

Hakikat Kitabevi Publications No: 4

Seḳet-i Ebediyye

Endless Bliss

FOURTH FASCICLE

Hüseyin Hilmi

Twenty First Edition



Hakikat Kitabevi

Darü'l-İfke Cad. 53/A P.K.: 35

34083 Fatih-ISTANBUL/TURKEY

Tel: 90.212.523 4556 / 532 5843 Fax: 90.212.523 3693

<http://www.hakikatkitabevi.com>

e-mail: bilgi@hakikatkitabevi.com

AUGUST-2020

NOTE

This book is a translation of **Seḡet-i Ebediyye**, which was originally written in Turkish.

The Turkish original of the book **Seḡet-i Ebediyye** consists of three parts, all of which add up to well over twelve hundred pages.

We have translated the entire book into English and published our translations in seven individual fascicles.

Seḡet-i Ebediyye is a book prepared according to the Hanafī ½ Madhhab. There is not a single bit of knowledge or a word which contradicts the creed of Ahl-i Sunnat waḡ Jamḡ in this book.

This is the fourth fascicle. We invoke Allḡ taḡ ½ ½ for help, so the book may reach our dear readers.

Publisher's note:

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TYPESET AND PRINTED IN TURKEY BY:

ḡ ½ Gazetecilik A.

Merkez Mah. 29 Ekim Cad. ½ Plaza No: 11 A/41
34197 Yenibosna-İSTANBUL Tel: 90.212.454 3000

ISBN: 978-975-8883-28-8

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PREFACE

Saying the **Aḥu** (Aḥu billā min-ash-shayṭi rrajī) and **Basmala** (Bismillī rrahmī rrahī), I begin writing my book.

Al-hamd-u lillā! If any person thanks another person in any manner for any reason at any place or time, all this hamd and thanks will in fact have been paid to Allī. Hu tajī lī lī. For, Allī Hu tajī lī lī alone creates and develops everything and renders every favour done. He, alone, is the owner of might and power. Unless He reminds, no one can wish or ever think of doing good or evil. Whatever happens is only what He wills.

May the best of prayers and favours be upon Muhammad Mustafī lī sall-Allī Hu lī alaihi wa sallam lī who is His Prophet and most beloved slave, the most beautiful, the most superior of mankind in every respect. Also, may Allī Hu tajī lī lī be pleased with the Prophet lī family and companions, and all those who love and follow them!

Every man, and even every living being, wants to live in comfort, without sorrow and without trouble or pain. Savants, scientists, and governments have all been trying to establish these conditions for the world lī people. To attain this, various ideas and methods have been developed, and everyone is defending the way he thinks is better and more useful.

As unanimously declared by hundreds of thousands of Islamic savants, who have lived throughout the last fourteen centuries, and as well by all the correct religions which guided people to the way of comfort and peace in all parts of the world before Islam, there is one single way that will lead people to happiness and comfort. This unique way is through lī illī lī which means to believe in the existence of one single creator, who created everything from nothing, who alone always makes everything, and who is almighty, such that what He wishes happens. The name of this single owner of power is **Allah**. Every goodness, every superiority belongs to Him only. There is no weakness or deficiency in Him. He has always existed. He never ceases to exist. He, alone, keeps everything in existence every moment. If He ceased to exist for one moment, everything would immediately cease to exist, too. To have belief in Him, it is necessary to believe and accept all His declarations, commandments, and prohibitions. Hence, there are a number of things to believe in. Islamic savants have summarized

them into six groups. They are called **Principles of Iman**. To believe in these six principles means to believe in everything that is necessary. The following are the six principles of Iman.

1 - To learn Allah's **Sifāt dhātīyya** and His eight **Sifāt thubūtīyya** and to believe in them.

2 - To learn and believe in the teachings that are necessary to believe in, about **Angels**.

3 - To learn the names of the four heavenly books sent by Allahu ta'ala and to believe that they Allah's word. Allahu ta'ala sent a book to a prophet through an angel. He sent the Qur'an to Hadrat Muhammad ﷺ. It is permissible to translate or interpret the Qur'an in any language and to learn the meaning of the Qur'an as well as possible by reading such translations and interpretations. But reading the translations is not the same as reading the Qur'an. For, not only are the meanings of the words of the Qur'an called the Qur'an but also the words together with their meanings represent the Qur'an.

4 - To believe in Prophets. The first of the Prophets was Hadrat Adam عليه السلام. The last and the highest Prophet was Hadrat Muhammad ﷺ. The number of Prophets who came between the two is not known.

5 - To believe in the **Last day**. That day is Doomsday. That is when every living thing will be annihilated. Afterwards they will all be resurrected, men will rise from their graves and, after being called to account, some of them will go to Paradise and others to Hell.

6 - To believe in **Qadar**. Allahu ta'ala knows in advance the things He will create. This knowledge of Allahu ta'ala is called **Qadar**. Everything is created in accordance with this knowledge when the time comes. Men cannot change Allah's qadar.

Today, the earth has only one book revealed by Allah that has not undergone human interpolation. This undefiled and perfect book is the **Qur'an al-karīm**. He who believes in the six principles of Iman was declared by the Qur'an al-karīm to be a **Muslim or Muslim**. Only Hadrat Muhammad ﷺ understood the meaning of the Qur'an correctly, and he explained it to those Muslims who were with him. Each of these explanations of Hadrat Muhammad is called **Hadith-i-sherīf**. Muslims who saw Hadrat Muhammad's beautiful face are called the **Sahāba**. Islamic savants who came later learned the meanings of the Qur'an from the Sahāba, and they wrote them in their books. They are called the **Savants of Ahl-as-sunnat**. Hadrat Muhammad ﷺ

ﷺ Maihi wa sallam ﷺ informed us that they were the **Islamic savants**. Working day and night, the higher ones of those savants learned the various methods of worshipping within the context of what had newly happened and of what would arise later. They always adapted their methods of worshipping in accordance with what they had learned from the Sahaba, and they in turn taught them to their disciples. The highest ones among the **Ahl-as-sunnat** are called **Mujtahid imams**. And some other savants who preferred their own minds and opinions gave new meanings disagreeing with the knowledge concerning the Qur'ān ﷻ conveyed to them by the savants of the Ahl-as-sunnat. Thus they deviated from the teachings of ﷺ ﷻ communicated by the savants of the Ahl-as-sunnat. If this deviation of theirs does not involve the clear declarations of the Qur'ān ﷻ those who hold that belief are still Mu'j'mins, Muslims. But they are **Bid'ah holders** (heretics). If their deviation involves matters declared clearly, such misbelievers lose their ﷻ and become disbelievers. They, and also those who believe as they do, are called **Mulhids**. Their thinking of themselves as Muslims and declaring that they are on the right way will not absolve them from being disbelievers. It is written in all the books of fiqh, and especially in Ibnī ﷻ under the chapters dealing with iman: ﷻ has been unanimously said (by savants) that if a person denies one of the facts that are necessary for one to know to be a Muslim, he becomes a k'fir (disbeliever), even if he is **Ahl-i qibla**, that is, performs the prayers in jam'ah ﷻ and does all kinds of worship throughout his life. ﷻ a belief disagreeing with the savants of the Ahl-as-sunnat is not a result of interpreting the Qur'ān ﷻ erroneously, but by following one's own short mind, understanding, opinion or the day's ﷻ scientific knowledge, one who believes so becomes a k'fir. Such disbelievers are called **Religion reformers**. For example, a person who denies the torment in the grave and the shaf'ah ﷻ (intercession) that will take place in the next world is either a heretical Muslim who is **Ahl-i bid'ah**, or a disbeliever who is a religion reformer. A **religion reformer** thinks of himself as a Muslim, too. An enemy of Islam who is not a Muslim but who gives wrong meanings to the Qur'ān ﷻ by pretending to be a Muslim in order to defile and demolish Islam from within is called a **zindiq**. It is difficult for youngsters to distinguish between these three types of disbelievers.

Each of Allah's ﷻ commandments is called **Fard**. His prohibitions are called **Haram**. The mujtahid imams, who were

[1] See chapter 20 for namāz ﷻ in jam'ah ﷻ.

the highest of the savants of the **Ahl-as-sunnat**, in their search for documents in order to decide about certain matters, disagreed with one another in some matters. Thus, various **Madhhabs** emerged. Among them, the books of the famous four Madhhabs spread everywhere, and the other Madhhabs were forgotten.

He who wants to attain happiness in this world, in his grave, and in the Hereafter must, after adapting his **ḥukm** to the **Ahl-as-sunnat**, live in obedience to one of the four Madhhabs. In other words, all his worships and actions must be suited to one Madhhab. Of the four Madhhabs, he must choose the one that is the easiest for him to learn and follow; after learning it, he must act in accordance with it in everything he does. Savants of the **Ahl-as-sunnat** declared unanimously that when doing a certain deed it is not permissible to mix the four Madhhabs with one another. That is, it is never permissible to do one part of a deed or worship according to one Madhhab and another part according to another Madhhab. Anyone who does so will have disobeyed the unanimity of the savants and will have followed none of the Madhhabs. To follow one Madhhab means to learn it and to intend to follow it. It is not acceptable to follow it without intending to do so.

Hadrat Abdulghani **Nabulsi** wrote in his book **Ḥukm-ut-tahqīq fī Bayʿi ḥukm-it-taqlīʿ wat-taqlīʿ** : **Ḥ** Admitting someone else's word or proof without understanding it, is called **Taqlīʿ** (imitation, following). A Muslim who is not a mujtahid has to do his every act of worship and everything by imitating a mujtahid. It is permissible for him to imitate one mujtahid when doing one thing and to follow another mujtahid when doing another thing for the first time. But, after having done one thing according to one Madhhab, he has to do that thing by imitating continuously the same Madhhab, except when there is a **darʿat** (strong necessity)^[1] not to do so. During the times of the **Sahāb** and the **Ṭabīʿ** the newly converted Muslims would do so. Likewise, Muslims who imitate only one Madhhab in everything they do, cannot imitate another Madhhab unless there is a strong necessity. **Ḥ** As is seen, when there is a **darʿat**, it is permissible to do worships and everything else according to another Madhhab. But, in that case, it will be necessary to learn that Madhhab well and to observe its conditions.

A person who does not follow a Madhhab, (i.e. one of the only four valid **Madhhabs**), is called a **ḥanadhhabī**. A **ḥanadhhabī**

[1] The meaning of **darʿat** is explained in the fourth chapter.

ISLAM

[Allāh ﷻ created all creatures. Everything except Allāh ﷻ was nonexistent. He always exists. There is not a beginning of His existence. If He had been nonexistent, a power already existing before Him would have been necessary to create Him. To have something come into being requires work. And it is a fact being taught in all high schools and faculties of science that doing work requires having power. If there is no power to create something previously nonexistent, that thing remains nonexistent and never exists. If the owner of power always existed, Allah is this powerful eternal being. But if it is determined that this owner of creative power is also a recent occurrence, then it must have a creator, too. If it is not accepted that one creator has existed since eternity, then an infinite number of creators will be necessary. And this, in turn, means that these creators do not have a beginning. The nonexistence of the first eternal creator means the nonexistence of other creators it could have created. If there is no creator, this universe of matter and souls, which has been created from nothing, cannot exist, either. Since substances and souls exist, they must also have only one creator, and this creator must have existed eternally.]

Allāh ﷻ created simple substances, which are the constructive materials for everything, and souls and angels first. Simple substances are called elements now. Today's knowledge reveals the existence of one hundred and five different elements. Allāh ﷻ created and is still creating everything from these one hundred and five elements. Iron, sulphur, carbon, oxygen gas, and chlorine gas are all elements. Allāh ﷻ has not informed us of how many millions of years ago He created these elements. Nor has He declared the time He began to create the earths, the heavens, and the living things which came into being from these. Living or lifeless, everything has a life cycle. When the time comes, He creates it, and when its time is up, He annihilates it. He creates things not only from nothing, but also from other things, gradually or suddenly, and as one being ceases to exist a new one comes into being.

Allāh ﷻ made up the first man from lifeless substances

and a soul. There had been no man before him. Animals, plants, genies and angels had been created before that first man. That first man's name was **Ādam** (alaihis-salāwatu wa-s-salām). Later He created a woman named **Hawwā** (Eve) from him. The earth's population finds its source from these two. And from each animal its own species multiplied.

Today, the enemies of Islam disguise themselves as scientists in order to deceive Muslim children. They say that men were created from monkeys. They say that a British doctor named Darwin said so. But they are liars. Darwin did not utter such nonsense. He related the struggle for survival among the living. In his book **Origin of the Species**, he wrote that the living adapted themselves to their surroundings, and, in doing this, underwent some insignificant changes. He did not say that one species changed into another. In a conference organized in Salford in 1980 by the British Unity of Science, Prof. John Durant, a member of the teaching staff in the University of Swansea, made the following speech, in summary: Darwin's views on the origin of man has become a modern legend. The contribution this legend has made to our scientific and social progress has been sheer harm, and no more. The tales of evolution have had a destructive effect on scientific research. They have given rise to distortions, unnecessary disputes and serious scientific abuses. Now Darwin's theory has come apart at the seams, leaving behind itself ruins of erroneous conceptions. These statements, which Prof. Durant made about his compatriot, are the most interesting answers given in the name of science to Darwinists. Today, attempts to imbue people of various cultural backgrounds with the theory of evolution originate from ideological determinations. They have nothing to do with science. The theory has been exploited as a means for the inculcation of materialistic philosophy. It is not scientific to say that man has originated from the monkey. It is never a scientific statement, either. Nor is it Darwin's statement. It is a lie told by ignorant enemies of Islam who know nothing of knowledge or science. A man of knowledge or a scientist simply could not tell such an ignorant, absurd lie. If a person who has received a university diploma begins to indulge in useless things, does not study his branch of knowledge, even forgets what he has learned, that person cannot be a man of knowledge or a scientist. If in addition he becomes an enemy of Islam and attempts to sow and broadcast his mendacious and wrong words and writings in the name of science and knowledge, he becomes a harmful, base

and treacherous virus in society. His diploma, status, and rank become an ostentation, a trap to hunt the youth. But the most pathetic people are those who are swept into endless perdition by the deception of these fraudulent and fanatical scientists who sow and broadcast their lies and slanders in the name of knowledge and science.

Allāh ﷻ wants people to live in comfort and peace in the world and to attain endless happiness in the Hereafter. It is for this reason that He has commanded useful things that cause happiness and forbidden harmful things which cause calamity. The better a person adapts himself to the rules taught in the Qur'ān ﷻ and obeys the commandments and prohibitions of Allāh ﷻ regardless of whether he does so on purpose or by chance, the more peace and comfort will he attain in his worldly life and this rule has no exceptions dependent on the person's ﷻ being religious or irreligious, a Believer or a disbeliever. It is like a person's ﷻ taking medicine, which will cure him anyway. The reason why many irreligious and atheistic people and nations achieve success in most of their enterprises today is their working compatibly with the principles taught in the Qur'ān ﷻ. However, attaining eternal felicity by following Qur'ān ﷻ requires first of all believing in it and following its rules intentionally.

The first commandment of Allāh ﷻ is **Imān** And His first prohibition is **kufṛ**. ﷻ means to believe the fact that Hadrat Muhammad ﷺ is **Ṣall-Allāh ﷻ alaihi wa sallam** ﷻ Allah's ﷻ prophet. Allāh ﷻ revealed His commandments and prohibitions to him in Arabic and in a manner termed **Wahy**. That is, He declared them to him through an angel. And the Prophet, in turn, communicated them to mankind. What Allāh ﷻ declared in Arabic is called the **Qur'ān**. The book in which the entire Qur'ān ﷻ is written is called **Mushaf**. The Qur'ān ﷻ is not the word of Muhammad ﷺ. It is the Word of Allah. No human being could have managed such an immaculate wording. Everything that is declared in the Qur'ān ﷻ is **ḥaqq**. A person who believes all of it is called a **Mu'min** (Believer) and **Muslim**. Denying even one of the facts in it is called disbelief, that is, **Kufṛ**. It is only the business of the heart to believe the facts concerning the happenings in the next world, the existence of genies and angels, and the Prophet ﷺ and his-salī ﷺ fatherhood over all people, and the fact that he is the first prophet. These are

called knowledge of **Imān** (belief) and **Aqīd** (tenets). Both the commandments and the prohibitions pertaining to heart and body must be accepted and observed. An aggregate of these injunctions is called knowledge of **Amr** or **Sharīʿ** (Islamic law). It is **Imān** to believe in them, too. And it is **Worship** to observe them. As is understood, he who denies or ignores the fact that worships are duties, becomes a **kāfir** (disbeliever). He who believes them but does not do them, will not become a **kāfir**. He is called **ṣāliq** (sinner). A Believer who has **Imān** in the knowledge of Islam and observes it as well as he can is called a **Pious Muslim**. A Muslim who strives to earn the love and the approval of Allāh is called **Sābiq**. One who has earned the love and the approval of Allāh is called **Walī**. A **Walī** who is instrumental in others' attaining this love is called **Murshid**. **Sābiq** is the common appellation of these distinguished people. All of them are **Sābiq**. A pious Muslim will never go to Hell. A **kāfir** will certainly go to Hell. Never leaving Hell, he will suffer eternal torment. If a **kāfir** becomes a Believer, all his or her sins will be pardoned. If a **ṣāliq** repents of his sins and starts doing **Imān** (and begs Allāh for forgiveness), he will never go to Hell, but he will go to Paradise directly like a pious Believer. If he does not do his **Tawba** (begging Allāh for forgiveness), he will be forgiven through **sharīʿ** (intercession) or without any mediation and go directly to Paradise, or, after burning in Hell to the extent determined by his sins, caused by his sins, he will then go to Paradise.

The Qurʾān descended in a language suitable with the Arabic grammar spoken by the people of that time, and it is in poetic form. That is, like poetry, it is harmonious. It is replete with the subtleties of the Arabic language. It has all the subtleties of the literary sciences such as **bedīʿ**, **ḥayʿ**, **ḥikmah** and **ḥikmah**. It is, therefore, very difficult to understand. A person who does not know the subtleties of the Arabic language cannot understand the Qurʾān well even if he reads and writes Arabic. Even those who knew these subtleties could not understand it. As a result, our Prophet explained most of its parts. These explanations of our Prophet are called **ḥadīth**. The **Sahāb** al-kirām communicated to younger generations what they had heard and learned from our master the Prophet. As time elapsed, hearts became darker and darker, and Muslims, especially the newly converted ones, attempted to interpret the

Qur'ān with their deficient minds and short sights, and inferred meanings that contradicted those which our Prophet ﷺ had communicated. The enemies of Islam incited this faction and gave birth to seventy-two different, wrong, and heretical beliefs. People who bear such heretical beliefs are called the **Ahl-i bid'ah** or **Ahl-i dalālah**. All the people who belong to the seventy-two groups of bid'ah will certainly go to Hell, but, being Believers, they will not remain in Hell eternally. They will eventually be allowed out and enter Paradise. If the belief of a person belonging to one of these seventy-two heretical groups disagrees with something clearly declared in the Qur'ān or in the hadith, he will lose his faith. Such a person is called a **Mulhid**. A mulhid thinks of himself as a Muslim. But his faith has left, and he has become a disbeliever.

Islamic savants who learned correctly the teachings of Islam, i.e., the teachings of Islam that must be believed in, from the Sahih al-Bukhari and Sahih al-Muslim in books are called savants of the **Ahl-as-sunnat**. These people are scholars who attained the grade called Ijtihad, one of the four Madh-habs. The savants of the Ahl-as-sunnat did not attempt to understand the meaning of the Qur'ān with their own minds, but they believed what they learned from the Sahih. They did not follow what they themselves understood. Thus, they wrote and taught the right way declared by our Prophet ﷺ. The Ottoman Empire was a Muslim state, and held the belief of the Ahl-as-sunnat.

As is understood from the information above and as is written in many valuable books, escaping disasters in this world and the next and living in peace and happiness first requires having faith, which means to learn and believe everything as communicated by the savants of the Ahl-as-sunnat. A person who does not hold the belief of the Ahl-as-sunnat has become either an Ahl-i bid'ah, a heretical Muslim, or a mulhid, a disbeliever. The second duty of a Believer with correct faith is to become *salih* (pious), that is, to learn the teachings of the Shari'ah (Islamic law), that is, to do as Allah commands. In explaining the teachings of how to worship, the savants of the Ahl-as-sunnat parted into four groups. Hence, the four **Madh-habs** appeared. They disagreed on a few insignificant matters, but they agreed with one another on what they loved and respected one another. Each Muslim has to

worship as shown by one of these four Madhhabs. The fact that a person who does not adapt himself to one of these four Madhhabs has deviated from the Ahl-as-sunnat, is written in the Zabayih section of **Durr-ul-Mukhtār**, an explanation of **Tahtīq**. If a disbeliever captured in war, or during the time of peace, says that he has become a Muslim, he is to be believed. But he has to learn and believe the **six principles of Imān** immediately. Gradually, when he has the opportunity, he should learn the fards (obligations) and the harām (prohibitions) and adapt himself to what he has learned. If he does not learn them, he will have slighted Allāh and His religion and his soul will perish. A person who has lost his īmān in such a way is called **murtadd**. It is written in the hundred and sixteenth page of the translation of **Sharkh-i-Siyar-i-Kebīr** and at the end of the chapter about a disbeliever's marriage in the book **Durr-ul-mukhtār** that if a person who is wise enough to earn his living and to pursue his advantages successfully reaches the age of puberty without knowing Islam, he is a murtadd (renegade, apostate) (according to Islamic evaluations). It is stated at the end of the chapter about a disbeliever's marriage in the book **Durr-ul-mukhtār** If a married Muslim girl does not know Islam when she reaches the age of puberty, her nikāh (marriage contract made in accordance with Islam) becomes null and void; [she becomes a murtadd.] She must be taught the Attributes of Allāh and His religion. She must repeat and confirm what she hears. Explaining this, Ibnī al-Qayyim says: A small girl is a Muslim because her parents are Muslims. When she reaches the age of puberty, the rule of her being in the same religion as her parents lapses. So when she reaches the age of puberty without knowing Islam she becomes a murtadd. If she heard the tenets of belief and did not believe them, she will not become a Muslim by saying the Kelima-i-tawhīd that is, when she says the words **Il-Lā il-Allāh Muhammadun Rasūlullah**. A person who believes the six tenets in the credo **Ash-hadu billā il-Lā il-Allāh wa ash-hadu anna Muhammadan Rasūlullah** and says that he accepts the commandments and prohibitions of Allāh and His religion becomes a Muslim. It follows from what has been said so far that every Muslim has to have his children memorize this credo and teach them its meaning well: **Ash-hadu billā il-Lā il-Allāh wa ash-hadu anna Muhammadan Rasūlullah** wa Melākatihī wa Kutubihī wa Rusulihī wa-l Yawm-il-ākhirī wa bi-l Qaderī wa khayrihī wa sher-rihī min-Allāh wa ash-hadu anna il-Lā il-Allāh wa esh-hadu anna Muhammadan Rasūlullah

these six tenets and does not say that it believes them, it does not become a Muslim when it reaches the age of puberty; it becomes a murtadd. There is detailed information on these six tenets in the (Turkish) book **Herkese Lâz Olan İman** , (and also in the English book **Belief and Islam**.) Every Muslim has to read this book and have his children read it and do his best that all his acquaintances read it, too. We must spare no effort in doing this lest our children should grow up as renegades. We must teach them İman, İslam, ablution, ghusl, namâz before sending them to elementary school! The first duty of parents is to raise their children as Muslims.

