qibla*], rather than straight down (*shaqq*), except in soft earth.\footnote{460}{In which case a straight grave (*shaqq*) may be dug, or if L-shaped, a coffin may be used. Otherwise, if there is no particular need, the use of a coffin is disliked (*makrūḥ*) (unless required by law) (*Radd* 1:599). However, some dirt should be spread out on the floor of the coffin if used (*Tabyīn* 1:245).}

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to the *sunna*; the knots of the shrouds are untied; and unbaked bricks\(^{461}\) are laid against it [i.e., against the niche, thereby sealing it off within the grave].

The grave of a woman, not that of a man, is covered before her body is placed in it.\(^{462}\)

Dirt is poured into the grave, and then rounded on its top [with an elevation of a hand's span or a bit more, to resemble the hump of a camel].

It is prohibited to build a structure over the grave for the sake of decoration.\(^{463}\)

If there is a legitimate necessity, it is permissible to bury multiple bodies in one grave; in that case, sand and dirt are used to make a barrier between each [body].

It is not permissible to transfer the corpse after its burial [once the grave has been filled with dirt], unless the land turns out to have been confiscated.\(^{464}\)

It is recommended to visit graves and to recite Sūra Yāsīn, even if sitting next to them, due to that which has been narrated, namely: “Whoever visits graves and recites Sūra Yāsīn, then on that day Allāh will lighten [the punishment] for them, and he [the reciter] will have as many good deeds as there are deceased in that graveyard.”\(^{465}\)

It is disliked to sit at graves for other than reciting Qur’ān [or making *dhikr*]; to step on them;\(^{466}\) or to pluck out moist grass\(^{467}\) from the graveyard.

\(^{461}\) There seems to be a transcription error here in both the Arabic published edition as well as the manuscript. The correct sentence, taken from the author’s *Nūr al-Idāb*, has been translated instead (see *Marāqī l-Falāb* 2:258, *Imdād* 600).

\(^{462}\) That is, in order to provide extra concealment, it is recommended (*mustahabb*) to cover a woman's grave with a garment or sheet while her body is being placed therein, until the unbaked bricks are laid against the niche. This does not apply for a man's grave, unless done for another reason such as rain or snow (*Marāqī l-Falāb* 2:260; *Radd* 1:600).

\(^{463}\) The author does mention in his *Imdād al-Fāstāb* that some scholars deemed it good to place some bricks or stones over the grave so as to protect it from being dug up (602).

\(^{464}\) As for transferring the body before its burial, there is no harm in it if within a reasonable distance, which jurists estimated to be about 2.3 mi (3.72 km). This estimation was based on the fact that traditionally, the graveyard of a town might have been that distance away from the town itself. From this reasoning, some scholars deduced that what is disliked is to transfer the body to another town altogether (*Imdād* 604; *Radd* 1:602). Based on the latter opinion, even if the graveyard of a large city today is at a far distance from its city, it would not be disliked to transfer the body there, as opposed to transferring it to another city, which would be disliked.

\(^{465}\) This ḥadīth is narrated by the Ḥanbālī scholar Abū Bakr ʿAbd al-ʿAzīz (Ṣāḥīb al-Khallāl) with his chain of narrators (*sanad*) in *Kitāb al-Sunan*, on the authority of Anas (Mīrqāṭ al-Mafātīḥ 4:174).

\(^{466}\) Unless while reciting Qur’ān, making *dhikr*, or praying for their inhabitants while walking on them (*Hadiyya* 151; *Radd* 1:606).

\(^{467}\) Since moist grass is always engaged in the glorification of Allāh, by which the deceased
A martyr is one who is killed by enemy combatants, rebels, highway brigands, or robbers in his house at night, even if killed by a heavy object; or [one who is] killed unjustly by a Muslim with a sharp object.

The martyr is buried with his blood and in his clothes, and is prayed over without being washed. His weapons, armor, winter coat, and padded garments are removed. If, however, he was killed while in a state of major ritual impurity or as a child, then his body is washed.

The same is true for one whose death becomes prolonged after the battle ends, whether by eating, drinking, sleeping, being given medicine, having a prayer time elapse while being conscious, or being transferred from the battlefield while alive, unless out of fear of being trampled upon by animals.

Anyone killed by penal punishment (hadd) or retaliatory punishment (qisās) is washed after death.

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468 This section deals with martyrs in a legal sense, in relation to rulings of this life, such as not washing the body. With regard to the afterlife, only Allāh Most High knows who will be among the martyrs since the matter is based solely on one’s intention, although it is hoped that these people will be granted that rank. However, there are many other ways of dying that are considered martyrdom with regard to the afterlife, as related in numerous hadiths (Majma’ al-Anbūr 1:188; Durr, Ṣadd 1:611).

469 This “prolonging” of death (irtīthāth) is defined as either experiencing some comfort of life or becoming legally obligated to do something, namely, the ritual prayer. The body of someone whose death was “prolonged” is washed (Marāqī l-Falāh 2:285, Majma’ al-Anbūr 1:189).
Fasting (Sawm)

[The legal definition of] fasting is to withhold from eating, drinking, and sexual intercourse during daylight hours, with an intention of fasting, performed by one capable and required to do so.

Its types are seven—obligatory, mandatory, sunna, recommended, voluntary, prohibitively disliked, and mildly disliked.

1. Obligatory (fard): the fasting of Ramadān, during the month (adā) as well as makeup (qadā); fasts of expiation (kaffāra); and vowed fasts (mandhūr), the latter two according to the more apparent position (azhar) [in terms of strength];

2. Mandatory (wājib): makeup of broken voluntary (nafl) fasts;

470 Namely, from true dawn until sunset; i.e., it is lawful for the one intending on fasting to continue eating until true dawn (fajr sādiq), even if false dawn (fajr kādhīb) comes in. At true dawn, however, one must stop eating, even if one is in the middle of the meal, to the extent that even the morsel or sip in one’s mouth must be expelled and not swallowed, so as not to invalidate the fast.

As for the ḥadith, “If one of you hears the call [to prayer] while his [drinking] vessel is in his hand, let him not place it down until having fulfilled his need from it” (Mustadrak, Abū Dāwūd, Ahmad)—indeed, the eminent masters of ḥadith have clearly stated that it is not rigorously authenticated (ṣāhib) by either of its two chains of transmission. Moreover, what is meant by “the call [to prayer]” in the ḥadith is that of Bilāl رضي الله عنه, which used to be given well before true dawn so as to alert people that dawn was approaching. It does not refer to the call of prayer at dawn, which used to be performed by Ibn Umm Maktūm رضي الله عنه (Naṣāḥāt 163–4). This is of utmost importance, as unfortunately many people invalidate their fasts by eating or drinking past true dawn, based on a gross misinterpretation of the above ḥadith.

Finally, with respect to modern tables of prayer timings, the 18-degree time for fajr is more precautionary and should therefore be used, especially for fasting.

471 The more accurate position in the school is that the fasts of expiation and vows are mandatory (wājib) rather than obligatory (fard) (Ṭaḥāwī 2:296–7; Hadiyya 153; Durr, Radd 2:82).
3. **Sunna:** the fasting of the Blessed ‘Āshūrā’ [tenth of Muḥarram] along with the ninth;\(^{472}\)

4. Recommended (\textit{mandūb}): fasting three days of every month;\(^{474}\) or Mondays and Thursdays; or six days of Shawwāl, yet spread out;\(^{475}\)

5. Voluntary (\textit{nafl}): any other day of fasting as long as its reprehensibility is not established [see next two categories];

6. Prohibitively Disliked (\textit{makrūh taḥrīman}): fasting on [any one of] the two days of ‘Īd, or the Days of Tashriq;\(^{476}\)

7. Mildly Disliked (\textit{makrūh tanzihān}): e.g., to single out\(^{477}\) fasting on Saturday, [Friday,]\(^{478}\) Nayrūz or Mahrajān,\(^{479}\) unless it happens to coincide with one’s habit;\(^{480}\) or to fast consecutively (\textit{sawm al-wiṣāl}).\(^{481}\) It is [also] disliked to fast daily [for the entire year] (\textit{sawm al-dahr}).\(^{482}\)

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\(^{472}\) Ibn ‘Ābidin inclines toward considering it recommended (\textit{mandūb or mustahabb}) rather than \textit{sunna} (\textit{Radd 2:83}).

\(^{473}\) Or with the eleventh. If the tenth is fasted alone it is mildly disliked (\textit{makrūh tanzihān}), as that entails resemblance of the Jews. The \textit{sunna}, therefore, is to conjoin with it either the day before or after (\textit{Marāqī l-Falāb 2:299; Durr, Radd 2:84}).

\(^{474}\) It is a separate recommended (\textit{mandūb}) act to make those three days the 13\textsuperscript{th}, 14\textsuperscript{th}, and 15\textsuperscript{th} of the month (\textit{Nūr al-Īdāh 2:297}).

\(^{475}\) Although to fast them consecutively, immediately after ‘Īd al-Fiṭr, is also acceptable (\textit{Tahṭāwī 2:298}).

\(^{476}\) The Days of Tashriq are the three days after ‘Īd al-Adḥa, namely, the 11\textsuperscript{th}, 12\textsuperscript{th}, and 13\textsuperscript{th} of Dhū’l-Hijja.

\(^{477}\) That is, without fasting the day before or after it as well (\textit{Tahṭāwī 2:299}).

\(^{478}\) Although some scholars considered it recommended to fast on Friday, even if singled out (\textit{Durr, Radd 2:83}), which would perhaps explain why the author left it out of this text, although he did include it in \textit{Nūr al-Īdāh} as being mildly disliked if singled out for fasting (\textit{Imdād 621, Marāqī l-Falāb 2:299}).

\(^{479}\) Nayrūz and Mahrajān are the spring and autumn holidays of the Persians (\textit{Marāqī l-Falāb 2:300}). They are celebrated on the days of the astronomical vernal and autumnal equinoxes.

\(^{478}\) Such as if one fasts every other day—or if one fasts the first of every month—and then that day corresponded with one of the above days (\textit{Radd 2:84}).

\(^{481}\) \textit{Sawm al-wiṣāl} is to fast for two or more days consecutively without eating in between, while \textit{sawm al-dahr} is to fast daily yet with breaking the fast every night (\textit{Marāqī l-Falāb 2:300}).

\(^{482}\) Both \textit{sawm al-wiṣāl} and \textit{sawm al-dahr} are deemed mildly disliked (\textit{makrūh tanzihān}), and regarding the latter, it is disliked even if one does not fast on the five days on which it is prohibited to fast (see type six in text above) (\textit{Hadiyya 154; Durr, Radd 2:84}).
Fasting

The Intention of Fasting

[All types of fasts require an intention.]

The following types of fasts require an intention and specification of the “type” of fast [as well as that the intention be made the previous night before fajr, yet after maghrib (tabyit)]:

- Makeup (qa'adan)
- Makeup from voluntary (nafl) fasts that one invalidated,
- Fasts of expiation (kaffara),
- Unspecified vows (nadhr mutlaq).

The following types of fasts require neither specification of the type of fast, nor that the intention be made the previous night before fajr; rather, the intention may be made any time from the previous night until [before] dawwa kubraa:

- Ramaḍān fasts during the month (adā),
- Specified vows (nadhr mu'ayyan),
- Voluntary (nafl) fasts.

The Crescent Moon (Hilal)

The beginning of the month of Ramaḍān is established either by sighting the crescent moon, or by the completion of thirty days of Sha'ban.

One may not fast on the Day of Doubt (yawm al-shakk), except as a voluntary fast.

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483 This section has been somewhat paraphrased in translation for more fluidity.
484 That is, vows made to fast, without specifying a particular day.
485 For the previous night, the intention must be made after maghrib, not beforehand (Durr 2:85).
486 Dawwa kubraa is determined by dividing the time between the entrance of fajr and that of maghrib by half. If the intention of fasting the entire day is performed before dawwa kubraa, the above three types of fasts are valid; otherwise, they are not. Another way of determining dawwa kubraa is to divide the entire prayer time of fajr, from true dawn until sunrise, by half; this amount of time before midday (zawal) is dawwa kubraa (Tahāwī 2:303; Hadiyya 15:4; Radd 2:85).
487 That is, vows made to fast, in which a particular day was specified when making the vow.
488 That is, at night, as day sightings are given no consideration (Durr, Radd 2:95–6).
489 Yawm al-Shak refers to the day after the 29th of Sha'ban, yet for one reason or another the crescent moon is not sighted by reliable witnesses. Hence, there is doubt as to whether it is the 30th of Sha'ban or the 1st of Ramaḍān (Marāqī l-Falāh 2:306; Tabyin 1:317).
490 One may fast on this day only if with a firm intention of the fast being voluntary (nafl).
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For the beginning of Ramadān, if there is an obstruction in the sky [such as cloudiness or fog], then the sighting of one upright person is sufficient, even if a slave or woman.

For the completion of Ramadān (fitr), however—if there is an obstruction in the sky—there must be at least two free male witnesses, or one male and two females.

If there is no obstruction in the sky, then there must be a large body of people that sight the new crescent.\(^{491}\)

Moonsighting for ‘Īd al-Aḍḥā [i.e., the month of Dhū ’l-Ḥijja], as well as every lunar month, takes the same ruling\(^ {492}\) as that of ‘Īd al-Fitr [i.e., the month of Shawwāl].

THINGS THAT INVALIDATE THE FAST (MUFSIDĀT)

Actions of one who is fasting are divided into four categories: \(^ {493}\)

1. Those that require a makeup as well as expiation,
2. Those that require a makeup without expiation,
3. Those that require nothing [and are not disliked],
4. Those that require nothing yet are disliked.

**Those that require a makeup as well as expiation**

If one eats or drinks something of nutritional value [i.e., something customarily eaten]\(^ {494}\) or something for medicinal purposes; or if one has sexual intercourse otherwise it is disliked, prohibitively (tabrīman) if done with a firm intention of fasting Ramadān, and mildly (tanzīhan) if (a) with a firm intention of a makeup obligatory (fard) fast or a makeup mandatory (wājib) fast, or (b) with a mixed intention, i.e., of fasting Ramadān if it turns out to be Ramadān, or a voluntary or mandatory fast otherwise. In any of the above cases, if it does in fact turn out to be the first of Ramadān, the fast fulfills the obligation of Ramadān. If it turns out to be Shā’bān, it counts for what was intended if the intention was firm, or for a voluntary fast if the intention was mixed. Finally, if one makes no intention of fasting but rather hesitates, intending that if it turns out to be Ramadān then it is a fast, yet if Shā’bān it is not a fast, then it is indeed not a fast, even if it turns out to be Ramadān, as there was no intention whatsoever (Hadiyya 156–7; Durr, Radd 2:88–9).

\(^ {491}\) This applies to any month, its start or end (Taḥtawi 2:316).

\(^ {492}\) Namely, the requirement of two free male witnesses, or one male and two females, if there is an obstruction in the sky; and a large body of people if there is no obstruction (Manāqi’ l-Falāh 2:317).

\(^ {493}\) This section has been rearranged in translation for clarity.

\(^ {494}\) As opposed to, for example, stones, or uncooked dough or flour, as ingesting such things
in either of the two passages [front or rear]; on purpose, then he must make up the fast as well as perform expiation, which is to free a slave; if he does not have one, he must fast two consecutive months; if he is genuinely unable, then he must feed sixty poor people, a half $\text{sa}\ddot{a}$ [2.2 kg] of wheat [or give its equivalent monetary value] to each person.

If, however, he does one of the above—namely, if he eats, drinks, or has intercourse—out of forgetfulness, then he neither has to make up the fast nor perform expiation.

Those that require a makeup without expiation

- Use of a suppository;
- Something not normally eaten [nor used for medicinal purposes], like dirt, reaching the body cavity;
- Accidentally swallowing water while rinsing the mouth;
- Being coerced to break one’s fast;

only necessitates a makeup, not expiation (Hadiyya 165; Durr, Radd 2:103; Kanz, Tabyin 1:326). Yet doing so without a valid excuse would still be sinful.

This stipulation applies to any one of the three acts, namely, eating, drinking or intercourse. It serves to exclude doing so out of forgetfulness (in which case the fast is not nullified), by mistake, or under coercion (the latter two cases requiring a makeup yet no expiation) (Radd 2:108). For this entire chapter, any action mentioned as nullifying the fast only does so if one did that act while remembering that he was fasting.

Expiation is mandatory only if one had made the intention to fast before fajr; and only if no sickness severe enough to otherwise absolve one from fasting, nor menstruation or postnatal bleeding, occurred later that day before maghrib. If one of those did occur that day, or if the intention were made after fajr that day, then no expiation is required. Of course, breaking one’s fast without a valid excuse would still be gravely sinful (Hadiyya 168). Finally, expiation is legislated only for breaking fasts in Ramadān, not outside of the month, even if makeups for Ramadān (Kanz, Tabyin 1:329; Radd 2:107).

Forgetfulness in this context means forgetting that one is fasting, not forgetting that such an act breaks the fast, which would still invalidate the fast. If one breaks the fast out of forgetfulness, such as by eating or drinking, then although the fast is not nullified he must stop that act immediately upon remembering that he is fasting. If he fails to do so and continues eating or drinking, the fast would be nullified. If someone else sees the person eating or drinking, he must remind him of the fast, as it is prohibitively disliked (makrūḥ tahriman) to not remind him, unless the person is weak such as a very old person (Hadiyya 160; Durr, Radd 2:97; Tabyin 1:322).

Both the vagina and the anus are deemed passageways into the body through which the entrance of a foreign substance could vitiate the fast; the distance within each that the substance would have to reach to do so is the size of a suppository. Hence, placing anything wet with water, oil or the like, even a wet finger, that distance inside either orifice vitiates the fast. Likewise, the complete insertion of a solid substance, such that it disappears, into either orifice vitiates the fast (Durr, Radd 2:99).

Or accidentally ingesting water while rinsing the nose (Tabyin 1:329).
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- Eating [even if intentionally], in the daytime, for a fast in which the person did not make the intention before fajr;
- Ejaculation due to touching or kissing;
- Someone pouring water into the body cavity of a sleeping person [i.e., the sleeping person must make up the day without expiation];
- Self-induced vomiting [a mouthful or more].

Those that require nothing and are not disliked

- Blood cupping (hijama) or drawing blood, as long as it does not weaken him;

500 As opposed to ejaculation due to looking or thinking, or having a wet dream, neither of which vitiate the fast (Kanz, Tabyin 1:322–3).

501 The only other case whereby vomiting breaks the fast is if one naturally vomits a mouthful or more, and then purposefully reswallows it; in that case, the fast must be made up, yet there is no expiation (Ṭahṭāwī 2:325; Hadiyya 164–5; Durr, Radd 2:111). The criteria of a mouthful is that one’s mouth cannot withhold the vomit without strain (Hadiyya 26).

502 The following also necessitate a makeup without expiation:
- Deposing oil (or medicine) into the ear, whether intentionally or not (Marāqī ‘l-Falāḥ 2:338). With regard to depositing water into the ear, there is agreement that it does not break the fast if unintentional. If done intentionally, the opinion given preference in the Hidāya (1:123), Tabyin (1:329) and other texts, is that it does not invalidate the fast. This is deemed a sound and followable position (Radd 2:98).

- Unintentionally ingesting rain, snow or blood (from outside the mouth) that enters one’s mouth on its own (Marāqī ‘l-Falāḥ 2:339, Ṭahṭāwī 2:324). The same applies to tears or sweat if one tastes the saltiness throughout the mouth, and then unintentionally swallows them (Durr, Radd 2:103). If one intentionally does any of the above, then both a makeup and expiation are required (Marāqī ‘l-Falāḥ 2:339, Ṭahṭāwī 2:324; Hadiyya 166). If one bleeds from within the mouth, then if the saliva becomes red or pink as a result and is swallowed, the fast is broken and must be made up without expiation; if the saliva is yellow or clear, it may be swallowed and the fast remains valid (Ṭabyin 1:325).

- Ingesting leftover food in one’s mouth that amounts to the size of a chickpea or more (Marāqī ‘l-Falāḥ, Ṭahṭāwī 2:326, 344); if it amounts to less, the fast is not invalidated and hence no makeup is required (Marāqī ‘l-Falāḥ, Ṭahṭāwī 2:326).

- Intentionally inhaling or ingesting smoke (without enjoyment or benefit), dust, water vapor, steam (such as from cooking or a bath), or a fly (Marāqī ‘l-Falāḥ, Ṭahṭāwī 2:343; Hadiyya 166). If one inhales smoke with enjoyment or for benefit, then both a makeup and expiation are required (Marāqī ‘l-Falāḥ 2:329; Hadiyya 166). If, however, one unintentionally inhales or ingests smoke, dust, water vapor, steam, or a fly (e.g., if such things are in the air, and one is simply trying to breathe), then the fast is not invalidated and hence no makeup is required (Radd 2:97). This criteria applies to inhaling anything with a physical body, such that one can actually see it in the air. However, if one intentionally inhales scented air that has no physical body, such as the scent of musk or a flower, then the fast is not invalidated and hence no makeup is required (Radd 2:97).

503 As it is disliked to do anything that one thinks will weaken him to the point of breaking
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- Using the toothstick (siwâk), even if used at the end of the day [rather, it is a sunna];
- Rinsing the mouth or the nose [without any water proceeding down the throat];
- Placing a wet garment on one’s body [or taking a bath] due to heat.\(^{504}\)

Those that require nothing yet are disliked

If one tastes some food or chews on it \([\text{without swallowing}]\), without a valid excuse;\(^{505}\) or if one kisses [his spouse] while not feeling secure [from ejaculation or intercourse], it is disliked. If, however, one feels secure from engaging in intercourse or from ejaculation due to the kissing, it is not disliked.\(^{506}\)

The following actions are recommended \((\text{mustahabb})\) for the one fasting:

- To have the pre-dawn meal \((suḥûr)\) [due to the blessing therein, even if only a sip of water];
- To delay it [until shortly before fajr, yet while being certain not to swallow anything after fajr enters] ;\(^{507}\)
- To hasten in breaking one’s fast, unless it is a cloudy day \([\text{i.e., one must be certain that maghrib has indeed entered}]\).

The following actions during the day necessitate withholding \((\text{imsāk})\) from the fast, lest he do so due to that weakness \((Hadiyyâ 171; Radd 2:114)\).

\(^{504}\) The following are also permissible and not disliked when fasting: the entrance of water, oil or the like into the urethra of the male organ \((Durr, Radd 2:100)\); being in a state of major ritual impurity when true dawn enters \((Durr, Radd 2:101)\); oiling one’s moustache or body, as absorption through skin pores does not vitiate the fast; or applying antimony \((kuhl)\) or the like in the eyes, as absorption through the eyes does not vitiate the fast \((Durr, Radd 2:113; Tabyîn 1:323-4)\). Based on the latter two cases, modern injections and eyedrops are permissible while fasting and do not vitiate the fast \((Al-Jâmi’ifi Ahkâm al-Šiyâm 48–9, Maqâlât Fiqhiyya 207)\).

\(^{505}\) Tasting or chewing on food without swallowing is mildly disliked \((makrûh tanzihân)\), unless there is a valid excuse, such as a woman tasting the food she cooks because her husband is unkind, in which case it is not even mildly disliked \((Hadiyyâ 163; Tabyîn 1:330; Radd 2:112)\).

\(^{506}\) Kissing here does not refer to mouth-to-mouth, which is always disliked \((as one might swallow the other’s saliva, which would vitiate the fast)\). It is also disliked for the two spouses to lie down or hug while naked. However, to do so while clothed, or to kiss other than mouth-to-mouth, is based on the criterion mentioned above in the text, namely, that it is not disliked as long as they both feel secure from ejaculation or intercourse \((Taḥfîzî 2:347; Radd 2:2212–3)\).

\(^{507}\) If, however, one has doubt as to whether the time of true dawn has entered or not, it becomes disliked to eat \((Radd 2:114)\).
anything that would vitiate the fast, for the remainder of that day [i.e., it is mandatory (wājib) to do so]:

- If one breaks the fast [whether accidental, on purpose, or under coercion];
- If a traveller arrives to his place of residence, and was not fasting on his journey [since if he were fasting, then he must remain fasting a fortiori];
- If a woman in menstruation or postnatal bleeding becomes pure;
- If a non-Muslim embraces Islam;
- Or if a child becomes an adult [by puberty or by age].

The first three cases require a makeup, as opposed to the last two.

EXEMPTIONS FROM FASTING

The following people are exempted from fasting in Ramadān:

- A sick person who fears that the illness will worsen;
- A pregnant woman or nursing woman, with the condition for each that she have a legitimate fear for the baby or for herself;
- One who is undergoing severe thirst from which he fears death;

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508 Normally, puberty for a boy is by ejaculation (such as a wet dream), and for a girl is by menstruation. If either a boy or girl has not yet reached puberty, then upon completion of fifteen lunar years (fourteen solar years and seven months), he or she legally becomes an adult; this is the position for legal verdict (fatwā) (Durr, Radd 5:97).

509 This also includes a sick person who fears prolongation of his illness, or even a healthy person who fears becoming ill due to the fast (Tabyin 1:333). In either case, the fear of course must be a genuine fear, not just mere delusion (see next note).

510 For the sick person, pregnant woman, and nursing woman, the condition for permissibility of breaking the fast is not simply a delusion of potential harm, but rather a legitimate fear, recognized by the Sacred Law (shari'a). This entails either (1) past experience, even if of someone else with the same sickness; (2) an obvious sign of potential harm; or (3) an opinion of a qualified, Muslim physician who does not sin in public. The same would apply for a healthy person that has a legitimate fear, based on one of the above indications, of becoming ill (Tabīwī 2:355, Durr 2:116). Ibn 'Abidin adds that if one were to break the fast without one of the above indications, then he would have to perform expiation, while most people are unfortunately completely unaware of this ruling (Radd 2:116).

511 There is a typo here in the Arabic published edition; it reads nufasā' (woman in a state of
FASTING

☐ Or a traveller, yet for him to fast is more preferable if it does not harm him.

If one who breaks the fast due to a valid excuse [as listed above] passes away before having the chance to make up the days missed, then it is not mandatory to make up those days.513

When making up fasts in general, one does not have to perform them consecutively.

The *fidya* payment for a very old person who is unable to fast514 is a half ᵃᶜ [2.2 kg] of wheat [or its equivalent monetary value] for each day.515

A person performing a voluntary fast may break it without an excuse, according to one narration.516

Entertaining guests is a valid excuse for both the host and the guest.517

If one breaks a voluntary fast after having started it [in any case], it is mandatory (*wājib*) for him to make it up, except for the days in which it is prohibited to fast, namely, the two days of ʿĪd and the three Days of Tashrīq.

If a person makes an unspecified vow to fast; or a vow to fast upon fulfillment of a particular condition, which then occurs; then he must fulfill his vow. And Allāh knows best.

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512 With the condition that he initiates the journey and is outside city limits, or is already a traveller, at the onset of fajr. Otherwise if he is resident when fajr enters, then he must fast that day, even if he travels after fajr. If he still breaks his fast then there is no expiation, although it is sinful (*Marāqī l-Falāḥ, Taḥtāwī* 2:355). Finally, unlike the above categories, the traveller cannot break the fast after having started it (*Radd* 2:122–3).

513 That is, he does not need to stipulate *fidya* payment on their behalf in his will if it seems that he will die before being able to make them up.