It is stated in the book **Dîvar ve Gîyar** : İman An apostate man is first told to become a Muslim. Religious tenets in which he has doubts are explained to him. If he asks to be given some time he is imprisoned for three days. If he makes tawba, it is accepted. If he refuses to make tawba, the (Islamic) judge is to have him killed. If the renegade is a woman, she is not killed. She is kept in prison until she makes tawba. If she flees to (a country of disbelievers called) the Dîvar-ul-harb, she does not become a jâhilya in the Dîvar-ul-harb. If she is captivated (by Muslims) she becomes a jâhilya. When she becomes a murtadd, her nikah (if she is married) becomes void. She loses all her rights to her own property. If she becomes a Muslim again, it becomes her property again. If she dies or flees to the Dîvar-ul-harb [or if she becomes a murtadd in the Dîvar-ul-harb], the property she leaves behind is to be given to her Muslim inheritor(s). [If she has no inheritors, her property will by rights belong to those people who are entitled to the benefits of Beyt-ul-mîl]. A murtadd cannot inherit property from another murtadd. What is left behind a murtadd becomes a (sort of property called) İhtiyarî for Muslims. All sorts of trade and rental contracts (made by a person who has become a renegade) and the presents given on his part become void. If he becomes a Muslim again, these things become valid again. He will not have to make qadîr of his former acts of worship. However, he will have to make hajj again. What must be learned first after İman is how to make an ablution and ghusl, and how to perform namâz (prayer).

The six essentials of İman are to believe in the existence and the oneness of Allâh Ta'âlâ and His Attributes, to believe in angels, Prophets, the Heavenly Books, the events to take place in the Next World, and Qadîr and Qadar. Later on, we shall explain them separately.

In short, we should obey Islāmī ½ commandments and prohibitions with our heart and body, and our heart should be wide awake. If a person's ½ heart is not wide awake, [that is, if a person does not meditate on the existence and greatness of Allā ½ ta' ½ ½ on the blessings in Paradise and the vehemence of Hell fire], it will be very difficult for his body to obey Islāmī ½ commandments. Scholars of Fiqh communicate fatwā ½ (explanations on how to do Islāmī ½ commandments). It devolves on men of Allah to facilitate the practice of these commandments. The body ½ obeying Islam willingly and easily requires the heart ½ being pure. However, if a person attaches importance only to purification of the heart and beautification of morals and ignores physical adaptation to Islam, he becomes a **Mulhid**. His extraordinary skills, [such as giving information about the unknown, curing his patients by breathing on them], which result from the shining of his nafs, are (called) **Istidrā ½** and will drag him and those who follow him to Hell. What signifies a pure heart and a nafs which is mutmainna [docile] is the body ½ willingly obeying Islam. Some people who do not adapt their sense organs and bodies to Islam say, ½ My heart is pure. The important thing is the heart! ½ These are empty words. By saying so, they are deceiving themselves and people around them.]

ENDLESS BLISS

FOURTH FASCICLE

1 THE FIVE DAILY PRAYERS (termed *namāz*)

Every Muslim has to know by heart the thirty-three binding duties which are called *fard* (*farz*). They are:

Essentials (<i>fards</i>) of <i>ṣalāt</i>	: SIX
Pillars of Islam	: FIVE
Essentials of <i>namāz</i> (prayer)	: TWELVE
Essentials of ablution (<i>wuḍūʿ</i>)	: FOUR
Essentials of <i>ghusl</i> (ritual bath)	: THREE
Essentials of <i>tayammum</i>	: THREE

There are also scholars who say that *tayammum* has two essentials. In that case, there are thirty-two of them. The fifty-four *fards* (commandments) are another matter and are written in my Turkish book *İslâm Ahkâmı*^[1]. Performing *Amr-i maʿrūf* and *Nahy-i munkar* and not uttering any bad and ugly words (such as invectives) are not included in the thirty-three *fards*, but they are in the fifty-four *fards*.

It is *fard* for every Muslim who has reached the ages of puberty and discretion to perform the five daily prayers. When a prayer time comes, it becomes *fard* for him/her the moment he/she begins performing the prayer. If it has not been performed and if there is time left enough to make an ablution and begin the *namāz* before the prayer time is over, it becomes *fard* to perform it. If the prayer time is over before it has been performed without a good excuse^[2] not to do so, he/she will have

[1] The seventh edition of its English version, **Ethics of Islam**, was accomplished in 1429 A.H. (2008).

[2] By *ḥajr* (good excuse) we mean *ḥajr* (excuse) which Islam recognizes as an excuse that will absolve a Muslim from the responsibility of not performing an Islamic commandment. An excuse of this sort is termed *ḥajr*. The third chapter of the current book gives examples of such *ḥajrs* (excuses) pertaining to (the prayer termed) *namāz*.

committed a grave sin. Whether he/she has had a good excuse or not, qadī 10 will be necessary. The same applies to situations such as when a child reaches puberty, when a disbeliever or a renegade becomes a Muslim, when a woman becomes clean, (i.e. immediately after the cessation of the menses at the end of a menstrual or lochial period,) when an insane or unconscious person recovers, and when a sleeping person wakes up. It is fard for a new Muslim to learn the essentials of namā 12 first. After learning them, it becomes fard to perform namā 12. Sleep is not a good excuse if it begins after the prayer time has begun. If a person does so, it is fard for him to make sure that he will wake up before the prayer time is over, while it would be mustahab for him to make sure to wake up before the end of the prayer time if he were to go to sleep before the beginning of the prayer time. These five daily prayers add up to forty rak'at (units), out of which seventeen are fard, three are wājib, and twenty are sunnat, as follows:

1 - Morning prayer [Salāt-ul-fajr] consists of four rak'at. First the sunnat prayer, which consists of two rak'at, is performed. Then the fard prayer, of two rak'at, is performed. The sunnat (the first two rak'at) is very important. Some scholars classify it as wājib.

2 - Early afternoon prayer [Salāt-ul-zuhr] consists of ten rak'at, the initial sunnat consisting of four rak'at, the fard consisting of four rak'at, and the final sunnat consisting of two rak'at. The early afternoon prayer is performed in this order.

3 - Late afternoon prayer [Salāt-ul-'ashr] consists of eight rak'at. First the sunnat, which consists of four rak'at, and then the fard, which consists of four rak'at, are performed.

4 - Evening prayer [Salāt-ul-maghrib] contains five rak'at. First the fard, which is composed of three rak'at, then the sunnat, consisting of two rak'at, are performed.

5 - Night prayer [Salāt-ul-ḥajāt] consists of thirteen rak'at. The initial sunnat contains four rak'at. The fard also contains four rak'at. But the final sunnat has two rak'at, while the Witr prayer has three rak'at.

The initial sunnats of the late afternoon prayer and night prayer are **Ghayr-i muakkada**. When sitting during their second rak'at, after reciting the Attahiyyat, the prayers of Allahumma salli alay 1/2 and... bismillah alay 1/2 are recited completely. After standing up for the third rak'at, the prayer Subḥanaka... is recited before saying the Basmala. But the first sunnat of the early afternoon

prayer is **Muakkad**. That is, it has been recommended emphatically. There are more *thawīl* ١٥ (blessings) for it. During its second *rak'ah* ٢, as in the fard prayers, only the *Attahiyyah* ١٤ is said and then we stand up for the third *rak'ah* ٣. After standing up, we first recite the Basmala and then the *sūrah* ١٤ (chapter) of *Furqan*.

It is *mustahab* to perform four more *rak'ah* ٤ after the fard of early afternoon and night prayers and six more *rak'ah* ٦ after the fard of evening prayer. In other words, it is very blessed. One can perform all of them with one *salah* ١٥ or by saying the *salah* ١٥ after every two *rak'ah* ٢. In either case the first two *rak'ah* ٢ are deemed to be the final *sunnat*. These prayers, which are *mustahab*, may as well be performed separately after the final *sunnats* of the two prayers of *namāz* ١٢.

The first *rak'ah* ١ commences with the beginning of the prayer and the other *rak'ah* ٢ begin as soon as you stand back up, and each *rak'ah* ٢ continues until you stand up again. The final *rak'ah* ٣ continues until the *salah* ١٥. No prayers can have less than two *rak'ah* ٢. All prayers contain an even number of *rak'ah* ٢, except the fard of the evening prayer and the *witr* prayer. After the second *sajda* (prostration) of each second *rak'ah* ٢ we sit.

Each *rak'ah* ٢ of prayer contains its *fards*, *wājib* ١٥, *sunnats*, *mufsid*s (things or acts which spoil a prayer), and *makrūh* ١٥ (actions, words, thoughts avoided and disapproved by the Prophet). On the pages ahead, we shall explain these in accordance with the **Hanafi** Madhhab. When possible, teachings of the other three Madhhabs will be provided.

2 THE FARDS OF NAMĀZ (PERFORMING ABLUTION [WUD'U] AND ABLAST)

Namāz ١٢ has twelve *fards*, seven of which are preconditions, i.e., they are before beginning *namāz* ١٢; these conditions must exist in order for the *namāz* ١٢ to be valid. They are called **essentials of namāz** ١٢. They are: **Tahīrat** (purification) from **hadās** (state of being without *ablast* or *ghusl*), **tahīrat** from **najās** (substances which Islam prescribes as unclean), **satr-i awrat** (covering parts of the body that are called *awrat*), **istiqlāl** qibla (facing the qibla), **waqt** (prescribed time), **niyyat** (intention), **takbīr** of **tahrīm** (beginning)^[1]. All sorts of existence are contingent on some functional fulfilments so that they should exist. There are five positional types of this dependence: If an action to be fulfilled is

[1] Later in the text, all these new terms will be explained in detail.

within the essence of something to come into existence, i.e. if it is one of its particles, the action is called **Rukn**. If it affects the existence externally, it is called **Mat**. **Nikah** (marriage contract prescribed by Islam) is an **Mat** of marriage. If doing something particular requires the existence of something else although there are no effectual relations between them, the existence required is called **Sabab**, the cause (reason). **Waqt** (appointed time for namaz) is the **sabab**, the cause (reason) of namaz. If doing something particular does not require the existence of something else, and yet if the latter ceases to exist in case the former should not be done, then the former is called **Shart** (condition). However, if the latter does not cease to exist in this case, it is called **Alimat** (sign, property). **Adhyan** (calling to prayer) is the **Alimat** of namaz. Five of the fards of the namaz are inside the namaz. Each of these five fards is also called **Rukn**. [Some Islamic scholars have said that takbir of tahrir is inside the namaz. According to them, the rukns of namaz as well as the sharts (conditions) of namaz are six in number.] In the chapters ahead, we shall explain all these in accordance with the Hanafi Madhhab.

There are two kinds of tahrir from hadas:

- 1 - Performance of an ablution by a person who does not have an ablution.
- 2 - Performance of a ghusl by a person who does not have a ghusl.

Wudhu means ablution; **tawaddhu** means to perform an ablution; **ghasl** means to wash something; **ightislu** means to perform a ghusl ablution, and **ghusl** means the ablution of ghusl (in Arabic). A Muslim who does not have an ablution is called **muhdis**. A Muslim who does not have a ghusl ablution is called **junub**.

It is written in the book **Halabi saghir**: There are fards, sunnats, adabs, and haraj in an abdash (ablution). If a person performs namaz without an ablution though he does not have a good excuse for doing so and though he knows that he does not have an ablution, he becomes a disbeliever. He who loses his ablution while performing namaz performs the salam (Assalamu alaikum wa rahmatullah) to one side right away and stops his namaz. Re-making an ablution before the prescribed time period is over, he begins the namaz again.

[1] The takbir i.e. the expression, **Allahu akbar** which we say to begin performing namaz

There are four fards of ablution in the Hanafi Madhhab : To wash the face once; $\frac{1}{2}$ The face is the part between the ear-lobes (horizontally), and between the hairline and chin (vertically) $\frac{1}{2}$ To wash both arms together with the elbows once; to apply masah on one-fourth of the head, that is, to rub a wet hand softly on it; to wash the feet, together with the ankle-bones on both sides, once each. [According to the Shafi $\frac{1}{2}$ and Malik $\frac{1}{2}$ Madhhab **niyyat** (intention) is fard. Niyyat means to intend (to make ablution) through the heart. It is not fard (obligatory) to say it orally. In the M $\frac{1}{2}$ $\frac{1}{2}$ Madhhab it is obligatory to make niyyat when beginning to make ablution. A disbeliever $\frac{1}{2}$ niyyat is not sah $\frac{1}{2}$ The skin on the area bordering on the ear-lobes, and the hair on it as well are within the face, according to the Hanafi $\frac{1}{2}$ Madhhab; so it is fard to wash those areas. In the M $\frac{1}{2}$ $\frac{1}{2}$ Madhhab they are (outside the facial region and belong to the rest) of the head. They should therefore be included in the masah, (since it is fard in the M $\frac{1}{2}$ $\frac{1}{2}$ Madhhab to make masah of the entire head. In the Sh $\frac{1}{2}$ $\frac{1}{2}$ Madhhab, the niyyat should be made while washing the face. The ablution will not become sah $\frac{1}{2}$ if one intends before the water touches the face.] It is fard to wash the beard on the face and chin. Washing the hanging part of the beard is fard in the other three Madhhabs. The Sh $\frac{1}{2}$ $\frac{1}{2}$ do not wash their feet, but only apply masah on their bare feet.

There are eighteen sunnats in an ablution:

1 - To recite the Basmala before entering the restroom and when beginning to make an ablution. He who cannot find a lonely place can relieve himself near others if he is taken short and provided he will cover himself.

2 - To wash the hands including the wrists three times.

3 - To rinse the mouth three times by using new water each time. This is called **madmada**.

4 - To wash both nostrils three times, taking fresh water each time. This is called **istinshaj**.

5 - It is sunnat, not fard, to wet the invisible parts of the skin under the eyebrows, the beard and the moustache. It is fard to wash their exterior surfaces. If the hairs are scarce and the skin can be seen, it will be fard to wet and wash the skin.

6 - To wet the section under the two eyebrows when washing the face.

7 - To apply masah on the hanging part of the beard. In the Hanafi $\frac{1}{2}$ Madhhab it is not fard to wash it. In Sh $\frac{1}{2}$ $\frac{1}{2}$ it is fard to

wash the skin below the chin.

8 - To comb (takhlī) ½ the hanging part of the beard with the wetted fingers of the right hand.

9 - To rub and clean the teeth with something.

10 - To apply masah on the whole head once.

11 - To apply masah (to wipe) both ears once. It is fard to wash the parts between the ear and the cheek. (Please see the previous paragraph explaining the four fards of ablution.)

12 - To apply masah on the neck once with three adjacent fingers of both hands.

In order to perform the last three procedures together, both hands are moistened. The three thin adjacent fingers of both hands are joined together; their inner surfaces are placed on the beginning of the hair right above the forehead. The ends of these three fingers of both hands must be touching one another. Thumbs, pointing-fingers and palms must be in the air, not touching the head. The two hands are drawn backwards, thereby applying masah on the head with those three fingers of each hand. When the hands reach the end of the hair in the back, the three fingers of each hand are detached from the head and the palms of both hands are then slightly pressed against the hair of both sides of the head and drawn forward, applying masah on the sides of head. Then, putting the pointing-fingers of both hands in the ears and the inner surface of the thumbs on the back of the ears, we apply masah on the ears by drawing the thumbs downwards. Then the outer surface of each three thin fingers is put on the back of the neck and masah is applied on the neck by drawing them from the middle of the neck towards the sides. [This manner of masah is fard in the Mūkī Madhhab.]

13 - To wash (takhlī) ½ between the fingers and the toes. For washing between toes, the little finger of the left hand is inserted between the toes from under them in succession, beginning with the little toe of the right foot and, after finishing with the right foot, carrying on with the big toe of the left foot.

14 - To wash three times, every limb to be washed. At each washing every part of the limb must be moistened. It is sunnat not only to pour water three times but to wash it completely three times. It is makrī ½ to wash more than three times. If you become confused counting, you may complement the counting to three. If in this case the washing is done more than three times it will not be makrī ½

necessary to wash until you become clean. You do the cleaning with the inner surfaces of one or two or three fingers of your left hand.

4 - To wipe yourself dry with a piece of cloth after washing. If there is no cloth available you must do the wiping with your hand.

5 - To cover yourself immediately after the cleaning is completed. It spoils the adab to uncover unnecessarily at isolated places.

6 - Not to ask for help from anybody, but to perform the ablution by yourself. If someone pours water for you without being asked, it will be permissible.

7 - To turn towards the qibla when making an ablution.

8 - Not to talk while making an ablution.

9 - To recite the kalima-i shahid ~~that~~ while washing each limb.

10 - To recite the prescribed prayers (du'a ~~1/2~~ 1/2) of ablution.

11 - To put water in the mouth with the right hand.

12 - To put water in the nose with the right and to clean the nose with the left hand.

13 - When washing the mouth, to brush the teeth with a miswak ~~1/2~~. With the fingers of the right hand stretched, the thumb and the little finger hold the miswak ~~1/2~~ on the lower side and the other three fingers hold it on the upper side, then the miswak ~~1/2~~ is rubbed gently on the teeth, three times on the teeth on the right side and three times on the ones on the left side. It should not be rubbed hard lest it will damage the teeth. When rubbed softly it strengthens the teeth and the gums. Miswak ~~1/2~~ is a span-long piece of stick cut from a branch of a tree of Er ~~1/2~~ (Peelo), which grows in Arabia. In case an er ~~1/2~~ branch is not available, branches of olive trees or others can replace it. But not a pomegranate branch because it is bitter. Your food and drink should not have a bitter taste. In case a miswak ~~1/2~~ is not available, a brush can be used. If a brush is not available, either, you must clean your teeth with your thumb and second little finger; for doing this, the former is rubbed on the teeth on the right hand side and the latter is rubbed on the ones on the left hand side, three times each. It is not shar ~~1/2~~ (canonically) makr ~~1/2~~ to use someone else's ~~1/2~~ miswak ~~1/2~~ or comb with his permission, but it is tab ~~1/2~~ makr ~~1/2~~. Also, smoking is tab ~~1/2~~ makr ~~1/2~~.

[1] That which is repugnant to the human nature.

15 - When washing the nostrils, to draw the water almost up to the bone.

17 - To use the little finger of the left hand when washing between the toes by inserting (takhliġ) ½ from the lower sides of them.

19 - Not to waste the water though it may be plentiful.

21 - After using a container for ablution, to leave the container full of water. You should put the ewer in its place with its mouth pointing towards the qibla. Any other traveller who wants to perform namāz can easily determine the direction of the qibla by way of the ewer's mouth.

23 - To perform two rak'at of namāz ^{1/2}cal ^{1/2}Subhī^{1/2} after an ablution.

24 - To make an ablution even though you have an ablution. In other words, after performing one namāz, ~~to~~ to renew your ablution for the next namāz. ~~Although~~ though you may have an ablution.

25 - To clean the inner corners of the eyes and clear away the dried mucus in the eyelids when washing the face.

26 - When washing the face, the arms and the feet, to wash a little more than the compulsory amount. When washing the arms, we must fill our palm with water and then pour it towards our elbow.

27 - When performing an ablution, not to let the water used splash back on your body, your clothes, etc.

28 - **Ibni Mubārak**, while listing the things that nullify an ablution, writes that if something that is not makrūh in your Madhhab is fard in another Madhhab, it is mustahab to do it.

Imj̄ ʔ-i Rabbj̄ ʔ wrote in his 286th letter that since rubbing the limbs (dalk) is a fard of ablution in Mj̄ ʔk̄j̄ ʔone should certainly rub them. While explaining the rijj̄ ʔj̄ ʔAlīni Madj̄j̄ wrote that it is better for a Hanafj̄ ʔMuslim to imitate the Mj̄ ʔk̄j̄ ʔMadhhab because Imj̄ ʔ-i Mj̄ ʔk̄j̄ was in the position of a disciple to Imj̄ ʔ-i Aj̄ ʔāh

There are twelve prohibitions in performing an ablution. Doing them is either harj̄ ʔ or makrj̄ ʔ they are as follows:

1 - When relieving oneself or urinating in the toilet or outdoors, one should not turn onej̄ ʔfront or back towards the qibla.

It is makrj̄ ʔ ʔalso to stretch onej̄ ʔfeet towards the qibla or the Qurj̄ ʔj̄ ʔ If the Qurj̄ ʔj̄ ʔ is above your level, it will not be makrj̄ ʔ ʔ. One can enter the toilet with the Qurj̄ ʔj̄ ʔ or an amulet that is wrapped up with a separate cover.

2 - It is harj̄ ʔ ʔ to open onej̄ ʔprivate parts in company in order to make tahj̄ ʔ ʔat.

3 - One should not make tahj̄ ʔ ʔat with onej̄ ʔright hand.

4 - When there is no water, it is makrj̄ ʔ ʔto make tahj̄ ʔ ʔat (to clean oneself) with food products, manure, bones, animalsj̄ ʔ food, coal, someone elsej̄ ʔ property, a piece of flowerpot or tile, reeds, leaves, a piece of cloth or paper.

5 - One must not spit or throw mucus into the pool where one makes an ablution.

6 - One should not wash more or less than the prescribed limit of onej̄ ʔ limbs of ablution, nor wash them more or fewer than three times.

7 - One must not wipe onej̄ ʔ limbs of ablution with the same cloth used for tahj̄ ʔ ʔat.

8 - While washing the face, one must not splash the water on onej̄ ʔ face, but pour it from the upper forehead downwards.

9 - One must not blow on or over the surface of the water.

10 - One must not close onej̄ ʔ mouth and eyes tightly. If even a tiny part of the outward part of the lips or the eyelids is left dry, the ablution will not be acceptable.

11 - One must not expell mucus from onej̄ ʔ nose with onej̄ ʔ right hand.

12 - One must not make masah on onej̄ ʔ head, ears or neck

[1] It should go without saying that this suggestion must be saved for such cases as you need to imitate a Madhhab other than your own.

more than once after moistening the hands each time. But it can be repeated without moistening the hands again.

An important note: Unless there is a strong necessity (darjē tat), the following eleven rules must be obeyed:

1 - A person with both hands paralysed (or no hands at all) cannot make tahjē tat. Instead he makes tayammum by rubbing his arms on some soil and his face against a wall. If there is a wound on his face, he performs namjē 1/2 without an ablution in order not to miss namjē 1/2

2 - If a person is sick, his wife, jē tya, children, sisters, or brothers may help him perform his ablution.

3 - Making tahjē tat with stones and the like is the same as making it with water.

4 - If a person who went mad or fainted did not recover within twenty-four hours, he would not have to perform (qadjē)his missed prayers of namjē 1/2 when he recovered. He who loses consciousness by taking alcohol, opium or medicine must perform each omitted prayer. A person who is so heavily ill that he cannot even perform namjē 1/2 by moving his head while lying down, even if he is conscious, is exempted from performing namjē 1/2. However, this state must have continued for more than twenty-four hours.

5 - It is mustahab (a source of blessings) to use special baggy trousers and to cover the head when entering the toilet.

6 - When entering the toilet one must not hold something in onejē 1/2 hand containing Allahjē 1/2 name or pieces of writing from the Qurjē 1/2 It must be wrapped up with something or it must be in onejē 1/2 pocket. The case is the same with an amulet.

7 - One must enter the toilet with onejē 1/2 left foot and go out with onejē 1/2 right foot.

8 - In the toilet one must open onejē 1/2 private parts after squatting and one must not talk.

9 - One must not look at onejē 1/2 private parts or at the waste material or spit in the toilet.

10 - In the toilet, one must not eat or drink anything, sing, whistle, [smoke] or chew gum.

11 - One must not urinate into any water, on a wall of a mosque, in a cemetery, or onto any road.

THINGS THAT NULLIFY AN ABLUTION: It is written in the book Halabjē 1/2 in the Hanafjē 1/2 Madhhab, seven things nullify an ablution: Firstly, everything excreted from the front and rear

organs, for example breaking wind, breaks an ablution. Only the wind coming out of a man's front does not break an ablution. This happens with very few people. The worms coming out of the mouth, ears or a wound on the skin do not break an ablution. When the point of an enema or a man's finger is inserted into one's back and taken out, if it is moist it breaks an ablution. If it is dry, it would still be better to renew the ablution. The case is so with everything that is partly inserted into the anus. If something is inserted and taken out wholly, it breaks both an ablution and a fast. If a person's hemorrhoids come out and he drives them back in with his hand or with something like a cloth, his ablution will be broken.

When a man puts some oil in his urethra and it flows out, it does not break his ablution according to Imam al-Shafi'i. When a woman applies vaginal lavage, the liquid that flows out breaks her ablution.

It is permissible for a man to insert into his urethra a small natural cotton wick lest he will release urine inadvertently. In case there is suspicion of leakage, it is mustahab for a man to do this. But if he sees that it prevents leakage, it will be wrong for him to use it. Synthetic cotton is not advisable. Unless part of the cotton remaining outside is moistened, his ablution will not be broken. And if the cotton is dry when it is taken out, the ablution will not be broken, either. So is the case with the piece of cloth called kursuf which women insert in their front. But if a woman puts it on the crevice instead of inserting it, it breaks her ablution when its inner surface is moistened. If the cotton is put in wholly it breaks the ablution if it is wet when it is taken out. A piece of natural cotton that has been inserted into the back and which is lost breaks an ablution even if it is dry when it comes out. It is mustahab for virgins to use kursuf only during menstruation and for those who are married or widows to always use it. If a person finds faeces or urine stains on his underwear after istinja (cleaning oneself after urination or defecation) he must put a long piece of cotton between the buttocks and thus cover the anus, and, before performing an ablution, he must look at the cotton and put it back in its place if it is clean or change it if it is dirty.

He who suffers from enuresis (involuntary urination) should be extra careful lest his underwear will become dirty. For this, you need a square piece of cloth fifteen centimetres in length. Tying a piece of string about fifty centimetres in length to one of the corners of the cloth, you tie the other end of the string to a safety-

pin attached to the pants. Next the cloth is wrapped around the end of the penis and secured with the string wound on it and fastened with a knot. If the leakage of urine is too much, it must be reinforced with a piece of cotton, which should be thrown away whenever it is found wet with urine. If the cloth is wet, too, it must be removed, washed and dried so as to be used again. Thus a piece of cloth can be used for months. As the penis tapers off with old age, it becomes impossible to wrap a piece of cloth round its end. A way to resolve this difficulty would be to get a small waterproof pouch, with a piece of cloth in it, place the penis and the scrotum in the pouch and tie it up with a piece of string. In need of urination, the string is untied and the contents are taken out. If the cloth is wet it must be disposed of. People who practise this hygienic cleanliness will never suffer prostatic ailments.

The second group of things breaking an ablution consists of unclean things coming out of the mouth. Of these; vomit and thick blood, blood, food and water coming out of the stomach break an ablution when they amount to a mouthful. They all are **qaba najs** (grossly impure). Matter vomitted by a suckling child is qaba najs. Vomitting phlegm will not break an ablution. Vomiting thin blood coming down from the head does not break an ablution if it is less than the spittle. Inside the mouth, in terms of an ablution, is deemed an inner limb, but it is considered an external limb when one is in a state of fasting. That is the reason why the blood issuing from a tooth or a wound inside the mouth does not break an ablution as long as it stays in the mouth. But after coming out of the mouth, if the blood is more than the spittle it breaks an ablution. Thick blood coming down from the head does not break an ablution even if it is more than the spittle. If the blood issuing from the stomach or from the lungs is thin it breaks an ablution even if it is less than the spittle, according to Shaikhayn (im² ~~12~~-i a² ~~12~~am Ab² ~~12~~ Han² ~~12~~ fa and im² ~~12~~-i Ab² ~~12~~ Y² ~~12~~ suf ~~12~~ ~~12~~ahmatu ~~12~~ ~~12~~aihim² ~~12~~ ~~12~~ If any oil dropped into the ear goes out through the ear or the nose, it does not break an ablution. But if it goes out through the mouth it breaks an ablution. If something sniffed into the nose comes back, even if several days later, it does not break an ablution.

Third; blood, pus, or yellow liquid issuing through the skin, and colourless liquid issuing painfully break an ablution in Hanaf² ~~12~~ The fact that these do not break one² ~~12~~ ablution in Shaf² ~~12~~ and M² ~~12~~ written in the Persian book **Men² ul-²** . If the blood or the

yellow liquid issuing from a person with small-pox or from an abscess, ear, nose, wound, or colourless liquid that issues with pain or because of an ailment, spreads over the places that must be washed in a ghusl ablution, it breaks one's $\frac{1}{2}$ ablution. For instance, if blood coming down the nose descends beyond the bones it breaks an ablution. And if blood coming through the ears comes out of the ears it breaks an ablution. If one sponges the blood or the yellowish liquid on one's $\frac{1}{2}$ wound or boil (abscess) with cotton it breaks one's $\frac{1}{2}$ ablution. Colourless liquid issuing and flowing from them without pain or ailment does not break an ablution [according to Tahtī^[1]]. If one sees blood on something one has just bitten into, one's $\frac{1}{2}$ ablution will not be broken. If one sees blood on the miswī $\frac{1}{2}$ or on the tooth pick, this will not break one's $\frac{1}{2}$ ablution if the inside of the mouth has not been smeared with blood. On the other hand, it will break one's $\frac{1}{2}$ ablution if one puts one's $\frac{1}{2}$ finger on the suspected part in one's $\frac{1}{2}$ mouth and then sees blood on one's $\frac{1}{2}$ finger. If a person who suffers from sore eyes sheds tears all the time he is one who has an excuse. (The meaning of the phrase having an excuse will be explained later on). However, except when one has a sore, weeping for some other reason, such as because of onions, smoke and other kinds of gases, does not break an ablution. In the Shī $\frac{1}{2}$ $\frac{1}{2}$ Madhhab an ablution is not broken in either case. A woman's $\frac{1}{2}$ suckling her child does not break her ablution. Sweating, no matter how much, does not break an ablution. Liquid coming out of the ears, navel or nipples because of some pain breaks an ablution. A leech sucking much blood breaks an ablution. Harmful insects such as flies, mosquitos, fleas and lice do not break an ablution even if they suck a great deal. A little blood on the skin that does not spread, blood which is formed in the mouth and which is not a mouthful, and a little vomit that is thrown up do not break an ablution; therefore they are not najs.

The fourth cause that breaks an ablution is to sleep, in all four Madhabs. In Hanafī $\frac{1}{2}$ sleeping in a position that will leave the anus loose, such as by lying on one's $\frac{1}{2}$ flank or back or by leaning on one's $\frac{1}{2}$ elbow or on something else, will break an ablution. If one does not fall down when the thing on which one leans is taken away suddenly, one's $\frac{1}{2}$ ablution is not broken. Sleeping in namī $\frac{1}{2}$ $\frac{1}{2}$

[1] Ahmad bin Muhammad bin Ismī $\frac{1}{2}$ $\frac{1}{2}$ Tahtī $\frac{1}{2}$ $\frac{1}{2}$ Bahmatullī $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ 1231 [A.D. 1815] was the Muftī $\frac{1}{2}$ of Cairo representing the Hanafī $\frac{1}{2}$ $\frac{1}{2}$ Madhhab.

does not break an ablution. Sleeping by drawing up the legs and putting the head on the knees, or by sitting cross-legged or on the knees, does not break an ablution. Sleeping by sitting with the feet on one side does not break an ablution. [This kind of sitting posture, which women do as they perform namāz ½ is called **tawarruk**.] If a person sleeps by erecting one of his shanks and sitting on the other thigh, his ablution will break. Sleeping on a bare animal does not break an ablution, provided the animal is going uphill or along a level road. Sleeping on a saddle and panel does not break an ablution in any case.

Fifth; fainting, going crazy, or having an epileptic fit breaks an ablution. Being as drunk as to waver when walking breaks an ablution.

Sixth; laughter during namāz ½ with rukū ½ ½ and sajdās breaks both the namāz ½ and the ablution. But it does not break a child's ½ ablution. When a Muslim performing namāz ½ smiles, their namāz ½ or ablution will not be annulled. When heard by others present, it is called a laughter. When one does not hear one's ½ own laughing it is called smiling. If no one but the person who laughs hears it, it is called **dahk**, which breaks the namāz ½ only.

The seventh cause is **Mubāharat-i flsha** ; that is, when a man and woman physically rub their private parts (sawā ½ ḥayn) on each other. In this case, the ablution of both the man and woman is broken. In Hanafī ½ touching a woman's ½ skin, lustfully as it may be, does not break a man's ½ ablution.

Cutting one's ½ hair, beard, moustache or nails does not break one's ½ ablution. It is not necessary to wash the limbs whereon the cutting took place. It is written in the Persian explanation of **Fiqh-i-Ghidī** ½ Cutting the nails does not break an ablution. It is mustahab to wash the hands after the cutting. ½ A scab that falls off a wound or sore does not break it, either.

Any slashes on the skin must be washed when making an ablution. If one cannot put water on it, one makes masah. If masah is not possible, either, one may omit it. If one has put some ointment on a slash on one's ½ foot, one washes over the ointment. If washing will harm the slash, one makes masah over it. If the ointment drains off after washing, one washes under it if the slash has healed. If it has not healed one does not wash it. [See chapter 5]. If one has wounds on both hands, and if washing will be harmful, one makes tayammum. If one hand is healthy, one uses it for ablution. If one's ½ hand has been cut off from the elbow or if one's ½ foot is cut off by the heel, one washes the place of the cut.

Halabi **kebi** ½ writes; ½ ½ a person knows that he has performed ablution and doubts if it has been broken later, it is judged that he has an ablution. If he knows that his ablution has been broken and doubts whether he has performed an ablution again, he has to perform an ablution. If he doubts whether he has washed a certain limb while performing an ablution, he washes the limb. If he has the doubt after finishing the ablution it is not necessary to wash the doubtful limb. If a person who notices some wetness on himself after performing an ablution doubts whether it is urine or water, he performs ablution again if this happens to him for the first time. If it often happens to him, it will be understood that it is a doubt caused by the satan; therefore, he will not renew the ablution. In order to eliminate such doubts, he must sprinkle water into his pants or underwear [**Kimyāi saḥat**], or use a cellulosic cotton wick. If a person doubts whether his pots, pans, garments, body, water, well, pond, or whether butter, bread, clothes, food and others prepared by the ignorant or by disbelievers are dirty, they are to be judged clean. ½ ½

It is harj ½ for a person without an ablution to hold the Qurj ½ ½ al-kerj ½. It is permissible to recite it without an ablution. It is sunnat to go to bed with an ablution. It is written in the explanation of **Shirāt-ul-islām** ½ ½ is permissible and blessed to recite the Qurj ½ ½ al-kerj ½ without an ablution while lying in bed. But, one must hold onej ½ head out of the blanket and put onej ½ legs together. ½ ½

In case of (one of) exudations called wedj ½ and medhj ½ ablution is broken according to all four Madhhabs. In fact, ghusl is necessary in the Hanbalj ½ Madhhab [**Unjā**]. It is harj ½ to enter a mosque when you are junub or during menstruation, and it is makrj ½ without an ablution [**Durar Gurar**]. If frontal or anal emissions which normally break an ablution take place because of an illness and there is haraj [difficulty] in making an ablution for such reasons as extremely cold weather, illness or old age, onej ½ ½ ablution will not be broken according to the Mj ½ ½ Madhhab.

It is stated in **Kittāb-ur-rahma** : ½ Continuous involuntary urination is termed ½ ½ is-ul-bawl (enuresis). ½ One cup of chick-peas and two cups of vinegar are put in a container. Three days later, three chick-peas and one teaspoonful of vinegar are taken three times daily. Or, one spoonful of seeds of rue and ginger and cinnamon and blackpepper are pulverized and mixed. One teaspoonful of the mixture is taken with water, once early in the morning, without having eaten anything, and once before going to

For it is not necessary to have completed the ablution when putting on mests^[1]. However, an ablution that was somehow nullified must have been re-performed fully. For example, if he has put on his mests after making a tayammum, his ablution which will become null and void when he finds water was not an ablution performed fully; therefore, he cannot make masah when he re-performs the ablution with water. In this case, he washes his feet, too. If a person with an excuse performs a full ablution and puts on his mests before the excuse (e.g. blood) issues, he can make masah for twenty-four hours even if his ablution is broken by the excuse. But if he puts them on after the excuse has issued, he can make masah only within the time of that namāz. ½

The duration of time one can continuously make masah on mests is twenty-four hours for a settled person and three days plus three nights, i.e. seventy-two hours, for someone on a long-distance journey (termed safar). This duration begins not when one puts on the mests, but when one's ablution is broken after putting on the mests. It is written in **Fatāwā Khayriyya** that the duration of time for masah for a person with an excuse is until the end of each prayer time. If a person with an excuse performs an ablution when the cause of his excuse is over and puts on his mests before the cause begins again, he will have put them on with tahīl (tahīl-i kīl mīla (precise purification), and he can make masah for twenty-four hours. [In the Mālikī Madhhab, masah is permissible until one has to take off the mests for ghusl.]

In the Hanafī Madhhab, masah is done on the upper faces of the mests, not under the soles. To perform the masah in accordance with the sunnat, the entire five moistened fingers of the right hand are put in their full length on the right mest and fingers of the left hand on the left mest, then they are drawn up

[1] In other words, the condition to be observed before putting on the mests is to make sure that you have washed your feet; once you have washed your feet and put on your mests, you may then complete your ablution and from then on utilize the benefit of making masah on your mests till the end of the prescribed period of time, (unless something to break an ablution happened between the time you put on your mests and the time you completed your ablution.). This convenience cannot be utilized by Muslims in the Shāfiʿī Madhhab or those who imitate the Shāfiʿī Madhhab, since it is fard in the Shāfiʿī Madhhab to wash the limbs in the prescribed order, or by Muslims in the Mālikī Madhhab or who imitate the Mālikī Madhhab, since it is fard in the Mālikī Madhhab to wash the limbs of ablution in an unbroken succession.

towards the legs beginning from the ends (of the mests) right on the toes. The palms of the hands must not touch the mests. It is fard that masah cover an area as wide and as long as three fingers of the hand. To do this, it will be enough to put three fingers or the ends of the fingers which are so wet as water should be dropping from them or the palm of the hand together with the fingers, or only the palm on the toe end of the mest and to draw them towards the leg. It is also permissible to put the fingers on the outer side of the mest and to rub them gently across its width. Though masah with the back of the hands is permissible as well, it is sunnat to make masah with the inner parts of the hands. It is not permissible to make masah under the mests, on the sides of the heels or on the parts towards the legs. [In the *Mū'allaq* *Madhhab*, the right hand is moistened and the lowest parts of the fingers are placed on the upper end of the right mest. Then, the tip of the thumb being on the left side and the tips of the other fingers being on the right, the hand is drawn up towards the mouth (of the mest). Then the moistened (left) hand is put likewise under the mest and drawn via the back of the heel towards the mouth. Next, the same procedure is followed with the left mest, yet this time the right hand will be used for the sole of the mest and the left hand for the upper part. This practice is mustahab (causes blessings)]. After washing a limb, you can make masah on the mests with the wetness remaining on your hands. But you cannot make masah with the wetness remaining from the masah of a limb, e.g. the head or the neck. If a person who has performed an ablution puts on his mests and does not make masah but instead puts his feet with the mests on into water when he performs ablution again, this will replace the masah, if one of their feet or more than half of it has not been moistened. If water penetrates and moistens the feet, they will have to take off their mests and wash their feet, too. If the outer surface of the mests are moistened by walking on damp grass or by rain, this replaces the masah, for which intention is unnecessary. If a person wearing mests sets out for a journey within twenty-four hours after the breaking of his ablution, he can make masah on his mests for three days plus three nights. If this person were making a long-distance journey (when his ablution was broken) and became settled twenty-four hours or longer later (after the breaking of his ablution), he would (have to) take off his mests and wash his feet when he needed to perform an ablution. In the *Mū'allaq* *Madhhab* there is no time limit for masah on mests. If a person puts on

another pair of mests, wellingtons, gloshees, plastic or nylon shoes on his mests before his ablution is broken, he can make masah on the outer footwear if they are waterproof. Even if they allow considerable water through, he can make masah on them, too. For, in this case the inner pair will get moistened and he will have thereby made masah on the inner pair. If he has put on the outer pair after his ablution has been broken, he can make masah on the inner pair only. If one of the outer shoes goes off his foot after he has made masah on them, he must immediately take off the other one, and make masah on the inner mests. It is permissible as well not to take off the other one and to make masah on it also. It is not permissible to make masah on any mest which has a rip large enough to let three toes through. It is permissible if the rip is smaller than this. [In the Mālikī and Ḥanbalī schools, if the rip is smaller than one-third of the foot, masah is permissible. In the Mālikī school, $\frac{1}{2}$ again, whereas it is sunnat for the body and the clothes to be clean, it is fard for the mests to be clean.] If small rips at several places on a mest amount to three toes if they were put together, it is not permissible to make masah on it. If one mest has a rip through which two toes can be seen and the other has a rip which would allow two toes or one to be seen, one can make masah on them. For (the limit of) three toes covers one mest, not two. However, the amounts of najis $\frac{1}{2}$ or the awrat parts that are seen on a person $\frac{1}{2}$ various limbs are combined and his case is judged accordingly. The size of the rip that makes masah unacceptable is large enough to let the whole of the three toes, not only the three tiptoes, to be seen. If the rip happens to be on the toes, the toes (that are seen) will be counted. But if it is at some other part, it must not be large enough to allow three small toes to be seen. If the rip is longer than three toes, but if its opening is smaller than three toes, masah is permissible. If a mest is torn by the seam, and yet if it does not open and the toes cannot be seen, masah is permissible. If the rent or rip opens and three toes can be seen as one walks, although it may not open when one stands still, masah cannot be made. If vice versa, masah is permissible. Any rent above the heel bones does not prevent masah no matter how large it is. For, it is not necessary for the mests to cover these parts. It is permissible to make masah on any mests or shoes that are buttoned, fastened, zipped on the tops or sides. [The mest

[1] Parts of a person's body that he has to keep covered are called awrat parts. This subject, which is rather detailed, will be dealt with later in the text.

should not have any rips or holes according to the Shij ۱۴ ۱/۲ Madhhab.]

When the heel of a foot goes out of the mest, it must be judged that the mest has gone off the foot. Yet the majority of books state that unless more than half of the foot has left that part of the mest which is level with the heel bone, the mest will not be judged to have gone off the foot. Accordingly, the masah of a person is permissible whose mests are over-sized and whose heels move in and out of the mests as he walks. His ablution is not broken when walking.

If a mest has a rip wider than three toes, and yet if its lining is strong and sewn on the mest so that the foot is not seen, masah on it is permissible.

When one or both of a person's ۳/۴ feet go out of the mests, his ablution is not broken for that moment. The breaking of his ablution has now spread on the feet. If he, therefore, washes only his feet, he will have completed the ablution during which he made masah. Also, when the duration of masah is over he washes his feet only. However, it has been declared (by Islamic scholars) that it would be better to perform a new ablution in either case. For, muwj ۱۴ ۱/۲ (i.e. washing the limbs one immediately after another,) is sunnat in the Hanafij ۱۴ Madhhab and fard in the Mij ۱۴ ۱/۲ Madhhab.