514 With the condition that his inability to fast continue until death; otherwise once able, the missed fasts would have to be made up. The same ruling would apply to someone with a chronic illness, likewise whose recovery is not expected for the remainder of his life, and were he to recover, he would have to make up the missed fasts (*Taḥtāwī* 2:358–9; *Hadiyya* 173; *Radd* 2:119).

515 The *fidya* payment is mandatory (*wājib*) (*Hadiyya* 173; *Durr* 2:119).

516 According to the stronger narration, however, one must have a valid excuse to break a voluntary fast (*Durr, Radd* 2:121). In any case, it would have to be made up if broken.

517 Breaking the fast in such circumstances would be permissible only if the following conditions are met:

- The host would be offended if the guest did not eat, or the guest would feel uncomfortable eating by himself;
- The person is confident that he will make it up;
- The fast is broken before *ḥabua kubrā* (see related note, p. 129) (*Durr, Radd* 2:121–122).
SPIRITUAL RETREAT IN THE MOSQUE (I’TIKAF)

The spiritual retreat is of three types:

1. Mandatory (wājib): when one makes a vow to perform it;
2. Emphasized Communal (kifāya) Sunna: the last ten nights of Ramadān;
3. Recommended (mustahabb): any other retreat.

Fasting is a condition for the validity of the vowed spiritual retreat [the first type] only.

The minimum period of time to fulfill a voluntary retreat [the third type] is a moment, with its intention, [and as with all types of spiritual retreat, is valid only] in a mosque of congregation.

One may not leave his place of retreat except for a legitimate need based on the Sacred Law, such as to pray the Friday prayer in the main community mosque; or for a natural need, such as to urinate; or due to an emergency, such as if forced to leave under coercion. [In any of these cases] he should immediately enter another mosque [upon fulfilling the need]. If there were no valid excuse, then the spiritual retreat would be invalidated by his leaving the mosque.

The woman performs the spiritual retreat in that area of her house which she in general has designated for her prayer (ṣalāt).

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518 The spiritual retreat may not be performed without its intention; nor by one in a state of major ritual impurity, menstruation, or postnatal bleeding (Ma’āqi’-i-Falāh, Tahtāwī 2:374–5; Durr, Radd 2:129).

519 That is, if any member(s) of the community performs it, the sunna is fulfilled, such that there is no sin on the others for leaving it without a valid excuse. Yet if no one performs it, then the entire community is in blame for leaving it, and potentially in sin if habitually left (Radd 2:129).

520 That is, a mosque with an imām and a mu’ādhīn. Some stipulated that all five prayers must be performed there in congregation, while others did not. The two companions (Abū Yūsuf and Muḥammad) maintained that any mosque would suffice, and some scholars preferred this opinion as it is easier, especially in latter times (Durr, Radd 2:129).

521 In such a case, one should leave for the main community mosque with enough time to pray the sunna prayers before and after the Friday prayer, and then immediately return to the mosque of his retreat. If he remains in the main community mosque for his retreat, then it is valid yet mildly disliked (makrūh tansihān) (Ma’āqi’-i-Falāh 2:377; Imdād 676; Hadiyya 184; Durr, Radd 2:132–3).

522 In general, it is recommended for a woman to designate a place in the house for prayers, just as it is recommended for a man to do so for his voluntary prayers. The woman’s retreat then should be in her designated prayer area. If she nevertheless did it in the mosque, it would be valid
Fasting

It is permissible for the man performing the spiritual retreat to eat, drink, sleep, and even buy or sell in the mosque, provided the commodity for sale is not brought inside the mosque, as to do so is disliked. It is also disliked to remain silent or to speak other than good.

It is unlawful (حَرَامُ) to have sexual intercourse or to engage in any foreplay; moreover, the retreat is invalidated by intercourse, or by ejaculation due to foreplay.

If one makes a vow to perform the spiritual retreat for a certain number of days, he must remain in his retreat during the accompanying nights as well; similarly, a vow of nights necessitates their accompanying days. This type of retreat [in either case] must be performed in consecutive days and nights, not separately, even if he did not explicitly stipulate consecutiveness in the vow. If he makes a vow for two days, he must perform his retreat for the accompanying two nights as well.

523 Such that if he left the mosque for these actions, the retreat would be invalidated (Marāqi 'l-Falāḥ 2:379).

524 That is, it is not disliked for one performing the spiritual retreat to conduct a purchase or sale in the mosque if the transaction is for something he or his dependents need, as long as the commodity is not brought inside. It is disliked, however, to conduct a transaction in the mosque if merely for his usual business, even if the commodity is not brought inside the mosque (Marāqi 'l-Falāḥ 2:379–380; Durr 2:129; Tabyin 1:351).

525 That is, prohibitively disliked (مَكْرُوبٍ تَحْرِيمًا) (Ṭaḥṭawī 2:380).

526 That is, it is disliked to remain silent if one believes that silence in and of itself is an act of worship—as that belief is prohibited—as opposed to remaining silent in order to guard one's speech without believing that it is an act of worship, in which case it is not disliked (Marāqi 'l-Falāḥ 2:380; Tabyin 1:352).

527 The retreat is not invalidated by ejaculation due to thinking or looking (Tabyin 1:352–3).

528 Meaning that he begins at maghrib (Marāqi 'l-Falāḥ 2:382). In general, one enters the mosque for the retreat before maghrib of the first night, and leaves after maghrib of the last day (Tabyin 1:353).
**Almsgiving (Zakāt)**

*Zakāt* is defined as the transfer of ownership (*tamlık*) of a portion\(^{529}\) of wealth—specified by the Lawgiver—to a particular person,\(^{530}\) with its intention.\(^{531}\) It is obligatory (*fard*) on every free Muslim who is legally responsible,\(^{532}\) and who possesses the quantum (zakatable amount) (*nişāb*)\(^{533}\)—whether in

\(^{529}\) Namely, 2.5% of one's wealth that is equal to or above the zakatable amount (*nişāb*) (see note below), upon which one lunar year has elapsed (*Hadiyya* 197; *Durr* 2:3).

\(^{530}\) That is, a Muslim of one of the categories of eligible recipients listed below.

\(^{531}\) Because it is an act of worship rather than a tax, *zakāt* is not valid without its intention, which must be present either (a) when one pays it to the recipient, (b) when one gives it to one's agent appointed to pay it on one's behalf, or (c) when one sets it aside to be paid as *zakāt* in the future. If one pays it without its intention, then it does not fulfill one's *zakāt* obligation, unless one later intends it as such while it is still intact, in the recipient's possession. Moreover, the recipient does not have to know that it is one's *zakāt* payment. One may, for example, call it a “gift” or “loan” while paying it to the recipient, all the while intending it to fulfill the *zakāt* obligation (and then later forgive the “loan”) (*Imdād* 681; *Hadiyya* 202; *Durr*, *Radd* 2:11–12; *Kanz*, *Tabyin* 1:257).

\(^{532}\) That is, adult and sane, as otherwise one is not legally responsible (*Hadiyya* 198; *Durr*, *Radd* 2:4; *Tabyin* 1:252).

\(^{533}\) *Nisāb* is of two types: *nişāb wujūb al-zakāt* and *nişāb hirmān al-zakāt*. The first type, mentioned above, refers to the minimum amount of wealth upon which *zakāt* is due, specifically from one's monetary wealth (i.e., gold, silver, cash, etc.), livestock, or trade goods, with the conditions mentioned above. The second type, *nişāb hirmān al-zakāt*, is the minimum amount of wealth by which one would become ineligible to receive zakāt, though he may not have to pay it either. It is the same amount of wealth as the first type, yet is considered from any type of wealth other than one's basic personal needs (*Sharh al-Wiqāya* 1:230–231, *Lubāb* 168, *Durr* 2:73). For example, the combined value of a person's monetary wealth, livestock, and trade goods (i.e., categories of wealth for which *zakāt* is due) is below the quantum. Yet he owns an extra piece of land that was not purchased for resale (and hence not a trade good—see related note below, p. 140), and that land is of a value—when added to the previous amount (i.e., categories of wealth for which *zakāt* is due)—that causes his total wealth to be above the quantum. This person would have *nişāb hirmān al-zakāt*, such that he would be ineligible to receive zakāt, yet would not have *nişāb wujūb al-zakāt*, such that he would not be obligated to pay zakāt.

Hence, the central condition shared by all eligible recipients is possessing less than *nişāb hirmān al-zakāt*, while the condition by which one is obligated to pay *zakāt* is possessing more than *nişāb*
monetary wealth or in trade goods whose value is equivalent to the *niṣāb* of wealth\textsuperscript{534}—over which a full lunar year (*ḥaul*) has passed, in excess of any debts\textsuperscript{535} and of basic personal needs.\textsuperscript{536}

The *niṣāb* of gold\textsuperscript{537} is 20 *mithqāls*,\textsuperscript{538} for which one pays half a *mithqāl*. The *niṣāb* of silver is 200 *dirhams*, for which one pays 5 *dirhams*. For any amount above the *niṣāb*, if it increases to a fifth of the *niṣāb*, one pays its proportionate amount due, yet pays nothing if less than a fifth.\textsuperscript{539}

The value of trade goods\textsuperscript{540} is combined with one’s gold and silver, both of which are also added together by value.

\textit{wujūb al-zakāt}. Finally, one who possessed *niṣāb* *birmdn al-zakāt* would still have to pay *ṣadaqat al-fitr* (see related section, p. 143) and perform the *udhiya* (see related chapter, p. 169).

\textsuperscript{534} This sentence comes later in the Arabic published edition and in the manuscript, yet is as above in the author’s larger works *Imlād* (681) and *Marāṭī ’l-Falāḥ* (2:391).

\textsuperscript{535} That is, debts that would reduce his wealth below the *niṣāb*. Otherwise, if one still possesses *niṣāb* despite one’s debts, *zakāt* remains obligatory (on the wealth that exceeds the debts). Moreover, what is meant above is debts owed to humans, not those owed for religious obligations such as expiation (*kaffārā*), vows (*nudhūr*), the obligation of *ḥajj* and the like; such debts are not deducted when calculating one’s zakāt-able wealth (*Ikhtiyār* 1:150; *Hadiyya* 198; *Tabyīn* 1:254–5). Finally, money set aside for general expenses, such as food, rent, education, or family provisions (*nafaqāt*), is likewise not deducted (*Baddī‘* 2:m1).

\textsuperscript{536} Basic personal needs (*ḥawā‘īj asliyya*) refer to personal items that are not zakāt-able, such as one’s house(s); furniture; clothing; vehicle(s); equipment used for one’s profession; or any other personal belongings, like books or even property, not purchased with the intention of resale. If something is purchased with the intention of resale, it is deemed a trade good and is hence zakāt-able (*Ikhtiyār* 1:151; *Ṭaḥtāwī* 2:392; *Durr, Radd* 2:8–9; *Tabyīn* 1:253).

\textsuperscript{537} *Zakāt* is due on gold and silver in \textit{any} form, whether minted coins, raw nuggets, jewelry (whether worn or not worn, contrary to other schools), or household decorative pieces (*Imlād* 681; *Kanz* 1:277). There is no *zakāt* due, however, on precious stones such as rubies, diamonds or emeralds, regardless of their value, unless they are one’s trade goods (see note below) (*Durr, Radd* 2:14; *Tabyīn* 1:277).

\textsuperscript{538} A *mithqāl* is roughly equivalent to 4.374 g; therefore, the *niṣāb* (minimum zakāt-able amount) is approximately 87.48 g of gold, or its equivalent monetary value (*Imlād al-Awzān* 17, 31). This value is the quantum used to determine whether or not one is obligated to pay *zakāt*, or eligible to receive it (see discussion at beginning of chapter and related note on two types of *niṣāb*).

\textsuperscript{539} For example, if someone owned 450 *dirhams* of silver, then he would pay 11 *dirhams* of *zakāt*—10 on the 400 and 1 on the extra 50—since the extra 50 *dirhams* is more than 1/5 of the *niṣāb* (i.e., 40). The proportionate amount of *zakāt* on the 50 *dirhams* is 1 *dirham*, since 1 *dirham* is owed for 40, and the extra 10 does not amount to another 1/5. If, however, he had 430 *dirhams*, he would pay 10 *dirhams*, as the extra 30 does not amount to 1/5 of the *niṣāb*. If he had 480 *dirhams*, he would pay 12 *dirhams*; and so on.

\textsuperscript{540} A trade good refers to any non-monetary item purchased with the intention, \textit{at the time of purchase}, of resale. If one does not intend resale at the time of purchase, then the item is not deemed a trade good with regard to *zakāt*, and is hence not zakāt-able. That is, even if later after the purchase he intends resale, or even if it was purchased for personal use yet with the intention that \textit{if he later found a good deal, he would sell it}, *zakāt* is not due on the item. Rather, once he actually
The zakāt of livestock—i.e., camels, cattle, sheep, and goats—is based on the quantum allotted for them, as delineated in its relevant section [in other works of jurisprudence].

ELIGIBLE RECIPIENTS OF ZAKĀT

1. An indigent person (faqīr), i.e., possessing less than the nisāb, whether by actual gold and silver or by valued goods, even if he is healthy and earning a living;
2. A poor person (miskīn), i.e., one who has no wealth at all;
3. A slave working to free himself (mukātab);
4. A person in debt;
5. A soldier cut off from his troop;
6. A pilgrim cut off from his group;

sells the item, zakāt would be owed on the money collected from the sale. Likewise if one gains ownership of a non-monetary item without a sale contract, such as by inheritance, then it is not zakatable, as there was no contract with which the intention of resale could be conjoined. Finally, if one purchases a non-monetary item with the intention of resale, whereby it is deemed a trade good and is zakatable, and then later changes his intention and decides to not sell it and instead uses it for personal use, it is no longer deemed a trade good for zakāt (Ṭaḥṭāwī 2:396; Durr, Radd 2:10, 13, 14; Tabyīn 1:256–7).

The basis of eligible recipients is the Qur'ānic verse, “Charity is only for the indigent; the poor; workers who collect it; those whose hearts are to be reconciled; slaves [working to free themselves]; people in debt; in the way of Allah; and wayfarers—a mandate from Allah, and Allah is All-Knowing, Ever-Wise” (9:60). No person outside of these categories is eligible to receive zakāt, as the verse limits them as recipients with the particle “only” (Taṣfīr Abī l-Suʿūd 4:76). By scholarly consensus, the category of “those whose hearts are to be reconciled” is no longer applicable for zakāt, from the time of the Caliphate of Abī Bakr (Tabyīn 1:299). Moreover, the condition for all categories is, as noted from the definition of zakāt above in the text, transfer of ownership (tamlik) (to an individual from one of the above categories). Therefore, one cannot pay zakāt to build institutions such as mosques or hospitals; for general public welfare such as fixing roads or bridges; or for sponsoring someone's education or pilgrimage; without first “transferring ownership” to a poor individual. The phrase “in the way of Allah” in the verse cannot be applied to such endeavors. Rather, it is interpreted to refer to soldiers or pilgrims, specifically the indigent among them. They are mentioned separately, despite being included in the first category of “the indigent,” since they have an extra need, having been cut off from their troop or group (Durr, Radd 2:62; Kanz, Tabyīn 1:298, 300).

That is, nisāb birmān al-zakāt (see related note, p. 139).

Although it is better for one who is able to earn a living not to take zakāt (Badaʾiʾ 2:159).

Such that his debts take his wealth below the nisāb (Mukhtār 1:175; Tabyīn 1:298).
7. A wayfarer who, despite possessing wealth in his homeland, has nothing [i.e., less than the nişāb] with him on his journey;\textsuperscript{545}
8. One who works as a state zakāt collector.\textsuperscript{546}

The one paying zakāt can choose to give it to recipient[s] of all of the above categories, or any one category of them, regardless of whether or not recipients of other categories are present.\textsuperscript{547}

Zakāt may not be given to any of the following:

1. A non-Muslim;
2. A wealthy person (ghani), i.e., one who possesses the nişāb in any form of wealth;\textsuperscript{548}
3. A Hāshimite, or a freed slave of a Hāshimite, although Imām Ṭahāwī maintained that they are eligible recipients;
4. One’s parent or grandparent;
5. One’s child or grandchild;\textsuperscript{549}
6. One’s wife or husband;
7. One’s slave, even one working to free himself;
8. One’s partially-freed slave;
9. To pay for a deceased person’s funeral shroud;
10. To pay off a deceased person’s debt;\textsuperscript{550}
11. Or to purchase a slave to be freed.

If one pays zakāt after having made an honest effort to ensure the recipient was eligible, and then finds out the recipient was not eligible,\textsuperscript{551} then it is valid

\textsuperscript{545} With the condition that he has no access to his wealth back home (Tabyin 1:298).

\textsuperscript{546} Who is paid out of the zakāt funds enough to fairly suffice him and in proportion to the amount of work he performs as zakāt collector (Mukhtar 1:174; Tabyin, Shalabi 1:297). This, however, only applies to someone appointed by the government, not to one working for an independent organization, for example.

\textsuperscript{547} Even if just to one person, from only one category (Tabyin 1:299).

\textsuperscript{548} Aside from personal belongings (Marāqi 'l-Falāḥ 2:399; Lubāb 165); i.e., nişāb hirmān al-zakāt (see related note, p. 139).

\textsuperscript{549} As for indigent siblings, aunts, uncles, and other relatives, it is not only permissible but rather preferable for one to pay zakāt to them (Ṭahṭāwī 2:399).

\textsuperscript{550} If, however, one were to pay off a debt of an indigent person (faqīr), upon his command and with the intention of paying zakāt, then it is valid, as the creditor effectively serves as the debtor’s agent in collecting zakāt (Ikhtiyār 1:178; Durr, Radd 2:63).

\textsuperscript{551} For example, if the recipient turns out to be wealthy; a non-Muslim in Muslim lands; the
[such that he does not have to pay it again], unless the recipient turns out to be his slave, even one who is working to free himself.

It is disliked to give an amount of wealth to an eligible recipient such that he would then own the nişâb [and hence no longer be eligible to receive zakât in the future].552 It is preferred, however, to give enough to a recipient such that he need not ask for money for food.553

It is disliked to pay one’s zakât, after the completion of the lunar year,554 to a recipient in another land,555 unless the recipient is a relative; one who is needier; one who is stricter in adherence to the religion; or one who is more beneficial to the Muslims through [for example] teaching.

It is more preferable to pay zakât to relatives, starting with the nearest of kin; then to one’s neighbors; then to one’s district; then to members of one’s profession; and then to fellow citizens.

CHARITY AT THE END OF RAMAḌÂN (ṢADAQAT AL-FIṬR)

Ṣadaqat al-fitr is mandatory (wâjîb) on every free Muslim who is legally responsible (mukallaf),556 possessing the nişâb,557 in excess of any debts and of basic personal needs.

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552 That is, the recipient receives enough wealth whereby once his lunar year is up, he would retain enough of that wealth such that he could no longer receive zakât. Thus, if the recipient is given enough such that he owns nişâb, yet after paying off his debts or after spending on his dependents he still has less than nişâb (and remains an eligible recipient), then it is not disliked (Ikhtiyâr 1:178; Marâqi ’l-Falâh 2:400; Durr 2:68).

553 This sentence is incomplete in the Arabic published edition, yet its missing words have been filled in from the manuscript as well as the author’s well-known commentary, Marâqi ’l-Falâh (2:400).

554 Yet if one does so before completion of the lunar year, it is not disliked (Ṭahtâwî 2:400).

555 According to Imâm Ṭahtâwî, it is prohibitively disliked (makrûh taḥriman), even to a place less than the travelling distance away (48 mi or 77 km) (2:400); while according to Ibn ʿÂbidîn, it would appear to be mildly disliked (makrûh tanzihan) (Radd 2:68). In either case, it would still be valid (Ikhtiyâr 1:179; Radd 2:68). Finally, in general, one should avoid paying zakât to someone that he knows will use the money for sinful acts, although it would still be valid if the person were an eligible recipient (Ṭahtâwî 2:400).

556 That is, adult and sane, as otherwise one is not legally responsible (Hadiyya 198; Durr, Radd 2:41; Ṵabîn 1:252).

557 That is, nişâb hîrmân al-zakât (see related note, p. 139).
It is mandatory on behalf of oneself, one's child who is a minor,\(^{558}\) one's slave used for personal service, one's slave promised freedom upon owner's death (mudabbar), and one's female slave with whom he bore a child (umm al-walad), even if the slave is non-Muslim.

It is not mandatory on behalf of one's slave working for his freedom; one's child [son or daughter] who is an adult;\(^{559}\) one's wife;\(^{560}\) a co-owned slave; or a runaway slave, kidnapped slave or imprisoned slave—except after their return.\(^{561}\)

The amount due is a half \(\text{sā}^{\text{c}}\) [2.2 kg] of wheat, flour, or sawiq [a mix of wheat and barley], or one \(\text{sā}^{\text{c}}\) [4.4 kg] of dates, raisins, or barley, which equals eight \(\text{ritls}\) according to the Iraqi standard.

It is permissible to pay by monetary value of one of the above amounts; this is actually superior when one can find what he needs—i.e., in times of ease—as it is more expedient in fulfilling the needs of the indigent. If, however, it is a time of difficulty [like famine], then wheat, barley, or any staple good is superior to monetary currency.

The time in which \(\text{ṣadaqat al-fitr}\) becomes mandatory is when fajr comes in on the Day of 'Id al-Fitr. Therefore, if one dies or becomes indigent before that time; or if one becomes Muslim, or attains wealth thereby possessing \(\text{nīsāb}\), or is born after that time; then it is not mandatory for him.

It is preferable to pay it before leaving for the 'Id prayer area (\(\text{musūl}^{\text{lā}}\)), yet it is valid if one pays it beforehand or afterwards,\(^{562}\) although delaying it is disliked.\(^{563}\)

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\(^{558}\) That is, who is indigent (\(\text{faqīr}\)), from the father's wealth or, if the father is not alive or is himself indigent, the paternal grandfather's wealth (\(\text{Hadiyya} 213; \text{Shurunbulālīyya} 1:193\)). This ruling differs from that of the ritual sacrifice of 'Id al-\(\text{Aḍā}^{\text{ḥā}}\) (\(\text{uḏ\text{ḥ}iyya}\)), which does not have to be performed by the parent on behalf of his indigent child (see p. 169).

\(^{559}\) The father also does not have to pay it from his own wealth on behalf of his wealthy child who is a minor; rather, the obligation is on the child's wealth. If the parent or guardian does not pay on his behalf, the child himself must pay it for those missed years once he reaches puberty (\(\text{Durar, Shurunbulālīyya} 1:193; \text{Tā\text{yīn, Shalabi} 1:307}\)).

\(^{560}\) If one does pay on behalf of his wife or adult children, without their permission or knowledge, it counts on their behalf if they are his dependants (\(\text{Hadiyya} 213; \text{Hiddya} 1:133; \text{Tā\text{yīn} 1:307}\)). For \(\text{zakāt}\) however, if one pays on behalf of someone else—even if a spouse or dependant—it would fulfill the other person's obligation only if that person gave him permission, or at the very least knew of the payment, at the time or beforehand.

\(^{561}\) Whereupon the master must pay on their behalf for those years in which they were absent (\(\text{Tā\text{yīn} 2:75}\)).

\(^{562}\) Even to the end of one's life (\(\text{Tā\text{ṭawī 2:404; Hadiyya} 212}\)).

\(^{563}\) That is, mildly disliked (\(\text{mākrūb tanzihan}\)), but not prohibitively disliked (\(\text{mākrūb ṭahriman}\)) (\(\text{Radd 2:72, 78}\)).
ALMSGIVING

Every person should pay it to one indigent person (faqīr), even if to a non-Muslim resident of Muslim lands (dhimmi). One may not split it between two indigent persons (faqīrs), although there is disagreement among the jurists on this matter.564

It is permissible for a group of people to pay their combined ṣadaqat al-fīṭr to one recipient, according to the sound position (ṣabīh).

564 Most jurists, however, maintain that it is permissible, which is the sound position (ṣabīh). Yet even according to this position, it is still more preferable to give it to one indigent person, so as to better fulfill his need (Ṭahāwī 2:404; Durr, Radd 2:78; Durar, Shurunbulaliyya 1:196).
The Greater Pilgrimage (Hajj)

Hajj is defined as visiting a particular place, while in a state of pilgrim sanctity (ihram), in its appointed months—namely, Shawwal, Dhū ’l-Qa’da, and the first ten days of Dhū ’l-Hijja.565

It is obligatory (fard) to perform hajj once [in a lifetime], and as soon as one is able to (‘ala ‘l-faur), according to the sounder position (asabah).

The person on whom it is obligatory566 is anyone who is free; Muslim; legally responsible (mukallaf);567 and able—at the time when the people of his locality leave for the hajj—to afford568 provisions and transportation for the actual journey and other expenses, for both going and returning, [in excess of] expenses for one’s dependants [until his return], and [in excess of one’s] other basic necessities.569

The obligatory requirements for its performance570 are a sound, healthy

565 One cannot perform hajj before the 9th of Dhū ’l-Hijja; however, certain rites may be performed earlier in the above months, such as the mandatory sa’y conjoined with the Tawaf of Arrival (see related note, p. 148) (Radd 2:150; Kanz, Tabyin 2:49–50).

566 That is, if one does not meet all of the conditions mentioned in this paragraph, hajj is not obligatory on him at all—neither to perform it himself, nor to pay for someone else to perform it on his behalf or leave such a bequest in his will (as opposed to the next paragraph) (Shalabi 2:5).

567 That is, adult and sane, as otherwise one is not legally responsible (Hadiyya 198; Durr, Radd 2:4; Tabyin 1:252).

568 "Affording" in this context refers to one’s personal ownership of wealth. Hence, hajj is not obligatory on one who is lent the requisite money for provisions and transportation, nor on one for whom those expenses are paid for by another (Radd 2:142).

569 That is, just like in zakāt, such as one’s house, furniture, equipment for one’s profession (Marāqi ’l-Falāḥ 2:407; Hadiyya 221; Durr, Radd 2:143).

570 That is, if any one of the conditions in this paragraph is not fulfilled, it is no longer obligatory on the person to perform hajj himself; however, he must instead pay for someone else to perform it on his behalf, or leave such a bequest in his will. The same of course applies to a woman (Radd 2:142; Tabyin, Shalabi 2:4–6).
body; prevention of any physical barrier on the journey [to Makka]; safety of passage based on reasonable assumption; and, [for a woman] to not be in her waiting period (‘idda), and to be accompanied by her husband or unmarriageable kinsman (mabram) who is trustworthy, sane, and an adult.572

HOW TO PERFORM THE RITES OF HAJJ

When one intends to enter the state of pilgrim sanctity (ihram)573 at one of the

571 That is, one that is free of any disease or condition that would impede the person’s ability to travel, such as paralysis or blindness. The same ruling would apply to being wrongly imprisoned (Hadiyya 221; Durr, Radd 2:142; Tabyin 2:3).

572 If the journey to hajj entails travelling the legal distance by which prayers are shortened (i.e., roughly 48 mi or 77 km), then the woman must be accompanied by either her husband or a man of unmarrigeable kin (mabram), i.e., one whom she may never marry, whether by blood relationship, nursing, or marriage (such as father-in-law, with whom she may travel unless there is fear of falling into sin). In either case, the one who accompanies her must be trustworthy, sane, an adult or at least an adolescent, and not an open sinner (fasiq), as he would not be trustworthy in protecting her. This condition applies even to elderly women. In addition, she must be able to afford the provisions of both herself and her kinsman (mabram) accompanying her, but not that of her husband if he instead takes her. It is deemed prohibitively disliked (makrūb tahrīman) for her to travel and perform hajj without her husband or appropriate kinsman, yet the hajj itself would still be valid (Hadiyya 221; Ikhtiyar 2:202; Durr, Radd 2:145-6; Tabyin, Shalabi 2:5-6).

573 The obligatory (fard) restraints of hajj are three, which are not valid unless performed in the following order: (1) Entering the state of pilgrim sanctity (ihram). This entails (a) making an intention (niyya) and, immediately afterwards without engaging in another unrelated action, (b) reciting the talbiya, or any other dhikr in its place. However, reciting a dhikr other than the talbiya is mildly disliked (makrūb tanzihān) as it entails leaving a sunna. In either case, the condition is that the dhikr be uttered on the tongue, not merely intended in the heart (Radd 2:158-9). (2) The Standing (wuqāf) at ‘Arafat. “Standing” in this context means being present there even for a moment, between midday (zawal) of the 9th of Dhū ’l-Hijja (the Day of ‘Arafa) until right before fajr of the 10th (the Day of Sacrifice). This pillar will not be valid if the pilgrim engaged in sexual intercourse beforehand (after having entered into the state of pilgrim sanctity). (3) Most of the Tawaf of Visitation (tawaf al-ziyāra), i.e., four of the seven rounds, accompanied with its intention. This tawaf may be performed anytime after the standing at ‘Arafat until the end of one’s life, i.e., terms of fulfilling the obligation (fard).

The central mandatory (wajib) requisites of hajj are five, namely: (1) The Standing (wuqāf) at Muzdalifa, i.e., being present even for a moment, after the entrance of fajr on the 10th of Dhū ’l-Hijja. (2) The Sa’y (seven circuits) between Mount Safa and Mount Marwa (although it is obligatory (fard) according to the other three schools of thought—Durr 2:148). This ceremonial rite must be conjointly with a proper tawaf beforehand. (3) The Stoning at Minā. (4) Shaving the head, or trimming its hair. This rite must be performed within the sacred precinct (haram), even if outside Minā. (5) The Farewell Tawaf (tawaf al-ṣadr), except for women in menstruation or residents of Makka (for whom it is not mandatory, and hence for whom no expiatory sacrifice is necessary for its omission).

The following actions are also mandatory (wajib): entering the state of pilgrim sanctity (ihram)
designated boundaries (miqāt, pl. mawāqit), such as Rabigh, he should [do the following, as they are recommended:] perform ghusl or wudu; trim his nails [and moustache]; shave [his armpits and pubic region]; put on nice scent [and oil]; and wear an upper and lower garment, both new or washed. The most preferred garments are those that are new and white. He then prays two rak'as [which are sunna], and says: O Allāh, verily I desire to perform hajj, so make it easy for me and accept it from me.

before crossing the designated boundaries; remaining for the obligatory Standing at 'Arafāt until maghrib, as well as afterwards for at least a moment; starting every tawāf at the Black Stone; keeping the Ka'ba on one's left therein; performing it behind the semicircular enclosure (hajtim); for one without a valid excuse, walking for tawāf; being in a state of ritual purity, and covering one's nakedness, throughout tawāf, ending each tawāf with its two-rak'a prayer; starting the sa'y at Sa'āf; performing it after an appropriate tawāf (of at least four rounds); for one without a valid excuse, walking for sa'y; delaying maghrib and combining it with 'ishā' in Muzdalifa; sacrificing a sheep for one performing the qirdn or tamattu' type of hajj, and doing so after the stoning yet before shaving the head (or trimming the hair), while the one performing ifrād does not need to sacrifice yet must shave after the stoning; performing the Tawaf of Visitation (tawāf al-ziyāra) in one of the three Days of Sacrifice—10th, 11th, or before maghrib of the 12th; the last three of the seven rounds of that tawāf; shaving the head (or trimming the hair) in one of those days as well, and within the Sacred Precinct; and avoiding any penalty that necessitates the sacrifice of a sheep (as delineated below, see p. 162). All other actions of hajj are either emphasized sunnas or etiquette (Hadiyya 222–5; Durr, Radd 2:147–150).

574 The designated boundaries are borders around the Sacred Precinct (haram) that the pilgrim—who intends on entering Makka (i.e., the Sacred Precinct), even if for business—may not cross without being in a state of pilgrim sanctity (ihram). They are the following: Dhat 'Irq for the people of Iraq; Juḥfa for the people of the Levant; Dḥū l-Ḥulayfa for the people of Madina; Qarn for the people of Najd; and Yalamlam for the people of Yemen. Each boundary is designated for the people of that area, as well as anyone that enters the Sacred Precinct from that vicinity, even if he is not from that area. If, however, he does not intend on entering Makka (i.e., the Sacred Precinct) first—but rather somewhere between the designated boundaries and the Sacred Precinct, like Jeddah (e.g., for business)—then he may cross the designated boundaries without being in the state of pilgrim sanctity. If he performs hajj or 'umra afterwards, he may enter the state of pilgrim sanctity from that place (e.g., Jeddah) and then enter the Sacred Precinct, without having to go back outside the designated boundaries (Mukhtar 1:203–5; Hadiyya 227; Durr, Radd 2:152–5; Tabyin, Shalabi 2:6–7).

575 A valley slightly before Juḥfa, on the left side of someone facing Makka (Tabtawi 2:413).

576 The purpose of ghusl here is general cleanliness, not ritual purification, and is hence recommended even for a woman in menstruation or postnatal bleeding (Tabyin 2:8).

577 There is one garment for the bottom (izār) and one for the top (rīdā'). He should ensure that the bottom garment covers his nakedness, i.e., from above the navel to below the knees. He should fold it above the waist to keep it secure, yet ideally without using a needle or fastening a knot, as doing so is disliked for either the top or bottom garment. He may place a belt with a pouch in which to keep personal belongings over the bottom garment. The top garment should cover both shoulders. Finally, he may wear a ring as well (Hadiyya 230; Kanz 2:8, Tabyin 2:14; Durr, Radd 2:157). Based on the permissibility of wearing a ring, it seems that he may also wear a wristwatch ('Itr, Al-Hajj wal-'Umra 57) and eyeglasses.

578 Unless it is a time in which prayer is disliked (see p. 71). Also, just as with the two rak'as of
He then says the *talbiya* immediately after the prayer, while making the intention of *hajj* alone if performing *ifrād*. If, however, he is performing *qirān*, he intends both *hajj* and *‘umra*, and says: O Allāh, verily I desire to perform *hajj* and *‘umra*, so make the two easy for me and accept them both from me.

If, rather, he is performing *tamattu‘*, he enters the pilgrim state of *‘umra* alone, and says: O Allāh, verily I desire to perform *‘umra*, so make it easy for me and accept it from me.

Afterwards, he is to recite the *talbiya* [ideally three times], and he will have then entered the state of pilgrim sanctity. The *talbiya* is to say: Here I am at Your service, O Allāh, at Your service! [At Your service!] 579 You have no partner; here I am at Your service! Indeed, all praise, blessings, and the dominion itself are utterly Yours; You have no partner!

He should not say less than this form of the *talbiya*, 580 yet if he wants to add more [as is recommended], he may say: At Your service! At Your obedience! All good is in Your hands! 581

Hence, once the pilgrim has recited the *talbiya* accompanied with an intention of either *hajj* or *‘umra*, or both, he has entered the state of pilgrim sanctity. 582 This state is a condition for the validity of one’s actions on the pilgrimage.

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579 Some Ḥanafi texts, such as the *Kanz* and *Hidiyya*, list this third “At Your service!” (*Labbayk*) for extra emphasis. One would pause shortly before it (*Radd* 2:159). It is also mentioned in the *Mukhtar* (1:205) and the *Hadiyya* (229).

580 As it is mildly disliked (*makruh tanzihān*). Also, it is recommended according to some, and an emphasized *sunna* according to others, for men to recite it in a raised voice (*Radd* 2:159–60, 165).

581 For the above supplications, as well as those of the entire Ḥaji, see p. 198.

582 Just as one may not begin the *ṣalāt* without its opening *tablīma*, one may not begin the *hajj* without entering into a state of *iḥrām*. Likewise, just as the *tablīma* consists of the intention of *ṣalāt* made in the heart, accompanied by a form of *dhikr* uttered on the tongue—specifically the words *Allāhu akbar*—the *iḥrām* also consists of the intention of *hajj* made in the heart, accompanied by a form of *dhikr* uttered on the tongue—specifically the *tablīma*. Finally, just as the intention in the heart alone is not sufficient to fulfill the *tablīma* for *ṣalāt*, similarly the intention of *hajj* is not enough to fulfill the *iḥrām* of *hajj*; rather, each must be accompanied by its respective *dhikr*. Hence, once the person makes the intention (for either *hajj*, *‘umra*, or both) and recites the *tablīma*, he has entered into the state of pilgrim sanctity (*Hadiyya* 229). The *tablīma* may be recited in any language, even for one capable of saying it in Arabic, yet it is better to do so in Arabic. It is valid to recite another *dhikr* in its place when entering *iḥrām*, although the *tablīma* form itself is *sunna*. Regardless of whichever *dhikr* one recites, to do so once is obligatory (*fard*) in order to enter into *iḥrām*, while repeating it afterwards is *sunna* (*Durr, Radd* 2:158–9).
At this point, the pilgrim must abstain from the following:\textsuperscript{583}

1. Sexual intercourse, or speaking about it in front of women (\textit{rafath}),
2. Vulgar speech,
3. Argumentation (\textit{jidāl}),
4. Acts of disobedience (\textit{ma\'āsī}),
5. Killing land game, including pointing them out or indicating their whereabouts to a hunter,
6. Wearing stitched garments,
7. Covering the head [for men]\textsuperscript{584} or the face [for both men and women],\textsuperscript{585}
8. Applying any sort of scent [to one’s body or clothes],
9. Shaving or plucking hair.

If one does commit any of the above, he must pay the appropriate penalty [as delineated below, along with other penalties].

One\textsuperscript{586} should recite much \textit{talbiya} when changing states, especially in the early morning hours before fajr, with a raised voice.\textsuperscript{587}

\footnotetext{583}{For details, see section on violations, p. 162.}
\footnotetext{584}{The male pilgrim must also keep the upper protruding cuneiform bone of each foot uncovered, and hence must wear appropriate sandals to do so (\textit{Ikhtiyār} 1:206; \textit{Durr, Radd} 2:163; \textit{Kanz, Tabyin} 2:12).}
\footnotetext{585}{For both the face and the head, what is prohibited is to cover them with \textit{direct} skin contact; hence, taking shade underneath a covering or umbrella is permissible. For women, the prohibition applies only to the face. Yet as mentioned by many Hanafi scholars, a woman may drape a cloth or face-covering over a protruding frame (or nowadays, sun cap) so as to keep her face covered while not having direct skin contact (\textit{Durr, Radd} 2:164; \textit{Tabyin}, \textit{Shalabi} 2:14).}
\footnotetext{586}{In the original Arabic text, the author here switches from the third person to the second person and directly addresses the reader. However, the English translation above was kept in the third person for consistency and flow.}
\footnotetext{587}{That is, whenever one changes states, such as after the prayer; when ascending or descending a slope; when encountering another group of pilgrims; upon waking up from sleep; or when mounting or dismounting a vehicle. It should ideally be repeated at least three times in a row. He should not interrupt it with speech. It is permissible for him to respond to another’s greeting, yet it is disliked for the other person to interrupt his \textit{talbiya} by that greeting (\textit{Imdād} 688–9; \textit{Durr, Radd} 2:164; \textit{Kanz, Tabyin} 2:14). The man should recite \textit{talbiya} in a raised voice, yet within his capacity so as not to harm himself by exaggeration. He should not recite it silently as that would entail leaving an emphasized \textit{sunna}, yet as with omission of any \textit{sunna}, there is no resulting expiation (although it could be sinful if habitual). If in a group, no two persons should recite their \textit{talbiya} together; rather, everyone should recite it on his own. In general, one makes \textit{talbiya} in the Sacred Mosque of Makka, in Minā and in ‘Arafāt, yet not during \textit{tawaf} or \textit{sa’y} (\textit{Durr, Radd} 2:164–5; \textit{Tabyin, Shalabi} 2:14).}
Upon reaching Makka, it is recommended for him to perform *ghusl*588 and to enter in the daytime, from the Gate of Mā'lā, while reciting the *talbiya*, until he reaches the Gate of Salām. He should then enter the mosque in a state of humility, reciting the *talbiya*, followed by *takbir*, *tahlil*, and blessings upon the Prophet ﷺ.

Supplication (*du'a*) is accepted upon seeing the Ennobled House [i.e., the Ka'ba].589 He should then face the Black Stone, while saying *takbir* and *tahlil*; raise his hands the way he does in [the beginning of] *salāt*; and place them onto the stone and kiss it, without harming anyone [as harming one's fellow Muslim is unlawful (*harām*)].590

He should then perform *tawāf* around the House [Ka'ba], moving toward his right [i.e., keeping the Ka'ba on his left side], and [for all seven rounds] placing his upper garment under his right armpit, with both ends over his left shoulder (*idā'ibā*), weeping. If performing *bajj* alone (*ifrād*), he should intend the Ṭawāf of Arrival (*tawāf al-qudūm*).591 The *tawāf* should be performed behind the semi-circular enclosure (*ḥaṭīm*), in seven rounds. In the first three rounds alone, he should do *raml*,592 which is to walk briskly in short steps, while gently shaking the shoulders, like a soldier strutting between ranks. Every time he passes by the Black Stone, he should greet it [by raising his hands and reciting]:

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588 This is recommended even for a woman in menstruation or postnatal bleeding, as its purpose is general cleanliness, not ritual purification (*Durr* 2:165; *Tabyin* 2:114).

589 One should not, however, raise his hands upon seeing the Sacred House, even while supplicating. Imam Taḥāwī’s narration of all three Imāms of the Ḥanafi school—Abū Ḥanīfa, Abū Yūsuf, and Muhammad—is that doing so is disliked (*Radd* 2:165).

590 Otherwise if it is too crowded, then after having raised his hands like in the prayer, he instead points with the inner palms of both hands toward the Black Stone from afar. He does this as if placing his hands upon it, with the back of his hands directed toward his face and parallel to his ears, while reciting *takbir*, *tahlil*, *taḥmīd*, and blessings upon the Prophet ﷺ. He then kisses his hands. This constitutes the greeting of the Black Stone, an emphasized *sunna* performed a total of eight times in *tawāf*—once at the beginning, and one after ending each of the seven rounds. The first and last greetings, however, are the most emphasized of the eight (*Hadiyya* 237; *Durr*, *Radd* 2:166, 169). If one is performing *sa'y* afterwards, it is recommended to return for a ninth greeting of the Black Stone after praying the two mandatory rak'as after *tawāf* (*Durr*, *Radd* 2:170).

591 Which is an emphasized *sunna* only for one who does not reside in Makka (*Durr*, *Radd* 2:166; *Kanz*, *Tabyin* 2:119).

592 If it is too crowded before he begins *tawāf*, he pauses until he finds an opening, whereupon he assumes the fast pace of *raml*. If it is too crowded for *raml* during *tawāf*, then he walks normally until he can resume the fast pace of *raml* (*Imdād* 692; *Durr*, *Radd* 2:169; *Tabyin* 2:18). Both *idā'ibā* and *raml* are emphasized *sunnas* for any *tawāf* followed by *sa'y*. This includes the Ṭawāf of Arrival; the Ṭawāf of Ṭawāf; and the Ṭawāf of Visitation, for one who had not performed *sa'y* beforehand. Otherwise, for any *tawāf* not followed by *sa'y*, *idā'ibā* and *raml* are not to be performed (*Radd* 2:167, 169).
ing the appropriate supplication, as described above]. He should also finish the *ta'waf* with it [i.e., greeting the Black Stone].

He then performs [the mandatory] two *rakās* of prayer\(^{593}\) behind the Station of Ibrahim ﷺ, or anywhere in the mosque.\(^{594}\)

Next he proceeds to Mount ʿSafā [which he ascends]\(^{595}\) and stands facing the *qibla* [i.e., Kaʿba] while reciting *takbīr*, *tahlīl*, and *talbiya*,\(^{596}\) supplanting and raising his hands toward the sky.\(^{597}\) He then descends and calmly walks toward Mount Marwā. Upon reaching the middle of the valley, however, he should rush between the two green lines until he crosses them,\(^{598}\) after which he resumes his relaxed pace until reaching Mount Marwā. He then climbs onto the hill and performs what he did on Mount ʿSafā; this constitutes one round. He then heads back toward ʿSafā and does the same, finishing another round, and continues until he completes seven, having started at ʿSafā and ending at Marwā [thereby completing the ceremonial rite of *saʿy*].\(^{599}\)

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\(^{593}\) He re-covers his right shoulder after *ta'waf*, since it is disliked in general to pray with the shoulders uncovered, and since there is no *idhīhbā* in *saʿy* (*Radd* 2:167). The *sunna* is to perform this prayer immediately after the *ta'waf*, without delay, unless it is a time in which prayer is disliked. In that case, it *must* be delayed until after that time, although the *ta'waf* itself is valid in that time. (Such times are at sunrise, at midday, at sunset, the entire prayer time of fajr, and after the performance of *aṣr*; see related section, p. 71.) If one is performing *saʿy* afterwards, it is recommended (*mustahabb*) to return to and greet the Black Stone once more—making it the ninth time—before proceeding to Mount ʿSafā (*Durr*, *Radd* 2:170; *Tabyin*, *Shalabi* 2:19).

\(^{594}\) On a side yet important note, Ibn ʿAbidin cites some texts of Ḥanafi law which state that in the presence of the Kaʿba, passing in front of someone praying is permissible (*Radd* 2:172).

\(^{595}\) Ascending both ʿSafā and Marwā is an emphasized *sunna* of the *saʿy*. It is done for a total of eight times for the seven rounds, starting at ʿSafā and ending at Marwā. However, one is to ascend somewhat, such that one is able to see the Kaʿba (although seeing the Kaʿba from Marwā is not possible today due to construction). Climbing all the way to the wall and touching it is a reprehensible innovation (*bīḍa*) that is not the way of *Ahl al-Sunna wal-Jamaʿa*. Finally, there is no *idhīhbā* in *saʿy* according to our school (*Radd* 2:171).

\(^{596}\) He does so in a raised voice, followed by sending blessings upon the Prophet ﷺ and supplication (*duʿāʾ*) for his needs (*Durr*, *Radd* 2:171; *Kanz* 2:19).

\(^{597}\) That is, he raises his hands to shoulder level, with both palms directed toward the sky (*Imdād* 692; *Radd* 2:171).

\(^{598}\) This is an emphasized *sunna* for each round of *saʿy*. If he is unable to do so due to the crowd, he waits until he finds an opening, or else if forced to move slowly, at least imitates a fast pace with his movements (*Imdād* 692; *Radd* 2:171).

\(^{599}\) There is a sentence in the text here not translated above, which is "This is a *sunna* for the pilgrim that comes from outside Makka." In the Arabic published edition as well as the manuscript, it would seemingly be referring to the *saʿy*. Yet the *saʿy* is not a *sunna* but rather a mandatory requisite (*wājib*). Hence, the statement in the Arabic text appears to be a mistake—perhaps some words were omitted in its transcription, as it is clearly not the opinion of the author himself. He mentions a similar sentence in *Marāqī l-Falāḥ* (2:415) and *Imdād al-Fattāḥ* (692), after describing the ʾTawāf
The pilgrim then resides in Makka, remaining in a state of pilgrim sanctity, while taking advantage of his stay by performing as many tawaf as possible. As for the one performing qiran, he is to perform the 'umra first, followed by its accompanying sa'y. After that, he also performs the 'Tawaf of Arrival, followed by its accompanying sa'y. He too, then, resides in Makka, in his state of pilgrim sanctity, until he completes the rites of hajj as we shall mention.

As for the one performing tamattu', who entered the pilgrim state at the designated boundary with the intention of performing 'umra alone, he performs his 'umra upon entering Makka, accompanied by its sa'y, and then shaves his head and completely leaves the state of pilgrim sanctity. He then reenters the state of pilgrim sanctity [from within the Sacred Precinct] on the 8th of Dhū 'l-Hijja in order to perform hajj.

On that day after having prayed fajr in Makka, he should prepare to leave for Minâ, [ideally] after sunrise. It is recommended to stop close to the Mosque at the Mountain of Khayf at Minâ and to stay there until sunrise of the 9th of Arrival and before explaining the sa'y, and explicitly states, "This is the 'Tawaf of Arrival; it is a sunna for the pilgrim that comes from outside Makka," which is the relied-upon position of the school, as confirmed in Hadiyya (236), Durr, Radd (2:166), and other works. To summarize, the 'Tawaf of Arrival is an emphasized sunna for one who comes from outside Makka, while the sa'y is mandatory (wâjib) for all pilgrims.

These serve as voluntary tawaf, and for the pilgrim that comes from outside Makka, are deemed more meritorious than voluntary prayers. Because the sa'y was performed with an earlier tawaf, the mandatory requisite (wâjib) was already fulfilled. Hence, no sa'y may be conjoined with any of these voluntary tawaf, as the sa'y may not be performed voluntarily. And because no sa'y is performed after these tawaf, there is no raml or idibâ during these tawaf. Of course for each tawaf, even if voluntary, it is mandatory to pray two rak'as afterwards (Durr, Radd 2:172, Tabyin 2:22).

That is, it is recommended for him to perform the 'Tawaf of Arrival. If he performs it, he does do raml in it (as there is a sa'y conjoined with the tawaf afterwards), even though he had already done so in the 'Tawaf of 'Umra (Radd 2:166, 192).

He stops reciting talbiya when he starts tawaf (upon greeting the Black Stone), since he will completely leave the state of pilgrim sanctity before reentering it for hajj (Imdâd 698; Kanz 2:45). Such that everything, including intercourse, becomes permissible for him until he reenters the state of pilgrim sanctity for hajj (Imdâd 698).

He does not, however, perform the 'Tawaf of Arrival—i.e., it is not a sunna for him—since he takes the same ruling as a Makkan resident, which is why he enters the state of pilgrim sanctity for hajj in Makka as well. Hence, he does the sunnas of raml and idibâ in the 'Tawaf of Visitation, and performs the mandatory (wâjib) sa'y after it, since that is the first tawaf of his hajj. Alternatively, he may perform those actions (raml, idibâ, and sa'y) with a voluntary tawaf after reentering the state of pilgrim sanctity for hajj and before leaving for Minâ, which is also valid (Durr, Radd 2:196; Tabyin 2:46).

That is, it is an emphasized sunna to spend the night at Minâ, and hence to pray zuhr, 'aṣr, maghrib, 'ishâ, and fajr there (Radd 2:172–3). Because it is not mandatory, there is no expiation for not doing so, yet it entails doing a wrong (isâ'a). It is valid nevertheless to leave Minâ early, or to
Dhū 'l-Ḥijja. He then heads out [ideally after sunrise] for 'Arafat, proceeding to the Mosque of Namira, and prays zuhr and then 'aṣr there with the head of state or his representative, after the sermon. He combines these two prayers, praying them both in the time of zuhr, with one adhān and two iqāmas. He should not separate the two obligatory prayers with voluntary prayers. If he misses the congregation with the head imām, he instead prays 'aṣr in its normal prayer time, according to Abū Ḥanīfa. This is because according to him, both the congregation with the head imām as well as being in a state of pilgrim sanctity are conditions for the validity of praying 'aṣr early and combining it with zuhr. Abū Yūsuf and Muḥammad, however, maintained that even the pilgrim praying alone may combine the two prayers in the time of zuhr, which is the more apparent opinion (aẓhar) in terms of strength.

He then proceeds to the standing place in 'Arafat, close to the Mountain of Mercy [although climbing it is not from the sunna]. He performs the [obligatory] rite of Standing (wuqāf) there, facing the qibla, praising Allāh even spend the night in Makka and go straight to 'Arafat (Tabyin 2:22–3). The same ruling applies to the sunna of spending the nights of the 10th and 11th in Mi`āma.

Through these ceremonial rites, he should not stop reciting talbiya in his various states, except for during sawāf and sa'ī, until the first stoning as mentioned below (Marāqi 'l-Falāḥ 2:415, Imdād 692).

That is, even for the emphasized sunna of two rak'as after zuhr, according to the sound position. It is therefore disliked (makruḥ) for one to do so. If done, the adhān should be repeated, just as if there was an undue delay for any reason, as the sunna is to pray 'aṣr immediately after zuhr. If, however, the imām himself delays 'aṣr for some reason, it is no longer disliked for one to pray the two-rak'a sunnas of zuhr in that time. Finally, one does not pray any voluntary prayers after 'aṣr as well (Tabtawi 2:415–16; Durr, Radd 2:173–4).

That is, if he completely misses either congregation, whether zuhr or 'aṣr, since combining both prayers in the time of zuhr is valid as long as he catches any part of each congregation (Shalabi 2:2:4).

Ibn 'Abidīn notes that perhaps what is meant here (as Imām Ḥaṣkafī uses the same term in the Durr) is that it is the more apparent opinion in terms of strength of proof, since the sound and relied-upon position (sahih mu'tamad) of the Ḥanafī school is that of Imām Abū Ḥanīfa (Radd 2:174; Kanz, Tabyin 2:2:4; Baddā'ī 2:3:51).

That is, if possible. Otherwise, one stays anywhere in 'Arafat, especially due to high traffic today.

Although termed "Standing," one may perform this rite while sitting or in any other posture, as what is meant by "Standing" is merely being present. Hence, if the pilgrim simply is at 'Arafat, for even a moment within the valid time period for the rite—i.e., from midday (zawāl) of the 9th of Dhū 'l-Ḥijja until right before fajr of the 10th (the Day of Sacrifice)—then he would have fulfilled the obligation. This holds even if he were simply passing through, while asleep or without consciousness, completely unaware that the place is 'Arafat, or even while in a state of major ritual impurity (Durr, Radd 2:175).
and making takbīr, tahlīl, talbiya, sending blessings upon the Prophet ﷺ, and raising his hands, earnestly striving in his supplication until sunset.

The pilgrim then calmly departs612 for Muzdalīfa, where he prays both maghrib and ‘ishā’ [in the time of ‘ishā’],613 with one adhān and one iqāma.614 One may not pray maghrib on the way [before reaching Muzdalīfa].615 [After spending the night there] the pilgrim prays fajr while it is dark (ghalas),616 after which he performs the [mandatory] rite of Standing (wuqūf)617 at the Sacred Site of Muzdalīfa (mash’ar ḥarām), praising Allāh and reciting takbīr, tahlīl, talbiya, blessings upon the Prophet ﷺ, and [while raising his hands toward the sky] making supplication for anything he desires.