It is not permissible to make masah on a turban or skullcap, on a headgear, on a veil or mask, or on gloves.

It is permissible to make masah on splints, that is, on strips of wood bound to a broken bone on both sides. The ointment, the cotton, the wick, the gauze, the plaster, the bandage or the like, which is put on or in a wound, boil, or cut or crack on the skin, if it will be harmful to untie it or to take it off, or if after taking it off washing or masah will harm the wound, we pour water on it if it is waterproof, e.g. covered with an ointment or rubber. If it lets water through we make masah on it. If cold water will do harm to a wound, warm water must be used. If warm water will be harmful it is necessary to make masah on it. If masah will be harmful, too, we make masah on what is on it. We can make masah on that part of the bandage coinciding with the healthy part of the skin as well as on the skin under the bandage. It is acceptable to make masah on more than half of it. If even this masah will do harm to the wound, we do not make masah. If it will not be harmful to make masah on it, it is necessary to make masah. If it will not be harmful to take it off and wash the healthy part of the skin under it, it is necessary to do so. [As is written in

Having an excuse requires that something is breaking the ablution continuously. A person who, within the duration of any prayer of namāz which is fard to perform, would fail to keep his ablution even as long as to perform only the fard namāz if he made an ablution at any time from the beginning till the end of the time of the namāz becomes an excused person at the moment he notices his excuse. For example, if one of the causes breaking an ablution exists continuously, such as the blood of istiḥā (see the following chapter), urine and other issues, diarrhoea, incontinent wind-breaking, the issuing of blood and pus from a wound, the oozing of blood or any liquid from the nipples, navel, nose, eyes, or ears because of some pain, that is, if from the beginning till the end of any prescribed prayer time one could not stop it as long as to make an ablution and perform only the fard part of a prayer, one becomes a person with an excuse. If the excuse begins long enough to perform the fard prayer after the arrival of the prayer time, one waits until it is nearly the end of the prayer time and, if it has not stopped, makes an ablution at the end of the time and performs the namāz of the time. After the time of the namāz is over, if it stops within the time of the next prayer of namāz one performs oneḥ former namāz again. If it never stops from the beginning until the end of the time of the next prayer time of namāz this means that one has become a person with an excuse and will not have to perform oneḥ former namāz again.

[It is stated in (the book) **Al-fiqh-ush-sharīf il-arbaʿ** :
 According to a second report in the Mādh-hab, for having an ʿuḥr (excuse), it will be enough for the involuntary emission that is a result of some illness and which breaks an ablution to occur only once. It does not need to continue throughout the duration of time allotted for a prayer of namāz. Those invalid or old people who suffer involuntary urination or windbreaking before or during namāz in case of haraj and difficulty, are permitted to imitate the Mādh-hab lest they should lose their ablution, which would consequently cost them their namāz in this case, it will be saḥīḥ for them to be im (and conduct the namāz in jamʿ). 1/2

If the excuse of a person who has an excuse oozes once and only for a little while during the time of each following prayer of namāz his excuse will be considered to be going on. If it never oozes within the time of any namāz that is, if any time of namāz elapses without an excuse from the beginning to the end, the

person will no longer be in the state of having an excuse. If his excuse stops while making an ablution or while performing namāz and does not begin again until the end of the time of the second next prayer of namāz, he re-performs the ablution and the namāz which he performed when he had the excuse. Yet if it stopped after the namāz had been completed, or after having sat as long as the tashahhud (in the last rak'at), he would not perform the namāz again. As well, a person who sees water after having performed the namāz with a tayammum (he made instead of making an ablution for some reason the Sharīf approves of), does not perform his namāz again. It is wājib to stop the excuse by means of medication, by binding it or by sitting and performing the namāz with signs. If it is expected that one dirham of blood or the like, when washed, will not spread again until the namāz is performed, it is wājib to wash it. [An excuse includes only the things that break an ablution. A person who cannot perform an ablution or ghusl is not a person with an excuse. Depending on the situation, he makes masah or performs tayammum and performs his namāz like a healthy person].

In the explanation of namāz in jam'ī, (which will be explained in detail in Chapter 20), it is stated that a person with an excuse cannot be an imām for healthy people. In this context, in addition to being without an ablution continuously, having more than one dirham of najis on you and being naked and being unable to read the Qur'ān al-kerīm correctly are counted as excuses. Therefore, a person with one of these excuses cannot be an imām for those who do not have these excuses. Also, it is explained in the section on ghusl ablution, (which will be dealt with in the next chapter,) that a person with a filled or crowned tooth should imitate (follow) the Shāfi'ī or Mālikī Madhhab in order to conduct a namāz in jam'ī as the imām for the Hanafī who are without filled or crowned teeth. [Please see chapter 20.]

A person who is ill and has an excuse can make up his debt of prayers which he did not perform when he did not have an excuse. Alms or any other kind of charity can by no means replace an omitted prayer of namāz. Heresies written by Ibnī Taymiyya should not be taken for granted.

4 GUSL ABLUTION

An acceptable namāz requires a correct ablution and a correct ghusl. Ibnī Qayyim wrote in his explanation **Du'af-ul-mukhtār** is fard for every woman or man who is junub and for every

Madhhab madmada and istinshij are fard both in ablution and in ghusl. (See the previously explained eighteen sunnats of ablution).

3 - To wash every part of the body. It is fard to wash every spot on the body if there is no **haraj** (difficulty) in wetting it. It is not necessary but mustahab to rub the parts gently. Imj, i Mj, k and Imj, i Abj, j, k said that it is necessary. It is fard to wash inside the navel, the moustache, the eyebrows and the beard as well as the skin under them, the hair on the head and the vulva. It is not fard, but mustahab to wash the eyes, the closed ear ring holes and under the foreskin. When a woman washes the skin under her plaited hair it is not necessary to wash the plait. If the skin under the hair cannot be washed it becomes necessary to undo the plait. It is fard to wash all parts of the hair that is not plaited. If a person gets a haircut, it is not necessary to wash the hair cut [or other hairs or nails cut]. It is written in the two hundred and seventy-fifth page of the fifth volume of **Ibni Qayyim** j, k **rahmatullj, k** j, k **rahimj, k** j, k **is makrij, k** j, k to shave the groin when you are junub. j, k Hence it is makrij, k j, k also to get a haircut or to cut one's j, k nails when you are junub.] It is not fard to wash under the dirt caused by fleas and flies, under henna, under the skin's j, k natural dirt or under any fluid oil or mud. It is necessary to wash under the waterproof things stuck to the skin such as dough, wax, gum, solid oil, fish scale, a chewed piece of bread [and fingernail polish]. If water does not soak through the food remains in the teeth or cavities, or if the parts under them are not washed, the ghusl will not be acceptable. If a ring is tight it is necessary to take it off or to shift it. So is the case with earrings. If there are no rings in the ring holes, and if the holes are open, when washing the ears, it will be enough to moisten the holes. If they do not get wet you must wet them with your fingers. In doing all these it will be enough to believe strongly that they have become wet. If a person forgets to wash his mouth or some other part and performs namj, k j, k and then remembers that he has not washed it, he washes the part and performs the fard part of the namj, k j, k again. If you cannot find a secluded place when you need to check a part of your body that (you should not let other people see and which) is (called) your awrat part, you should wait until others leave the place instead of exposing your awrat part in company. If the time of namj, k j, k becomes short you should not make tahj, k j, k (clean yourself) when others are present; you should perform namj, k j, k with najj, k j, k (at your pants instead of cleaning your pants, since it is more blessed

conducted with lentils by this faqih **Imam** Hilmi bin Sajid **Istanbuli** **rahmatullahi** **alaih** means himself, one Si 4.2 that is, four litres plus one-fifth a litre.]

[In the Hanafi **Madhhab**, if the area between the teeth and the tooth cavities do not become wet a ghusl performed will not be acceptable. Therefore, when one has one **tooth** crowned or filled without **darajat** one **ghusl** will not **sahih** (valid). One will not become absolve from the state of **janabat**. Yes, it is permissible according to Imam **Muhammad** to fasten one **loose** teeth with gold wires or to put gold teeth in place of one **extracted** teeth. Yet Imam **Abul** **Hasan** was of the **ijtihadi** that gold was not permissible. Imam **Abul** **Hasan**, according to some reports, said as Imam **Muhammad** said. It is said (by savants) that the permission given to **Arfaja bin Sajid** one of the **Sahih**, so that he could use a gold nose, is, according to Imam **Abul** **Hasan**, peculiar to **Arfaja** only. As a matter of fact, **Zubayr** and **Abdurrahman** **radiy-Allahu** **ta'ala** **anhum** were permitted to wear silk garments, and this permission is said (by savants) to have been peculiar only to them. But the fatwa is based upon the word of Imam **Muhammad**, which gives permission to wear gold teeth, ears or nose that can be taken out when performing a ghusl. This difference between our imam is on whether or not artificial teeth and the wires fastened to the loose teeth may be of gold, and it is in cases when they can be removed so as not to prevent the performance of a ghusl. But in a ghusl all the imam of the Hanafi **Madhhab** say that the teeth must be wetted. In other words, when water does not go under the artificial teeth, which may be made of gold, silver, or any other substance that is not najis, a ghusl ablution will not be **sahih** (valid) according to all the savants of Hanafi **Madhhab**.

It is written in **Halabiyya**: If food remains are left between the teeth and one cannot wash under them a ghusl will be **sahih**. For, water is fluid and can infiltrate under the remains. But if the remains have been chewn and become solid, a ghusl will not be **sahih**. This is the truth of the matter. For, water cannot infiltrate under them. There is no **darajat** or **haraj**^[1] in this. **Qadhi** writes referring to **Nabi** **alayhi** **salam** there are food remains between the teeth a ghusl will not be valid. It is necessary to pick them out and to wash the places under them.

It is written in **al-Majma'uz-zuhdiyya** : Whether little or much, if the food remains between the teeth become solid like

[1] For definition see the following pages.

dough and thereby prevent water from filtering through, they will prevent the ghusl. ½

It is written in **Durr-ul-mukhtār** ½ There are those (scholars) who have given the fatwā ½ that anything between the teeth or in any tooth cavity would not harm a ghusl ablution, but if the stuff is solid and does not let water through, a ghusl ablution will not be sahī ½ This is the very truth itself. ½ In explaining this Ibnī ½ ½ bidī ½ ½ Ḥammatullā ½ ½ Ḥaiḥ ½ wrote: ½ The reason why the fatwā ½ was given that it would do no harm was because water would infiltrate under it and wet the part beneath it. ½ The book **Khuṭbat-ul-fatāwā** ½ writes the same. As is understood from the fatwā ½ If water does not go under it, a ghusl will not be sahī ½ The same is written in the book **Hilya**. The same is also written in the book of annotation **Minyat-ul-musallī** ½ which adds: ½ The present matter involves a situation in which water does not reach the tooth, and in which no darj ½ or haraj is involved. ½ ½

Taḥṭī ½ ½ explain **Marrūf-fall** ½ , wrote: ½ ½ water goes under the food remains between the teeth and in the tooth cavities a ghusl will be sahī ½ If they are too solid to let water through, a ghusl will not be sahī ½ The same is written **Fath-ul-qadī** ½

Allī ½ Ma Sayyid Ahmad Taḥṭī ½ ½ wrote in his explanation of **Durr-ul-mukhtār** ½ ½ Because water will infiltrate under the food remains between the teeth and in tooth cavities, they do not prevent the validity of a ghusl. If you doubt whether water infiltrates under them you must take them out, wash in between the teeth and the cavities. ½ ½

In acts and manners of worship and in acts, thoughts and manners that are harj ½ , every Muslim should follow the words of the scholars of his Madhhab, such as, **This is the fatwā ½ This is the best, ½ This is the truest word. ½** If something he has done of his own accord hinders him from following the word of the scholar(s) he has adopted as his guide, and if there is haraj, difficulty, in eliminating that hindrance, he must follow another word which is declared to be right in his own Madhhab. For example, it is harj ½ to put the date of payment on the promissory-note of a person to whom you lend money; it involves interest. But by transferring it to someone else it will be permissible for either of them to pay it on a certain date. If you cannot do so, either, supposing you are in the Hanafī ½ Madhhab, you act following those **daṭ** ½ reports of the scholars of the Hanafī ½ Madhhab which have not been chosen as a fatwā ½ ½ (See Endless Bliss II, chapter 33.) If you still cannot find a way out, you will have to act by imitating, i.e.,

following one of the other three Madhhabs. Hanafī scholars report that it is wājib for you to imitate another Madhhab. For example, Ibnī Qayyim, while explaining taḥarruj on page 190, vol. III wrote: Great Ibnī Qayyim says in the book **Sharḥ-i Tahrij** it is necessary to act upon the word of a certain mujtahid and to imitate another mujtahid when the necessity arises; this fact is clearly shown by a **Sharḥ-i Dalil** (proof-text). The Sharḥ-i Dalil in this instance, is the **fat-i kerī** Ask those who know. When you come upon a certain new situation, you inquire into ways of dealing with this situation. If you know that a mujtahid has prescribed how to deal with this situation, it becomes wājib for you to accept that mujtahid's prescription. Hence, it is wājib to imitate another Madhhab (in that case). If it is impossible to follow another Madhhab, you should see if there is a darj'at to do the thing which causes the haraj.

A - If there is a darj'at to do something that causes haraj, it will be permissible for you not to do that fard at all, or to commit a harj'at to the extent that the darj'at forces you to. The same is valid if the haraj is still present when the darj'at is over.

B - If the thing causing haraj has been done without a darj'at or if there are a few alternatives that can be done with a darj'at and you choose the one in which there is haraj, you are not permitted to omit the fard. Following this rule, scholars of fiqh have solved many problems. For example:

1 - Imām-i Muhammad said: When a loose tooth is tied with a silver wire, the silver will cause a noxious scent, but a gold wire will not cause it. Because there is a darj'at, it is not harj'at to tie it with gold. And Imām-i aḥmad said: A silver wire will not cause a noxious scent, either; so there is not a darj'at; consequently, it is harj'at to tie it with a gold wire. In this case, Imām-i Muhammad's solution is to be acted upon. There need to follow another Madhhab.

2 - If a man finds out (later) that his wife is his milk-sister by way of one or both having been suckled (even if) only once by the same mother, their nikḥ will become void according to Hanafī Madhhab. They will either get divorced or follow the Shafī'ī Madhhab. If their walī (guardians, protectors, parents) were not present during their nikḥ they have to renew their nikḥ as prescribed by the Shafī'ī Madhhab. If suckling from the same mother took place five times and both children were fully satiated, it will not be possible to follow the Shafī'ī Madhhab and the pair will have to part. (Please see the seventh chapter of the sixth

fascicle for kinship through the milk tie.)

3 - If a person on board a long-distance bus cannot persuade the driver to make a brief stop for evening prayer, he gets off at a convenient place and performs the prayer on the ground and within the prescribed time. Thereafter he takes another bus going in the same direction. Another way Islam approves of is to follow the Shū'ibī 1/2 ṢMadhhab and perform it after its prescribed time, i.e., together with the night prayer. If the prayer in question were late afternoon prayer and his destination were too far for him to perform the prayer within its time after arriving there, he would have to stop the bus, get off, and perform the prayer outside the bus. For, late afternoon prayer cannot be performed together with evening prayer in the Shū'ibī 1/2 ṢMadhhab, either.

4 - If a woman sues her husband for a divorce because he is too poor to provide her **nafaqa** (sustenance, living), a Hanafī 1/2 (judge) is not authorized to grant a divorce. But a Shū'ibī 1/2 ṢMadhhab must apply to a Shū'ibī 1/2 ṢMadhhab. The wife in the Hanafī ṢMadhhab must apply to a Shū'ibī 1/2 ṢMadhhab. That judge will divorce her. The **hukm** (judgement) of this judge will be **nāfi** (carried out). See the chapter on **nafaqa** in the sixth fascicle!

A **ṣamī** (involuntary) reason that forces one to do something, that is, a situation which arises beyond one's will, is called **darī**. Examples of **darī** are a commandment or prohibition of the Shū'ibī 1/2 ṢMadhhab, an incurable vehement pain, danger of losing one's limb or life, and a compulsory choice without an alternative. When it is difficult to prevent something from hindering the doing of a fard or from causing a **haraj** to be committed, the case is called **haraj**.

As has been mentioned earlier, according to the unanimity of the scholars of the Hanafī ṢMadhhab 1/2 ṢMadhhab, the ghusl of a person who has had his teeth filled or capped for some reason will not be **sahī** (valid). Scholars of the Hanafī ṢMadhhab do not have another statement (on this subject) that a person could follow in order to make his ghusl **sahī**. Some people say that it is permissible for him to perform a ghusl before having his tooth crowned or filled and then make **masah** on the crowning or the filling every time they make a ghusl, but they are wrong. For, **masah** on mests is peculiar to the feet and is done not in a ghusl but in an ablution. Nor would it be right to liken the crowning or the filling to a bandage on a wound; this subject will be elaborated on several pages ahead.

When there is **haraj** in performing an act of worship or in avoiding something that is **haraj**, it is necessary to imitate

another Madhhab which affords a solution without haraj; this fact is written in many books, e.g. in the fifty-first and the two hundred and fifty-sixth pages of the first volume and the five hundred and forty-second page of the second volume and in the one hundred ninetyeth page of the third volume of **Ibni Mubarriz**, and in the eighteenth page of **Mizan**, as well as in the final pages of the books **Hadigah** and **Bergah** and in **Fatwa-hadithiyya** and in the final pages of the section **Adab-ul-Qul** of **Fatwa-hayriyya**, in the 22nd letter of the third volume of **Maktaba** of **Imam-i Rabbani**^[1]. It is also written in **Makawwif** and in its explanation by **Molla Khalifa Siyid Mahmud al-Hammatullah** and **Taj al-Maiha** and **Shah** its annotation. If the person who intends to imitate (another Madhhab) performed the present time before intending to imitate, the namaz will be sahih (valid). But he will have to perform again his previous prayers of namaz which he performed before that. **Tahtil** writes as follows in the ninety-sixth page of his explanation of **Marghal-fah** and also in its Turkish version **Nimat-i Islamiyya**: There is no harm in a Hanafi imitating the **Shah** Madhhab for doing something which he cannot do in his own Madhhab. The same is written in the books **Bahrurriyya** and **Nahrulfi**. But to do this he has to fulfill the conditions of the **Shah** Madhhab, too. If he imitates without haraj and does not observe the conditions he will be called a **Mulaffiq**, that is, one who looks for and gathers facilities. This is not permissible. A travelling person performing late afternoon (**Asr**) prayer together with the early afternoon (**Zuhr**) prayer and night (**Ish**) prayer together with evening (**Maghrib**) prayer by imitating the **Shah** Madhhab requires that he will recite the **Fatiha** (surat al-Fatiha) when he performs these behind an imam (in jamat), and that he will perform an ablution again if his palm touches his own **Sawimayn**, that is, his two most private parts, or if his skin touches a woman's skin, except the eighteen women who are eternally harim (forbidden) for him to marry. And he must intend for an ablution and avoid even a little najis. It is also permissible for him to imitate the **Mulla** Madhhab.

For imitating the **Mulla** Madhhab, it will suffice to remember that you are following the **Mulla** Madhhab when performing a ghusl or an ablution and when intending to perform namaz. In other words, the ghusl of such a person will be sahih (valid) if, at the beginning, he passes this thought through his

[1] See the 34th chapter of Endless Bliss I.

heart: $\frac{1}{2}$ Intend to perform ghusl and to follow the M $\frac{1}{2}$ $\frac{1}{2}$ or the Sh $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ Madhhab. $\frac{1}{2}$ When a person in the Hanaf $\frac{1}{2}$ Madhhab who has a crowned or filled tooth intends in this manner his ghusl will be sah $\frac{1}{2}$ $\frac{1}{2}$ He will extricate himself from the state of being junub and become pure. When this person needs to perform nam $\frac{1}{2}$ $\frac{1}{2}$ or to hold the Qur $\frac{1}{2}$ $\frac{1}{2}$ he has to have an ablution that is valid also according to the M $\frac{1}{2}$ $\frac{1}{2}$ or the Sh $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ Madhhab. For those who imitate the Sh $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ Madhhab; when the skins of two people of opposite sexes between whom a marriage would be permissible touch one another, an ablution of nam $\frac{1}{2}$ $\frac{1}{2}$ (not ghusl, that is,) becomes obligatory for both of them; for the same matter, when a person of either sex touches with their palm one of the two organs used for relieving nature on their own or someone else's body, they will need an ablution for nam $\frac{1}{2}$ $\frac{1}{2}$ Being elderly or not having reached the state of puberty, if the child in question is attractive enough, provides no exemption from this rule in the Sh $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ Madhhab. Moreover, (if you are to follow the Sh $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ Madhhab,) you should recite the s $\frac{1}{2}$ $\frac{1}{2}$ of F $\frac{1}{2}$ $\frac{1}{2}$ at every rak $\frac{1}{2}$ $\frac{1}{2}$ of a nam $\frac{1}{2}$ $\frac{1}{2}$ even if you are performing it in jam $\frac{1}{2}$ $\frac{1}{2}$, and you should be very scrupulous in avoiding naj $\frac{1}{2}$ $\frac{1}{2}$. When you are late for the jam $\frac{1}{2}$ $\frac{1}{2}$ (for the first rak $\frac{1}{2}$ $\frac{1}{2}$ of the nam $\frac{1}{2}$ $\frac{1}{2}$ for instance), you bow for ruk $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ together with the im $\frac{1}{2}$ $\frac{1}{2}$ and do not recite a part or the whole of the F $\frac{1}{2}$ $\frac{1}{2}$. Imitating Shafi $\frac{1}{2}$ $\frac{1}{2}$ or M $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ Madhhab is not taqw $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ fatw $\frac{1}{2}$ $\frac{1}{2}$ (permission). Taqw $\frac{1}{2}$ $\frac{1}{2}$ is to replace the crowned and filled teeth with false teeth.