As sunrise approaches, he departs for Mīnā. He stones618 at the Jamrat

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612 It is mandatory (wājib) to leave both after sunset, as well as after the head imām departs. If one leaves beforehand, he must sacrifice a sheep as expiation, unless he returns to ‘Arafāt before sunset and then departs afterwards, in which case he is absolved of the expiation. If the imām himself delays his departure and remains in ‘Arafāt after sunset, the pilgrim may leave, since the imām failed to follow the sunna. Finally, in general there is no harm for a pilgrim to wait in ‘Arafāt for some time after sunset and after the imām departs, whether due to high traffic or otherwise. Yet to delay departure (after the imām leaves) for a long time without any excuse is considered wrong (isā‘a) (Durr, Radd 2:176; Tabyīn 2:27).

613 That is, even if praying alone, although praying in congregation is an emphasized sunna (Durr, Radd 2:176).

614 He does not pray voluntary prayers, even the emphasized sunna of maghrib, between the two obligatory prayers. If he does, the iqāma is repeated for ‘ishā’, just as it is if he engages in any unrelated action in between the prayers. Rather, he prays the emphasized sunnas of both maghrib and ‘ishā’, followed by witr, after ‘ishā’ (Radd 2:176).

615 If he does so, whether in ‘Arafāt or on the way to Muzdalīfa, he would incur sin for having omitted the mandatory (wājib) requisite of delaying maghrib until the time of ‘ishā’ and praying them both in Muzdalīfa. Hence, he would have to repeat maghrib upon arriving there, unless he failed to do so by fajr, whereupon the maghrib prayer performed before arrival is deemed valid. If, however, for any reason the pilgrim does not go to Muzdalīfa but rather directly to Makka, then he would pray maghrib on time, wherever he may be (Durr, Radd 2:177; Tabyīn 2:28).

616 That is, as soon as the time enters, as opposed to the normal sunna of delaying it until some light begins to appear (iṣfār). Praying fajr in its early darkness (ghalas) is a sunna only on this day, so as to provide more time for the pilgrim to perform the mandatory (wājib) rite of Standing at Muzdalīfa, whose time is from true dawn until sunrise. Spending the previous night there until fajr is an emphasized sunna (Durr, Radd 2:178; Tabyīn 2:29).

617 That is, being present, for even a moment, at any time from true dawn until sunrise. This requisite is fulfilled if one is present there even if while passing through or while unconscious, just as with the Standing at ‘Arafāt. Remaining at Muzdalīfa until close to sunrise is an emphasized sunna.

If one does not perform the Standing at Muzdalīfa whatsoever due to a valid excuse, such as illness; severe weakness; or for a woman, fear of high traffic; then no expiation is due (Durr, Radd 2:178–9).

618 On this day (i.e., the Day of Sacrifice—the 10th), the valid time for stoning begins after true dawn and ends at true dawn the next day. It is recommended to do so between sunrise and midday, permissible and not disliked until sunset, and valid yet disliked afterwards until true dawn on the
al-Aqaba only, from the middle of the valley, casting seven pebbles\(^{619}\) and saying “[Bismillahi] Allahu akbar” with each throw. With the first throw, he is to stop reciting talbiya [for the rest of the hajj].

He then\(^{620}\) shaves his head or trims his hair; shaving, however, is more superior for men.\(^{621}\) At that point he has come out of the minor state of pilgrim sanctity, whereupon everything is permissible except for sexual relations [or foreplay].

After that, the one performing ifrād sacrifices if he wishes, while it is mandatory (wajib) for the one performing qirān or tamattu’ to sacrifice a sheep, and to do so before shaving the head. If unable to sacrifice, he must fast three days from the beginning of the month before the Day of Sacrifice [the 10th], and...

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\(^{619}\) If done afterwards, the pilgrim is obliged to sacrifice a sheep as expiation for delaying it past its valid time (Hadiyya 2:46; Durr, Radd 2:181).

\(^{619}\) It is recommended to collect seven pebbles at Muzdalifa, or forty-nine according to some scholars, yet it is permissible to collect them from anywhere. Each should be approximately the size of a bean or chickpea, according to what is recommended; throwing a larger stone is valid yet disliked. It is mildly disliked to collect one’s pebbles at the Stoning Site itself. Also, each pebble must be cast separately; if one casts all seven at once, it counts as only one cast, and six more are due. It is sunna, yet not a condition, to cast the seven one after another without breaks; to not cast them consecutively is disliked. Also, one ideally casts the pebble with the tips of his fingers, namely, the index finger and thumb of the right hand. It is disliked yet valid to throw it with force. If, however, one simply places it down without casting or throwing, it is not valid (Hadiyya 2:45–6; Durr, Radd 2:179–181; Marāqī ‘l-Falāb 2:417).

\(^{620}\) In both of the author’s larger works, Marāqī ‘l-Falāb (2:417) and Imdād al-Fattāb (693), this statement comes after the next statement regarding the sacrifice, which reflects the correct order of sacrificing before shaving. The sacrifice is recommended for the one performing ifrād, and mandatory (wajib) for the one performing qirān or tamattu’ (Tabyin 2:32). Hence, for the one performing ifrād, what is mandatory is to do the shaving after the stoning, while it is recommended to sacrifice in between. For the one performing qirān or tamattu’, it is mandatory to do the stoning, then the sacrifice, and then the shaving. The author clarifies this order above in the following paragraph.

\(^{621}\) The sunna is to shave the entire head, although the minimum requirement is one-fourth of the head. The same ruling applies to trimming the hair, and in that case, the minimum length of hair that must be trimmed is that of a fingertip (i.e., one of the three sections of a finger). That is, that length of every hair of at least one-fourth of the head must be trimmed to fulfill the requisite, and since strands of hair often differ in length, one should actually trim a bit more to ensure the requisite length is trimmed from each strand. This criteria for trimming applies to both men and women (while shaving is for men only). If one is bald, or cannot shave or trim due to a medical condition of the head, then he must run a blade over the scalp if possible; otherwise, he is absolved of the requisite altogether. Finally, the shaving or trimming must be performed within the Sacred Precinct (haram), and within the three Days of Sacrifice, i.e., before sunset of the 12th. Otherwise, if performed elsewhere or past its time, a sacrifice of a sheep is due as expiation. Not finding a blade or someone to cut one’s hair is not an excuse, as both are normally readily available (Durr, Radd 2:181, 184; Tabyin 2:39; Shalābī 2:33).
seven days after hajj, even if in Makka. If he does not fast before the 10th, he must sacrifice a sheep as expiation.

Next, the pilgrim proceeds to [Makka for] the Tawaf of Visitation (tawaf al-ziyara), which is the second of the two pillars of hajj. It is superior to perform it on the Day of 'Id [the 10th]. If he delays it until after the three Days of Sacrifice [i.e., past sunset on the 12th], he must sacrifice a sheep as expiation. After this ceremonial rite, he has left the major state of pilgrim sanctity, and sexual relations are now permissible. This tawaf is valid even if performed while in a state of major ritual impurity, yet [it is sinful, and the sacrifice of] a camel or cow is due as expiation. If performed while in a state of minor ritual impurity, [it is also sinful yet] a sheep is due. He then returns to Minā. After midday (zawal) on the 11th, he is to perform the stoning at all three sites (jamarāt), beginning with the one immediately adjacent to the mosque [of Khayf], followed by the one next to it, and ending at the Jamrat al-'Aqaba. He does the same ritual on the 12th as well.

622 For this tawaf, sa'y and raml are not performed if they had been performed with an earlier tawaf; otherwise, both are performed here. In either case, idā'ī is not performed here. The valid time period for this tawaf is from true dawn of the 10th until the end of one's life, yet it is mandatory (wajib) to do so before sunset on the 12th, sunna to do so after the rites of stoning and shaving (or trimming), and recommended to do so on the 10th itself. Finally, this rite is valid only if performed by oneself, even if while being carried, unless one has lost consciousness; it is mandatory to perform it while walking for one able to walk (Durr, Radd 2:183).

623 And it is deemed prohibitively disliked (makrub tahriman), since performing the tawaf before sunset on the 12th is mandatory (wajib). This ruling, however, applies only to one that is able to perform the rite. Hence, if a menstruating woman delays it past the 12th, being unable to perform it—even if only four of its seven rounds—due to her state of menstruation, then it is not sinful and no sacrifice is due. If, however, she becomes pure before sunset on the 12th with sufficient time to take the ghusl, get dressed and perform at least four of the seven rounds, it becomes mandatory to do so, and delaying it would be sinful and necessitate a sacrifice as expiation (Hadiyya 2.48; Durr, Radd 2:183–4).

624 As with any tawaf, he prays the mandatory two rak'as afterwards.

625 Spending the night in Mina on each night of the 10th and the 11th is an emphasized sunna. If one does not do so, it is disliked (makrub) but no expiation is due (Durr, Radd 2:184). It is, however, mandatory according to the other three schools of thought ('Itt 12.6), and should therefore be given due consideration.

626 The stoning at any of the three sites on both the 11th and the 12th is not valid before midday (zawal) (Radd 2:185).

627 The above order is an emphasized sunna. As before, one casts seven pebbles at each site, in the aforementioned manner (see related note, p. 157). After stoning at each of the first two sites, one stops and stands facing the qibla to make supplication (du‘ā’), which is an emphasized sunna, while raising one's hands to shoulder-level with the palms directed toward the qibla. After the
At that point if he wishes to depart early for Makka, he may do so before sunset. If, however, he stays in Mina until sunset, it is disliked (makrûh) to leave for Makka before stoning, yet no expiation is due.

If he stays in Mina until the entrance of true dawn on the 13th, he must perform the stoning, which on this day is valid even [after true dawn] before midday [as opposed to the 11th and 12th].

Any stoning at a site that is followed by stoning at the next site is [ideally] to be performed while walking [i.e., on foot rather than while riding one's mount], such that one can [stop and stand to] make supplication (du'a') afterwards; other than these, one does so [ideally] while riding on his mount so he can leave afterwards without [stopping for] supplication [but rather supplicates while leaving].

Next, as he approaches Makka it is recommended (mustahabb) for him to stop briefly at the Muḥāṣab [an area on the outskirts of Makka, on the road to Mina]. Then he enters Makka and performs the Farewell Tawâf (tawâf al-ṣadr or tawâf al-widad), which is mandatory (wâjib) for all pilgrims except those residing in Makka. He performs the two rak'as of tawâf, and then goes to the area of Zamzam and drinks of its water, for which it is recommended to (stand and) face the qibla, swallow in gulps, and breathe into the vessel multiple times while drinking. With each gulp, he should raise his glance toward the [Sacred] House. He should then pour some of it over his body, or wipe his entire body with it. He should take out the Zamzam by himself if he is able to do so and, while drinking it, should pray [for anything he wishes].
He then proceeds to the door of the Ka'ba and kisses its threshold (‘ataba) [out of veneration], after which he clings to the multazam, which lies between the Black Stone and the Door. He should place his face on it and plead wholeheartedly to Allāh Most High for some time, supplicating for whatever he desires, regarding matters of both abodes [i.e., this life and the next]. He then says:

O Allāh, verily this is Your House, which You have blessed and made a source of guidance for humanity. O Allāh, just as You have guided me to it, accept [my works] from me, and let this not be my last visit to Your House. Bless me with a return to it, such that You are pleased with me, by Your infinite grace, O Most Merciful of those who show mercy.

When the pilgrim intends to return to his family, he should [ideally] leave after his Farewell Tawāf. He should exit while walking backwards, with his face directed toward the [Sacred] House, crying and full of regret, until he leaves the mosque. He should depart from Makka through the Gate of the Tribe of Shayba (Banū Shayba).

In all of the rites of hajj and ‘umra, the woman does the same as the man, except for the following:

- She does not uncover her head [as it is unlawful to do so];
- [If wearing a face cover,] she should place something on her head to keep the face cover at a distance from her face [such that there is no direct skin contact];
- She does not raise her voice when reciting the talbiya;

631 That is, his right cheek, as well as his chest. He also raises his right arm toward the threshold of the Ka'ba, clinging to its covering like one seeking its intercession, just as a lowly slave grabs on to the garment of his glorious master. If not possible, he instead places both hands onto his head while they are upright, palms outspread onto the wall of the Ka'ba, with his body pressed against the wall as well. In either case, he should cry—or at least pretend to cry, as crying is a sign that the pilgrimage was accepted—while intensely supplicating, glorifying Allāh, and sending blessings upon the Prophet (Haddīyya 2:221; Ikhtiyār 1:221; Durr, Radd 2:187).

632 A woman in menstruation or postnatal bleeding may perform all the rites of hajj and ‘umra except for the tawiif (and hence sa’y), which is unlawful for her while in that state. If she performs tawāf despite the prohibition, it would be valid yet sinful, and would require expiation (Durr, Radd 2:190).

633 Rather, she recites it only loud enough for herself to hear it (Durr 2:189; Tabyīn 2:38).
She does not do *raml*;

- She does not rush [between the two green lines] when performing *sa'īy*;
- She does not shave her head, but rather trims her hair;
- She may wear stitched garments;

- She should not go in between a crowd of men when greeting the Black Stone [or at any point during the pilgrimage if possible].

This concludes the ceremonial rites of *hajj*; the pilgrim then departs from Makka.

Visiting the Prophet ☪ is an emphasized *sunna*, either before or after the *hajj*.635

Makka is deemed better [than Madīna], except for the ground that is honored with the blessed body of the Messenger ☪.636

**THE LESSER PILGRIMAGE (‘UMRA)**

The ‘*umra* is a *sunna* [that is emphasized], and is valid any time throughout the year,637 although it is prohibitively disliked (*makrūh tahrīman*) on five days, namely, the Day of ‘Arafa, the Day of Sacrifice, and the three days of Tashriq [i.e., the 9th through the 13th of Dhū ’l-Hijjah].638

One enters the state of pilgrim sanctity (*ihrām*)639 outside the Sacred Precinct. After entering Makka, the pilgrim performs *tawāf* around the [Sacred] House in seven rounds and then performs two *rak'as* of *tawāf*, followed by

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634 As well as shoes (that cover the protruding cuneiform bone, which men must leave uncovered), gloves, and jewelry (*Durr, Radd* 2:190; *Tabyin* 2:12, 39).

635 See Appendix 2, p. 209.

636 For indeed the very earth that touches his blessed limbs ☪ is better than the rest of creation, including even the Ka'ba, the Footstool (*kursi*), and the Throne (*'arsh*) of Allāh Most High (*Taḥtawi* 2:422; *Durr, Radd* 2:257).

637 It is recommended to perform ‘*umra* during Ramadān (*Hadiyya* 2:226).

638 It is also prohibitively disliked (*makrūh tahrīman*) for a resident of Makka who intends to perform *hajj* to perform ‘*umra* during the months of *hajj* (*Radd* 2:152).

639 For ‘*umra*, the state of pilgrim sanctity (*ihrām*) is a condition for its validity. Four rounds of *tawāf* are its pillar and hence obligatory (*fard*). The remaining three rounds of *tawāf*, the *sā'īy* between Ṣafā and Marwān, and shaving the head (or trimming the hair) are its three mandatory (*wājib*) elements (*Hadiyya* 2:226; *Durr, Radd* 2:151).
the *sa’y* of seven rounds between Ṣafā and Marwa. He then shaves his head, or trims his hair, by which he exits the state of pilgrim sanctity.

**Important Note**
The best of days is the Day of ʿArafa if it falls on a Friday,\(^{640}\) which is better than 70 *hajj* pilgrimages without a Friday, as has been narrated with rigorous authentication from the Prophet ﷺ.\(^{641}\)

**Expiation (Fidyā) for Violations (Jināyāt)**

**Violations of Pilgrim Sanctity and Ceremonial Rites**
The sacrifice of a sheep is mandatory (*wājib*) as expiation\(^{642}\) for any one of the following violations\(^{643}\) by the pilgrim:\(^{644}\)

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\(^{640}\) If the Day of ʿArafa falls on a Friday, there is agreement that the pilgrims do not pray the Friday prayer but rather still pray zuhr (Shalabi 2:24).

\(^{641}\) This hadith is mentioned by Ḥaḍhrat Mu’āwiya in *Taḥrīr al-Ṣiḥāb*. However, Ibn Ḥajar states in *Fath al-Bārī* that it is a hadith of which he is not aware, since Razin did not mention any Companion or hadith scholar who narrated it, but rather inserted it (*adrajab*) in another hadith of the *Muwatta* related on the authority of Ṭalḥa ibn Ubayd Allāh ibn Ja’rīr, and such insertions are not given any consideration in books like the *Muwatta*. However, Ibn al-Fākihāni authored a book called *Al-Lum’a* in which he discusses the immense merits of the Day of ʿArafa that falls on a Friday, since it occurred as such on the *hajj* of the Messenger of Allāh ﷺ, and based on the merits of Friday itself, being the best day of the week (Tabyin, Shalabi 2:26).

\(^{642}\) With regard to the expiation for doing something prohibited (as opposed to the expiation for omitting a mandatory requisite—see following note), there is no difference between a pilgrim that commits the violation on purpose, out of forgetfulness, out of ignorance, by accident, out of coercion, while asleep or awake, with or without paying attention, or even having lost consciousness. The difference between such states is only with regard to incurring sin or not. Finally, just because there is expiation for certain prohibited acts does not mean one can choose to do such an act and perform expiation instead; this entails pure ignorance, as that would still be sinful (Durr, *Radd* 2:200).

\(^{643}\) A general rule for expiation is that omitting a mandatory (*wājib*) requisite is sinful and necessitates the sacrifice of a sheep, unless there was a valid excuse for its omission, whereby there is no sin and no expiation is due. Omitting a *sunna* is disliked, yet there is no expiation. Doing something prohibited, such as wearing a stitched garment, necessitates expiation even with an excuse (see previous note), yet the penalty is less severe than if there was no excuse (*Radd* 2:179). Finally, the two *rak‘as* that are performed after completing any *tawāf*, even a voluntary one, are mandatory (*wājib*), yet no expiation is due for missing them. Rather, they remain mandatory and must be performed, even after the pilgrim returns home (Shalabi 2:18).

\(^{644}\) Each violation of the state of pilgrim sanctity (*ihram*) that necessitates the sacrifice of a sheep or donation of charity applies to the pilgrim performing *ifrād* or *tamattū‘*, whereas two sheep or two donations are due for each such violation committed by the pilgrim performing *qirān*, as his violation is in effect of two states of pilgrim sanctity. This ruling applies only to violations
To apply scent on an entire limb; 645
To apply oil 646 on an entire limb;
[For a man] to wear a stitched garment 647 for at least an entire day [or entire night]; 648
[For a man] to cover [a fourth or more of] one's head for at least an entire day [or entire night]; 649
To shave 650 a fourth or more of one's head [or beard];
To shave one or both armpits;
To shave one's pubic region;
To clip all of one's nails [i.e., of both hands and both feet] in one sitting, 651 or [all five of] the nails of one foot or of one hand;

of the state of pilgrim sanctity, such as wearing a stitched garment or shaving hair, as opposed to general 'ahuq violations, such as omitting the sa'y, the penalties of which are not doubled for the pilgrim performing gīrān (Mukhtār, Ikhtiyār 1:237; Durr, Radd 2:223–4). Moreover in general, a sheep is sufficient for all violations necessitating sacrifice except for two, each of which requires the sacrifice of a camel or cow instead: (1) if the pilgrim has sexual intercourse after the Standing at 'Arafāt but before shaving or trimming, and (2) if the pilgrim performs the Tawaf of Visitation while in a state of major ritual impurity, menstruation, or postnatal bleeding. For the latter violation though, the pilgrim is absolved of the expiation if he or she repeats the Tawaf of Visitation within its time while in a state of ritual purity (Mukhtār, Ikhtiyār 1:232–3; Tahtāwi 2:423). Finally, if the pilgrim has intercourse before the Standing of 'Arafāt, then the 'ahuq itself is rendered invalid, yet he must still complete it, sacrifice a sheep as expiation, and then return the following year to make up the 'ahuq (Mukhtār 1:232; Kanz, Taḥyān 2:57).

645 This ruling applies to an adult but not a child. Within one sitting, the entire body is deemed one limb. If done over multiple sittings, multiple expiations are due, one per sitting in which an entire limb or more is scented (Tahtāwi 2:423; Durr, Radd 2:201).

646 That is, which is scented, such as olive oil or sesame oil, as opposed to almond oil or the like (Durr, Radd 2:202).

647 That is, in the normal way the garment is worn, “normal” meaning that if he were to busy himself with some task, he could comfortably do so with the garment remaining on. Therefore, if the pilgrim wraps a stitched garment around his waist or drapes it over his shoulders, or places a jacket over his back and shoulders but without placing his arms in the sleeves, then no expiation is due yet it is disliked (Tahtāwi 2:424; Durr, Radd 2:203; Taḥyān, Shālābī 2:54).

648 In this context, an entire day is from fajr until maghrib, while an entire night is from maghrib until fajr. However, what is meant here is for that equivalent length of time, so as to include for example wearing a stitched garment from midday to midnight (Radd 2:203).

649 Expiation is due for violations of doing something prohibited even if done out of forgetfulness, ignorance, or coercion. Hence, even if one covers his head while asleep, or his head is covered by someone else, it is still deemed a violation and expiation is due. One does not incur sin, however, unless a violation is done purposefully and willingly (Durr, Radd 2:200–1).

650 For all violations, shaving refers to removing hair by any means, even if by rubbing one's body, although there is no penalty for hair falling off on its own (Radd 2:204).

651 If done over multiple sittings, then one sacrifice is due per limb if all of the nails of that limb are clipped (Lubāb 202; Ikhtiyār 1:230).
To omit the *sa'iy*;
- To omit all of the stoning, or that of one day;
- To delay the act of shaving [or trimming] past its appropriate time;
- To delay the *Tawaf* of Visitation—the second pillar of *hajj*—past its appropriate time;\(^{652}\)
- To delay the Standing at 'Arafat past the day, and rather perform it that night [i.e., it is still valid until fajr of the 10\(^{th}\), yet the mandatory (*wajib*) requisite of performing it between zuhr and maghrib was omitted].

If the pilgrim applies scent, wears a stitched garment, or shaves [or trims] his hair *with a valid excuse*, he may choose between sacrificing a sheep, donating three *ṣā'as* [13.2 kg] of wheat [or its equivalent monetary value] to six poor persons, or fasting three days.\(^{653}\)

Any one of the following violations by the pilgrim requires donation of a half *ṣā'a* [2.2 kg] of wheat [or its equivalent monetary value]:

- To apply scent on less than an entire limb;
- [For a man] to cover one’s head for less than an entire day [or night];
- [For a man] to wear a stitched garment for less than an entire day [or night];
- To shave less than a fourth of one’s head [or beard];
- To shave someone else’s head [or trim his hair, or cut his nails];
- To perform either the *Tawaf* of Arrival or the Farewell *Tawaf* in a state of minor ritual impurity.

An equivalent donation is also required:

\(^{652}\) The time for both shaving (or trimming) as well as the *Tawaf* of Visitation is from fajr of the 10\(^{th}\) of Dhū 'l-Ḥijja until maghrib of the 12\(^{th}\) of Dhū 'l-Ḥijja (*Tabyin* 2:62). The sacrifice of a sheep is also due if one performs this *tawaf* in a state of minor ritual impurity, or if one performs either the *Tawaf* of Arrival or the Farewell *Tawaf* in a state of major ritual impurity (*Mukhtār* 1:230; *Tanwir* 2:205).

\(^{653}\) As with all sacrifices on *hajj*, this sacrifice must be performed within the Sacred Precinct (*haram*) and is not valid elsewhere, while the donation or fasting are not specific to any place. Also, the fasting of three days does not have to be consecutive (*Ikhtiyār* 1:232; *Durr, Radd* 2:210).
For each round missed of the Farewell Ṭawāf, up to three rounds [whereas one sacrifices a sheep for missing four or more rounds];

- For each nail clipped from five separate nails [i.e., that are not on one limb];

- For each pebble omitted if less than an entire day’s stoning, [yet with regard to this issue and the one before it] unless the amount due reaches the equivalent value of sacrificing a sheep, whereby he may slightly decrease the amount due by as much as he likes. And Allāh knows best.

**Hunting Violations**

If the pilgrim [does any one of the following violations:]

- Kills land game;
- Points out land game or indicates its whereabouts to a hunter;
- Cuts off an animal's legs or wings such that it is prevented from running or flight;
- Or plucks a bird's feathers [such that it is prevented] from flight;

then he must perform expiation, which is based on the animal's value, as estimated by two upright men of the area in which the animal was killed, or the next closest area. [He then has the choice to do one of the following:]

- He may purchase a sacrificial animal of that value;
- Or purchase food of that value, which he must donate, a half ša'ā' [2.2 kg] to each poor person;
- Or [based on that value] fast one day for the equivalent food given to each poor person.

[For the latter two options,] if there is an extra amount of food leftover that

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654 That is, an equivalent donation is required for each nail clipped from any limb as long as all five nails of one limb are not clipped, as in that case a sacrifice of a sheep is due for that limb (Lubāb 202; Ikhtiyār 1:231; Marāḡi 'l-Falāḥ, Ṭaḥfāwī 2:424).

655 And then sacrifice it in the Sacred Precinct (ḥaram) (Marāḡi 'l-Falāḥ, Ṭaḥfāwī 2:425).

656 He may donate this food wherever he wishes. It is the same amount as that of ṣadaqat al-フィtr (Ṭaḥfāwī 2:425; Durr, Radd 2:215).
is less than the amount given to one poor person, he may either donate that amount of food or fast one day in its stead.

If the pilgrim pulls out the hair of an animal, he must pay the resulting deficiency in that animal's value. If he milks an animal, he pays the equivalent value of that milk. If he breaks an egg, he pays the value of the egg.

If a dead chick comes out of the animal that he harmed or killed, he must additionally pay the value of the chick.

If two or more pilgrims partake in killing game, the penalty is multiplied by the number of pilgrims involved.

The pilgrim that kills game pays the value of what he eats of it in addition to the penalty of killing it, as opposed to a pilgrim that does not kill it.\(^{657}\)

A nonpilgrim that kills game within the Sacred Precinct must pay the equivalent of one penalty, yet does not have the option of fasting.

It is unlawful to send one's sheep to graze in the grass of the Sacred Precinct.

If one cuts wet grass, or a tree or plant that grows naturally out of the earth, he must pay its equivalent value, except for the \(i dbkh\)ir plant.\(^{658}\) He does not, however, have to pay for cutting a tree or plant planted by people.

There is no penalty\(^{659}\) for killing a crow, falcon, scorpion, snake, mouse, wild dog, mosquito, ant, or flea.\(^{660}\)

If one kills one louse [from his body] or one locust, he must donate money, yet he may choose any amount to donate.\(^{661}\)

For all violations, one may perform the sacrifice on any day, except for the sacrifices of \(q i r\)ā\(n\) and \(t a m a t t u\)\(^{\S}\), which must be done on one of the Days of Sacrifice [i.e., the 10\(^{th}\), 11\(^{th}\), or 12\(^{th}\) of Dhū 'l-Ḥijja]. All sacrifices pertaining to

\(^{657}\) That is, there is no penalty on another pilgrim that eats from it yet had not participated in its killing, as he would not have violated a "state" of pilgrim sanctity (\(i h r\)ā\(m\)). He would, however, have to seek forgiveness, as its meat would be deemed dead flesh and hence unlawful to consume, since the killing was prohibited (\(Majmā' al-Anhūr, Al-Durr al-Muntaqā\) 1:300).