To attain the compassion expressed in the had $\frac{1}{2}$ $\frac{1}{2}$ i sher $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ **Differences among the mujtahids of my Ummat are Allah's compassion,** $\frac{1}{2}$ which signifies the four Madhhabs, those Hanaf $\frac{1}{2}$ $\frac{1}{2}$ who have filled or crowned teeth can extricate themselves from the state of being junub by following the M $\frac{1}{2}$ $\frac{1}{2}$ or Sh $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ Madhhab. For, it is not fard in the Madhhabs of Sh $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ and M $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ to wash inside the mouth or the nostrils while performing a ghusl. But it is fard to intend to perform a ghusl. As a person imitates another Madhhab (on account of a haraj that makes it impossible for him to follow his own Madhhab in a particular matter), if a second haraj arises preventing his performance from being sah $\frac{1}{2}$ $\frac{1}{2}$ according to the Madhhab he has been imitating but not according to his own Madhhab or according to a third Madhhab, he maintains his performance by exploiting an eclecticism of the three Madhhabs. The kind of talf $\frac{1}{2}$ $\frac{1}{2}$ (unification) which scholars such as Izz-ad-d $\frac{1}{2}$ $\frac{1}{2}$ bin Abd-is-sal $\frac{1}{2}$ $\frac{1}{2}$ Sh $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ and Im $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ Subk $\frac{1}{2}$ $\frac{1}{2}$ and Hum $\frac{1}{2}$ $\frac{1}{2}$ and Q $\frac{1}{2}$ $\frac{1}{2}$ say is permissible is this kind of imitation

compelled by two different excuses. In case it is impossible to imitate the third Madhhab, his excuse in his own Madhhab becomes a *dar'ul ihtiyat* and his worship becomes *sahih* (valid). If the second excuse is not a continuous one, the worship he performs during the suspension of this excuse becomes *sahih* according to this (second) Madhhab. As is seen, when a person imitates a third Madhhab because of an excuse making it impossible to follow the second Madhhab, this does not mean *talfiz* (unification of Madhhabs).

Since the *ghusl* of a person who is in the Hanafi Madhhab will not be *sahih* (valid) as long as his teeth are crowned or filled, his prayers of *namaz* will not be *sahih* either. He has to perform his prayers again which he had performed until he began to imitate the Shafi'i or Maliki Madhhab. Later on we shall explain how to perform the omitted fard prayers instead of the sunnat of each prayer. (See chapter 23).

Some people have been asking if there are any *ya'ts* or *hadiths* on the washing of the teeth. It should be known quite well that the **Adilla-i shar'iyya** are four. It is a *li-l-Madhhabiyya* attitude to recognize only two of them. Today there seem to be no qualified scholars on the earth who can derive meanings from *ya'ts* and *hadiths*. Having chosen one of the great scholars who understood the meanings of *ya'ts* and *hadiths* well and explained them in books of Fiqh, we have made him our *imam*, guide, leader, and have been performing our acts of worship in a manner shown by him. Our leader is *Imam Abu Hanifa*, *rahmatullahi alayhi*. To imitate one of the four Madhhabs means to follow the *Qur'an* and the *hadith-i shari'*

There are eleven kinds of ghusl, five of which are fard. Two of them involve a woman performing a *ghusl* to get out of the states of **haid** (menstruation) and **nifas** (puerperium.)

Haid means to flow. It is the blood that starts to flow from the genital organ of a healthy girl a few days or months or a number of years after she has passed eight years of age and reached her ninth year, or of a woman after a period of **Full purity** directly succeeding the last minute of her previous menstrual period, and which continues for at least three days, i.e. seventy-two mean hours from the moment it was first seen. This is also called **Sahih Catamenia**. If no blood is seen within the fifteen or more days after a bleeding period, and if this duration (of purity) is preceded and followed by days of *haid*, these days of purity are called **Sahih Purity**. If there are days of *haid* bleeding, (which is also called

istihjā (i.e. bleeding,) within the fifteen or more days of purity, all these days are called (days of) **Hukm al-purity** or **Full purity**. Sahj al-purity and Hukm al-purity are called **Full Purity**. Bleedings that are seen before and after a period of full purity and which continue for three mean days are two separate periods of haid. Any coloured liquid, except for a white (colourless) liquid, is called the blood of haid, and so is any turbidity. When a girl begins haid, she becomes a **blgha**, (an adolescent), that is, a woman. A girl who has not yet experienced the menses and a boy whose genitalia does not yet produce spermatozoa are Islamically blgh (in a state of puberty), once they are beyond the age of fifteen. This fact is written in the annotation to the book **Durr-i Yekt**. The number of days beginning from the moment bleeding is seen until the bleeding comes to an end is called **hat** (menstruation period). A period of haid is ten days maximum and three days minimum. According to the Shj al- and Hanbalj al-Madhhab, it is fifteen days maximum and one day minimum. In the Mj al-Madhhab it is fifteen days maximum, and yet the bleeding that is seen first is haid. If the bleeding of a woman who is in the Hanafj al-Madhhab and who is imitating the Mj al- or Shj al-Madhhab goes on for more than ten days, she will have to make qadl of the prayers of namj al-she has omitted during this time of excess, after she becomes purified.

Menstrual bleeding does not have to be continuous. If the initial bleeding stops but more bleeding is seen again three days later, the days of purity in between are days of fl al-purity and are unanimously considered to be menstrual. According to a report Imj al-Muhammad carries from Imj al- al- Zam Abj al-Hanaj al-, if bleeding is seen again before the tenth day, it will be concluded that the bleeding has continued throughout these ten days. There is also another report transmitted by Imj al-Muhammad. According to Imj al- Abj al- al- al-, and also in the Madhhabs of Shj al- al- and Mj al- al- all these days of purity are considered menstrual if bleeding recurs before fifteen days have passed (since the cessation of bleeding). Suppose a girl bleeds for one day and then does not bleed for another fourteen days; however, she then bleeds again for one day. And suppose another woman bleeds for one day and does not bleed again for ten days, but again bleeds for only one day. And a third woman bleeds for three days and does not bleed again for five days, but when she bleeds again, it is only for a day. According to Imj al- al- Abj al- al- al-, the girlj al-first ten days are haid; the former womanj al-days of haid

are the same as her **ḥaiḥ** (previous or usual menstrual period), and all the remaining days (of bleeding) are **istihḥ**; the latter woman $\frac{1}{2}$ nine days are all **haid**. According to Imam-i Muhammad $\frac{1}{2}$ first report, only the latter woman $\frac{1}{2}$ nine days are **haid**. According to Imam-i Muhammad $\frac{1}{2}$ second report, only the latter woman $\frac{1}{2}$ first three days are **haid**, and none of the other days exemplified are **haid**. Translating the subject of **haid** from the book **Multaqī** we have written all the following information according to Imam-i Muhammad $\frac{1}{2}$ first report. One day is (a duration of) exactly twenty-four mean hours. It is **mustahab** for married women, all the time, and unmarried (virginal) women, during their menstrual period only, to put a piece of cloth or pure organic cotton called **kursuf** on the mouth of their vagina, and to apply perfume on it. Synthetic cotton is unhealthy. It is **makrī** to insert the entire **kursuf** into the vagina. A girl who sees bloodstains on the **kursuf** every day for months is considered to be menstruating during the first ten days and having **istihḥ** for the remaining twenty days. This will go on until the (continuous) bleeding, called **istimr** stops.

[1] [In the Mij ^{lik} Madhhab, red, yellowish or turbid blood that issues from the front of a girl that has reached the age of nine is called **blood of haid** (menorrhoea). It is haid as soon as the bleeding starts. As the bleeding continues, it is menstrual until immediately before the fifteenth day, and its continuation thereafter, (as it may be the case,) is judged to be istihj ^{da} (menorrhagia). If her ^u ^{da} changes the next month, her new ^u ^{da} is the longest period of ^u ^{da} she has so far had plus three days. Bleeding that continues thereafter, as well as bleeding that continues after the fifteenth day in any case, becomes istihj ^{da}. When the kursuf (pad, tampon, sanitary towel) is found to be dry, or colourless although it may be wet, this case must be taken as the end of the menstrual period. Bleeding that a woman past the age of seventy undergoes is not haid; it is istihj ^{da}. In case a woman ^u ^{da} bleeding continues intermittently, the days spent without bleeding are to be taken as days of purity. The number of running days of purity is

Bleeding that goes on for less than three days, or, seventy-two hours, even if it is five minutes short, or, for a newly pubescent girl, bleeding after the tenth day when it goes on more than ten days or, for one who is not new, bleeding that happens after the عِدَّت when it both exceeds the days of عِدَّت and continues for more than ten days, or bleeding of a pregnant or كَبِيْرَة (old) woman or of a girl below nine years of age, is not menstrual. It is called **istihḡa** or **ḡḡa bleeding**. A woman becomes كَبِيْرَة around the age of fifty-five. Supposing a woman whose عِدَّت is five days sees blood after half of the Sun has risen and the bleeding stops as two-thirds of the Sun rises on the eleventh morning, in which case the bleeding has exceeded ten days for a few minutes, the blood that comes after five days, her عِدَّت , is istihḡa . For, it has exceeded ten days and ten nights for as long as one-sixth of the Sun's time of rising. When the ten days are over, she makes ghusl and makes qadḡ of the prayers of namḡ which she did not perform on the days following her عِدَّت .

A woman undergoing the days of istihḡa is categorized as a person who has an excuse ($\text{عِدَّةٌ مَعْرُوْرَة}$), like someone whose nose frequently bleeds or someone who is not able to control the bladder; hence, she has to perform namḡ and fast, and sexual intercourse is permissible despite the bleeding. The bleeding of istihḡa (menorrhagia) is a sign of a health problem. If it continues for a long time it may be dangerous, so the person concerned must see a gynaecologist. A red gum powder called sang-dragon (dragon's blood) may stop the bleeding when taken orally with water, one gram in the morning, and the same amount in the evening. Up to five grams may be taken per day.

According to a report on the authority of Imḡ-i Muhammad, if a girl over nine years old sees bloodstains one day for the first time in her life and does not see it the following eight days but

fifteen minimum. Bleeding that recurs before these fifteen days is istihḡa . Such days of purity are infinite, (i.e. there is not a maximum limit.) If a bleeding stops and recurs fifteen days later, it is haid. Bleeding undergone before a childbirth is haid. If the baby is lifted out of the woman's womb through an opening cut in her abdomen, the bleeding that occurs in the immediate aftermath is not nifḡ (puerperal discharge). Puerperal period is sixty days maximum. If the puerperal bleeding stops and does not recur within the following fifteen days, (the puerperal period has ended and) the woman undergoing nifḡ has become ṭَهُرَة (clean, purified). Bleeding that occurs thereafter is haid.]

sees it again on the tenth day, all the ten days are menstrual. However, if she bleeds the first and eleventh days only and undergoes no bleeding during the nine days in between, neither of them is menstrual. Bleeding on both days is *istihā*, since the days of purity preceding the bleeding after the tenth day, as described above, are not considered to be the days of *haid* according to *Imā* Muhammad. If she saw bloodstains on both the tenth and eleventh days, the first ten days, including the days of purity in between, would make up a menstruation period, while the bleeding undergone on the eleventh day would be *istihā*.

A woman's *ḥaid*, as well as her time of purity, is usually a period of the same number of days every month. In this sense, one *ḥ* month is also a *ḥ* menstrual cycle. It is the period from the beginning of a menstruation period to the beginning of the next period. When a woman with a certain period of *ḥ* *ḥ*at undergoes *sah* *ḥ* bleeding for a different number of days, her *ḥ* *ḥ*at changes. Likewise, the number of the days of purity changes when a different period of purity is experienced once. For *ḥ* *ḥ*id bleeding or *ḥ*id purity does not change the *ḥ* *ḥ*at.

If the duration of bleeding of the new *haid* exceeds ten days and if its three or more days do not concur with the time of the former *ḥ* *ḥ*at, the time the *ḥ* *ḥ*at spans shifts, but the number of days does not change. If they (three or more days) concur with the time of (the former) *ḥ* *ḥ*at, the number of days concurring with it becomes *haid* and the rest becomes *istihā*. If a woman whose *ḥ* *ḥ*at is five days of bleeding and fifty-five days of purity undergoes five days of bleeding and then forty-six days of purity and thereafter eleven days of bleeding, the time that her *ḥ* *ḥ*at covers shifts, but the number of days does not change. If she undergoes five days of bleeding and then fifty-seven days of purity but thereafter three days of bleeding followed by fourteen days of purity and then one more day of bleeding, the number of the days (of the new *haid*) becomes three. But the time it covers does not move. The fourteen days of *ḥ* *ḥ*id purity here means continuous bleeding. If the duration of bleeding for the new *haid* does not exceed ten days and if it is followed by *sah* *ḥ*id purity, all the days of bleeding make up a new *haid*. If it is not followed by *sah* *ḥ*id purity, the number of the days of her former *ḥ* *ḥ*at does not change. In this case it is *mustahab* for her to wait until it gets quite close to the end of the time for *nam* *ḥ* within which the bleeding stopped and which follows her *ḥ* *ḥ*at and precedes the tenth day

(after the onset of bleeding). Then, after making a ghusl, she performs the time $\frac{1}{2}$ nam \ddot{a} $\frac{1}{2}$ waty (intercourse) becomes permissible for her. However, if she misses the ghusl and the nam \ddot{a} $\frac{1}{2}$ as she waits, intercourse before making a ghusl becomes permissible when the time of the prayer is over.

If the first bleeding of a girl, (menarche,) or a bleeding that begins fifteen days after the previous haid of a woman stops before three days are over, she waits until the end of the time of the nam \ddot{a} $\frac{1}{2}$ is quite close. Then, making wud \ddot{u} $\frac{1}{2}$ (ablution) only without a ghusl she performs the nam \ddot{a} $\frac{1}{2}$ of that time and those which she did not perform (during the bleeding). If bleeding reoccurs after she has performed that nam \ddot{a} $\frac{1}{2}$ she discontinues nam \ddot{a} $\frac{1}{2}$ If it stops again, towards the end of the time of the nam \ddot{a} $\frac{1}{2}$ she makes a wud \ddot{u} $\frac{1}{2}$ only and performs the time $\frac{1}{2}$ nam \ddot{a} $\frac{1}{2}$ and those which she did not perform, if there are any. She acts likewise until the end of the third day. But waty (intercourse) is not permitted even if she has made a ghusl.

If bleeding continues for more than three days and stops before the end of her \ddot{u} $\frac{1}{2}$ wat, waty is not permitted before the end of her \ddot{u} $\frac{1}{2}$ wat, even if she has made a ghusl. However, if no bloodstains are seen until it is quite close to the end of the time of the nam \ddot{a} $\frac{1}{2}$ she makes a ghusl and performs the nam \ddot{a} $\frac{1}{2}$ She does not perform those prayers of nam \ddot{a} $\frac{1}{2}$ which she omitted (in the meantime). She performs her fast. If bleeding does not reoccur for fifteen days after the day it stops, the day it stops becomes the end of her new \ddot{u} $\frac{1}{2}$ wat. But if bleeding reoccurs she discontinues nam \ddot{a} $\frac{1}{2}$ If it is the month of Ramad \ddot{u} $\frac{1}{2}$ after Ramad \ddot{u} $\frac{1}{2}$ she makes qad \ddot{u} $\frac{1}{2}$ of the fast which she performed. If bleeding stops she makes a ghusl again towards the end of the nam \ddot{a} $\frac{1}{2}$ time and performs her nam \ddot{a} $\frac{1}{2}$ and fast. She follows the same procedure for ten days. After the tenth day she performs nam \ddot{a} $\frac{1}{2}$ without making a ghusl even if she sees bloodstains, and waty before a ghusl is permissible. But it is mustahab to make a ghusl before waty. If bleeding stops before the breaking of dawn and if she has only time enough to make a ghusl and dress up but not enough also to say \ddot{u} $\frac{1}{2}$ All \ddot{u} $\frac{1}{2}$ ekber \ddot{u} $\frac{1}{2}$ before dawn, she fasts that day, but she does not have to make qad \ddot{u} $\frac{1}{2}$ of the nam \ddot{a} $\frac{1}{2}$ of the previous night which she missed. But if the time were long enough also to say \ddot{u} $\frac{1}{2}$ All \ddot{u} $\frac{1}{2}$ ekber \ddot{u} $\frac{1}{2}$ she would have to make the qad \ddot{u} $\frac{1}{2}$ that is, she would have to perform the previous night \ddot{u} $\frac{1}{2}$ nam \ddot{a} $\frac{1}{2}$ If haid begins before ift \ddot{u} $\frac{1}{2}$ (time for breaking a fast), her fasting becomes invalid, and she performs its qad \ddot{u} $\frac{1}{2}$ after Ramad \ddot{u} $\frac{1}{2}$ If haid begins while performing

namiz ½her namiz ½becomes invalid. When she becomes clean she does not perform qadiz ½for that namiz ½if it is fard, but she performs it if it is supererogatory. If a woman sees bloodstains on her kursuf when she wakes up after dawn, she becomes menstruous at that moment. If a woman sees that the kursuf (sanitary napkin) that she inserted before going to bed is clean when she wakes up, her haid stopped while she was asleep. It is fard for both to perform the (previous) nightiz ½namiz ½ For, a namiz ½ being fard for a woman depends on her being clean at its last minute. A woman whose haid begins before she has performed the timeiz ½namiz ½ does not make qadiz ½ of that namiz ½

There must be **full purity** between two periods of haid. It is declared unanimously (by Islamic scholars) that if this full purity is **sahih purity**, the bleedings before and after it are two separate periods of haid. Days of purity intervening the days of bleeding within the ten days of haid are judged to be menstrual, and the days of istihiz ½ after the tenth day are judged to be within (the days of) purity. If a girl bleeds for three days and then does not bleed for fifteen days and then bleeds for one day and then does not bleed one day and then bleeds again for three days, the first and the last three days of bleeding are two separate periods of haid. Since her iz ½ is three days, the second haid cannot begin with the one day of bleeding in between. This one day makes the previous full purity fiz ½. Molla Khusraw iz ½ tahmatulliz ½ taiz ½ iz ½ iz ½ wrote in his annotation **Ghorar**: iz ½ A girl undergoes one day of bleeding and then fourteen days of purity and thereafter one day of bleeding and then eight days of purity and then one day of bleeding and then seven days of purity and then two days of bleeding and then three days of purity and then one day of bleeding and then three days of purity and then one day of bleeding and then two days of purity and then one day of bleeding, according to Imiz ½ i Muhammad, of these forty-five days only the ten days following the fourteen days (of purity) are menstrual, and the rest are istihiz ½. Since there is not a period of full purity following these ten days, the new haid does not begin. Because the latter days of purity are not within the duration of her normal haid, these days are not added to the days of bleeding. (According to Imiz ½ i Abiz ½ iz ½ saf, the first ten days and the fourth ten days with purity on both sides are menstrual.) For, according to Imiz ½ i Abiz ½ iz ½ saf, the following days of fiz ½ purity are considered to be menstrual. According to the first of the following (four) cases, the ten days of haid are followed by twenty

days of purity and then ten days [the fourth ten days] of haid.

If **istimr** (see above) occurs, (i.e. if bleeding continues,) without any intervening days of purity for fifteen days, the calculation is based on her **ḥat**. That is, beginning with the end of her **ḥat**, the duration of purity is considered to be the same as that of the previous month and the period of haid is the same as her **ḥat** (that she experienced the previous month).

If **istimr** occurs on a girl, (who experiences menstruation for the first time,) according to the book **Manhal-ul-w** and the Turkish book **Murshid un-Nis** it may be classified in one of the four cases:

1 - If the bleeding that is experienced for the first time makes **istimr** the first ten days are considered menstrual and the next twenty days are considered days of purity.

2 - If **istimr** occurs after a girl has experienced a menarche consisting of **sah** bleeding followed by **sah** purity, this girl has become a woman with a certain **ḥat**. Supposing she experienced five days of bleeding and forty days of purity; from the onset of **istimr** five days are judged to be menstrual and forty days are days of purity. The case is valid until the bleeding ceases.

3 - If she undergoes **ḥat** bleeding and **ḥat** purity, neither of them must be judged to be her **ḥat**. If the purity is **ḥat** because it is shorter than fifteen days, the bleeding which is seen first is considered to have made **istimr**. If she undergoes eleven days of bleeding and then fourteen days of purity and thereafter **istimr** the first bleeding is **ḥat** because it exceeds ten days. Its eleventh day and the first five bleeding days of **istimr** are (within) the days of purity, and, after the fifth day (of **istimr**), ten days of haid and then twenty days of purity keep recurring. If the purity is full purity and is **ḥat** because there are days of bleeding within it, and if the sum of the days of such **ḥat** purity and the days of bleeding does not exceed thirty, again, the first bleeding is considered to have made **istimr**. An example of this is **istimr** after eleven days of bleeding and fifteen days of purity. Because there is bleeding on the first of the sixteen days, it is a period of **ḥat** purity. The first four days of the **istimr** are (within) the period of purity. If their sum exceeds thirty days, the first ten days are menstrual and all the following days until the **istimr** are considered days of purity, and after the **istimr** ten days of haid

[1] Onset of first menstrual discharge.

and twenty days of purity continue to reoccur. An example of this is *istimrj* ½ after eleven days of bleeding and twenty days of purity.

4 - If she undergoes *sahj* ½ bleeding and *fj* ¾ purity, the days of *sahj* ½ bleeding become her *j* ¼at. Their deficiency from thirty days make up the days of purity. Suppose *istimrj* ½ occurs after five days of bleeding and fourteen days of purity, the first five days are days of bleeding and the following twenty-five days are days of purity. To complete these twenty-five days, the first eleven days of the *istimrj* ½ are appended to the days of purity. From now on five days of *haid* and twenty-five days of purity will continue reoccurring. Likewise, if *istimrj* ½ occurs after three days of bleeding and fifteen days of purity and one day of bleeding and fifteen days of purity, the first three days are days of *sahj* ½ bleeding and all the following days until the onset of *istimrj* ½ are days of *fj* ¾ purity; hence, three days are menstrual and the next thirty-one days are days of purity. During the *istimrj* ½ however, three days of *haid* and twenty-seven days of purity reoccur. If the second period of purity were fourteen days, according to *Imj* ½-i *Abj* ½ *Yj* ½ *3af* it would be considered a period of continuous bleeding. So its first two days also, (along with the previous one day of actual bleeding,) would be menstrual, and the next fifteen days would be days of purity, and so on. For, the first three days of bleeding and the next fifteen days of purity are to be accepted as her *j* ¼at because they were *sahj* ½ ½

A woman who has forgotten the time of her *j* ¼at is called **Muhayyira** or **Dj** ¼a .