\(^{658}\) A kind of sweet rush; \(j u n c s\) odoratus; or \(s c h o e n a n t h u m\) (Lane's Lexicon 1:956). The Prophet \(\S\) made an exception for this plant at the request of his uncle 'Abbās \(\S\). In addition, it is permissible for one to take a small amount of dirt from the Sacred Precinct out of seeking its blessing (\(t a b a r r u k\)) (\(Majmā' al-Anhūr\) 1:301–2).

\(^{659}\) It is likewise permissible for the pilgrim to slaughter sheep, cows, camels, and chickens, as none of them are game (\(Majmā' al-Anhūr\) 1:300).

\(^{660}\) This ruling includes all insects and vermin, as well as sea creatures such as fish and turtles. However for all of these creatures, it is impermissible to kill that which does not harm (\(Majmā' al-Anhūr\) 1:299–300; \(Durr, Radd\) 2:219).

\(^{661}\) Yet for more than three, a half \(sā\)\(^{\S}\) (2.2 kg) of wheat or its equivalent value is due (\(Majmā' al-Anhūr\) 1:299).
hajj [and `umra], however, must be performed within the Sacred Precinct, as opposed to sacrifices unrelated to pilgrimage.

For hajj-related sacrifices and `udhiya sacrifices, no animal is sufficient other than a thani of a camel or cow or goat. A thani of a camel is at least five years old; that of a cow is two years old; and that of a goat is one year old.

If one is to sacrifice a sheep, a younger one is sufficient, i.e., one that is more than six months old.

The sacrificial animal must be free from defect. 662

For voluntary sacrifices as well as those related to qirān or tamattu’, the meat of the animal may be eaten by a wealthy person or the one who performed the sacrifice.

One camel may be sacrificed on behalf of seven people, with the condition that each of them intends thereby to perform an act of worship. And Allāh knows best.
Ritual Sacrifice of ʿId al-ʿAdhā (Uḍḥiyya)

The ʿudḥiyya is mandatory (wājib) on every Muslim that is wealthy based on the criterion for paying ʿṣadaqat al-fitr,664 in the Days of Sacrifice, i.e., the 10th, 11th, and 12th of Dhū l-Ḥijja. It must be performed on behalf of the person himself. It is not mandatory on behalf of one’s indigent (faqīr) child who is a minor according to ʿẓāhir al-riwāya,665 nor on behalf of one’s wealthy child who is a minor from his [the child’s] wealth, according to the soundest opinion upon which legal verdict is given (aṣabḥ mā yuṣṭa biḥi).666

It is valid only with a sheep or camel or cow, the latter [two] being permissible on behalf of seven people, or less. Co-participation [before purchase] is more preferable.667

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663 That is, with the condition of being a resident; it is not mandatory on a traveller (Lūbāb 595; Mājmaʿ al-Anhur 2:516; Durar 1:267).

664 That is, possessing niṣāḥ bīrman al-zakāt (see related note, p. 139). Hence, it is not mandatory on one who has less (i.e., one who is indigent (faqīr)), unless he purchased an animal with the intention of the ʿudḥiyya, whereby it becomes mandatory on him due to the purchase (Durr, Radd 5:204; Durar 1:268).

665 That is, it is not mandatory on the parent to spend from his own wealth to sacrifice on behalf of his indigent child, yet it is recommended to do so; this is according to ʿẓāhir al-riwāya, and is the position of legal verdict (fatwā). This is in contrast to ʿṣadaqat al-fitr, which is mandatory on the father on behalf of his indigent child who is a minor (Durr, Radd 5:200; Durar, Shurunbulāliyya 1:267).

666 That is, the parent is not obliged to sacrifice on behalf of his wealthy child from the child’s wealth (nor from the parent’s wealth a fortiori) yet may do so from his (the parent’s) own wealth if he wishes. This is also the opinion given precedence in Al-Durr al-Mukhtar and Multaqā l-Abbur, while the author of the Ḥidāya (4:356) mentions that the sounder position (aṣabḥ) is that it is indeed mandatory on behalf of the wealthy child, to be spent from his (the child’s) wealth. Ibn ʿAbīdīn concurs with the former opinion, which is mentioned in the Durr as being the relied-upon position (muṭʿamad) (Durr, Radd 5:201–2).

667 That is, it is preferable for them to agree on co-participation before the animal is purchased, although if one purchases the animal for himself alone and then sells six of seven equal shares to others to co-participate, it still suffices them all. Furthermore, seven or less may co-participate in
The meat should be divided based on weight rather than by mere conjecture, unless with it are some of its trotters and a part of its hide.

It is not permissible for one residing in a city to sacrifice the animal before the ‘Id prayer. The village dweller, however, may sacrifice after the entrance of fajr [of the 10th].

The best day for the udhiya is the first [of the three], followed by the next day. If one [who is not indigent] does not sacrifice before the Days of Sacrifice are over, he must donate the equivalent value of a sheep, even if he still has possession of the sheep.

One who becomes indigent (faqir) before the Days of Sacrifice have passed no longer has to sacrifice.

It is preferred for the one who must sacrifice to do the following: to eat from a third of the meat, to donate a third, and to set aside a third; to donate the hide or to make an apparatus out of it, such as a bag, leather mat, or sieve; and to slaughter the animal himself. If he has someone else perform the sacrifice, he should [preferably] witness it himself.

It is disliked for a Jew or Christian to perform the sacrifice [on behalf of a Muslim]. It is also disliked to milk the animal or cut off its wool before the sacrifice.

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668 However, the place where the actual sacrifice takes place is what is considered for this ruling rather than the location of the one upon whom it is mandatory. Hence, if a city resident has his sacrifice performed outside the city, it is valid after fajr (Durr, Radd 5:202).

669 That is, according to the text above, even if he had purchased a sheep and it remains in his possession, he must donate the market price of the sheep in charity. He may not give the sheep itself in charity, unless he is indigent and had purchased it for the udhiya. This is also mentioned in Durar al-Hukkâm (1:268–9), the Hidāya (4:358), and other works. However, Ibn ‘Abidin cites other reliable sources stating that the sound position of the school is that even a wealthy person who purchased a sheep for the udhiya may donate the sheep itself despite the expiration of the valid time (Radd 5:204).

670 That is, just before maghrib of the 12th (Durr 5:202; Durar 1:268).

671 That is, if he is able to do so properly. Otherwise, it is preferable for him to appoint another to slaughter on his behalf, and in that case, it is recommended for him to witness the slaughtering (Ikhtiyār 2:440).

672 Because the animal was purchased for an act of worship, all of its parts are deemed reserved for that act of worship, i.e., the sacrifice. Hence, it is disliked in general to derive any personal ben-
The *udhiya* is not valid with the following:

- An animal with only one eye [or missing both],
- An emaciated animal,
- An animal that was born without an ear,
- An animal that is missing most of an ear or [most of] its tail,
- An animal with a paralyzed leg such that it cannot walk to the place of sacrifice,
- An animal missing most of its teeth such that it cannot eat properly.

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673 The following, however, are valid: an animal without a horn; an animal without testicles; or an animal gone mad, as long as it still grazes freely (*Durar, Shurunbulaliiyya* 1:269).

674 In the Arabic published edition as well as the manuscript, there is one more sentence here that appears to be incomplete and was therefore not translated.
Ritually-Slaughtered Animals (Dhabā'ih)

Slaughtering\textsuperscript{675} is a condition for the permissibility of eating the meat of any animal except fish and locusts. The condition of its validity is that the one who performs it not be a Magian, apostate, or idol worshipper; and that he not intentionally omit the \textit{basmala} \textsuperscript{676} [when slaughtering].

The slaughtering must take place at the throat, cutting any three of the following four vessels: the trachea, the esophagus, and the two carotid arteries. If less than three of the four are severed, it is unlawful to eat the meat.

It is also unlawful to eat the meat of [an animal slaughtered by] one who intentionally omits the \textit{basmala},\textsuperscript{677} or who mentions any other name alongside the Name of Allāh, connected by a conjunction.\textsuperscript{678} If no conjunction is used, it is lawful yet disliked.\textsuperscript{679}

\textsuperscript{675} Legally, there are two types of slaughtering: (1) voluntary slaughtering (dhabb), which is to actually sacrifice the animal by cutting its neck between the larynx and the chest and severing at least three of the four vessels mentioned above; and (2) forced slaughtering (sayd), which is to wound the animal in any part of its body with a hunting animal or a sharp weapon, thereby spilling its blood (see related chapter, p. 179). The general principle for killing animals for their meat is that one may not resort to forced slaughtering (i.e., hunting) unless one is forced to do so, that is, when one is unable to legally sacrifice the animal by voluntary slaughtering. Hence, if one hunted an animal that could have been ritually sacrificed, its meat would be unlawful (\textit{Durr}, \textit{Radd} 5:186; \textit{Ikhtiyār} 2:426).

\textsuperscript{676} If he forgetfully omits the \textit{basmala}, however, it is permissible to eat the meat (\textit{Tanwīr} 5:190).

\textsuperscript{677} The phrase to be uttered when slaughtering that has been transmitted and passed down over successive generations is \textit{Bismillahi Allāhu akbar} ("In the Name of Allāh; Allāh is the Greatest"). However, any praise of Allāh suffices as long as it is uttered with the intention of sacrifice and not in the form of a supplication, such as \textit{Allāhumma 'ghfirli} ("O Allāh Forgive me!"), which would be invalid and therefore render the meat unlawful (\textit{Ikhtiyār} 2:428).

\textsuperscript{678} Such as if one says "In the Name of Allāh, and so-and-so," as the phrase entails associating a partner with Allāh (\textit{shirk}), making it unlawful (\textit{Majma' al-Anhur}, \textit{Al-Durr al-Muntaqa} 2:509; \textit{Ikhtiyār} 2:427).

\textsuperscript{679} Such as if one says \textit{Bismillāhi Muhammadu 'r-Rasūlu 'Llāh Āb} ("In the Name of Allāh; Muhammad is the Messenger of Allāh Āb"), since without the conjunction "and" there is no
It is also disliked to say the following during the cutting, after having laid the animal on its side and reciting the basmala: “O Allah, accept [this work] from so-and-so.”

It is recommended to sharpen the blade before laying the animal down on its side, yet it is disliked to let the animal know of the slaughtering [such as by sharpening the blade in front of it].

It is also disliked to cut the throat all the way to the spinal cord; to completely sever the head; or to slaughter the animal from the back of the neck forwards—if it remains alive—until reaching [three of] the [aforementioned four] vessels.

Slaughtering is valid with anything that cuts and causes blood to spill, such as the following:

- A butcher’s knife,
- A sharp, white stone,
- The peel of a cane,
- A bone or tooth pulled out of an animal, although using either one is disliked.

Ascription of a partner to Allah (shirk), and the meat is therefore lawful. It is disliked, however, as it appears to do so due to the connecting of the two phrases (Majma‘ al-Anhur 2:508-9; Ikhtiyār 2:427-8). If the two phrases are not connected, such as if they are separated by an action like laying the animal down or like the actual sacrifice, or if the second phrase is mentioned before the basmala, then it is not even disliked as there is no resemblance to ascription of partnership with Allah (Majma‘ al-Anhur 2:509; Ikhtiyār 2:427).

680 That is, it is disliked to conjoin such a phrase (i.e., one of supplication) to the basmala, yet the meat is still lawful. It is not disliked to utter the supplication before laying the animal down, before the basmala, or after the slaughtering, as the basmala then would be completely independent from any other speech, which is the prescribed manner of slaughtering (Durr, Radd 5:191).

681 Using a dull blade is disliked (Durr 5:188).

682 In general, any type of unnecessary harm or torture done to the animal is disliked, such as sharpening the blade in front it, dragging it to the slaughter area by its leg, using a dull blade for the slaughter, or skinning it or breaking its neck while it remains moving after having been slaughtered. Skinning it or breaking a bone after it stops moving is not disliked as it would no longer feel any pain (Durr, Radd 5:188; Ikhtiyar 2:429).

683 That is, if it dies before three of the four vessels are cut, then the meat is unlawful. If it is alive by the time the blade cuts three of the four vessels, then it is valid yet disliked, just as if one wounded the animal first before severing three of the four vessels, due to the additional yet unnecessary pain caused thereby (Radd 5:188; Ikhtiyar 2:429-30).

684 Due to the extra pain it would cause to the animal (Tabyīn 5:291); the same would apply to a horn. Nevertheless, the meat would still be lawful (Shurunbulālīyya 1:277). The general principle is that in all cases where the slaughtering is disliked, the meat is still lawful since the permissibility
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It is prohibited to use a bone [i.e., nail, claw, horn] or tooth that is still connected to an animal [and if used, the meat is unlawful].

After a pregnant animal is slaughtered, the fetus must also be slaughtered if still alive [in order to be lawful to eat]; if dead, it is unlawful to eat [as it was not slaughtered].

It is *sunna* to sacrifice the camel by cutting the blood vessels at the bottom of its neck while it is upright (*nahr*); the cow or sheep, however, should be slaughtered while lying on its side [as described above (*dhabb*)]. To do the opposite is disliked.

A wild animal that becomes tame and poses no danger must be slaughtered [rather than hunted].

A normally domesticated animal [such as a cow or goat] that becomes violent or falls into a well [yet remains alive], whereby it cannot be slaughtered, may be wounded [i.e., hunted] instead.

According to *zahir al-riwaya*, it is still permissible to slaughter an animal that has been choked; that has been struck [by a staff or stone, for example]; that has fallen from an elevated place; that has been rammed by another animal's head or horn; or one whose abdomen has been pierced by a wolf—yet of meat is based on only two factors: the proper severing of vessels as the cause of death, and the conjoined *basmala* (Shalabi 5:292).

685 This is because while still connected, the claw or tooth will not kill by severing and spilling blood, but rather by the pressure and strength of the person holding it. This resembles strangling, which is not a permissible form of sacrifice and therefore renders the animal's meat dead flesh (*Ikhtiyar* 2:429; *Tabyin* 5:291). This ruling would therefore apply to any object that kills the animal by the pressure or force of the person holding it rather than by its own function of severing and spilling blood (*Tabyin* 6:59).

686 The *sunna* method of sacrificing the camel is to pierce its lower neck, immediately above the chest, and cut the vessels therein (*nahr*) while it is standing. The cow or sheep, however, should be slaughtered (*dhabb*), which is to cut the vessels at the top of the neck, underneath the jaw and the protruding larynx, while it is made to lie on the ground. The opposite is disliked, and should be deemed *makruh tanzihan* (*Radd* 5:192). Finally, when laying the animal down for *dhabb*, it is disliked for one without a valid excuse to not direct it toward the *qibla*, as doing so is an emphasized *sunna* (*Durr*, *Radd* 5:188; *Tabyin*, Shalabi 5:292).

687 As one may resort to *forced slaughtering* (i.e., hunting) only when unable to perform *voluntary slaughtering* (*Durr* 5:192).

688 This is the exact opposite scenario of the previous case: *voluntary slaughtering* proves impossible or very difficult, whereby *forced slaughtering* (i.e., hunting) becomes permissible (*Ikhtiyar* 2:430; *Radd* 5:192). For the case of falling into the well, the permissibility of eating its meat applies if one knows that the wound inflicted from the hunt caused the death. If, however, one knows that the fall caused the animal's death, its meat is rendered dead flesh and is hence unlawful. If one is unsure, the meat is still lawful, as the apparent cause of death would seem to have been by the wound (*Shurunbulaliyya* 1:280; *Tabyin* 5:292; *Radd* 5:192).
in each case, with the condition that it still has some life in it.\footnote{689} Its remaining life is estimated to be [enough to live] a complete day according to one narration, while Abū Yūsuf maintained that most of a day is sufficient. Imām Muḥammad, however, stipulated that its remaining life be [merely] more than that of a slaughtered animal.

If one knows that the animal is alive when sacrificing it, its meat is lawful, even if it was not moving or if blood was not exiting from it; otherwise, one of the two indications must be present at the time of sacrifice.\footnote{690}

**ANIMALS THAT ARE LAWFUL OR UNLAWFUL TO EAT**

It is unlawful to eat any of the following:

- Any predatory land animal or predatory bird that possesses fangs or claws;\footnote{691}
- All vermin, such as hedgehogs, jerboas, or hornets;\footnote{692}
- Domesticated donkeys and mules born from female donkeys. The meat of horses is prohibitively disliked (makrūh tahrīmān) according to Imām Abū Ḥanīfā, or mildly disliked (makrūh tanzīhān), as the two companions maintained;\footnote{693}

\footnote{689} That is, if any of those actions causes the animal's death, its meat is rendered dead flesh and is hence unlawful.

\footnote{690} That is, if he was not originally certain that there was some remaining life in the animal, one of the above two indications must be present. This is because movement or exit of blood are signs of life, which is a condition for the validity of ritual sacrifice, as dead flesh is unlawful. Yet if he did originally know that it was alive at the time of sacrificing it, no indication is necessary (Majma' al-Anhur, Al-Durr al-Muntaquā 2:515; Kanz, Tabyīn 5:297). This issue would apply to, for example, one finding an animal wounded by any means (see previous paragraph)—he may still slaughter it based on these criteria (Durr, Radd 5:196).

\footnote{691} Such as lions, tigers, cheetahs, wolves, foxes, bears, elephants, apes, monkeys, weasels, dogs or cats, whether domesticated or wild; or eagles, falcons, hawks or kites (Ikhtiyār 2:431; Majma' al-Anhur 2:512–3). This ruling, however, applies to animals or birds that kill using fangs or claws, as opposed to for example camels or pigeons, both of which are permissible (Majma' al-Anhur, Al-Durr al-Muntaquā 2:512).

\footnote{692} Including rats, mice, geckos, snakes, frogs, or turtles; as well as insects, such as flies, mosquitoes, lice, or fleas (Ikhtiyār 2:431–2; Majma' al-Anhur 2:513).

\footnote{693} Although it is narrated that Imām Abū Ḥanīfā himself changed his mind three days before his demise. Hence, it is deemed mildly disliked (makrūh tanzīhān) according to ẓāhir al-riwāya, which is the sound position (ṣaḥīḥ) (Majma' al-Anhur 2:513).
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☐ Lizards;
☐ Hyenas;
☐ Foxes.

Rabbits and farm crows\(^{694}\) are lawful to eat, as opposed to crows that eat dead corpses; vultures; or foxes.

It is impermissible to eat water-born animals, except for fish and eel, although it is [prohibitively] disliked (\(\textit{makrûh tahrîman}\)) to eat them if they are found floating on the surface of water.\(^{695}\)

It is disliked to eat any of the following body parts of a slaughtered animal:

☐ Testicles,
☐ Penis [or Vagina],
☐ Glands,
☐ Urinary bladder,
☐ Gall bladder.

It is unlawful to consume spilled blood [or anything mixed with it, as it is filth].

\(^{694}\) That is, since they eat seeds, and are neither predatory birds nor filthy creatures (\(\textit{Tabyin} 5:295\)).

\(^{695}\) That is, by an unknown cause of death (\(\textit{hatfâ anfîhî}\)). If, however, it dies by a known cause (\(\textit{âfâ}\)), such as heat, cold, or being caught in a net, then the fish is lawful (\(\textit{Tabyin} 5:297; \textit{Durr}, \textit{Radd} 5:194–5\)). This would, of course, not apply if the fish were rendered unlawful for another reason, despite the cause being known, such as if it died by toxins or poison in the water.
It is permissible for the Muslim who is not in a state of pilgrim sanctity (ihram) to hunt game outside of the Sacred Precinct (haram), both animals that are permissible to eat as well as those impermissible to eat.\textsuperscript{696}

After being hunted, an animal whose meat is permissible to eat may be eaten, as long as the hunter was not a Magian, a Muslim who purposefully left out the basmala at the time of releasing the hunting animal or throwing the weapon, or a Muslim in a state of pilgrim sanctity; and as long as it was wounded and subsequently died before the hunter caught up to it. Hence, its meat may be eaten, regardless of whether it was wounded by a sharp weapon, or by a trained hunting dog, trained wildcat or trained falcon.\textsuperscript{697}

\textsuperscript{696} For the sake of its hide or fur, for example (Mukhtār 2:420; Multaqa 2:574), or to ward off its harm, such as with wild animals (Al-Durr al-Muntaqa 2:575).

\textsuperscript{697} Hunting is legally permissible if its requisite conditions are fulfilled. Hunting is not permissible if done for sport, or according to some, as a profession; other Hanafi scholars deemed it permissible as a profession (see Hidayā 4:410). The following comprises the 15 general conditions for game that is permissible to eat, in order to eat its meat (taken from Durr, Radd 5:297):

\textbf{5 conditions for the hunter}

- That he be among those who can ritually slaughter (i.e., Muslim, Jew or Christian, as opposed to Magian, idolator, or apostate);
- That he sends out the hunting animal, or casts out the weapon (accompanied with the basmala);
- That someone whose game is impermissible does not participate in his sending;
- That he not intentionally omit the basmala;
- That he not engage in another unrelated action between the sending and the capturing.

\textbf{5 conditions for the hunting animal}

- That it be trained;
- That it proceed in the direction it was sent out;
- That another animal that is not a valid hunting animal not participate with it in the taking (of its prey);
If after being hunted, the animal has more life remaining in it than that of a slaughtered animal, the hunter must slaughter it. If he is unable to do so, its meat is unlawful according to ḥābir al-riwāya.\(^{698}\)

A hunting dog or wildcat is legally considered trained by its abstaining from eating the game, after having killed it, three consecutive times; while a falcon or the like by its returning to the hunter after being summoned.\(^{699}\)

In the following situations, the hunting game may not be eaten:

- If the hunting animal chokes or suffocates it;
- If another dog, whose game is not permissible,\(^{700}\) takes part in killing it;
- If it were killed by the dull side of a featherless arrow [and hence died due to the blow, rather than by being pierced with its sharp end];
- That it kill the game by wounding it, rather than by suffocating or by a severe blow that does not puncture its skin (Ikhtiyār 2:420). The wound may be anywhere on the body, yet it must die by that wound (Tanwir 5:299; Majma‘ al-Anbur 2:575);
- That it not eat of its meat (as opposed to drinking of its blood, which is allowed) (Mukhtār 2:423; Durr 5:299).

5 conditions for the game
- That it not be of vermin;
- That it not be a sea creature, except for fish;
- That it is able to escape predation by its wings or legs, and that it be wild such that ritual slaughtering is not possible. Otherwise if slaughtering is possible without harm to the hunter, then it may not be hunted (Durr, Radd 5:300);
- That it not be empowered by fangs or claws (as such an animal is unlawful to eat; yet it may be hunted for other benefits, such as for its hide or bone);
- That it be killed by the hunting animal or weapon before the hunter reaches it, since otherwise he would have to ritually slaughter the animal in order for its meat to be lawful.

\(^{698}\) That is, if the hunter catches up to the game while it is still alive, then he must ritually slaughter it in order for its meat to be lawful to eat, as voluntary slaughtering is in that case possible, whereby forced slaughtering is deemed insufficient (see related note, p. 173) (Ikhtiyār 2:423).

\(^{699}\) The hunting animal may be any creature that possesses fangs or claws, such as a dog or eagle, with the condition that it be trained. It cannot be that which is innately filthy, namely, pig. It may also not be a lion, wolf, or bear (nor a kite according to some) as neither of them can be trained; if they supposedly could be trained, however, then it would be permissible (Ikhtiyār 2:420; Shurunbulālīyya 1:272; Tabyīn 6:50–1; Durr, Radd 5:298).

\(^{700}\) Such as a dog released without the pronouncement of the basmala, or that of a Magian, or an untrained dog; since when a cause of impermissibility and one of permisibility are conjoined, that of impermissibility takes precedence out of precaution (ibtiyāf), which is the basis of legal rulings dealing with meat (Ikhtiyār 2:423–4).
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- If it were killed by a rounded clay stone [since it would die due to the blow];
- If it fell into water;
- If it fell onto an elevated place such as a roof or mountain, and then onto the earth;\(^{701}\)
- If the hunter sufficiently wounds the game,\(^{702}\) followed by another hunter sending his dog or shooting his arrow at it and actually killing it. In this case [the meat may not be eaten, and] the second hunter must pay the first one the equivalent value of that animal in its wounded state from the first wound;\(^{703}\)
- If the arrow hits the game, which bears it and continues running, and then disappears from the sight of the hunter, who then pauses from the chase, only to find the animal dead;\(^{704}\)
- If the trained hunting dog or trained wildcat eats from the game, as opposed to the falcon;\(^{705}\)
- If a Magian releases the hunting animal, which then gets incited toward game by the shout of a Muslim hunter. In the opposite case

\(^{701}\) Since it most likely died from the fall rather than the wound, as opposed to game that falls straight onto the ground, since that is almost inevitable in hunting and is hence overlooked (Ikhtiyar 2:424; Multaqa', Majma' al-Anhur 2:580).

\(^{702}\) Sufficiently wounding the game is to weaken it such that it is unable to escape from predation. In that case, its meat is lawful only by voluntary slaughtering. Therefore, the second hunter's lethal wound renders the meat dead flesh and hence unlawful. If on the other hand the game is not sufficiently wounded by the first wound, it remains game that may be hunted. Hence when it is killed by the second wound, it belongs to the second hunter and its meat is lawful to consume (Ikhtiyar 2:425).

\(^{703}\) Since the first hunter came to own it by wounding it in a manner by which it could no longer escape predation (Ikhtiyar 2:425).

\(^{704}\) Since if it disappears from his sight, there is a possibility that the animal died from another cause, which is given due consideration as lawfulness of meat is based on precaution. However if he does not pause from the chase, then that possibility is deemed negligible, as otherwise there would be undue difficulty in hunting since game frequently disappears from the hunter's sight (Ikhtiyar 2:421). If, however, he actually finds another wound on the animal, then the possibility of it being the cause of death is given precedence and the meat is rendered unlawful, despite his not having paused from the chase (Multaqa', Majma' al-Anhur 2:578–9).

\(^{705}\) As that is an indication that the dog or wildcat is not trained, and hence all meat from its hunting, even previous hunts, is deemed unlawful. This differs from the falcon, whose training is based on responding to being summoned. However, if the dog or wildcat does not eat from the game but drinks from its blood, it is still deemed trained and the meat is lawful (Ikhtiyar 2:422–3). Likewise, the game may not be eaten if the hunting animal engaged in another act, such as eating or urination, after being released yet before killing or wounding the game, since the attack must be ascribed directly to the release (Durr, Radd 5:300).
however, it would be permissible to eat the meat, namely, if a Muslim hunter released the hunting animal, which was then incited toward game by the shout of a Magian hunter;\textsuperscript{706}

- The severed limb of hunted game [while it was still alive] may not be eaten, unless the animal was split in half or in thirds [i.e., into two parts, one part two-thirds and the other one-third] \textit{if} the larger part included the rear of the animal [while the head was in the smaller part].\textsuperscript{707}

In the following scenarios, the hunted game may be eaten:

- If the hunting animal were released onto game, and it wounded it as well as other animals in its path;
- If the hunting animal were released onto multiple animals with one pronunciation of the \textit{basmala}, and it killed each animal immediately, one after another;
- If the hunting dog threw down the game with a severe blow and then killed it by wounding it;
- If the hunter releases two dogs simultaneously and one dog throws down the game with a severe blow, followed by the other dog killing it by wounding it;
- If the hunter aimed for a wolf but rather struck a deer; it may be eaten, although Imam Zufar disagreed;

If a bird gives birth to a chick or lays an egg on a piece of land not designated for that, it is permissible for anyone to take. The same ruling applies if a deer peacefully enters such an area.\textsuperscript{708}

\textsuperscript{706} The basis of this ruling is that the state of \textit{release} is given consideration, regardless of incitement afterwards—if the initial release is valid, it does not later become invalid by incitement, and if originally invalid, it is not later made valid by incitement (\textit{Ikhtiyār} 2:422). Also, the wording of this issue is a bit unclear in the original Arabic text, yet its meaning as translated above is sound and accurate, as confirmed from other Hanafi works (see \textit{Durr, Radd} 5:303; \textit{Ikhtiyār} 2:422).