Nifj ½ means lochia. Puerperal bleeding that occurs after a foetal miscarriage is also *nifj* ½ so long as the hands, feet and head of the foetus have been formed. There is not a minimum duration for *nifj* ½ On the day the bleeding stops, she performs a *ghusl* and resumes *namj* ½ But she cannot have sexual intercourse before the period equalling her previous *nifj* ½ is over. The maximum is forty days. After forty days she performs a *ghusl* and begins *namj* ½ even if her bleeding continues. Bleeding after the fortieth day is *istihj* ¼a. The *nifj* ½ of a woman whose bleeding lasted twenty-five days after her first pregnancy is twenty-five days. Therefore, if blood flows for forty-five days after her second pregnancy, the first twenty-five makes up the *nifj* ½ and the remaining twenty days are *istihj* ¼a. She has to perform *qadj* ½ ¼af those prayers of *namj* ½ ½ that she did not perform during these twenty days. This rule entails that a woman make a mental note of her puerperal period as well. If her bleeding stops before the

spreading with great speed among those who practise pederasty, is more fatal with those who eat pork. No medicine has so far been developed to cure this disease, whose virus was diagnosed in 1985.

The third type of ghusl that is fard concerns a person who has become junub. Such a person must wash himself (make a ghusl) when he has to perform namāz. ^{1/2} There are three ways of becoming junub: When the tip of the penis (its roundish part under the prepuce) enters the vulva; when the manāz ^{3/4} viscous white semen or the womanāz ^{3/4} yellowish ovum fluid is thrown out lustfully; or by nocturnal emission, i.e., when he or she has a lustful dream and sees that semen or **mazy** has issued when he or she wakes up; in such a case, both the man and the woman become junub. In the Hanafī ^{1/2} and Shī ^{1/2} ^{1/2} ^{1/2} Madhhab, one does not become junub by the discharge of **mazy** or **wadī**. ^{1/2} But the semen that has issued may become fluid with the effect of heat and be mistaken for mazy.

To make a ghusl for Friday, for the prayers of the Bayrams (^{1/2} ^{1/2}) of Fitr and Qurbān ^{1/2} and while on the mount of Arafā ^{1/2} (which is near Mekka) on ^{1/2} ^{1/2} Arafā day is sunnat-i zawā ^{1/2} ^{1/2} . If a person who has forgotten that he has been junub makes a ghusl for the Friday prayer, he becomes pure. But he will not attain the blessings for performing an act that is fard.

It is wāj ^{1/2} ^{1/2} -i kifā ^{1/2} ^{1/2} to wash a Muslim when he is dead. Before a dead Muslim is washed (the special prayer of namāz ^{1/2} that Islam commands Muslims to perform collectively before the interment of a dead Muslim and which is termed namāz ^{1/2} of janāz ^{1/2}) cannot be performed^[1].

When a disbeliever becomes a Muslim, it is mustahab for them to make a ghusl.

Besides these eleven, it is mustahab to make a ghusl before putting on the ihrā ^{1/2} ^{1/2} for hajj and ^{1/2} ^{1/2} Umra; when entering Mekka or Medī ^{1/2} ^{1/2} ; when standing for waqfa at muzdalifa; before washing a dead Muslim; after cupping; on Qadr, ^{1/2} ^{1/2} Arafā and Barā ^{1/2} ^{1/2} nights; when a mad person becomes sane; and for a child who reaches fifteen years of age. If a woman has sexual intercourse when her haid is over, one ghusl for both is enough. When a person makes a ghusl for some other reason on a Friday or on a day of ^{1/2} ^{1/2} , he will also be given the same blessings as he would be given if he performed (another) ghusl for these prayers of namāz ^{1/2} ^{1/2} .

[1] Salā ^{1/2} ^{1/2} (namāz ^{1/2} ^{1/2} of janāz ^{1/2} ^{1/2}) is explained in detail in the fifteenth chapter of the fifth fascicle of **Endless Bliss**.

When the sticky liquid called semen issues forth because of being thrashed, lifting something heavy, or falling down from a high place, a ghusl is not necessary in the Hanafī and Malikī ½ Madhhabs. But it is necessary in the Shī ½ Madhhab. A Hanafī person who imitates the Shī ½ Madhhab has to take this into consideration.

If the semen that leaves its place lustfully remains in the urethra and does not go out, a ghusl is not necessary. But if it comes out later, even without lust, it will be necessary to make a ghusl. If a person who has a nocturnal emission, that is, who ejaculates semen in his dream, wakes up and squeezes his penis so that the semen is prevented from coming out, then experiences later on, after his lust has subsided, semen leaking from his organ, a ghusl becomes necessary for him. If a person who has become junub makes a ghusl without urinating and if later on the rest of the semen issues without lust, he has to make another ghusl. If he has performed namā ½ with his first ghusl, he does not have to reperform the same namā ½. For this reason, in the Hanafī and Hanbalī Madhhabs it is necessary to urinate and thereby wash out the semen that has remained in the urethra and afterwards make a ghusl. A Muslim in the Shī ½ Madhhab must make a ghusl again even if he has urinated. However, a Muslim in the Mā ½ Madhhab does not have to make a ghusl again even if he has not urinated.

When the tip of the penis goes into the vulva or into a woman's ½ or man's ½ anus, a ghusl is necessary for both persons, regardless of whether or not semen was discharged. Inserting a penis into an animal (**sodomy**) or into a dead person (**necrophilia**) does not necessitate a ghusl if semen was not discharged, according to the Hanafī Madhhab. An animal thus abused must be killed (by jugulation) and the carcass must be burned. It may be eaten as well, (if it is an edible animal.) These two acts are done by psychopaths called **sadist**. Such acts are utterly abominable and grave sins.

If a person who has a nocturnal emission notices some wetness on his bed, on his underwear, or on his legs and judges it to be the white, fluid liquid called **mazy**, or if mazy issues from him while awake, a ghusl is not necessary. If he notices some semen without remembering a nocturnal emission, a ghusl is necessary as unanimously stated (by scholars). If he thinks it may be mazy, as a precaution a ghusl is necessary. If a person remembers that he had a nocturnal emission, but does not see any wetness anywhere, a

ghusl is not necessary. After a woman makes a ghusl, if some of her husband's semen comes out, a ghusl is not necessary. If a drunk person sees some semen on himself after he recovers, a ghusl is necessary. The case is the same with a person who has fainted. If both the wife and the husband see some semen in their bed when they wake up, a ghusl is necessary for both, even though they do not remember having a nocturnal emission. If a genie disguised as a human being has sexual intercourse with a person, a ghusl is necessary for that person. If the genie does not come in a human figure, the person who has an experience from this does not make a ghusl. If the man's semen, which was discharged by rubbing his penis on a part of the woman's body except her vulva, goes into the vulva, the woman does not have to make a ghusl. However, if she becomes pregnant as a result, she has to make a ghusl and perform the prayers of namaz again which she has performed since the incident occurred.

When such things as a child's penis, an animal's penis, a dead person's penis, or anything like a penis, such as a finger or a penis with a condom on it is inserted into the vulva, a ghusl is necessary if she is aroused by it. If she does not enjoy it, making a ghusl is preferred. **Merqū-fī** says: Semen or an ovum released while looking at or daydreaming about the opposite sex causes one to become junub. A woman's husband pays for the water she uses when making a ghusl, an ablution and for her bath. The husband has to meet his wife's needs even if she is rich. If a man's semen is released while urinating, he makes a ghusl if his penis is erect.

If a woman begins menstruating while she is junub, she makes a ghusl immediately if she likes^[1], or she may wait until the menstruation is over and then make one ghusl for both.

Durr-ul-munteq says: It is permissible for men to go to public baths for men, and women also are permitted to go to public baths for women. Covering their awrat parts with thick and oversized towels is fard; looking at someone else's awrat parts covered with a thin and tight towel is harām (prohibited). It is permissible for hamām (public bath) attendants to scour down the skin on the thighs of their customers (by using a rough cloth mitt) and to look

[1] If she chooses to do so, she will have to make another ghusl when her period is over.

[2] Parts of a person's body that should be under cover in company, (and/or during certain acts of worship,) are termed awrat parts. Please see chapter 8 for details.

at those parts of their body, provided they are covered. It is *harām* (haram), however, for them to touch their *awrat* parts under the towel (with bare hands) or to look at their bared *awrat* parts. People of the same sex are permitted to look at or touch one another's body, with the exception of their *awrat* parts and with the proviso that the sight or the contact should be secure against any likelihood of lust. On the other hand, it is prohibited (*harām*) for a man to look at a woman who is a disbeliever, even without any lust. He who flouts a *harām* (prohibition) conveyed by *nijm* or *ijm* will lose his *īmān* (faith) and become a *murtadd* (renegade, apostate).

If a person who is *junub* has not performed the *namāz* of the current time, they will not be sinful for delaying their *ghusl* till the end of the current time. Yet it is a grave sin for him to delay it any longer. It is not sinful to sleep or to have sexual intercourse when one is *junub*. It is permissible to make a *ghusl* by using the same basin or container together with one's wife. It is *tenzīl* (makrūh) for a person who is *junub* to eat or drink before washing his hands and mouth. For, the water touching his mouth and hands becomes *mustajmal*^[1]. And it is *makrūh* to drink water which is *mustajmal*. The case is not so with a woman in *haid*. For she has not been commanded to make a *ghusl* while menstruating. [A woman in *haid* can suckle her baby without washing her breasts. But it is *makrūh* for a woman who is *junub* to suckle her baby without washing off (her nipples).] A woman suckling her baby will not break her ablution.

It is *makrūh* to read the *Qur'ān al-karīm* when one's *awra* parts are exposed or in the presence of people whose *awrat* parts are exposed. Therefore, a Muslim who is to read (or recite) the *Qur'ān al-karīm* while lying in bed should keep their head outside of the blanket as they do so, if they are wearing something not covering all their *awrat* parts.

If a person who becomes *junub* at a house where he has been a guest fears that making a *ghusl* may cause slander or suspicion, he does not make a *ghusl*. And since it is not permissible for him to make a *tayammum* while there is water, it is permissible for him to be pretending to perform *namāz* while he is *junub*, without intending, without saying the *tekbīr* of *iftitāh* without reciting anything while standing, but only acting as if he were doing the *rukū' and sajdah*. [Also, he who has to perform *namāz* behind an *imām* who is a *lū Madhhabī* reformer, does likewise.]

[1] Please see chapter 7 for kinds of water.

It is harām to enter a mosque or to even walk through a mosque when one is junub and when a woman has haid. If one has no other way than the one leading through a mosque or if one becomes junub in a mosque or if one cannot find water anywhere but in a mosque, one makes a tayammum and then one can go in and out of the mosque. It is harām in all four Madhabs for one to read (or recite) the Qurʾān, to hold a Mushaf and to visit the Kaʿbah while one is junub. It is harām also to hold the Qurʾān, or anything on which the Yats are written, without an ablution. It is permissible to carry the Qurʾān in something not attached to it, e.g. in a bag. It is not harām to recite the Fātiha or the Yats which are said to be the prayer ayyat with an intention to make a prayer, (not as the Qurʾān) or to say any prayer, yet it is mustahab to say any prayer with an ablution. Tafsiṛs (explanations of the Qurʾān) are like the Qurʾān. Other books of duʿas are prayers. It is not permissible to wrap something in any piece of paper on which information of Fiqh is written. If Allāh's Name or names of Prophets are written on some paper, things can be wrapped in it only after erasing the names. But it is more honorable not to use such things as wrapping papers, for the letters of the Qurʾān are also sacred. It is written in the books **Hadīth** and **Latīf ul-ishārat** : The Heavenly Book revealed to Hadrat Hīshām is in Islamic letters. It is written on the six hundred and thirty-third page of the second volume of **Hadīth** : It is makrūh to lay carpets, mats, or prayer-rugs carrying sacred writings woven or painted on them, on the floor, or to sit on them or to use them for any purpose whatsoever. It is also makrūh to write sacred writings on coins, mihrāb and walls. But it is not makrūh to hang them on walls. This interdiction applies also to pictures of the Kaʿbah and al-Mihrāb. Prayer-rugs without pictures or embroideries on them must be preferred.]

We repeat that it is fard in the Hanafī and Hanbalī Madhabs to wash inside the mouth while making a ghusl. Then, those who are Hanafī should not have their teeth filled or crowned unless they strongly need to do so. We must not let our teeth decay. To avoid this, we must take care of our teeth as commanded by our religion and we must use miswāk. France's valuable medical book entitled **Larousse Illustré Medical** writes the following about dental care: All kinds of tooth paste, powder or liquid are harmful. The best method for cleaning the teeth is with a hard brush. In the beginning it makes the teeth bleed. You should not be inhibited. It will strengthen the gums, so that they will no longer bleed. Like

shad or **tadbīl** Shad (in Arabic) means to soundly fasten with wire. For example, **shadd-uz-zunn** means to fasten a priest's girdle. It is written in the paragraph about sitting on a sofa made by tadbīl in the books entitled **Taht** and **Hindiyya**, which are annotations to the book entitled **Durr-ul-mukht**, and also in the books **Durr-ul-muntaq** and **Jam'ie-rum** that tadbīl means to wind a band around something wide and flat like the sliding iron bar of a door. It is written in **Bezz** and in **Hindiyya**: It is permissible to eat and drink from containers engraved with gold and silver designs. Yet you must not touch the silver or the gold with your hands or mouth. The Imām **Mayn** (Imām **Abi** and Imām **Muhammad**) said that it is **makr** to use such containers. So is the case with a container that has been made by tadbīl. It is permissible to apply tadbīl on a sofa or the saddle of an animal, but you must not sit on those parts of it consisting of gold and silver. It is permissible to apply tadbīl on the cover of a volume of Qur'ān. But the gold and the silver on it must not be touched. Hence, tadbīl does not mean to cover the entire surface of something, but it means to place a metal band around something. It is written in books of fiqh: It is permissible to apply tadbīl of gold on a loose tooth. This statement means that it is permissible to fasten a loose tooth with a gold wire or band in order to prevent it from falling. This is because water penetrates under such teeth. In fact, as today prostheses can be taken out while making a ghusl, the tying wires and bands can be removed, cleaned, and replaced after a ghusl. Otherwise, the food that remains between them would cause stench and damage in the mouth. To say that the scholars of fiqh said that it was permissible to crown a loose tooth is to slander those great people. For, a loose tooth cannot be crowned, but it can be tied. As seen, a real man of religion would not concoct the fatwā: It is permissible to crown teeth, by interpreting the word **tadbīl** as **crowning**. The assertion that books of fiqh contain statements acceding to **filling** or **crowning** decaying teeth with gold or silver begs the question whether they contain a single allusion that could be interpreted as a **permission** to have your decaying teeth filled or crowned, which they do not.

People who have little information on matters of fiqh and who do not understand mujtahids' statements, cannot differentiate between the expression **having** an artificial tooth made or fastening a loose tooth with the expression **having** one's teeth filled or crowned. They attempt to stretch mujtahids' statements

so as to conflate them all into an aggregate of conveniences offered in case of a *darij fat* (strong necessity, inevitable situation). These poor people do not realize that there is no need for searching for a *darij fat* concerning tying a loose tooth or having a movable tooth mounted in place of a missing tooth. A *darij fat* is searched for when you have to do something that is not permissible to do. Since it is not prohibited to fasten one's tooth or to mount a false tooth, why should one look for a *darij fat*? In an attempt to rationalize the fillings and crownings in their own mouths and convince Muslims that their ghusl is properly performed, some people seized upon the word *fat* (necessity) in the *fat* (necessity) for fastening the teeth with gold instead of silver wires, and brandished it, so to speak, as if it were the ultimate weapon, and clamoured: *fat* has been declared unconditionally that it is a necessity to have one's teeth repaired. Thus they confused the Muslims in the Hanafi Madhhab and blocked the way leading to the grace of Allah. These people point as a proof to the declaration that the tottering teeth can be fastened unconditionally. However, the wires tying the teeth tightly and false teeth can be taken out, cleaned and put back in their places. The unanimous declaration by Islamic savants *Rahmatullah alaihim ajma'in* refers to the wire teeth that can be taken out when making a ghusl. It would be an abominable slander against those great scholars to say that they permitted such obstacles as crowns and fillings, which do not let water through, while there is the fact that they also declared: *fat* is fard to wash tooth cavities and in between the teeth when making a ghusl. Those scholars said not only that it was permissible to use a gold false tooth, but also that it was permissible to wear a silver ring. Permission to wear a silver ring does not mean that the skin under it will be exempt from being washed. They said that it was necessary to moisten the skin under the ring by taking it off or by shifting it. They said that an ablution or a ghusl would not be sah if the skin under a tight ring was not moistened. Having a tooth crowned is like wearing a ring. Since the tooth under a filling or crown is not moistened, the ghusl will not be acceptable.

Question: It is not a requirement to make water reach very difficult parts while making a ghusl. It is for this reason that washing inside the eyes, inside the foreskin, and for women under their plaits, is excused. If a person with a headache cannot make a masah on his head, making masah on his head is not obligatory for him. When the teeth are repaired because of a *darü tat*, doesn't ½ the obligation of washing the teeth become null and void?

There is no haraj (difficulty) in removing artificial teeth when making a ghusl. They can easily be removed and the skin under them can be washed. It is permissible to have such artificial teeth made. It is unnecessary for Muslims who use them to imitate one of the other three Madhabs.

Question: Imj̄ ħ-i aĵ ħam said that the darĵ ħat of having oneĵ ½ teeth repaired could be met by using silver. I read this in a preacherĵ ½book. The same book writes that Itqĵ ħĵ ½says that Imj̄ ħ-i-Muhammad may have said as follows: ĵ We do not admit that the necessity of having oneĵ ½teeth repaired will have been met by using silver. For, silver, which causes a noxious scent on the nose, would cause it on the teeth, too.ĵ So, it is quite obvious that having oneĵ ½teeth repaired is a darĵ ħat, the book adds. What do you say about this?

Answer: It must be untrue that the book you have read was written by a preacher. A person who conveys the books of fiqh so incorrectly is either a very ignorant man or an abject liar, a falsifier. Note what **Radd-ul-muhtĵ** writes in its section called **Al-hazar wal-ibĵ** : ĵ Imj̄ ħ-i-aĵ ħam discriminated between tying a tooth and making an artificial nose. He stated that it is permissible to have an artificial nose made of gold because a silver nose would constitute a darĵ ħat on account of the stench that silver causes, for something which is harĵ ħ can be permissible (mubĵ ħ) only when there is a darĵ ħat. However, when silver is used for the teeth, the darĵ ħat will no longer exist. There will no longer be a need for using gold, which is more valuable. Itqĵ ħĵ ½said that in order to help Hadrat Imj̄ ħ-i Muhammad a person might say: ĵ We do not admit that the darĵ ħat in tying the teeth with gold is eliminated by using silver. For silver will cause a stench on the teeth as well as on the nose.ĵ As is seen, neither Imj̄ ħ-i aĵ ħam nor Imj̄ ħ-i Muhammad ĵ ħahmatullĵ ħ taĵ ĵ ĵ ĵ ĵ ĵ ħaihimĵ uttered the expression, ĵ ħe d concerning having an artificial tooth made.ĵ A person who had had crowned teeth should have fabricated this darĵ ħat lest he would be lowered in the eyes of the Muslims and so that he would have the sympathy of those who had had their teeth crowned. Concerning the tying of teeth our imj̄ ħs (the mujtahids in our Madhhab) said: ĵ When silver causes a stench, the darĵ ħat of fastening with gold occurs. If using silver does not cause a stench, this darĵ ħat will no longer exist.ĵ ħ is not for us laymen in religious matters, who are not mujtahids, to say whether or not there is a darĵ ħat. Islam authorizes mujtahids to talk on this matter. Those men of religion who are not mujtahids do not have the right to talk

on this matter. If they talk, their words will have no value. Our scholars have declared unanimously that after the four hundredth year of the Hegira there have not been any scholars educated in the grade of *Ijtihād* or Finding *mujtahids*. *Ḥatwī* says our scholars have written them in books of *fiqh*. It is written clearly in books of *fiqh* that a *ghusl* will not be acceptable when water does not penetrate under the food remains within tooth cavities and that there is no *darj* *ḥat* or *haraj* in this. We have explained this above. For, it is possible to remove the remnants of food in tooth cavities and between the teeth when you are making a *ghusl*, and there is no *haraj*, difficulty in doing this. It is written in the translation of *Qibṭī* : *Ḍarj* *ḥat*, which causes *haraj* in doing a *fard*, i.e. hinders its performance, either arises from compulsion, e.g. women growing their hair long *Ḍ* the *Sharḥ* *ḥ* has prohibited them from cutting their hair *Ḍ* or it is intended to cure an ailing limb or to feed the body and protect it against dangers. Or, it is because there is no other way. *Ḍ* In case there is a *haraj* and it is impossible to imitate any one of the other three *Madhabs*, the policy to be followed is to see whether the present *haraj* has arisen out of a *darj* *ḥat*. There is a *haraj* in women *Ḍ* undoing their plaited hair. Since it is impossible for them to imitate another *Madhhab* and thereby get over the *haraj* and growing their hair long is consequent upon a *darj* *ḥat*, they have been absolved from having to undo their plaited hair.

A person with a decaying or aching tooth must go to a pious Muslim dentist. The dentist relieves him from his vehement pain by putting cotton with medicine into his tooth. Later, the cotton will be taken out; the tooth with the pain has been relieved. The dentist then will suggest two options to their patient: The first way, he will say, is to extract the decaying tooth and replace it with an artificial one; the second way is to kill the nerve attached to the decaying tooth and then fill or crown it. If the decay in the tooth is new, it is filled in and the decaying is halted for some time. Depending on the dentist's skill, this tooth can be used very well for many long years. In advanced cases filling is impracticable. In such cases, only the tooth root is utilized by way of crowning. In case the root also has decayed, the tooth is extracted and a prosthesis is used. A prosthesis is not as practical as a crowning, and so is the case with a crowning when compared with a filling. Crowning or filling does not cure an ailing tooth. Nor does it restore it to its former healthy condition. It only helps to use the ailing tooth without suffering pain. When a person with a

tooth filled or crowned imitates the *Shi'ah* or *Shi'ah* *Madhhab* they attain the same *thawab* as gained by people without any excuse. If it were impossible to imitate these *Madhhab*s, filling or crowning would become a *darj* *hat* and their prayers of *namaz* would be *sahib*. Yet, because they would have an excuse, their *thawab* would be less. As is seen, imitating another *Madhhab* not only causes much *thawab* but also saves the teeth from being extracted.

It would be wrong to assert that filling or crowning your teeth is a *darj* *hat* by saying, *ya* *Allah* a tooth is a limb, too. Isn't a *darj* *hat* to have a decaying tooth cured? You yourself said that it was a *darj* *hat* to tie a loose tooth. In fact, to crown or fill a tooth does not mean to cure it. It means to remove the nerve from the decaying tooth and to use the dead tooth like a prosthetic or artificial tooth. The artificial tooth is permissible since it is movable, whereas crowns and fillings are not permissible since they are not movable. Today, making prostheses for aching teeth is not very painful or difficult. By contrast, killing the nerve of a tooth causes a lot of pain and trouble. Imitating the *Shi'ah* *Madhhab* is permissible also for one who says, *ya* *Allah* there is *haraj* in using an artificial tooth, but there is no *haraj* in using a crowning or filling. In the process of time the root of a crowned or filled tooth becomes a home for toxins and causes various diseases in the other organs. False teeth, on the other hand, do not produce any toxins.

Those who have gotten their teeth crowned as ornamentation or their teeth filled without (the cause of) a tooth-ache or decay should imitate the *Shi'ah* or *Shi'ah* *Madhhab* when performing a *ghusl*. It is written clearly in *Ibni* *Qayyim* at the end of the chapter on prayer times that when there is a *haraj*, imitating one of the other three *Madhhab*s does not depend on the condition that there should also exist a *darj* *hat*. As a matter of fact, as we have noted above, it is not a *darj* *hat* to have your tooth crowned or filled on account of an ache or decay. Therefore, we should not look on those Muslims who had their teeth repaired as dirty people; nor should we harbour a suspicion about them.

It would be quite wrong to think that the fact that it is *mubaj* to use gold on the teeth though gold is *haraj* for men to use otherwise will show that crowning or even tying the teeth is a *darj* *hat*. Though men have been prohibited from using silver utensils, they have been permitted to wear silver rings. As it would be quite wrong to think that wearing a ring is necessary because

(i.e. those that are from that carcass,) as well as a human corpse, semen, mazj. 1/2 Alcoholic drinks are all najs (dirty, foul). Namj. 1/2 on a thick cloth laid on a najs place or when you are smeared with blood or pus covering an area smaller than a palm, is sahj. 1/2 (valid)^[1]. It is fard to make a niyyat before beginning a ghusl, to make **dalk** of the whole body [to rub gently with the palm of your hand or with a towel], to observe the **muwj.** 1/2 [to wash the limbs one immediately after another], to make **khilj.** 1/2 of the hair and beard (to comb them with your fingers), to undo the tightly plaited hair and to make khilj. 1/2 of it thoroughly. It is sunnat to wash inside your mouth, nostrils and ears, and to wash your hair. If you remember later that you forgot to wash a certain part on your body, be it a month later, you wash that part immediately. If you do not wash it immediately, your ghusl becomes null and void. An ablution is made before or after each ghusl.

j. 1/2 Also, it is fard (farz) to make a niyyat before beginning an ablution or when washing the face, to make masah on the entire head, on the hanging parts of the hair, on the beard when it is so scarce that the skin under it can be seen, to wash the beard that is thick, to observe muwj. 1/2 1/2 that is, to wash the limbs one immediately after the other, and to make dalk on the limbs washed before they dry. It is unnecessary to undo plaited hair. It nullifies the ablution to touch onej. 1/2 1/2 penis with onej. 1/2 1/2 palm or with the inner parts of the fingers, to doubt whether one has made an ablution or whether onej. 1/2 1/2 ablution has broken, to touch a boyj. 1/2 1/2 or a nj. 1/2 1/2 mahram young womanj. 1/2 1/2 skin or hair with lust. [If one touches them without having a sexual appetite and does not feel any lust when one touches, onej. 1/2 1/2 ablution will not be broken. Muslims who are in the Shj. 1/2 1/2 1/2 Madhhab and who live in a mixed society, so that touching women is inevitable during their daily life, such as while walking, commuting, shopping, ought to imitate one of the Hanafj. 1/2 1/2 and Mj. 1/2 1/2 1/2 Madhhab.] Bleeding or other exudations from the body will not break an ablution. A masah is made on the inner and outer parts of the ears with newly moistened fingers. Cutting onej. 1/2 1/2 nails or having a haircut will not break onej. 1/2 1/2 ablution. There are disagreements on whether cutting or shaving onej. 1/2 1/2 beard will

[1] According to a second authentic report in the Mj. 1/2 1/2 1/2 Madhhab, najj. 1/2 1/2 at, regardless of its kind and amount, is not a hindrance to namj. 1/2 1/2 It is sunnat, not fard, to wash it off.

break one's ablution. Manual istibrū is **W** **Jb**. Masah made on the mests put on after making a tayammum is not acceptable. There is not a limit for the duration within which masah is permissible. The time for late afternoon prayer lasts until the time called isfir (Please see chapter 10, which deals with prayer times, for time of isfir) The latest time for the night prayer is the (end of the) first one-third of the night. It is necessary for a person staying in Mekka to turn towards the Ka' and for a person outside of Mekka to turn to the direction of Ka'. It is fard to say **Allahu akber** when starting to perform namā to recite the **F** (while standing in namā), to stand upright at qawma (after a ruk' to sit upright at jalsa (between the two sajdās), to make the salā to one side in the sitting posture, and to say **As-salāu 'alaika** when making the salā. It is a sunnat to recite the zamm-i-s in the first two rak'as, to sit in the two tashahhuds (sitting postures), to recite the tahiyyat and salaw' and to make the second salā. It is mustahab to silently recite the (prayers termed) Qun' in the second rak' of morning prayer, and to raise the pointing finger during the tashahhud (sitting posture)^[2]. When something which is sunnat (to do or say during namā) is forgotten, it is necessary to make sajdā-i-sahw. It is sunnat to perform the namā of **Y** and the namā of jan' **A**. A ^[3] **ch** not be an imā. It is permissible to follow an imā who is in another Madhhab or who has an excuse (**Udhr**).

The distance of safar in the Mā **Uk** Madhhab is the same as it is in the Shā **U** Madhhab; that is, it is eighty kilometres. In a safar (journey) that is not sinful, it is sunnat to perform two rak'as of those farz prayers that have four rak'as. One becomes muq' **U**

[1] Lexical meaning of **Istibrū** is to exert yourself, to free yourself from something disagreeable or impure. In the Islamic branch of Fiqh, it means after urination, to make sure that there is no urine left in the urethra lest it should drop into your pants afterwards and dirty them and break your ablution. Istibrū is done by gently squeezing urine drops out of the penis (manual istibrū) by walking up and down for a while (about twenty minutes), or by lying on your left-hand side for a while. Istibrū has yet another meaning in the branch of Fiqh, used in matters pertaining to conjugal relationships. It is extraneous to the subject being dealt with.

[2] Please see the thirteenth chapter of the third fascicle of **Endless Bliss**.

[3] **U** means a Muslim who commits sins habitually and frankly. Please see the tenth chapter for a more detailed definition.

(settled) at a place where one intends to stay for four days. It is *makrūh* for a *musūlīm* and a *muqim* to be an *imām* for each other. Those Hanafī who imitate the *Mālikī* Madhhab, can be an *imām* for one another whether they are *muqim* or *musūlīm*. It is better not to make *jem'ū* of the two prayers of *namāz* (i.e. not to perform them one right after the other within the time allotted for either one of them)^[1]. It is *sunnat* to say the *Takbīr*-*teshrīf* after the *Witr* prayer and after the *farz* of each of the fifteen prayers of *namāz* during the *Bayram* (i.e. *Id*). To imitate another Madhhab while performing a certain act of worship does not mean to leave your own Madhhab. It means to observe the *fards* and *mufsid*s in that Madhhab, (i.e. to obey the rules that the second Madhhab you are to imitate has established concerning that act of worship and to avoid doing whatsoever the second Madhhab has pronounced to be detrimental to that act of worship.) In *wājib*s, *makrūh*s, and *sunnats*, you follow your own Madhhab. Suppose a Hanafī Muslim imitating the *Mālikī* Madhhab makes a long-distance journey^[3] with the intention of spending four days at his destination (and he stays there for four days). He performs all four *rak'at*s of those *fard* prayers, (the *fard* parts of early and late afternoon prayers and that of night prayer,) which consist of four *rak'at*s, since it is *fard* to do so (in the *Mālikī* Madhhab, which he has been imitating, when his sojourn exceeds three days). Because it is *makrūh* in the *Mālikī* Madhhab, and *sunnat* in the Hanafī Madhhab, for a *musūlīm*, (i.e. Muslim making a long-distance journey,) to perform a *namāz* in *jam'ū* conducted by an *imām* who is *muqim*, (i.e. who is not a *musūlīm*), or to conduct, as the *imām*, a *namāz* in *jam'ū* joined by Muslims who are *muqim*, in either case he may follow his own Madhhab and perform the so-called prayer (in *jam'ū*). Performing a certain act of worship by imitating one of the other three Madhhabs is conditional on there being a *haraj* (difficulty, predicament) in your own Madhhab. Such imitation is not allowable in the absence of a difficulty.]

It is not *taqwīd* for those who have had their teeth crowned or

[1] This statement does not mean that they must not be performed at all. It means that it is better to perform each prayer in its prescribed time.

[2] To say, *Allāhu akbar*, *Allāhu akbar*, *lillāhi il-l-Allāhu wallillāhu akbar*, *Allāhu ekber wali-illāhil hamd*. Please see chapter 22.

[3] Please see chapter 10 for the definition of *jem'ū* of two prayers.

filled to imitate the ~~Mi~~ ~~Ma~~ ~~Shi~~ ~~Ma~~ ~~Madhhab~~ in ghusl, in ablution and in namaz. Imitating another Madhhab is a way of fatwa, a method to surmount a difficulty. The statement, ~~Ma~~ ~~Islam~~ is a religion of conveniences, not difficulties, has been distorted, by some (false Muslims called) zindiqs, so as to exploit it as a weapon to sabotage the performance of acts of worship that are fard and thereby to decriminalize their own reluctance to perform them. The true meaning of this statement is: It is easy to do all the commandments of Allah. He has not commanded anything difficult. Contrary to what those with weak faith say, it does not mean that Allah will forgive the things that come difficult to the nafs or that everybody must do what comes easy to him or that He is so compassionate that He will accept anything. Imitating one of the ~~Shi~~ ~~Ma~~ ~~Madhhab~~s in order to resolve a difficulty that you have run into for the sake of your teeth is not a difficulty; it is a convenience.

Calcifications called tartar are formed spontaneously by glandular emissions around the roots of the teeth, and as yet no medication has been found to prevent this unpleasant situation; hence a ~~dar~~ ~~that~~ comes into play. In all four Madhhabs, it is not necessary to wash under the tartar that is impossible or hard to remove because it is considered similar to a boil on the skin, or a crust or pellicle formed on a wound. There is no need to imitate another Madhhab.

They say, ~~Ma~~ ~~The~~ problem of crowning and filling the teeth has been solved, the fatwa has been given that they are permissible. It has been stated that they are not harmful. They have been giving the name fatwa to subversive propaganda which those politicians and turban-wearing freemasons who had infiltrated into the religious sphere and interfered with the religious matters during the Party of Union spread in order to slander great religious scholars and to defile religious knowledge. The fatwa book entitled **Majma' al-jadida** writes in its second edition, which was printed in Istanbul in 1329 A.H. [1911]: ~~Ma~~ ~~while~~ making a ghusl water does not reach a tooth cavity of a person whose tooth cavity has been filled, and if a ghusl is a ~~dar~~ ~~that~~ in this manner, the ghusl becomes accepted. ~~Ma~~ ~~It~~ adds that this fatwa was given by Hasan Khayrullah Efendi, the 113th Shaikh-ul-Islam. But the fatwa does not exist in the first edition [in 1299] of the book. And Khayrullah Efendi, in his turn, became Shaikh-ul-Islam for the second time on 18 Rabi' al-awwal 1293, coinciding with May 11, 1876, and retired on Rajab 15, 1294, which coincided with December 26,

1877. If he had given the so-called fatwā, it would have existed in the first edition of the book. It is written in the preface of the second edition: *Commanded by the time* Shaikh-ul-Islām, *we have added several fatwā that are not in the first edition.* Although the name of the fiqh book from which each fatwā is derived, together with what it states, is appended to the fatwā, no such references are given with the abovementioned fatwā alleged to have been given on teeth. We must be vigilant lest our true knowledge of Islamic credal and practical systems should be undermined; otherwise we will not know enough to regret our having so gullibly believed such parvenus, their articles and false fatwā which they have prepared insidiously in order to mislead Muslims.

We are not trying to say that the ghusl and the namāz of those who have had their teeth crowned or filled will not be sahī. We are trying to say that by imitating the Mālikī or Shāfiʿī or Madhhab the ghusl and the namāz of some Hanafī Muslims will be sahī even though they may have had their teeth crowned or filled. We are trying to show the easy way, the right way to our brothers in Islam who are in this situation. We do not say you should not crown or fill your teeth. We do not advise you not to perform namāz behind an imām who has crowns or fillings, either. See also Chapter 23. We are informing Muslims who have crowns and fillings of the convenience taught by Islamic scholars. All these meticulous details we have gone into are intended for the sake of Muslims who are in the Hanafī Madhhab and who want to worship as prescribed by their Madhhab; that is, for those who esteem the Madhhabs highly. We do not write for those who slight the books of the Madhhabs and who want to worship according to their own minds, opinions and thoughts. Ibnī Qayyim *rahmatullāhi ʿalayhi* while explaining Ramaḥrūmī's statement, states: *Many of the ahkām change with changing times (conditions). When there is haraj, daʿiyyah is acted upon.* It is understood from this (statement) that the changing of ahkām (rules of Islam) with time means that when one is in a difficult situation one can act upon the **non-mashhūr** (not widely known)^[1] ijtihād of the scholars of one Madhhab. It does not mean that everyone should do what comes easy for them. It is written on the hundred and ninetieth page of the third volume of **Durr-ul-mukhtār** *A person who goes out of his Madhhab is to be*

[1] Please refer to the sixth chapter of the second fascicle of **Endless Bliss!**

punished with **talīq**; that is, he is thrashed and imprisoned. The **Fatwā of Sirāj** states the same. Ibnī **Ḥajar** writes on this subject: It is feared that a person who abandons his Madhhab for worldly advantages may die without **ḥajj**.

For those who have had their teeth crowned or filled to imitate the Shāfiʿī or Mālikī Madhhab does not mean to leave the Hanafī Madhhab or to change their Madhhab. They obey the conditions and muftis in the Shāfiʿī or Mālikī Madhhab along with the Hanafī Madhhab only in ghusl, ablution, and namāz. It is stated in the chapter about ablution in Ibnī **Ḥajar** and in the two hundred and eighty-sixth letter of Imām **Rabbī Maḥmūd** that it is mustahab for those who do not have an excuse to observe the fards and muftis of another Madhhab. A Hanafī Muslim cannot do something impermissible in the Hanafī Madhhab on the grounds that it is permissible in one of the Shāfiʿī or Mālikī Madhhabs, without a **darj** and a haraj to compel him to do so. For example, a healthy person, or someone who is in the Hanafī Madhhab and is imitating the Mālikī Madhhab because he has a crowned tooth, has to renew his ablution in case of a bleeding on his skin or if he discharges (even a drop of) urine. He performs the namāz of Witr as witr. He cannot be considered a musallī at a place less than 104 kilometres away, and he cannot make jemāʿat of his prayers at a place where he will be a musallī for less than four days. On the other hand, a Hanafī Muslim who suffers from involuntary urination (enuresis) because of illness or old age, that is, as a result of a **darj**, is up against a haraj, a difficulty because he has to renew his ablution (each time he discharges urine); therefore he begins to imitate the Mālikī Madhhab, which in turn will immediately make him a person with an **ḥajr** and save him from the state of having lost his ablution. (See the last part of the ninth chapter.) Ibnī Emir Hajj, who explained the book **Tahrīr** says: The forty-third **ḥajr** of Nahl sūrah and the seventh **ḥajr** of Anbiyā sūrah declare **Ask men of dhikr** which means: When you encounter an event ask those who know what you are to do. This **ḥajr** shows that it is wājib to follow a mujtahid and to imitate another Madhhab. If, while doing something in accordance with the Madhhab you have been following, a haraj arises, this thing must be done by imitating one of the other three Madhhabs, and of course, the one in which the same haraj does not exist. An example of this is a Hanafī Muslim imitating the Shāfiʿī or the Mālikī Madhhab because he has a filled or crowned tooth. If the same haraj exists in all the other three Madhhabs as

well, the next step is to see if there is a *darj* *fat*. If there is a *darj* *fat* as well, it will be permissible not to do that thing at all. For instance, since it is impossible to imitate another Madhhab in a case such as when it would be harmful to take off the bandage on a wound and wash the wound, one will be absolved from having to wash the wound and it will be permissible to make *masah* on the bandage (when making an ablution or a *ghusl*). It is not permissible for us who are not *mujtahids* but *muqallids* to interpret *ḥ* *yats* and *had* *thas* and act upon our own understanding by saying that the *Sah* *ba* did so. *ḥ* *When* beginning to explain the *tah* *fat*, *Ibni* *ḥ* *ḥ* *ḥ* states: *ḥ* *ḥ* is not necessary for a *muqallid* to inquire about the proof-texts and documents for the information coming from a *mujtahid*. *ḥ* *ḥ* See Endless Bliss II, Chapter 34].

5 *TAYAMMUM*

Tayammum before the beginning of a prayer time is *sah* *ḥ* in the Hanafi *Madhhab*, (which means that the new prayer can be performed, when its time begins, with a *tayammum* that you made before its beginning.) According to the other three *Madhhabs*, it is not *sah* *ḥ* before the beginning of a prayer time, so that you cannot perform one of the five daily prayers with the *tayammum* you make before its prescribed time begins. Incidentally, *ḥ* *Tayammum* *ḥ* means a *ḥ* *ḥ* procedure that you follow as a substitute for an ablution and which is permissible in want of water. *ḥ*

There are seven kinds of being unable to find water, or, to use it, to make an ablution or *ghusl*:

1 - He who is one mile away from a source of water makes a *tayammum*, provided he should make an intention (*niyyat*). One mile is equal to four thousand *zr* *ḥ* which equals 1920 metres. It is always *fard* to look for water when you are in a city.

2 - If a Muslim is unwell and knows, from his personal experiences or upon the advice of a specialist doctor known to be a Muslim who does not openly and publicly commit sins, that making an ablution or *ghusl* or moving would exacerbate or prolong his illness, then he is accredited to make a *tayammum*. Also among *ḥ* *ḥ* (excuses that make a *tayammum* permissible) is the enervation felt on the hands and feet during the period of convalescence. [So is the case with the feebleness felt at old age. Such people (are permitted to) perform the daily prayers sitting.]

3 - If a person is too ill to make a *ghusl* or ablution or cannot find anybody to help him even for money, he will make a

tayammum. He who cannot make a tayammum even with help does not perform the namāz $\frac{1}{2}$ but he performs it, (i.e. makes qadāz $\frac{1}{2}$ of it,) when he recovers. It is not wajb $\frac{1}{2}$ for a husband and wife to help each other to make an ablution.

4 - If there is the danger that a person would die or become ill because of cold in case he made a ghusl, and/or if he does not have enough money to go to a bath and has no other alternative, even if he is in a city, he makes a tayammum instead of a ghusl and makes an ablution with water.

5 - If water is close but there is an enemy, a wild or poisonous animal, a fire or a guard near the water, or if he is imprisoned, or if someone threatens him with death or would take away his belongings as he made an ablution, he makes a tayammum instead and performs the namāz $\frac{1}{2}$. But since these are caused by creatures, he has to perform his namāz $\frac{1}{2}$ again after he makes a ghusl and ablution.

6 - If a traveller has extra water which he and his comrades need to drink, to clean themselves of najis $\frac{1}{2}$ or to give to their animals, he makes a tayammum. If he drains the water making a ghusl and then has to perform the namāz $\frac{1}{2}$ with najis $\frac{1}{2}$ on himself, it will be accepted, but he will be sinful. If he first makes a tayammum and then removes the najis $\frac{1}{2}$, he will have to make a tayammum again. For one cannot make tayammum while there is water. If a person who is junub finds water enough to wash his body partly or to make an ablution, he makes one tayammum for both ablution and ghusl. If his ablution breaks after the tayammum, he makes an ablution with the water. When the water poured on the body in an ablution or a ghusl falls down somewhere [not on one's $\frac{1}{2}$ clothes], it becomes foul and one cannot drink it. But it can be given to animals to drink. A person who is about to die from thirst buys water from someone who has extra water. If the latter will not sell it, the former takes it by force, by fighting or threatening. Water to be used for an ablution cannot be taken by force.

7 - If a person cannot find a bucket or a rope to lift water out of a well, or a person to go down the well for money, he makes a tayammum, and does not have to perform his namāz $\frac{1}{2}$ again when he finds water.

Halabi writes at the end of the subject concerning masah: $\frac{1}{2}$ If a person has chaps, eczema or some other wound on one or both of his hands so that it is harmful to moisten them, he cannot make an ablution. According to Imām $\frac{1}{2}$ i aḥ $\frac{1}{2}$ am, it is mustahab for someone

else to help for friendship. ³/₄ake or for money a person to make an ablution who cannot make an ablution for the reason mentioned above. If he makes a tayammum and performs the namāz without asking someone else for help, his namāz will be accepted. If he cannot get help or find money, it is permissible for him to make a tayammum according to the Imām Ḥaṣan, too. Hence, it is necessary for him to make an ablution by wearing, if he can, a glove on his wounded hands.