\textsuperscript{707} Since in that case it is assumed that the wound itself killed the game, as opposed to if the larger of the two parts had its head, in which case it could have still been alive and hence would have to be voluntary slaughtered (\textit{Ikhtiyār} 2:425).

\textsuperscript{708} If, however, the owner had designated his land with a net, ditch or the like to collect the chick or egg, or to capture the deer—or if he were close enough to it so as to take it for himself—then it is thereby automatically deemed his property (\textit{Durr, Radd} 4:218).
And Allāh Glorified and Exalted knows best.

The primer of the most erudite scholar, the exemplar, the astute thinker of sound understanding, the Shaykh, Ḥasan al-Shurunbulālī al-Wafāʾī al-Miṣrī (the Egyptian), has been completed. May Allāh Most High immerse him in His divine mercy, and give him residence in His expansive Garden. The primer is called “Ascent to Felicity in the Sciences of Theology and Jurisprudence of Worship” (Marāqi ′l-Saʿādat fī ′Ilmayi ′l-Tawḥid wa ′l-ʿĪbadāt).

Its transcription was completed by the hand of the weakest of servants, the most needy of the divine mercy of his Ever-Generous Lord, Aḥmad ibn Burhān, the one who is ever hopeful of the Overwhelming Judge (al-Dayyān) [Most High] to pardon his sins and acts of disobedience. May Allāh forgive him and all the Muslims. All praise is due to Allāh, the Lord of all the worlds. Its transcription was completed in the month of Shawwāl, in the year 1114 AH.
Appendix 1

Supplications

Supplications of Wudu

With each limb, one does the following: pronounces the tasmīya, followed by its corresponding supplication (as listed below), and then sends blessings upon the Prophet ﷺ.

While rinsing the mouth (after the opening tasmīya):

اللَّهُمَّ أَعْفِنِي عَلَى تَلاوَةِ الْقُرْآنِ وَذِكْرِكَ وَصَلَّيْكَ وَحُسْنِ عِبَادَتِكَ

Allāhumma 'inni 'alā tilawāti 'l-Qur'ān(i) wa dhiikrika wa shukrika wa ḥusni 'ibādatik(a).
O Allah! Help me in recitation of the Qur'ān, remembrance of You, showing gratitude to You, and perfection of Your worship.

While rinsing the nose:

بِسْمِ اللَّهِ الَّذِي أَحْنَى رَايْحَةَ الجَنَّةَ، وَلَا تُرْحَنِي رَايْحَةَ النَّارِ

Bismi 'Llāh(i), Allāhumma ariḥnī rā'iḥata 'l-janna(t), wa la turiḥnī rā'iḥata 'n-nār(i).
In the Name of Allah. O Allah! Let me smell the scent of Paradise, and do not let me smell the scent of the Fire.

While washing the face:

بِسْمِ اللَّهِ الَّذِي بَيِّنَ مَرَيْمَيْنِ يَوْمَ بَيِّنَيْنِ وَجَوْهَيْنِ وَسُوْدَ وَجَوْهَيْنِ

Bismi 'Llāh(i), Allāhumma baynīnī yāum baynīnī sūdun wajhīnī wajhīnī sūdu wajhīnī.
Bismi 'Llāh(i), Allāhumma bayyīd wajhi yawma tabyadḍu wujūh(uw) wa taswaddu wujūh(un).
In the Name of Allāh. O Allāh! Illuminate my face the day when some faces are illuminated and other faces are darkened.

While washing the right arm:

Bismi 'Llāh(i), Allāhumma aṭīnī kitābī bi yamīnī, wa ḥāṣibī ḥisābay yasīran.
In the Name of Allāh. O Allāh! Give me my book [of deeds] in my right hand, and make my reckoning easy.

While washing the left arm:

Bismi 'Llāh(i), Allāhumma lā tūṣīnī kitābī bi shīmālī, wā lā miw warā’i ḥārī.
In the Name of Allāh. O Allāh! Do not give me my book [of deeds] in my left hand, nor from behind my back.

While wiping the head:

Bismi 'Llāh(i), Allāhumma aẓīllānī ṭaḥta ẓillā ‘arshika yawma lā ẓilla illā ẓillu ‘arshik(a).
In the Name of Allāh. O Allāh! Cover me under the shade of Your throne on the Day there is no shade except the shade of Your throne.

While wiping the ears:

Bismi 'Llāh(i), Allāhumma ẓalnī mina ‘lladhīna yastami‘īna ‘l-qawla fa yattabi‘ūna aḥsanah(ū).
In the Name of Allāh. O Allāh! Make me among those who listen attentively to speech and then follow the best of it.

While wiping the back of the neck:
SUPPLICATIONS

Bismi ‘Llāh(i), Allāhumma a’tiq raqabātī mina ‘n-nār(i).
In the Name of Allāh. O Allāh! Save my neck from the Fire.

While washing the right foot:

Bismi ‘Llāh(i), Allāhumma thabbit qadami ‘ala ‘š-širātī yawma tazillu ‘l-aqḍām(u).
In the Name of Allāh. O Allāh! Make firm my foot upon the bridge on the Day that feet trip up.

While washing the left foot:

Bismi ‘Llāh(i), Allāhumma ‘j’al dhambi maghfurawn wa sa’yī mashkūranw wa tijārati lan tabūr(a).
In the Name of Allāh. O Allāh! Make my sins forgiven, my efforts appreciated [i.e., rewarded], and my trade ever-successful.

Finally upon completion of � jedną, one says the following:

Ashhadu al la ilāha illa ‘Llāhu wa ‘l-mudhākarrī wa wa ṣaḥḥatu wa wa ṣiṣṣatu ‘l-mudhākarrī wa wa ṣaḥḥatu wa wa ṣiṣṣatu.
I testify that there is no deity except Allāh, alone, without partner; and I testify that Muḥammad is His servant and His Messenger.

Allāhumma ‘j’alnī mina ‘t-tawwābīna wa wa ṣaḥḥatu wa wa ṣiṣṣatu wa wa ṣaḥḥatu wa wa ṣiṣṣatu.
O Allāh! Make me among the oft-repenting, and make me among those who maintain utmost purity. (İmdād 75–6; Marāqi l-Falāh, Taḥtāwī i:117–8.)

İmām Taḥtāwī mentions the following regarding these supplications and their authenticity:

İbn Amīr al-Hājj said, “Our Shaykh, the Ḥadīth Master (Ḫāfiz) of his age, Shihāb al-Dīn İbn Ḥajar al-‘Asqalānī, was asked about the Ḥadīths that are mentioned
in *Muqaddima Abu l-Layth* regarding the supplications of the limbs, and he responded that they are weak, yet scholars have given leeway in mentioning weak *hadiths* and in acting upon them in virtuous acts. None of them is established to be from the Messenger of Allâh ﷺ, neither from his statements nor from his actions."

None of their chains of transmission is divest of someone accused of fabrication, so ascribing these supplications to the pious predecessors (salaf al-salih) is more appropriate than ascribing them to the Messenger of Allâh ﷺ, out of precaution from falling into the category of [the well-known *hadith*], “Whoever purposely lies regarding me should prepare his seat in the Fire.”

Hence, regarding this, they [scholars] have said, as mentioned in [Nawawi’s] *Taqrib* and its commentary [by Suyûti], “If you want to narrate a weak *hadith* without its chain of transmission, then do not say, ‘The Messenger of Allâh ﷺ said,’ or a similar statement of certainty [in ascription], but rather say, ‘It is narrated on him,’ or ‘It has reached us,’ or ‘It has come,’ or ‘It has been transmitted,’ or a similar statement indicating weakness or uncertainty [in ascription]. The same applies to that which you doubt concerning its authenticity or weakness. As for a rigorously authenticated narration, mention it with certainty [of ascription], for using a phrase of weakness or uncertainty [of ascription] for it is problematic, just as using a phrase of certainty [of ascription] is problematic for a weak *hadith*.”

Hindi and others said, “Nothing has been established [as authentic to the Messenger ﷺ] except the two testifications of faith after finishing *wudu*.” Sayyid mentioned this quoting *Nahr* (*Tahtawi* 1:117).

**Before entering the lavatory:**

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Allâhumma innî a‘ûdhu bika mina ‘l-khubthi wa ‘l-khabâ‘ith.
O Allâh! I seek refuge in You from male and female devils [and filth in general]”
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*(Bukhâri, Muslim)*.

**When exiting the lavatory:**

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[غُفِّرْ لَكَ: {أَحْمَدَ اللهُ الَّذِي أَدْهَبَ عَنِّي الأَذْىَ وَعَافَانِي}.
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709 In his commentary on *Saheb Muslim*, Qâdisî ‘Iyâd mentions that if one does not say this supplication, devils collectively laugh at the person while he exposes his nakedness to relieve himself (*Ikmal al-Mu’lim* 2:229).
SUPPLICATIONS

[Ghufrānāk(א),] al-ḥamdu li 'Llahi 'lladhī adhhaba 'annī 'l-adhā wa 'afānī.

[(O Allah, I seek) Your forgiveness!] Praise be to Allāh, Who removed harm from my body and granted me well-being.

THE CALL TO PRAYER, ITS COMMENCEMENT, AND RELATED SUPPLICATIONS

The Call to Prayer (adhān):

Allāhu akbar, Allāhu akbar. Allāh is the greatest. Allāh is the greatest.

Allāhu akbar, Allāhu akbar. Allāh is the greatest. Allāh is the greatest.

Ashhadu al-lā ilāha illa 'Llah, Ashhadu al-lā ilāha illa 'Llah. I testify that there is no deity except Allāh. I testify that there is no deity except Allāh.

Ashhadu anna Muḥammadar rasūlu 'Llah, Ashhadu anna Muḥammadar rasūlu 'Llah. I testify that Muḥammad is the Messenger of Allāh. I testify that Muḥammad is the Messenger of Allāh.

Hayya 'ala 'ṣ-ṣalāh, Hayya 'ala 'ṣ-ṣalāh. Come to the prayer. Come to the prayer.


Allāhu akbar, Allāhu akbar. Allāh is the greatest. Allāh is the greatest.

Lā ilāha illa 'Llah. There is no deity except Allāh.
For the Call to Prayer of fajr, one adds the following after *Hayya 'ala 'l-falâh*:

\[\text{الصلاة خير من النوم، الصلاة خير من النوم.} \]

Aṣ-ṣalātu khayrum mina 'n-nawm, Aṣ-ṣalātu khayrum mina 'n-nawm.

Prayer is better than sleep. Prayer is better than sleep.

For the Call to Commencement (*iqâma*), one adds the following after *Hayya 'ala 'l-falâh*:

\[\text{قد قامت الصلاة، قد قامت الصلاة.} \]

Qad qâmati 'ṣ-salâh, Qad qâmati 'ṣ-salâh.

The prayer has commenced. The prayer has commenced.

Supplication After the Call to Prayer:

\[\text{اللهُمَّ ربَّ هَذِهِ الدعَّوَةُ التَّامَّةَ وَالصَّلَاةُ الفَعَّلَةُ، أَتْ سَيدَةَا مُحمَّدًا الوسيلةَ وَالفضيلةَ} \]
\[\text{والدرجَةَ الْرَفيعةُ، وَابعَةَ اللَّهُمَّ المَقَامَ المَحْمُودَ الْبَيْنِ وَعَدِّدُهُ.} \]

Allâhumma Rabba hâdhihi 'd-dáwati 't-tâmmâti wa 'ṣ-salâti 'l-qâima(ta), âti Sayyidanâ Muḥammadani 'l-wasîlata wa 'l-fâdîlata wa 'd-darajata 'r-rafi'a(ta), wa 'b'âthhû 'Llâhumma 'l-maqâma 'l-maḥmûda 'lladhî wa'attah(û).

O Allâh, Lord of this perfect call and established prayer! Give our Master Muḥammad the Station of Mediation, the Greatest Rank, and the Highest Degree; and resurrect him, O Allâh, upon the Praiseworthy Station that You promised him.

Then one sends blessings and peace upon the Messenger ﷺ, and makes general supplication for one’s needs or desires.

**SUPPLICATIONS OF THE RITUAL PRAYER (*ṣALÂT*)**

The Opening Supplication (*thâna’*):

\[\text{سَبِّحْنَاكَ اللَّهُمَّ وَبِحَمْدكَ وَبِكَارَكَ اسْتَمَكَّ وَتَعَالَيْ جَدَّكَ وَلَا إِلَهَ إِلَّا أَنْتَ عَزِيزَ} \]

Subhânâkka 'Llâhumma wa biḥamîdk(a) wa tabâraka 'smuka wa ta‘âlā jadduka wa là ilâha ghayruk(a).

Glory be to You, O Allâh, with Your praise. Blessed is Your Name; Exalted is Your Honor. There is no deity besides You.
Testification of faith said in the sitting position (*tashahhud*):

>الَّذِيْنِيْنَ ْعَلَيْكَ أَنْ تُبَيِّنَ ْوَرَحْمَةَ ْوَاللَّهِ وَبَرَكَانَا، ْسَلَّمُ ْعَلَيْنَا وَعَلَيْكَ عَبْدَيَّ َاللَّهِ ِالصَّالِحِينَ، أَسْمَهْنَ أَنَّهُ إِلَّا ْاللَّهُ وَأَسْمَهْنَ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ.

At-Talāyyatu li 'Llahi wa 'ṣ-salawātu wa 'ṣ-ṣayyibat(u), as-salāmu 'alayka ayyuha 'n-nabiyyu wa raḥmatu 'Llahi wa barakātuḥ(ū), as-salāmu 'alaynā wa 'alā 'ibādi 'Llahi 'ṣ-ṣāliḥīn(a). Ashhadu al lä ilāha illsa 'Llah(u) wa ashadhu anna Muḥammadan 'abdūhū wa rasūluh(ū).

Greetings are for Allāh, as well as prayers and all things pure. Peace be upon you, O Prophet, as well as the mercy of Allāh and His blessings. Peace be upon us, and upon all the righteous servants of Allāh. I testify that there is no deity except Allāh, and I testify that Muḥammad is His servant and messenger.

Blessings sent upon the Messenger ﷺ in the final sitting position, after the above supplication:

>اللَّهُمْ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَلِ إِبْرَاهِيمَ وَعَلَى أَلِ إِبْرَاهِيمَ [إِنَّكَ خَبِيرُ مَكَانِكَ] وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَلِ إِبْرَاهِيمَ وَعَلَى أَلِ إِبْرَاهِيمَ في العَالَمِينَ، إِنَّكَ خَبِيرُ مَكَانِكَ.

Allāhumma ṣallī 'alā Muḥammadīw wa 'alā ʾāli Muḥammadīn kamā ṣallayta 'alā Ibrāhīma wa 'alā ʾāli Ibrāhīm(a), [innaka Ḥamidum Majīd(ūn),] wa bārik 'alā Muḥammadīw wa 'alā ʾāli Muḥammadīn kamā bārakta 'alā Ibrāhīma wa 'alā ʾāli Ibrāhīma fi 'l-ʾālamīn(a), innaka Ḥamidum Majīd(īn).

O Allāh! Send mercy upon Muḥammad and upon the family of Muḥammad, just as You sent mercy upon Ibrāhīm and upon the family of Ibrāhīm; [indeed, You are Praiseworthy and Majestic;] and send blessings upon Muḥammad and upon the family of Muḥammad, just as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm; indeed, You are Praiseworthy and Majestic.

Final supplication of the prayer:

>رَبَّنَا أَنْتَ فِي الْدُنيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَفِي عَذَابِ الْأَلَّلِ.

Rabbanā ʾātinā fi ʾd-dunyā ḥasanataw wa fi 'l-ʾākhiratī ḥasanataw wa qinā ʾadhāba ʾn-nār[i].

Our Lord! Grant us much good in this life and much good in the next life, and protect us from the punishment of the Fire.
Supplication of the Witr Prayer (qunūt):

Allāhumma inna nasta‘īnuka wa nastahdīk(a), wa nastaghfiruka wa natābu ilayk(a), wa nu‘minu bika wa natawakkalū ‘alayk(a), wa nuthni ‘alayka ‘l-khayra kullah(u), nashkuruka wa lā nakfuruk(a), wa nakhlā‘u wa natruku may yafjuruk(a). Allāhumma iyyāka na‘budu, wa laka nusalli wa nasjud(u), wa ilayka nas‘ā wa naḥfid(u), narjū raḥmataka wa nakhshā ‘adhābāk(a), inna ‘adhābāka ‘l-jidda bi ‘l-kuffāri mulhiq(un). Wa šallā ‘Llāhu ‘alā Sayyidīnā Muḥammadīn ‘n-Nabiyyī ‘l-ummīyy(u), wa alihī wa saḥbihī wa sallam(a).

O Allāh! Verily, we seek Your help and Your guidance. We ask for Your forgiveness and turn to You in repentance. We believe in You and place our trust in You. We praise You with every good praise; we thank You, and we do not reject You. We cast out and abandon anyone who disobeys You. O Allāh, You alone do we worship, and for Your sake alone do we pray and prostrate. To You alone do we earnestly strive and hasten. We hope for Your mercy and fear Your punishment; verily, Your true punishment will be meted out to the disbelievers. May Allāh send blessings and peace upon our Master Muḥammad, the unlettered Prophet, and upon his family and Companions.

The Prayer of Making a Decision (salāt al-istikhāra)

After performing two voluntary rak‘as of prayer, one praises Allāh, sends blessings and peace upon the Messenger ﷺ, and then makes the following supplication:

Allāhumma innī astakhīrīka bi‘ilmika wa astaqdiruka bi qudratika wa aṣ‘alukā
min faḍlika 'l-‘azīm(i), fa innaka taqdiru wa lā aqdir(u), wa ta’lamu wa lā a’lam(u), wa Anta ‘Allāmu ‘l-ghuyūb(i). Allāhumma in kunta ta’lamu anna [hādhā ‘l-amr] khayrul lī fī dīnī wa ma‘āshī wa ‘aqibati amrī, fa ‘qdurhu lī wa yassirruhū lī thumma bārik lī fīh(i), wa in kunta ta’lamu anna [hādhā ‘l-amr] shar­rul lī fī dīnī wa ma‘āshī wa ‘aqibati amrī, fa ‘ṣrifhu ‘annī wa ‘ṣrifni ‘anhu wa ‘qdur liya ‘l-khayra ḥaythu kān(a), thumma raḍḍini bih(i).

O Allāh, verily I seek the better [of either choice] from You, by Your knowledge, and I seek ability from You, by Your power, and I ask You from Your immense bounty. For indeed You have power, and I am powerless; You have knowledge, and I know not; You are the Knower of the unseen realms. O Allāh, if You know that this matter is good for me, with regard to my religion, my livelihood, and the end of my affair, then decree it for me, facilitate it for me, and grant me blessing in it. And if You know that this matter is bad for me, with regard to my religion, my livelihood, and the end of my affair, then tum it away from me and me from it; and decree for me better than it, wherever it may be, and make me content with it.

The Prayer of Need (ṣalāt al-ḥāja)

One performs wudu’, perfects it, and performs two voluntary rak`as of prayer. One then praises Allāh, sends blessings and peace upon the Messenger ﷺ, and makes the following supplication:

Lā ilāha illā ‘Llāhu ‘l-Ḥalimu ‘l-Karīm(u), subḥāna ‘Llāhi Rabbi ‘l-‘arshi ‘l-‘azīm(i), al-ḥamdu li ‘Llāhi Rabbi ‘l-‘ālamin(a). As‘aluka mujibāti rahmatik(a), wa ‘azā’ima maghfaratik(a), wa ‘l-ghanīmata min kullī birr(iw), wa ‘ṣ-salāmata min kullī ithm(in). Lā tada’ lī dhamban illā ghafartah(u), wa lā hamman illā farrajtah(u), wa lā ḥājatan hiya laka riḍān illā qadaytahā, yā Arḥama ‘r-rāhimīn(a).

There is no deity but Allah, the Most Forbearing, the Ever-Generous. Glory be unto Allāh, Lord of the Great Throne. Praise be to Allāh, Lord of all the worlds. I ask you for those things that bring about Your mercy and Your complete forgiveness; [for] a full portion of every righteous act, and safety from every vice. Do not leave any sin of mine except that You forgive it; any anxiety except that You relieve it; nor any need of mine that pleases You except that You fulfill it, O Most Merciful of those who show mercy.
He then asks for his worldly or spiritual need(s) (Marāqī l-Falāḥ, Taḥtāwī 1:540–3).

The Fourteen Verses of Prostration:710

1. "إِنَّ الْدِّينَ عِنْدَ رَبِّكَ لَا يُسْتَكِبِرُونَ عَنْ عِبَادَتِهِ وَيُسْتَجِبُونَ وَلَهُ يُسْتَجِبُونَ«
   (al-‘Araf 26)

2. "وَلَّيْسَ لَهُ يُسْتَجِبُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طُرُقاً وَكَرَهاً وَطَلَّالُهُمْ بِالْغَدُوَّ وَالْأَصْلَاءِ«
   (al-Rūdūd 15)

3. "وَلَّيْسَ لَهُ يُسْتَجِبُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ ذَٰلِكَ وَالْمُلَائِكَةُ وَهُمْ لا يُسْتَكِبِرُونَ "بِحَافِظٍ عَلَيْهِمْ مِنْ فُوُقِهِمْ وَيُعْلُونَ مَا يُؤْمِنُونَ" (النَّحل 49–50)

4. "قُلْ إِنَّا نَزَّلْنَا إِلَى الْأَزْمِنَهٍ وَإِلَى الْأَذْقَانِ سُجُدًا وَرَكُوبًا حَسَبُوا إِن كَانَ وَعْدُ رَبِّي لَمَفْعُولًا إِنَّ الْأَذْقَانِ يَبْتَغُونَ وَيُرِيدُونَ حُسُوًا« (الإسراء 171–19)

5. "أُولَٰئِكَ الْذَّٰلِكُ الَّذِينَ آتَمُ اللَّهُ عَلَيْهِمْ مِنْ الْبِنَاتِينَ مِنْ ذَٰلِكَ أَدَمَ وَمَفْتَنَ حَمَالًا مَّعَ تُوحِ" وَمِنْ ذَٰلِكَ إِبْرَاهِيمُ وَإِسْرَاِيْلُ وَمَفْتَنَ هَدَيْنَا وَأَجْتَيْنَا إِذَا تَتَّبَعُونَ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ حَرَّوْا سُجُدًا وَرَكِيَّةً« (مُرْيَمَ 58)

710 These verses are listed here for two reasons: (a) to indicate the verses according to the Ḥanafī school, as there is difference of opinion with the Shafi’i school regarding 2:77, which is not of the verses of prostration according to the Ḥanafīs (and hence not listed above) yet is according to the Shafi’is. There is also disagreement regarding 38:24–5; according to the stronger position of the Ḥanafī school, the obligation of prostration lies after the recitation of verse 25, as listed above, yet after verse 24 according to others in the school, while neither is a verse of prostration according to the Shafi’is. Many modern-day copies of the Qur’ān are based on the Shafi’i school, so Ḥanafīs should take note of the above list; and (b) to facilitate for the reader the recommendation of Imām Nasafi and others, mentioned by Imām Shurunbulālī on page 111 of this work, namely, “if one recites all [fourteen] verses of prostration in one sitting, and performs a separate prostration for each verse, then Allâh Most High will take care of all his worries [in both this life and the next].” Imāms Shurunbulālī and Ibn ‘Abidin state that one should take heed and have fervent aspiration to learn and teach this practice. Many imāms, including Kamāl ibn al-Humām, have transmitted this advice in their commentaries. Imām Taḥtāwī maintains that it is more preferable to prostrate for each verse immediately after its recitation, although one could also perform all fourteen prostrations after having recited all fourteen verses, which seems closer to Imām Nasafi’s statement; in any case, neither way is deemed disliked (Marāqī l-Falāh, Taḥtāwī 2:110–11; Hādiyya 135; Durr, Radd 1:523–4).
SUPPLICATIONS

6. "Allah, though you are the most exalted, you exist in the earth and sky, the sun and the moon, and all that is in the heavens and the earth, and to you do we raise our supplications.

7. "And if they have raised their heads, say: 'Allah exalted be He and you have no god but He. Allah is the greatest.' (Al-Hajj 18)

8. "And if they have raised their heads, say: 'Allah, there is no god but He, the One, the All-Praise.' (The needle 33-28)

9. "And if they have raised their heads, say: 'Allah is the greatest, there is no deity except Allah. Truly Allah is the greatest.' (The needle 26-15)

10. "And if they have raised their heads, say: 'Allah, there is no god but He; and exalted be He above all praise.' (The needle 24-25)

11. "And if they have raised their heads, say: 'Allah, the One, the First Born of the heavens and the earth, there is no deity except Him. Allah, there is no god but He.' (The needle 38-27)

12. "And if they have raised their heads, say: 'O Allah, You are the Greatest, there is no deity except You. There is no deity except You, the Most High, the Most Exalted.' (The needle 21-8)

13. "And if they have raised their heads, say: 'Allah, the Greatest, there is no deity except You. And if they have raised their heads, say: 'Allah, the Most High, the Most Exalted.' (The needle 20-19)

The ‘Id al-Adhā prayer

The takbirs of tashriq are to say:

Allahu akbar Allah akbar, la ilaha illa 'Llah. Wa 'Llahu akbar Allah akbar, wa li 'Llahi 'l-ḥamd.

Allah is the greatest, Allah is the greatest; There is no deity except Allah. Indeed, Allah is the greatest, Allah is the greatest; For Allah is all praise.
It is recommended to add:

Allâhu akbar kabîrâ, wa lâ começ âlih Allah, wa sâbhâna ilâhi wa bi hamdihi bukrâtâ wa âsilân. Lâ ilâha illâ ilâhi wahdah(u), sâdaqa wa'dah(u), wa nassara 'abdah(u), wa azâzâ jundâhu wa hazamâ 'l-âhzâba wahdah(u). Lâ ilâha illâ ilâhi wahdah(u), wa la na'budu illâ iyyâh(u), mukhlîsîna lahu 'd-dînâ wa la kariha 'l-kâfirîn(a). Allâhumma sallî 'ala Sayyidînâ Muḥammad(iw), wa 'alâ âli Sayyidînâ Muḥammad(iw), wa 'alâ ašâbi Sayyidînâ Muḥammad(iw), wa 'alâ azwâjî Sayyidînâ Muḥammad(iw), wa sallim tasliman kathîrân.

Allâh is indeed the Greatest; Much Praise is for Him; Glory be to Him, with much praise, morning and evening. There is no deity except Him alone; He fulfilled His promise, gave victory to His servant, strengthened His soldiers, and [He] alone defeated the confederates. There is no deity except Him. We worship none but Him, practicing the religion solely for His sake, even if the disbelievers hate it. O Allâh, send blessings upon our Master Muḥammad, and on the family of our Master Muḥammad, and on the Companions of our Master Muḥammad, and on the wives of our Master Muḥammad; and send abundant peace on them all.

Supplication after the Prayer for Rain (îstîsqa'):

Allâhumma 'sqîna ghaytham mughîthun hani'an ghadaqan 'ajîlân ghayra ajîlim mujallîlan sahîh tâbqaq da'îman.

O Allâh! Bless us with abundant and pleasant rainwater that will deliver us [from this calamity], immediately rather than delayed; one that fills the entire horizon and pounds hard on the earth, completely covering our lands, lasting as long as is needed.
SUPPLICATIONS RELATED TO THE DECEASED

When closing the deceased's eyes, one says:

بسم الله وَعَلَى مَلَكُ رَسُولِ اللهِ. آَللَّهُمَّ يَسِرُّ عَلَيْهِ أمَرًا، وَسَهِيلِ عَلَيْهِ مَا بَعْدًا، وَأَسْجَعُهُ
بِقَافِكَ، وَأَجْعَلْهُ مَا خَرَجَ إِلَيْهِ خَيْرًا بِمَا خَرَجَ عَنْهُ.

Bismi 'Lláhi wa 'alá millati rasúlú 'Lláh(i). Alláhumma yassir 'alayhi amrah(ü), wa sahhil 'alayhi mä ba'dah(ü), wa as'idhü bi liqä'ik(a), wa 'j'al mà kharaja ilayhi khayram mimmá kharaja 'anh(ü).

In the Name of Alláh, and on the way of the Messenger of Alláh ﷺ. O Alláh, make his affair smooth for him; ease for him that which is to follow; make him felicitous by his meeting You; and make that which he has gone off to better than that which he has left.

In the Funeral Prayer (janāza) for an adult, after the third takbir, one says:

آَللَّهُمَّ أَغْفِرْ لَهُ وَأَعْفَ عَنْهُ، وَأُكْرِمَ مَنْزِلَهُ، وَوَسُعْ مَدْخَلَهُ، وَأَعْفَ عَنْهُ، وَأَفْغَسِلْهُ بِمَاء
وَالتَّلْجَيْ وَالْبَرْدَ، وَنَفْعَ مِنْ الحَطَاةِ كَمَا يَقْطَعَ النَّوْبُ الْأَخْيَرُ مِنْ الدَّيْنِ، وَأَبْلُدَهُ دَارًا حَيَّا
مِنْ دَارِهِ وأَنْحَلَ خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا حَيَّا مِنْ زَوْجِهِ، وَأَذْيَلَهُ الْجَنَّةَ وأَعْدَعُهُ مِنْ عَدَابٍ
الْقُبُورِ وَعَدُّادِ الْبَارِ.

Alláhumma 'ghfir lahū wa 'rımah(ü), wa 'āfihi wa'fu 'anh(ü), wa akrım manzilah(ü), wa wassí madkhalah(ü), wa 'ghsilhu bi 'l-mä'i wa 't-chalji wa 'l-barad(i), wa naqqihü mina 'l-khâṭâyâ kamâ yunaqqa 't-thawbû 'l-abyâdu mina 'd-danas(i), wa abdilhü dâran khayram min dârihi wa ahalan khayram min ahlîhi wa zawjân khayram min zawjih(i), wa adkhilhu 'l-jannâ(ta) wa a'idhü, min 'adâbi 'l-qâbri wa 'adâbi 'n-nâr(i).

O Alláh, forgive him and have mercy on him. Give him well-being, and pardon him. Honor his place of residence, and make his entrance expansive. Wash him with water, ice, and snow. Purify him from sins just as a white garment is purified from filth. Replace his abode with a better one, his family with a better one, and his spouse with a better one. Enter him into Paradise, and save him from the punishment of the grave and that of the Fire.

In the Funeral Prayer (janāza) for a child, after the third takbir, one says:

آَللَّهُمَّ اِجْعَلْنَا فَرِيقًا، وَاِجْعَلْنَا لَنَا أَجْرًا وَذُخْرًا، وَاِجْعَلْنَا لَنَا شَافِعَةٌ وَمُنْصِفًا.
Allāhumma ’j'alhu lanā f巴拉taw, wa ’j'alhu lanā ajraw wa dhukhraw, wa ’j'alhu lanā shāfi’aw wa mushaffā’an.

O Allāh, make him one who is sent forth on our behalf, as well as a reward and a stored treasure for us. Make him an intercessor for us, and accept his intercession.

SUPPLICATIONS OF THE PILGRIMAGE (HĀJJ)

From Marāqi ’l-Sa‘ādāt
Supplication after performing the two rak‘as when entering the state of pilgrim sanctity (ihrām)

For hajj alone (ifrād):

Allāhumma innī uridu ’l-hājj(a), fa yassirhū lī wa taqabbālḥū minnī.

O Allāh, verily I desire to perform hajj, so make it easy for me and accept it from me.

For both hajj and ’umra (qirān):

Allāhumma innī uridu ’l-’umrat wa ’l-hājj(a), fa yassirhumā lī wa taqabbalhumā minnī.

O Allāh, verily I desire to perform hajj and ’umra, so make the two easy for me and accept them both from me.

For ’umra alone (hajj tamattu’ or ’umra):

Allāhumma innī uridu ’l-’umra(ta), fa yassirhā lī wa taqabbalhā minnī.

O Allāh, verily I desire to perform ’umra, so make it easy for me and accept it from me.

The talbiya, which immediately follows either one of the above supplications:

لُبِّيَاتِ اللَّهُمَّ لَيْبِيَكَ، [لُبِّيَكَ] لَا شَرِيكَ لَكَ لَيْبِيَكَ، إِنَّ الحَمْدَ وَالْنَّعْمَةَ لَكَ وَالمُلْكَ، لَا شَرِيكَ لَكَ.
SUPPLICATIONS

Labbayka 'Llāhumma labbayk(a), [labbayka] lā sharika laka labbayk(a), inna 'l-ḥamda wa 'n-ni'mata laka wa 'l-mulk(a), lā sharika lak(a).

Here I am at Your service, O Allāh, at Your service! [At Your service!] You have no partner; here I am at Your service! Indeed, all praise, blessings, and the dominion itself are utterly Yours; You have no partner!

One may add if he wishes:

لَبِّكَ وَسَعَدْيَكَ، وَاحْتَيْرُ كَلَّهُ يَتَّبِعُكَ.

Labbayka wa sa'dayk(a), wa 'l-khayru kulluhū bi yadayk(a).

At Your service! At Your obedience! All good is in Your hands!

From Imām Mawṣīlī's Ikhtiyār (1:208–21)

It is recommended (mustahābb) to say when entering Makka:

آَلْلَهُمَّ هَذَا حَرَّمِكَ وَقُرَّاءِكَ. آَلْلَهُمَّ إِنَّكَ قُلْتُ وَقَوْلُكَ الحَقِّ فَمَنْ دَخَلَهُ كَانَ أَمِنًا.

آَلْلَهُمَّ حَرَّمَ حَجَمِي وَدَمِي عَلَى النَّارِ، وَقَبِيْلٌ عَدَابِكَ يَوْمَ تَعْطَ يَعْبُدُكَ.

Allāhumma hādhā hāramuka wa ma'manuk(a). Allāhumma innaka qulta wa qa-wluka 'l-ḥaq(u), “Wa man dakhalahā kāna āminan.” Allāhumma ḥarrim lāmhī wa damī 'alā 'n-nār(i), wa qini 'adhābaka yawma tab'athu 'ibādak(a).

O Allāh, this is Your sacred precinct and Your sanctuary. O Allāh, verily You have said, and Your statements are true, “Whoever enters it will be protected.” O Allāh, safeguard my flesh and my blood from the Fire, and protect me from Your punishment on the day that You resurrect Your servants.

When entering the Sacred Mosque, one says:

بِسْمِ اللَّهِ وَعَلَى بِلَالِ رَسُولِ اللَّهِ أَحْمَدُ اللَّهُ الَّذِي بَلَغَهُ يَتَّبِعُهُ الصِّلَاةُ. آَلْلَهُمَّ افْتُحُ لي أَبْوَابِ رَحمَتِكَ وَغَفُورَتِكَ، وَأَذْلِكَ لِيُصِّبِهَا، وَأَعْلِقُ عَنِّي أَبْوَابَ مَعَاشِيَكَ، وَجَنَّيَكَ الْعُمْلَ يَدًا.

Bismi 'Llāhi wa 'alā millati rasūl 'Llāhi. Al-ḥamdul li 'Llāhi 'lladhī ballaghāni baytahu 'l-ḥaram(a). Allāhumma 'ftah li abwāba raḥmatika wa maghfiratik(a), wa adkhillni fihā, wa aghliq annī abwāba ma'āṣik(a), wa jannibni 'l-āmala bihā.

In the name of Allāh, and upon the way of the Messenger of Allāh ﷺ. All praise is due to Allāh, who caused me to arrive at His sacred house. O Allāh, open for me the doors of Your mercy and forgiveness, and let me enter them; and close upon me the doors of disobedience to You, and keep me away from engaging in such acts.
It is recommended (mustahabb) to say:

Allah akbar Allahu akbar(u). Allahumma Anta 's-Salamu wa minka 's-salam(u), hayyin Rabbanā bi 's-salam(i), wa adkhilnā dara 's-salam(i). Allahumma zid baytaka hādhā tashrifaw wa mahābataw wa ta'zīman. Allahumma taqabbal tawbātī wa aqīlni 'athratī, wa 'ghfir li khaṭātī, yā Ḥannān yā Mannān(u).

Allah is the greatest, Allah is the greatest. O Allah, You are peace, and from You is peace; cause us to live in peace, our Lord, and let us enter the abode of peace. O Allah, increase this house of Yours in honor, majesty, and veneration. O Allah, accept my repentance, and regard my offense as undone; forgive me for my error, O Compassionate, O Benefactor.

When greeting the black stone, it is recommended (mustahabb) to say:

Allahu akbaru Allahu akbar(u). Allahumma īmānam bika wa taṣdiqam bikitābika wa wafā'am bi 'ahdika wa 'tibā'alu nabiyyik(a). Ashhadu al lá ilāha illa 'Llāhu wa ḥadīthu lii 'Llāhī lā sharika lah(u), wa ashadhu anna Muḥammadan 'abdul-ḥū wa rasūluh(u). Āmantu bi 'Llāhi wa kafartu bi 'l-jibti wa 't-ṭāghūt(i).

Allah is the greatest, Allah is the greatest. O Allah, out of faith in You, conviction in Your book, maintaining Your covenant, and in accordance with Your Prophet ﷺ. I testify that there is no deity except Allah, alone, without partner, and I testify that Muhammad ﷺ is His servant and His Messenger; I believe in Allah, and I reject idols and false deities.

When beginning tawāf, one says:

Subḥān Allāh wa ḥamad Allāh 'ālī Allāh ṭa῾alī 'an Allāh wa rabbana Allāh akbar(u). Subḥān lā ilāh illā 'Lláhi lā ilāh illā 'Lláhu wa Allāhu akbar(u).
Glory be to Allah; all praise is due to Allah; there is no deity except Allah; Allah is the greatest. O Allah, give me refuge from the terrors of the Day of Resurrection.

It is recommended (mustahabb) to say the following at the Iraqi corner:

اللهمِ إني أعوذُ بِكَ مِنَ الشَّرَكِ وَالكُفُرِ وَالنُفَاقِ وَسَوْءِ الأَخْلَاقِ.

Allāhumma innī aʿūdhu bika mina ʿsh-shirki wa ʿl-kufri wa ʿn-nifāqī wa sūʿī ʿl-akhlāq(i).

O Allah, verily I seek refuge in You from polytheism, disbelief, hypocrisy, and bad character.

At the water sprout (mizāb):

اللهمِ اجْعَلْهُ جَهَّا مُبَرَّرًا وَسُعِيًا مَشْكُورًا وَذَنَبًا مَغْفُورًا وَتَجْاهَةُ نَبُورٍ، يَزِيعُكَ يا عَزِيزُ یا غَفْوُرُ.

Allāhumma ṣāqinī bi kaʿsi nabīyyika Muḥammadin ʿshurbatal lā azmaʿu baʿdahā.

O Allah, let me drink from the cup of Your Prophet Muḥammad ʿs one sip, after which I am never thirsty again.

At the Syrian (Shāmī) corner:

اللهمِ إِنِّي آتِمُهُ بِكَ مِنْ عَذَابِ 1-1ِ-إِبِ وَفَتْنَتِهِ 1-1ِ-إِمْنِيَةِ وَالمِيتِ.

Allāhumma ʿjālhū ḥajjam mabrūraw wa saʿyam mashkūraw wa dhambam maghfūraw wa tijāratān tabūr(a), bi raḥmatika yā ʿAzīzu yā Ghafūr(u).

O Allah, make it an accepted pilgrimage, a rewarded effort; [make] my sins forgiven, and [make it] a trade that is not failing; by Your mercy, O Most Merciful of those who show mercy.

At the Yemeni corner:

اللهمَّ إِنِّي آتِمُهُ بِكَ مِنْ عَذَابِ 1-1ِ-إِبِ وَفَتْنَتِهِ 1-1ِ-إِمْنِيَةِ وَالمِيتِ.

Allāhumma innī aʿūdhu bika min ʿadḥābiʿ l-qabri wa fiṭnatiʿ l-mahyā wa ʿl-mamāt(i).

O Allah, verily I seek refuge in You from the punishment of the grave, and [from] tribulation in life and [in] death.
Immediately after the two rak'as of tawaf, one says:

اَللَّهُمَّ هَذَا مَقَامُ الْعَبَائِدِ يِلَّتْ مِنَ الْنَّارِ، فَغَفُّرْنِي ذُنْوُيْنِ، إِنَّكَ أَنتَ الْعَفَّٰرُ الرَّجُمُ.

Allāhumma hādhā maqāmu ‘l-i‘ādhi bika mina ‘n-nár(i), fa ‘ghfir li dhunūbī, innaka ‘ant ‘l-Ghafūr ‘r-Rahīm(u).

O Allāh, this is the station of the one who seeks refuge in You from the Fire, so forgive me for my sins; verily, You are All-Forgiving, Ever-Merciful.

It is recommended to say when heading for Ṣafā:

بِسْمِ اللهِ وَالصَّلاةٍ عَلَى رَسُولِ اللهِ اَللَّهُمَّ افْتَحْ لِآُنَّا رَحْمَيْكَ وَأَذْخِلْنِي فِيهَا.

Bismillāhī wa ’ṣ-ṣalātu ‘alā rasūli ‘Llāh(i). Allāhumma ’tāh lī abwāba rahmatika wa adkhilnī fihiā.

In the Name of Allāh, and may blessings be upon the Messenger of Allāh. O Allāh, open for me doors of Your mercy, and let me enter them.

On Ṣafā, one says:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَّهُ الْمُلْكُ وَلَهْ الْحَمْدُ، يَجِيبُ وَيَعْتَبِرُ وَهُوَ حَيٌّ لَا يَمْوتُ، بِهِدْنَا الْخُطْبَةَ وَهُوَ عَلَى كُلِّ مَحْيٍ وَدْيِنٍ. لَا إِلَهَ إِلَّا اللَّهُ، وَلَا تَعْبُدُ إِلَّا إِيْاهُ، مُحْلِصِينَ لَهُ الْدُّنْيَا وَلَوْ كَرِهَ اللَّهُ فَكِفَا. لَا إِلَهَ إِلَّا اللَّهُ أَهْلُ الْتَكْبِيرِ وَالْتَحْمِيدِ وَالْتَهْلِيلِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجُرُ وَعَفَدُهُ، وَقَنْصُ عَبْدَهُ، وَهُزُومُ الأَحْزَابِ وَحْدَهُ، فَلَهُ الْمُلْكُ وَلَهُ الْحَمْدُ.

Allāhu akbar Allāhu akbar, lā īlāha illa ‘Llāhu wahdahū lā sharika lahū, lahu ‘l-mulku wa lahu ‘l-ḥamd(u), yuḥyī wa yumūt(u), wa Huwa ḥayyul la yamūt(u), bi yadihi ‘l-khayrū wa Huwa ‘alā kulli shay’in qadīr(un). Lā īlāha illa ‘Llāh(u), wa la na’budu illā iyyāh(u), mukhliṣīna lahu ’d-dīna wa law kariha ’l-kāfirūn(a).

Lā ilāha illa ‘Llāhu Ahlu ’t-takbirī wa ’t-tahmīdī wa ’t-tahlīl(i). Lā ilāha illa ‘Llāhu wahdah(ū), anjaza wa’dah(ū), wa naṣara ‘abdah(ū), wa hazama ’l-ahzāba wahdah(ū), fa lahu ’l-mulku wa lahu ’l-ḥamd(u).

Allāh is the greatest, Allāh is the greatest. There is no deity except Allāh, alone, without partner; for Him [alone] is the dominion, and for Him [alone] is all praise; He gives life and He give death, while He is Ever-Living and never dies; in His hand is all good, and He is able to do all things. There is no deity except Allāh; we do not worship other than Him, practicing the religion in full sincerity, even if the disbelievers despise it. There is no deity except Allāh, who is wor-
thy of magnification, praise, and declaring His oneness. There is no deity except Allâh, alone; He fulfilled His promise, gave victory to His servant, destroyed the confederates alone; so for Him is the dominion, and for Him is all praise.

Then one asks for all of his needs to be fulfilled.

When descending from Ṣafâ, one says:

O Allâh, make good easy for me, and keep me away from evil; forgive me in the next life and in this life.

During the sa’y, one says:

Rabbit ‘ghfir wa ʿr-Râhîm, wa taʿwâz ʿammâ taʿlam(u), innaka Anta l-Aʿazzu l-Akram(u).
My Lord! Forgive and have mercy, and overlook that which You know; verily, You are mightier and more generous.

One does the same on Marwâ as on Ṣafâ.

Then make much remembrance with the phrases:

Subhâna ʿLlâhi wa l-ḥamdîl ʿLlâhi, wa l-ilâha ʿllâhu wâ l-ʿÂlî, amma nassâk(u), fa munun ʿalâya bimâ mina an-nasâk(u), fa munun ʿlî ilâya bimâ minna ilâya al-ṣâlihin.
Glory be to Allâh; all praise is due to Allâh; there is no deity except Allâh; Allâh is the greatest.

Upon arriving in Mînâ, one says:

Allâhumma hâdhîhî Mînâ, wa hâdhî mimma ananta bihî ʿalâya mina l-manâsik(i), fa munun ʿalâya bihî mina bimâ bihî ‘alâya ʿlîbâdika ʿs-ṣâlihin.
O Allâh, this is Mînâ, and she is of the rites that You have bestowed upon us; so bestow upon me that which You bestowed upon Your righteous servants.
ASCENT TO FELICITY

At ‘Arafat, it is recommended that one recite Sūrat al-Fātihah and al-Ikhlāṣ ten times after the prayers (žuhr and ‘āsr), and then say:

لا إِلَٰهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ، لَهُ الْحُجَّةُ وَمَضِيقُهُ، وَهُوَ حَيٌّ لَا يَمْتَوُّ، يَبْقِيُّ الْحَيَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ. سَبِّحْنَ اللَّهَ وَرَحَمَتُهُ وَلَّنَا إِلَّا اللَّهُ وَرَحْمَتُهُ أَكْثَرُ، لَوْ كَانَتْ أَنفُسُهُ إِلَّا بَلَاءٌ عَلَى الْأَبْلَاءِ الْعَظِيمِ. يَا رَفِيعُ الْدُّرُّجَاتِ، يَا سَمِّرُ الْبُرُكَاتِ، يَا قَاطِرٌ الْأَرْضِينَ وَالْسَمِوَاتِ، ضَلَّتْ لَكَ الْأَضْوَاتِ بَصْنُوْفَ اللَّغُوَاتِ تَسَلُّكَ الْحَجَّاجُ، وَخَاجِجُ أَنْ تَحْمِنَّ فِي ذَا الْبَلَاءِ إِذَا نَسِينَ أَهْلُ الْذِّينَا. أَسْأَلُكَ أَنْ تَوْفِقْنِي لَيْ أَفْضِضُ عَلَى، وَتَعَمِّينَ عَلَى طَائِعَكَ وَآدَاء حَفْقٍ وَقَضَاءَ الْمَانِسَبِ الَّذِي أَنْفَضَتْ خَيَالُكَ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَذُلْكَ عَلَيْهِ مَحَدَّثُ حَيَّيْكَ. أَلِهَمُ لِكُلٍّ مَّتَضَرِّعٌ إِلَّا إِجَابَةٌ وَلَكُلٍّ مِّسْكِينٌ لَّدِينٌ رَافِقٍ، وَقَدْ جَعَلَ مَتَضَرِّعًا إِلَّا إِبْكَ مِسْكِينًا لَّدِينٍ، فَأَضْقَحَ حَاجِجُ وَأَغْفِرْ ذُنُوبِهِ، وَلَا جَعَلْنَا مِنْ أَحْيٍ وَفَدْكَ، وَقَدْ قَلَّتْ وَأَنْتُ لَا مَتَخَلِفُ الْمُبِينَةِ أَذَوْعُونَ أَسْتَجِبْ لَكُمْ، وَقَدْ دَعَوْنَكَ مَتَضَرِّعًا سَائِلًا، فَأُجْبَرْ ذَخَائِي وأَعْفِنَيْنَ مِنَ النَّارِ وَلَوْ أَلْدَى وَلَجِمَّعْ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، يَحْمِنَّ إِبْرَاهِيمُ يَا أَرْحَمَ الْرَّاحِيمَ.

Lā ilāha illa ‘Lāhu wadadhū lā sharīka lah(u), lahu ’l-mulku wa lahu ’l-hamdu(u), yuhyi wa yumūt(u), wa Huwa ḥayyul lā yamūt(u), bi yadihi ’l-khayru wa Huwa ‘alā kulli shay’in qadīr(un). Subhāna ‘Lāhi wa ’l-hamdu li ‘Lāhi wa lā ilāha illa ‘Lāhi wa ‘Lāhu akbar(u), wa lā ḥawla wa lā quwwata illā bi ‘Lāhi ’l-’Aliyyi ’l-’Azīm(i). Yā Raita’a ’d-darajat(i), yā Munazzila ’l-barakât(i), yā Fātira ’l-aradīna wa ’s-samāwāt(i), ḍajjar laka ’l-’aswāt bi ṣunufi ’l-lughāti tas’aluka ’l-ḥājāt(i), wa ḍajjīt an tarhamani fī dārī ’l-bala’i idhā nasiyāni ahlū ’d-dunyā. As’aluka an tuwasfiqan lima ’ftarqata ’alayya(a), wa tu’inni ’alā ṣṭa’atika wa adā’i ḥaqiqka wa qaḍā’i ’l-mastasiki ’llaf araytahā Khalilaka Ibrāhīma ’alyhī ’ṣ-salātu wa ’ṣ-salām(u), wa dalalta ’alayh Muḥammadan ḥabibaka ﷺ. Allāhumma li kulli mutaḍarri’in ilayka ḥabatw wa li kulli miskinil ladayka ṣafatun, wa qad j’ituka mutaḍarri’an ilayka miskināl ladayk(a), fa ḍqd’i ḍajjati wa ’ghfir dhunubī, wa lā ta’alnī min akhabyi wafdish(a), wa qad qulta wa Anta lā tukhlifu ’l-miṣad(a), “Uḏ’ūni astajiblakum,” wa qad da’awtuka mutaḍarri’an sā’ilan, fa ajib du’ā’i wa a’tiqnī mina ’n-nār(i), wa li wālidaya wa li jamī’i ’l-muslimina wa ’l-muslimāti(i), bi ẓahmatika yā Arhma ’r-raḥimīn(a).

There is no deity except Allāh, alone, without partner; for Him alone is the dominion, and for Him alone is all praise; He gives life and He give death, while He is Ever-Living and never dies; in His hand is all good, and He is able to do
all things. Glory be to Allah; all praise is due to Allah; there is no deity except Allah; Allah is the greatest; there is no might nor power except with Allah, the Most High, the Greatest. O Raiser of degrees; O One who sends down blessings; O Originator of the earths and the heavens! Voices in all languages are crying out, asking You for all needs, and my need is that You show me mercy in the abode of trials, when the people of this life forget me. I ask You to enable me to perform what You made obligatory on me, and to help me obey You and fulfill Your rights, and to carry out the rites that You showed to Your Intimate Friend Ibrāhīm, upon whom be blessings and peace, and that You indicated to Your Beloved Muḥammad ﷺ. O Allah, for everyone who pleads to You is an answer, and for every poor person with You is kindness, and I have come to You pleading to You and poor in Your presence, so fulfill my need and forgive my sins, and do not make me from the most unsuccessful of Your delegation. You have indeed said, and You do not break promises, “Call on me—I will answer you,” and I have called on You, pleading and asking, so answer my call, and save me from the Fire, as well as my parents, and all Muslim men and women. By Your mercy, O Most Merciful of those who show mercy.

It is recommended to say the following at sunset before leaving ʿArafaṭ:

اللَّهُمَّ لَا تَجْعَلْهُ أَخْرَجَ الْعَهْدَ بِهِدَا الْمُوقَفِ، وَارْزُقْنِي مَا أَبْقَيْتِي، وَاجْعِلْ الْيَوْمَ مُفَلِّيِّا.

Allāhumma lā taʾjalhī ākhira ʾl-ʾahdī bi ḥādha ʾl-mawqīf(i), wa ʾrzuqnihi mā abqaytanī, waʾjali ʾl-yawma mufliqam marḥūmam mustajābān duʿāʾī maghfūran dhunūbī, yak Arhumma ʾr-rāḥimīn(a).

O Allah, do not make this the last appointment at this place; bestow it upon me as long as You give me life. Make today successful, full of mercy; my call answered and my sins forgiven, O Most Merciful of those who show mercy.

One should seek much forgiveness.

It is recommended to say the following when arriving at Muzdalifā:

اللَّهُمَّ هَذِهِ مَرْدَفَةٌ وَجَعْلِهِ، أَسْأَلُك أَنْ تُرْزُقْنِي جَوَاحِمَ الْحَتِّي، وَإِجْعَلْنِي مَيْنَ سَأَلَكَ فَأُعْطِيتَهُ، وَدَعَاكَ فَأَجْبَتَهُ، وَتَوَكَّلْ عَلَيْكَ فَكُفَّرَتْهُ، وَأَمَّرَ بِكَ فَهَدَّتْهُ.

Allāhumma hādhihī Muzdalifatuw wa jamʿ(uni), asʾaluka an tarzuqānī jawāmīʿa ʾl-khayr(i), wa ḥalnī mimman saʾalaka faʾṣaytah(ū), wa daʾāka fa ajabtah(ū), wa tawakkala ʾlayyka fa kafaytah(ū), wa āmana bika fa hadaytah(ū).
O Allāh, this is Muzdalifa and a gathering place. I ask You to provide me with collective forms of goodness. Make me of those who ask You and You grant them; who call upon You and You answer them; who rely on You and You suffice them; who believe in You and You guide them.

After completing maghrib and ‘ishā there, one says:

Allāhumma ḥarrām lihmī wa sha’rī wa damī wa ‘azmī wa jamī’a jawāriḥī ‘ala ‘n-nār(i), yā Arḥama ‘r-rahīmīn(a).

O Allāh, make my flesh, my hair, my blood, my bones, and all of my limbs forbidden for the Fire; O Most Merciful of those who show mercy.

One should specifically ask Allāh Most High to make his enemies pleased with him, for verily Allāh has promised that for one who asks it in this night.

It is recommended to stop after fajr with the imām and supplicate. It is recommended that one recite takbir, tablīl, talbiya, and say:


O Allāh, You are the best of those sought, and the best of those desired. My Lord, for every delegation is a prize and a hospitable reception; so make my prize and my hospitable reception, O Allāh, in this station, that You accept my repentance, overlook my faults, gather my affair upon guidance, make my concern having certitude in this life. O Allāh, have mercy on me and save me from the Fire, and make lawful provisions expansive for me. O Allāh, do not make it
the last appointment in this place, and bestow it upon me as long as You give me life. By Your mercy, O Most Merciful of those who show mercy.

When stoning, one says (with each throw):

Bismi 'Llāhi wa 'Llāhu akbar(u). In the Name of Allāh; Allāh is the greatest.

This is to spite the devil and his followers.

It is recommended to say when shaving (or trimming):

Allāhumma hādhihi nāsiyātī biyadik(a), fa 'j'al li bikulli shā'ratīn nūray yawma 'l-qiyāmā(t), yā Arhama 'r-rāhīmīn(a).

O Allāh, this is my forelock, in Your hand; so make for me, for every strand of hair, a light on the Day of Resurrection. O Most Merciful of those who show mercy.

It is narrated on Abū Yūsuf that one should also say:

Allāhumma 'j'alhu ḥājam mabrūraw wa dhambam maghfūrā(n). Allāhumma ilayka afaqt(u), wa min 'adhābika ashafaqt(u), wa ilayka raghibt(u), wa minka rahibt(u), fa 'qbal nusuki, wa 'azzīm ajri, wa 'rham taḍarrū'ī, wa 'qbal tawbatī, wa 'stajib da'wati, wa aṭṭini su'lī.

O Allāh, make it an accepted pilgrimage, sins forgiven. O Allāh, to You do I journey; Your punishment do I fear; You alone do I desire; and You alone do I have awe of. So accept my rites; make my reward immense; have mercy on my pleading; accept my repentance; answer my call; and grant me my request.

When drinking zamzam, it is recommended that one breathe in the vessel three times, and with each sip look upon the Sacred House and say:

Bismi 'Llāhi wa 'l-ḥamdū li 'Llāhi wa 'ṣ-ṣalātū 'alā rasūlī 'Llāh(i).
In the Name of Allah; all praise is due to Allah, and may blessings be upon the Messenger of Allah.

And then with the last sip, one says:

اللهُمَّ إِنِّي أَسْأَلُكَ رَزْقًا وَأَسْعَى وَعَلِيَّةً نَافعًا وَشَفَاعٌ مِّنْ كُلِّ ذَاتٍ وَسَمَٰمٍ، يَا أَرْحَمَ الْرَّاجِينِ.

Allâhumma innâ as'aluka rizqâ wa'àsâqa wa 'ulây qa'na wa 'ishâqa min kulli dhâ'wa wa 'asâma, yâ Arâma 'r-râ'îmîn(a).

O Allah, verily I ask You for expansive provisions, beneficial knowledge, and a cure for every illness and disease; O Most Merciful of those who show mercy.

One also cries, or at least pretends to cry, as that is a sign of acceptance.

It is recommended to say at the final departure:

اللهُمَّ هَذَا بَيْتُكَ الَّذِي جَعَلْتَهُ مُبَارَكًا وَهَدَى لِّلْعَالَمِينَ، فِيهِ أَيٌّ بَيْنَاتٌ مَّقَامٌ إِبْرَاهِيمٍ،

وَمَنْ دَخَلَهُ كَانَ أَمِينًا. أَنْحَمَدُنَّكَ الَّذِي هَدَانَا هَذَا وَمَا كَانَ لِيُهْتَدَى لُوْلَا أَنْ هَدَانَا اللَّهُ. اللَّهُمَّ

فَكَّرَ هَذَا أَمِينًا لِّذَٰلِكَ فَتَقَبَّلْهُ مَنًا، وَلَا تَجْعَلُهُ أَنْرُجُ العَهْدِ مِنَ بَيْتِكَ الحَرَامِ، وَارْزُقْنِي الْعَوْدَةَ.

إِلَيْهِ حَتَّى تُرْضِعَ عَنِّي، يُرْحَّبٌ بِهِ يَا أَرْحَمَ الْرَّاجِينِ.

Allâhumma hâdhâ baytuka 'lladhî ja'alahu mubârakaw wa hudal li 'l-âlamîn(a), fihi âyâtum bayyinâtum maqâmu Ibrâhîm(a), wa man dakhalahû kâna âminan. Al-îamdu li 'Lâhi 'lladhî hadâna li hâdhâ wa mâ kunnâ li nahtadiya lawlâ an hadâna 'Lâhu(u). Allâhumma fakâmâ hadaytanâ li dhâlika fa taqabbalhû minnâ, wa lâ taj'alhû âkhîra 'l-'âhdi mim baytika 'l-harâm(i), wa 'rzuquî 'l-âwda ilayhi hâtâ tardâ 'annî, bi raḥmatika yâ Arâma 'r-râ'îmîn(a).

O Allah, this is Your house that You have made blessed and a guidance for all the worlds; in it are clear signs, and the station of Ibrâhîm ﷺ; whoever enters it is protected. All praise is due to Allah, who guided us to this, and we would not have been guided had Allah not guided us. O Allah, just as You guided us to this, accept it from us, and do not make it the last appointment at Your sacred house. Provide me with a return to it, such that You are pleased with me; by Your mercy, O Most Merciful of those who show mercy.
Because according to traditional custom, pilgrims, after having completed their ceremonial rites and departed from the sacred precinct, set off to Madīna to visit the Prophet’s grave μ”—as it is of the best recommended acts, indeed, it approximates the level of mandatory acts, for he μ strongly encouraged it and emphasized the recommendation to perform it, saying, “Whoever has the ability yet does not visit me has indeed turned away from me,” as well as, “Whoever visits my grave, my intercession is incumbent for him,” and “Whoever visits me after my death, it is as if he has visited me during my life,” and other ḥadīths—and [because] I found most people to be unaware of its etiquette and recommendations, ignorant of its legal issues and particulars—I desired to devote a section to it in this book, after the [section on] ceremonial rites, to mention therein a portion of its etiquette. So I note:

Whoever departs to visit the grave of our liegelord, the Prophet μ, should send abundant blessings upon him μ, as it is narrated in a ḥadīth that they are sent forth to him and reach him. When he sees the wall of Madīna, he should send blessings upon him μ and say:

\[\text{Allāhumma ḥāḍhā ḥāramu nabiyyik(a), fa 'jālū wiqāyatal lī mina 'n-nār(i), wa amānam mina 'l-ādhābi wa sū'i 'l-ḥisāb(i).}\]

One also intends visiting his mosque μ (Dūrr 2:257). This ruling—that visiting the Prophet’s grave μ is recommended—is established by scholarly consensus (ijmā’) of the Muslims. Moreover, the sound position (ṣabīḥ) regarding women visiting his grave μ is that it is also recommended, not being disliked at all (Radd 2:257).
O Allāh, this is the sanctuary of Your Prophet, so make it a protection for me from the Fire, and a safety from punishment and a bad reckoning.

He should perform a purificatory bath (ghusl) before entering [the city], or afterwards, if possible; apply scent; and wear his finest clothes, for that is greater in veneration. He should enter it [the city] in a state of humility, tranquility and stillness, and say:

وَأَجْعَلْ لي مِن لَّدُنكَ سُلْطَانًا نَصِيرًا،}اللهُمَّ صَلِّ عَلَى سَيِّدَنَا مُحَمَّدَ وَعَلَى أَلِيِّ سَيِّدَنَا

Bismi ’Llāhi wa ’lā mīlātī rasūlī ’Llāh(i). “Rabbi adkhilnī mudkhala šidqiw wa akhrjīnī mukhrjā šidqiw wa 5al li mi ālī mūltānī naṣīrān.” Allāhumma šallī ʿalā Sayyidinā Muḥammadiw wa ʿalā ʿalī Sayyidinā Muḥammadiw, wa ʾghfirli dhunūbī, wa ʾfāṭh li ābūwā ʾrahmātika wa fādlik(a).

In the Name of Allāh, and on the way of the Messenger of Allāh. “My Lord, let me enter with sincerity, and exit with sincerity, and give me from Thy presence an authority of victory.” O Allāh, send blessings upon our Master Muḥammad, and upon the family of our Master Muḥammad; forgive me for my sins; and open for me the doors of Your mercy and grace.

He then enters the mosque and prays two rakās at his pulpit (minbar), standing such that the column of the pulpit is parallel to his [the person’s] right shoulder, as that is his [the Prophet’s] standing place; it is between his grave and his pulpit. He said, “Between my grave and my pulpit is a meadow (rawdā) of the meadows of Paradise, and my pulpit is upon my Watering Pool.” He then prostrates out of gratitude to Allāh Most High for having enabled him [to come there], and supplicates for whatever he desires.

He then rises and directs himself to his grave, stands across his head, facing the qibla, at a distance of about 1.5—2 meters from him, but not closer. He should not place his hand upon the gate in the dirt, as that entails more

712 According to our teacher, Shaykh Aḥmād al-Jāmmāl, this is incorrect and entails poor etiquette, as the person’s back would be toward the Messenger. Rather, the person should directly face the Messenger, with his back toward the qibla. This is supported by the following discussion in Kamāl ibn al-Humām’s Fath al-Qādir, “He [the visitor] then comes to the noble grave and faces its wall, with his back toward the qibla, approximately two meters from the pillar at the head of the grave, in the corner of the wall. And what is related from Abū ʿI-Layth, that one should stand facing the qibla, is rejected by what Abū Ḥanifa narrates in his Musnad, on the authority of Ibn ʿUmar, that he said, ‘It is from the sunna to approach the grave of the Messenger of Allāh.
veneration and reverence of [his sanctity]. He should stand as he does in the ritual prayer, and should imagine his noble and beautiful form, as if he were sleeping in his grave, aware of the visitor and hearing his words. He said, “If one sends blessings upon me at my grave, I hear it,” and in another narration, “An angel is appointed at his grave to relay to him the greetings of one who greets him of his Umma.” He should say:

As-salam ‘alayka yā rasūla ’Llāh(i), as-salāmu ‘alayka yā nabiyya ’Llāh(i), as-salāmu ‘alayka yā sahiyya ’Llāh(i), as-salāmu ‘alayka yā habiba ’Llāh(i), as-salāmu ‘alayka yā nabiyya ’r-rahma(ti), as-salāmu ‘alayka yā shafta ’l-umma(ti), as-salāmu

from the direction of the qibla, and to direct your back toward the qibla and your face toward the grave, and to then say: Peace be unto you, O Prophet, and Allāh's mercy and blessings” (3:95).
Peace be upon you, O Messenger of Allah. Peace be upon you, O Prophet of Allah. Peace be upon you, O Pure Selection of Allah. Peace be upon you, O Beloved of Allah. Peace be upon you, O Prophet of mercy. Peace be upon you, O Intercessor of the nation. Peace be upon you, O Master of all messengers. Peace be upon you, O Seal of the prophets. Peace be upon you, O Wrapped One. Peace be upon you, O Cloaked One. Peace be upon you, O Muḥammad. Peace be upon you, O Ahmad. Peace be upon you and upon your family, the wholesome and chaste, those from whom Allah removed indecency, and made absolutely pure. May Allah reward you, on our behalf, the best recompense that He rewarded a prophet on behalf of his people, or a messenger on behalf of his nation. I testify that you indeed conveyed the message; fulfilled the trust; gave sincere counsel to the nation; clarified the proof; struggled in the way of Allah; and fought for the religion of Allah, until death came to you. So may Allah send blessings upon your soul, your body, and your grave, forever until the Day of Judgment. O Messenger of Allah, we are your delegation, and the visitors of your grave. We came to you from far lands and distant corners [of the earth], seeking to fulfill your right, to look upon your traces, to take blessings by
visiting you, and to seek your intercession with your Lord; for verily sins have broken our backs, and evil has overwhelmed our shoulders, and you are the intercessor, the one granted intercession, the one promised intercession and the praiseworthy station. Allāh has indeed said, “And if only, after having oppressed themselves, they had come to you and sought Allāh’s forgiveness, and you had sought forgiveness of their behalf, they would certainly have found Allāh to be Ever-Returning, All-Merciful.” And we have come to you having oppressed ourselves, seeking forgiveness for our sins, so intercede with your Lord on our behalf, and ask Him to cause us to die on your sunna, to resurrect us in your company, to let us take water from your Watering Pool, and to let us drink from your cup, without disgrace or remorse. Intercession! Intercession! Intercession! O Messenger of Allāh! “Our Lord, forgive us, and our brethren that preceded us in faith; and place not in our hearts rancor for those who believed. Our Lord! Verily, You are All-Kind, Most-Merciful.”

And if someone had requested to convey greetings to the Prophet ﷺ on his behalf, one says:

السلام عليكم يا رسول الله من [فلان بن فلان]، يستنفع بك إلى ربك، فاسمح له واصفع المسلمين.

As-salamu 'alayka yā rasūl 'Llahi min [fulāni 'bni fulān], yastashfi'u bika ilā Rabbik(a), fa 'shfa' lāhu wa li jamī'i 'l-muslimin(a).

Peace be upon you, O Messenger of Allāh, from [so-and-so], who seeks your intercession with Your Lord; so intercede on his behalf and on behalf of all Muslims.

He then stands directed toward his face ﷺ, with his back toward the qibla,713 and sends as many blessings upon him ﷺ as he wishes. He then moves a half-meter [to the right] until he is parallel with the head of our master, Abū Bakr (al-Siddiq) ﷺ, and says:

السلام عليكم يا خليفة رسول الله، السلام عليكم يا صاحب رسول الله في الغار، السلام عليكم يا رفيقك في الأسفار، السلام عليكم يا أبينه علي الأسرار. جزاك الله عنا أفضل ما جاء إماماً عن آمة نبيه. وكداء خليفتك بأحسن خلف، وسلكتك طريقك ومنهجة أحسن مسلك، وقائلت أهل الردود، والبيع، ومنهذت الإسلام، ووصلت الأرحام، ولام.

713 See previous note—he should have already been facing the Prophet ﷺ, with his back toward the qibla.
As-salamu `alayka ya khalifata rasūli ‘Llāh(i), as-salamu `alayka ya šāhiba rasūli ‘Llāhi fi `l-ghār(i), as-salamu `alayka ya rafiqahū fi `l-asfār(i), as-salamu `alayka yā aminahū `ala `l-asrar(i). Jazaka ‘Llāhu ‘anna afīl.ala ma jaza imanam `an umberati nabīyyih(i). Wa laqad khallaftahū bi aḥsani khalaf(in), wa salakta ṣarīqahū wa minhājahū aḥsana maslak(in), wa qātalta aḥla ‘r-riddati wa `l-bīḍa'(i), wa mahhadta `l-islām(a), wa waṣalṭa `l-arḥām(a), wa lam tazal qā’ilani `l-ḥaqq(a), nāṣiral li ahlīh(i), hattā atakta `l-yaqīn(u). Fa `s-salamu `alayka wa ṣulmatu ‘Llāhi wa barakaruh(ii). Allahumma amitna ‘ala l:tubbih(I), wa la ṭukhayyib sa’yana fl ziyaratih(i), bi ṣulmatika ya Karīm(u).

Peace be upon you, O caliph of the Messenger of Allāh. Peace be upon you, O companion of the Messenger of Allāh in the cave. Peace be upon you, O friend of his on journeys. Peace be upon you, O one entrusted by him with secrets. May Allāh reward you, on our behalf, the best recompense He has given to a leader of the nation of his prophet! You have indeed succeeded him in the best manner, and have trodden his path and way in the most excellent approach. You fought the people of apostasy and reprehensible innovation; established the cradle of Islam; maintained kinship ties; and remained speaking the truth and giving victory to its people until death came to you. So peace be upon you, and Allāh’s mercy and blessings. O Allāh, let us die on his love, and do not let our efforts in visiting him go to waste; by Your mercy, O Generous One.

He then moves over until he is parallel to the grave of our master ‘Umar ﷺ, and says:

Al-salamu `alayka ya `amīra `l-mu’minin(a), as-salamu `alayka ya mu’zhira `l-islām(i), as-salamu `alayka ya mukassira `l-asnām(i). Jazaka `Llāhu `annā afīl.ala `l-jāzā(i), wa ra’diya `ammani `stakhlafaq(a). Fa laqad nasārtah `l-islāma wa `l-muslimīna ḥāyyaw wa mayyitan, fa kafalta `l-aytām(a), wa waṣalṭa `l-arḥām(a), wa qawiyā bikā `l-islām(u), wa kunta li `l-muslimīna imāmam marḍiyyaw, wa
hādiyyam mahdiyyan. Jama’ta shamlahum, wa aghnayta faqirahum, wa jabarta kasrahum, fa’s-salāmū ‘alayka wa raḥmatu ‘Lāhī wa barakātuhū.

Peace be upon you, O leader of the believers. Peace be upon you, O one who gave victory to Islam. Peace be upon you, O breaker of idols. May Allāh reward you, on our behalf, with the best recompense; and may He be pleased with your successor. For indeed you gave victory to Islam and the Muslims, in life and after death; for you took care of orphans, maintained kinship ties, and Islam was strengthened by you. You were, for the Muslims, a well-pleasing imām, a guide, and one who was guided. You joined their ranks in unity; enriched their indigent; and fixed their broken elements. So peace be upon you, and Allāh’s mercy and blessings.

He then returns a quarter-meter and says:

As-salamū ‘alaykumā yā ḍajjā’ay rasūli ‘Lāhī(i), wa raḥiqayh(i), wa wāziyayh(i), wa mushirayh(i), wa ‘l-mu’āwiniyahi lahū ‘ala ‘l-qiyāmi fi ‘d-din(i), wa ‘l-qā’īmayni ba’da’ah bi maṣālihi ‘l-muslimīn(a). Jazākumā ‘Lāhu aḥsana jazā’in. Ji’nākumā natawassalū bikumā ilā rasūli ‘Lāhī li yashfā’aa lańā, wa ya’salā Rabbanā ay yaqba’la sa’yanā, wa yuḥyiyanā ‘alā millatih(i), wa yumītānā ‘alayhā, wa yahshuranā fi zumratih(i).

Peace be upon you both, O two who lie next to the Messenger of Allāh; his two friends; his two ministers; his two consultants; the two who helped him in establishing the religion; who after him took care of the affairs of the Muslims. May Allāh reward you both the best recompense. We have come to you both, seeking mediation by you both to the Messenger of Allāh, so that he may intercede on our behalf, and ask his Lord to accept our efforts; to resurrect us on his way; to cause us to die upon it; and to gather us in his company.

He then prays for himself, his parents, anyone who requested prayers from him, and all Muslims. He then stands facing his head like the beginning, and says:


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Allâhumma innaka qulta wa qawluka 'l-‟aqq[u] “Wa law annahum iz ṣalamū anfusahum ja‟ūka fa „staghfaru „Lâha wa „staghfsara lahumu „r-rasûlu lawajadu „Lâha Tawwâbar Râhîman.” Wa qad ji‟naka sämi‟ina qawlak(a), ūzîna amrak(a), mustashfî’ina bi nabiyyika ilyk(a). Rabbanâ ’ghfir lanâ wa li āba’înâ wa ummahâtinâ wa li ikhwâînâ 'l-ladîhina sabaqînâ bi ’l-imîn(i). “Rabbanâ âtinâ fi ’d-dunyâ ḥasanâtaw wa fi ’l-‟akhîrati ḥasanâtaw, wa qinâ „adhâba ’n-nâr(i).” “Subhâna Rabbika Rabbi ’l-‟izzati „ammana yaqîfîn(a), wa salâmun „ala ’l-mursalîn(a), wa ’l-‟âmlu li „Lâhi Rabbi ’l-‟âlamin(a).”

O Allah! Verily You have said, and Your statement is truth, “And if only, after having oppressed themselves, they had come to you and sought Allah's forgiveness, and you had sought forgiveness of their behalf, they would certainly have found Allah to be Ever-Returning, All-Merciful.” And we have come to You, hearing Your speech; obeying Your commands; and seeking the intercession of Your Prophet to You. Our Lord, forgive us, our fathers, our mothers, and our brethren who preceded us in faith. “Our Lord, grant us good in this life, and good in the next life; and protect us from the punishment of the Fire.” “Glory be to your Lord, the Lord of Honor, above that which they describe. May His peace be upon the messengers. And all praise is due to Allah, the Lord of all the worlds.”

He adds to or subtracts from that as he wishes, and asks for whatever comes to him, for whatever Allah enables him to, if Allah Most High wills.

He then goes to the column of Abî Lubâba 651, to which he tied himself until Allah forgave him in repentance; it is between the grave and the pulpit. He performs two rak'as there, repents to Allah Most High, and asks for whatever he wishes.

He then goes to the meadow (rawda), which is like a square pool . . . he prays as much as he is able to, supplicates, makes abundant glorification (tasbih) and praise (thana’), and seeks much forgiveness.

He then goes to the pulpit (minbar) and places his hand on the pommel714 upon which the Prophet used to place his hand when delivering the sermon, such that the blessing (baraka) of the Messenger may reach him. He prays there, asks Allah for whatever he wishes, and seeks refuge in His mercy from His displeasure and anger.

He then goes to the column that ached, which is the remnant of the palm

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714 Unfortunately, this blessed part of the pulpit, among other parts, is no longer there today.
trunk that longed for the Prophet when he left it to deliver the sermon from the pulpit, so the Prophet descended and embraced it, and it became still and fell silent.

He should strive to stay awake at night during his stay, reciting Qur’ān, making remembrance of Allah Most High, praying at the pulpit and the grave and between the two, silently and out loud.

After the visitation, it is recommended (mustahabb) for him to go out to the graveyard (baqi’), and visit the graves of the martyrs and other notable figures, especially the grave of the master of all martyrs, Hamza. In the graveyard, he should visit the dome of ʿAbbās; with him therein also lies al-Hasan ibn ʿAlī, Zayn al-ʿĀbidin, his son Muḥammad al-Bāqir, his son Jaʿfar al-Ṣādiq, the commander of the faithful ʿUthmān, Ibrāhīm the son of the Prophet, a group of the Prophet’s wives, his paternal aunt Ṣafīyya, and many other Companions and Followers.

He should pray in the mosque of Fāṭima in the graveyard.

It is recommended (mustahabb) for him to visit the martyrs at Uḥud on Thursday, and say:

سَلَّمُ عَلَيْكُمْ بِيَّا صَبِّرُوْمُ ظِعَمَّ عَفُّبَ الْدَّارِ. سَلَّمُ عَلَيْكُمْ دَارُ قُوَّمٍ مُؤْمِنِينَ، وَإِنَّ إِنَّ شَاءٍ اَللَّهُ يَكُنِّمُ لَأَحْقَوْنَ.

Salāmun ʿalaykum bimā šabartum fa niʾma ʿuqba ʿd-dār(i). Salāmun ʿalaykum dara qawmim muʾminin(a), wa inna in šāʾa Allāhu bikum láhiqūn(a).

Peace be upon you all for your patience; what a great final abode! Peace be upon you all, O abode of believing people; and we shall, if Allāh wills, meet with you all.

He should also recite Āyat al-Kursī and Sūrat al-Ikhlaṣ.

It is recommended (mustahabb) for him to visit Masjid Qubāʾ on Saturday, as is narrated from him, and supplicate as follows:

يَا صَرِيحُ ٱلسُّمَتْرُصَيْنِ، يَا غَيْبَاتُ ٱلسُّمَتْرُصَيْنِ، يَا مَفْرَجُ ِْرَبِ ٱلْمُكْتَرِيِّينَ، يَا عَجْبُ ِْرَبِ ِْرَبِ ٱلْمُضْطَرِيِّينَ، صَلُّ عَلَيْكَ سَبِيلًا مَحْمُدٌ وَأَلِهَّ، وَأَكْفِفُ ِْرَبَّي وَخَرَيْنِ كَيْ كَتَمَفْتَ عَن ِْرَسُولِ ِْرَبِ ِْرَبِ ِْرَبِ ِْمُحْمَدٍ. يَا حَنَّانٌ يَا مَنِّانٌ، يَا كِيْبُرُ ِْمُعَوْفٍ، يَا كَافِيَمُ ِْإِلَهِيُّ، يَا أُرِحَمُ ِْرَأَيْجَيْنِ.

715 All markers of the graves in this cemetery, including this dome, are unfortunately no longer there today.
Ya Ṣarīkha 'l-mustaṣrīkhīn(a), yā Ghiyātha 'l-mustaghīn(a), yā Mufarrija karbi 'l-makrūbīn(a), yā Mujiba da'wati 'l-muṭṭarrīn(a). Ṣallī ‘alā Sayyidinā Muḥammadīw wa ālih(i), wa ’kshif karbi wa ḥuznī kamā khashfa ‘ar rasūlika ḥuznahū wa kurbahū fī hādhā ‘l-maqām(i). Yā Ḥannānu yā Mannān(u), yā Kāthīra ‘l-ma’rūf(i), yā Dā‘ima ‘l-iḥsān(i), yā Ārḥama ‘r-rāḥīmīn(a).

O One who is called by those who cry out! O [Bestower of] Succor for those who seek help! O Reliever of the distress of those in difficulties! O One who responds to the call of those in utter need! Send blessings upon our Master Muḥammad and his family, and relieve my distress and grief, just as You gave relief to Your Messenger from his distress and grief in this place. O Compassionate, O Benefactor, O Plentiful in bounty, O Constant in excellence, O Most Merciful of those who show mercy.
Bibliography


BIBLIOGRAPHY


Faraz Ahmed Khan has lived in Amman, Jordan, for several years studying and teaching traditional Islamic sciences, with a focus on Ḥanafi jurisprudence, hadith studies, theology, logic, and Arabic grammar. His teachers include Shaykh Ahmad al-Jammâl, Dr. Ashraf Muneeb, Dr. Salâh Abû ’l-Hâjj, Shaykh Faraz Rabbani, Shaykh Ḥamza al-Bakrî, and Shaykh Naeem Abdul Wali. They have given him permission and encouragement to teach what he has studied. The texts he covered include: Marâqi ’l-Falâh, Al-Lubâb fi Sharḥ al-Kitâb, Al-Mukhtâr, Sharḥ al-Şâwî ‘alâ Jawharat al-Tawhid, Bad’ al-Amâlî, Al-Fiqh al-Akbar, Al-Bidâya fi Uṣûl al-Dîn, Imâm Taftâzâni’s Sharḥ al-’Aqâ’id, Al-Sullam fi ’l-Manṭiq, Nuzhat al-Nâzar Sharḥ Nukhbat al-Fikar, and others. He is a teacher at the Qasid Institute, and is Associate Scholar of the Risala Foundation in Houston, Texas. He currently resides in Amman where he is pursuing advanced Islamic studies.