In case one makes a tayammum for one of the reasons written above, the tayammum expires when the reason ceases to exist. If another reason arises before the first reason ceases to exist, the first tayammum again expires when the first reason ceases to exist. One has to make a tayammum again.

A person without an ablution or ghusl can make a tayammum even when there is water lest he will miss the prayer of Bayram (عید) or janāzā. If there is the fear that he may miss Friday prayer or any of the five daily prayers, he cannot make a tayammum when there is water. Ghusl and/or ablution is necessary. If the time of prayer is over he performs it later. For example, a person wakes up and sees that he or she is junub, or that her menstrual or puerperal period is over, and sunrise is close at hand, he or she makes a ghusl hastily. If the sun rises in the meantime, they perform their morning prayer together with its sunnat after the karāz time is over. (Times of Karāz time are explained in the final part of the tenth chapter.) **Tayammum** means to purpose something.

Tayammum has three fards:

1 - To intend to purify oneself from janāzā or from the state of being without an ablution. If a person without an ablution makes a tayammum in order to teach his disciple, he cannot perform namāz with it.

Intending solely for tayammum will not make the tayammum adequate for performing the namāz with it. It is also necessary to intend also to do something which is an 'ibādah (worship); e.g. to intend to make a tayammum in order to perform janāzā namāz to make sajdah-i tilāz, or to intend only to make a tayammum as a substitute for an ablution or a ghusl.

When intending for a tayammum it is not necessary to separate ablution and ghusl from each other. By intending (to make a tayammum) for an ablution, one becomes purified from janāzā, too. One can perform namāz with the tayammum one has made in order to be purified from janāzā. Another

tayammum for an ablution is unnecessary.

2 - It is stated as follows in the book **Manhaj-ul-Islam**, (by Sa'īd al-Dīn al-Farghī and al-Ḥammatullāh al-Ḥaiḥī) According to the Hanafī and Hanbalī Madhabs, a tayammum can be made only on soil. (For making a tayammum compatible) according to the Hanafī and Mālikī Madhabs, both sleeves should be rolled up to above the elbows and the two palms, with the fingers opened, should be rubbed and moved up and down on clean soil, stone or on a wall plastered with clay or lime. Then one must make masah on the face with both palms once, that is, rub them on the face gently in such a manner as an area at least as large as the sum of three fingers on each palm should contact the face. ½

[To make a perfect masah on the face, the two open-hand palms, with four fingers of each hand closed together and with the tips of the two long fingers of both hands touching each other, are put on the forehead in such a way as they should abut on the hairline, and moved slowly down towards the chin. The fingers, in a level line, must be rubbed on the forehead, on the eye-lids, on both sides of the nose, on the lips, and on the facial part of the chin. Meanwhile the palms will be rubbed on the cheeks.]

3 - After putting both hands on the soil for a second time and clapping the hands so as to shake the surplus dust and soil off, first rub the inner parts of the four fingers of the left hand on the outer face of the right arm from the tip of the fingers to the elbow, then rub the left palm on the inner face of the right arm from the elbow down to the palm; in the meantime the inner part of the left thumb should be rubbed on the outer part of the right thumb. According to an authentic report (riwāy), it is unnecessary to remove the ring you may be wearing or to make masah on the sides of the fingers of each hand with the inner parts of the fingers of the other hand. Then rub the right hand likewise on the left arm. The palms must be rubbed on the soil, but the dust and soil need not be left on the hands. The tayammum will not be sahīḥ in case any area as large as the point of a pin on your face or arms is left untouched by your palms.

The Tayammum for an ablution and for a ghusl is the same.

A Tayammum has twelve sunnats:

- 1 - To put the palms on the soil.
- 2 - To move the palms back and forth on the soil.
- 3 - If there is soil left on the palms, to clap the hands together with the thumbs until there is no soil left.

from the hands and face after a tayammum is mustajab **hal**.

When something is the mixture of something that can be used for tayammum and something which cannot, it will be named after the component that is more than half. In the Hanafī **Madh-hab**, it is permissible to make a tayammum before any prayer time and to perform various namāz **es**, (such as the five daily prayers,) with one tayammum. In the other three Madhhabs, a tayammum becomes void when the prayer time is over. When a musīl **ī** (traveller) strongly believes through certain indications, or after being informed by a Muslim who is **ī** **ī**⁽¹⁾ and has reached the age of discretion and puberty, that he will find water at a distance less than a mile [1920 metres], less than two miles in the Mī **ī** **ī** **Madhhab**, it is fard for him to look for water by walking or sending somebody for one hundred **zrī** **ī** two hundred metres] in each direction, or if feasible, by only looking. If he does not have a strong expectation, he does not have to look for water. If a person who has an **ī** **ī** **ī** friend with him makes a tayammum without asking about water and starts to perform the namāz **ī** and then is told that there is water, he makes an ablution and performs the namāz **ī** again. It is permissible to perform the namāz **ī** with a tayammum while water is more than a mile away. A person who forgets that there is water among his provisions can perform the namāz **ī** with a tayammum if he is not in a city, a village [or in any inhabited place]. If a person who thinks his water has run out finds that he does have water after the namāz **ī** he performs the namāz **ī** again which he performed with a tayammum. Likewise, when a person who (thinks that he has an ablution although he does not and thereby) performs a namāz **ī** without an ablution remembers afterwards that he did not have an ablution (when he performed that namāz **ī**, he performs the namāz **ī** again.

It is wājib **ī** for a musīl **ī**, (i.e. a Muslim on a long-distance journey,) to ask for water from their company. If they decline to give him water, he performs namāz **ī** with a tayammum. In case a musīl **ī** **ī** friend sells water for its current price, the musīl **ī** has to buy it if he has the extra money to do so. If its owner sells it by **ghaban-i fīsh**, that is, by heavy overcharge (exorbitant price), or if the musīl **ī** does not have the money to buy it for its current price, he is permitted to perform the namāz **ī** with a tayammum. **Ghaban-i fīsh** means more than twice its current market value. So is the case with a naked person buying some cloth to cover his

[1] The term **ī** **ī** **ī** **ī** Muslimī **ī** along with its antonym, **ī** **ī** **ī** Muslimī **ī** defined by way of a footnote in the tenth chapter.

awrat parts. But a thirsty person is permitted to buy high priced water to drink. In a desert, one must ask for a rope and a bucket from one's comrade. One can make a tayammum while there is water placed on the way especially for drinking. Ibn al-Qayyim writes in the fifth volume: It is permissible to make an ablution with the water set aside for drinking. One should make a tayammum.

If there is little free [mubtala] water, a person who is junub takes priority over a woman whose menstrual period has newly ended, over a person without an ablution, over a dead Muslim, in the utilization of the water for the performance of washing, (which is compulsory in all four cases.) The owner of the water has priority over others. When amounts of water belonging to different owners are brought together, the corpse of a dead Muslim must be washed first.

The way for a hadji [Muslim pilgrim] to avoid using up the zamzam water he has with him for ablution is to change its name from pure water by flavouring it with an additive such as sugar or roses. Or he must give it to a person whom he trusts as a present that cannot be returned. If the person given the present gives a small present in response, the former owner cannot demand his present back.

If a person who is junub makes a tayammum and then loses his ablution, he does not become junub in the Hanafi or Maliki school, but he becomes junub in the Shafi'i and Hanbali schools. If there is little water he makes an ablution only.

When water more than is needed for drinking, washing off najasat, and making bread is found, the tayammum becomes annulled. If one finds it while performing namaz, one's namaz becomes annulled, too. If one passes by the water while sleeping in a vehicle, one's ablution by way of a tayammum becomes annulled because one has slept. If one cannot get off the vehicle to make an ablution though one has been awake, the tayammum does not become annulled.

If more than half of the surface of a junub person's body has a disease, such as a wound, small-pox or scarlet fever, he makes a tayammum. If a major part of his skin is healthy and if it is possible to wash himself without moistening the diseased parts, he makes a ghusl with water and makes masah on the diseased parts. If masah would cause harm, he puts one or several pieces of cloth on the diseased parts and makes masah on them. A person whose hands are diseased puts his feet and face into

water. If he cannot do this he makes a tayammum. A sick person who can get help from someone in order to make an ablution does not make a tayammum. If a person cannot prostrate himself or raise his head after prostration on account of old age or illness, he does so by leaning on something such as a chair. Or, (if possible,) someone helps him to manage these actions. If it is impossible for him to wash without moistening the wounded parts, in that case also he makes a tayammum. If more than half of his limbs of ablution or two of his four limbs of ablution are healthy, he makes an ablution and applies masah on the wounded parts or limbs. If direct masah would be harmful, he makes masah on the bandages (that he has put on the wounds). If more than half of all his limbs of ablution or three or all four of his limbs of ablution are wounded, he makes a tayammum. If a tayammum would cause harm he does not have to perform the prayer. If the amount or number of the healthy parts or limbs is equal to that of the wounded ones, he must not make a tayammum. It is not permissible for a person who makes a tayammum to wash some of his limbs. There are thirty-four such things that cannot be done at the same time. Although there is an authentic report in which some Islamic scholars are quoted to have stated, **عَنْ** ~~He~~ who has such a headache that he cannot make masah on his head can make a tayammum in place of an ablution, and he who cannot wash his head can make a tayammum in place of a ghusl, **عَنْ** ~~This~~ statement must not be acted upon, since the matter had already been solved by way of a fatwa **عَنْ** ½ that had been issued before the statement quoted above was made, and thereby the conclusive answer to the question had been given: **عَنْ** ~~In~~ both cases the obligation concerning the head, (i.e. applying masah on it when making an ablution and washing it when making a ghusl,) is no longer an obligation. **عَنْ** ½

***Think of the endless world, do not adore a shadow,
Read the Sunnite book, do not be obstinate,
Wake up as you can, do not miss the chance,
Do not form habits that will burn eternally.
Be mustaqim, hadrat Allah will not embarrass thee!
Seeing this unawareness, the devil will mock thee,
Come to yourself, my dear, do not let the accursed ape thee.
Do not be mundane, give up pomp and fame,
Beautiful morals is what most becomes to thee.
Be mustaqim, hadrat Allah will not embarrass thee!***

6 TAHARA FROM NAJISAT

Ibn al-Qayyim writes at the beginning of the chapter **Essentials for Salāḥ (namāz)** : ﷺ There must be no najisat or impurity on the body, on the clothes of a person making salāḥ (prayer) or on the place where he prays. A kerchief, a headgear, a skull-cap, a turban, mests and nalins (clogs) are to be considered clothings. Since the hanging part of a scarf wrapped around one's neck moves as one moves when performing namāz, it is included with the clothes, and the namāz will not be accepted if this part of the cloth is unclean. When those parts where one steps and puts one's head on the cloth spread on the ground are clean, the namāz will be accepted even if there is najisat on its other parts. For, the cloth, unlike the scarf, is not attached to the body. A child with clothing smeared with najisat, a cat, a bird, or a dog salivating from its mouth does not nullify one's namāz when they sit on one's lap. For, they stay there themselves. But if one holds them on one's lap, shoulder or so on, one has carried them, and this nullifies one's namāz. One's namāz is not nullified by holding a wild animal that does not produce saliva, a clean animal such as a cat, or a child on one's lap, if their outer parts are clean. For, the najisat in them is contained where it is produced. Likewise, the najisat and blood of a person who is performing namāz are contained wherein they are produced. So is the case with carrying blooded eggs in one's pocket. Because the blood in the eggs is encased where it is produced, it does not nullify one's namāz. But the namāz of a person carrying urine in a closed bottle is not accepted. For, the bottle is not the place where the urine is produced. This is also written in **Halabiyā Kebīr**. [Hence it is not permissible to perform namāz while one has a closed bottle of blood or tincture of iodine or a closed box containing a bloody handkerchief or a piece of cloth smeared with najisat equaling more than a dirham in one's pocket.] The places where one's feet step and where one puts one's head must be clean. Even if the piece of cloth on which one prostrates oneself is small, the namāz will be accepted even if its other parts are foul. Namāz performed on cloth, glassware [or nylon] spread or put on najisat is accepted. It is not deleterious to namāz if the hanging ends of one's garment touch some dry najisat when prostrating. If one raises one of one's feet because there is najisat under it and performs the namāz on one foot, the namāz will be accepted if the place where one stands is clean. There are many Islamic scholars who say that the places where the hands and knees are put need not be clean. If one

prostrates on one $\frac{1}{2}$ hand, the place where one puts one $\frac{1}{2}$ hand must be clean. $\frac{1}{2}$

Any solid najj $\frac{1}{2}$ at on one $\frac{1}{2}$ skin or clothes and fluid najj $\frac{1}{2}$ at such as urine and blood, even if it is on the mests, can be cleaned only by washing. Soil smeared with some fluid najj $\frac{1}{2}$ at, such as blood, wine [alcoholic liquids], urine, is equated with solid najj $\frac{1}{2}$ at. When solid najj $\frac{1}{2}$ at is on a belt, a bag, mests or shoes, it can be cleaned by crumbling, wiping.

Solid or fluid, any najj $\frac{1}{2}$ at on things not absorbent, but smooth and shining, such as glass, mirrors, bones, nails, knives, painted or varnished furniture, becomes clean when it is rubbed with the hands, soil or anything clean until it loses three peculiarities (colour, odour, taste). When a bloody knife or a sheep $\frac{1}{2}$ head is held over a fire until the blood disappears, it becomes clean. When any soil on which some najj $\frac{1}{2}$ at has fallen is dried by the wind and loses its three peculiarities, it becomes pure and one can perform nam $\frac{1}{2}$ on it. But it cannot be used for tayammum. If any cloth, mat, clothes or one $\frac{1}{2}$ skin were on the soil, these will not become clean when they dry. When these are smeared with najj $\frac{1}{2}$ at, they must be washed before the nam $\frac{1}{2}$. Bricks, faience paved on the ground, grass, trees growing in soil, rocks, like soil, become pure when they dry up.

When dried semen is rubbed off its place the skin becomes clean. If the semen is wet, or if it is blood, whether wet or dry, the clothes or the skin (on which it is) must be washed. Depending upon the kind of the najj $\frac{1}{2}$ at and the place smeared with it, there are over thirty different ways of cleaning.

When soap is made from oil mixed with najj $\frac{1}{2}$ at or from the oil of a carrion, a foul animal or a pig, it becomes clean. So is the case with all chemical changes. Bread can be baked in an oven that was made with foul water. Things made from najs [foul] earth, such as jugs and jars, become clean when they are taken out of the furnace.

If the qaba najj $\frac{1}{2}$ at is not so much as one **dirham** or more on one $\frac{1}{2}$ skin or clothes or on the place where one performs nam $\frac{1}{2}$ the nam $\frac{1}{2}$ performed thereby will be sah $\frac{1}{2}$. However, if there is as much as a dirham it is tahr $\frac{1}{2}$ $\frac{1}{2}$ makr $\frac{1}{2}$ and it is w $\frac{1}{2}$ $\frac{1}{2}$ to wash it off. If it is more than a dirham it is fard to wash it off. If it is less than a dirham it is sunnat to wash it off. Some scholars say that it is fard to wash out even a drop of wine. According to the other three Madhhabs, it is fard to wash out even a mote of any qaba najj $\frac{1}{2}$ at completely. [In the M $\frac{1}{2}$ $\frac{1}{2}$ Madhhab, according to a second authentic report, najj $\frac{1}{2}$ at is not a hindrance to the performance of

namiz ½ Cleaning it is sunnat. It is written iral-Maizwiz that najiz ½at left after istinja is allowable in the Shiz ½iz ½ Madhhab.] The aforesaid criteria pertaining to the amounts of najiz ½at are to be applied as of when a person is to perform a namiz ½ not when he is smeared with the najiz ½at.

A dirham is a weight of one mithqal, that is, twenty qirat, that is, four grams and eighty centigrams, of solid najiz ½at. With fluid najiz ½at it is an area as large as the surface of the water in the palm of oneiz ½ open hand. When solid najiz ½at less than one mithqal is spread over an area larger than the palm of a hand on oneiz ½ clothes, it does not nullify the namiz ½.

THERE ARE TWO KINDS OF NAJIZAT: 1- Qaba (ghaliz)
najizat: All things that necessitate an ablution or ghusl when they exude from the human body, flayed but not tanned skin, flesh, excrement and urine of those animals whose flesh cannot be eaten [except a bat] and of their young; excrement, urine and a mouthful of vomited matter of a sucking baby; blood of man and of all animals; wine, carrion, pork, excrement of domestic fowls, excrement of pack animals and sheep and goats are ghaliz ½ that is, qaba. Blood is qaba najiz ½at in all four Madhhabs. Semen, mazy and the turbid white, thick liquid called wadiz ½ that issues after urination are qaba najiz ½at in the Hanafiz ½ and Miz ½ikiz ½ Madhhabs. Only semen is clean in the Shafiz ½iz ½ Madhhab, and all three of them are clean in the Hanbaliz ½ Madhhab.

A catiz ½ urine, only on oneiz ½ clothes; a martyriz ½ blood, as long as it remains on him; blood that exists in and does not flow out of edible meat, offal, such as livers, hearts and spleens; blood of fish; excrement and blood of lice, fleas and bed-bugs are all clean. In other words, it is said (by scholars) that namiz ½ can be performed even when one is smeared with a great deal of the above. All intoxicant drinks, like wine, are qaba najiz ½at. The words of those who say that they are khafiz ½ (light) najiz ½at are dajiz ½ (weak). It is written in Halabiz ½i kebiz ½, in Margiz ½il-felbiz ½, and in Niz ½et-i isliz ½iz ½ (in Turkish) that raki [and spirit] are najiz ½at-i ghaliz ½ za.

2 - Khafiz ½ najiz ½at : When one of your limbs or a part of your clothes is smeared with khafiz ½ najiz ½at, it does not negatively affect your namiz ½ unless it covers more than one-fourth of the limb or the part smeared with it. The urine of edible quadruped animals and the excrement of those birds whose flesh is not edible are khafiz ½ ½. The excrement of such edible fowls as pigeons and sparrows is clean. Even if a small amount of a mouseiz ½ excrement or its urine falls into water or oil, although it has been forgiven, it

will be better to cleanse it. If a small quantity of it gets mixed with wheat and becomes flour, it has been forgiven. With respect to their being cleansed, and their fouling a liquid they have fallen into, (i.e. their making it najs,) there is no difference between qabḷ ½ naj̣ ½ ṣāt and khaf̣ ½ naj̣ ½ ṣāt.

Drops of urine and blood splashing on your clothes equalling the point of a pin, drops of mud and vapours of naj̣ ½ ṣāt splashing on you in the streets, gases coming on you after they have touched some naj̣ ½ ṣāt, wind or steam that is formed in stables and baths, and drops that are formed on walls are all excusable when they touch your clothes or wet skin. Because it is difficult to avoid them, they have been judged to be daṛ ½ ṭāt. However, liquid obtained from distilled naj̣ ½ ṣāt is naj̣s. For, there is no inevitability (a daṛ ½ ṭāt) in using it. For this reason, raki and spirit (alcohol) are qaba naj̣ ½ ṣāt and, like wine, it is haṛ ½ ṭā to drink them. [The fact that raki and spirit are naj̣s and haṛ ½ ṭā is written in **Merḡal-felḷ ½** and in its **Tahṭ ½** annotation. Hence, when performing naṃ ½ ½ the alcoholic drinks and medicines, such as lotion, spirit and tincture of iodine, which have been used without a daṛ ½ ṭāt, must be cleansed from onẹ ½ ½ clothes and skin. Please see chapter 42 in the First Fascicle of Endless Bliss! Food cooked on a spiritcooker does not become naj̣s.

[It is written at the end of the chapter on **Istiṇ ½ in Durr-ul-mukhṭ ½** ½ ½ a mixture of soil and water, if either of them is clean, the mixture, i.e. the mud, becomes clean. The fatẉ ½ ½ likewise. ½ The same is also written in the fourth rule in **Ashḅ ½**. Ibni ½ ½ ½ while explaining **Durr-ul-mukhṭ ½**, writes: ½ ½ is written in **fiḥath-ul-qaḍ ½** that most of the ½ ½ (scholars) stated so. It is written in **Bezẓ ½** that they gave a fatẉ ½ ½ in compliance with this. Iṃ ½ ½ Muhammad Sheyḅ ½ ½ said the same. There are also some ½ ½ who said that the mud becomes naj̣s. According to them, the mixture of clean soil and fertilizer is clean because there is a necessity in it. ½ As it is stated in **Terḡḡus-saḷ ½**, [according to some scholars], plaster mixed with dung is considered clean if it is made with clean water and the amount of dung is less than the amount of mud. Please see the sixth paragraph of the section borrowed from Ibni ½ ½ in the nineteenth chapter.

Suppose one of the two substances in a mixture prepared to obviate a necessity is clean and there is a haraj in substituting the naj̣s component of the mixture with a clean equivalent; in this case the mixture is to be judged to be clean in view of the ijtiḥ ½ ½ reached by the former group of scholars. Medicines with spirit, eau

de cologne, varnish, ink or paint are in this category. It is written in **al-Fiqh-u Mal-madhib-il-erbaʿ** and in the Kamīʿ edition of the annotation by Sulaym bin ʿAbdullāh Siyādī Ḥaḥmatullāh Ḥaḥmatullāh by mollī Khalīl Siyādī (1368 [1949]), that the najs liquids used as additives to medicines and perfumes are forgiven in the Shīʿī Ḥaḥmadhab. It is written in both of these books and in Endless Bliss II, chapter 21, that it is permissible to adopt a daʿī (weak) report when there is a haraj. Therefore, in case of a predicament, it is permissible for Hanafī and Shīʿī to perform namāz with those mixtures on them in excess amounts. It is written at the end of the chapter about Tawakkul^[1] that a medicine considered to be clean cannot be taken without a darʿat.]

An ammonia compound formed from ammonia gas issuing from najj ṣāṭ is clean. If dust and flies land on some najj ṣāṭ and then leave it and then land on oneḥ ʿclothes or on water, they do not make them foul.

It is saḥīḥ that the mud that a dog steps on does not become najs. [It is written at the end of the book **al-Hadīḡa** : ʿa personḥ ʿ clothing is stained with najj ṣāṭ and he forgets the site of the stain and washes the part he supposes to be stained, his clothing is judged to have been cleaned. If a person walks on a najs surface while his feet are wet, his feet do not get najs on condition that the najs surface is dry; but if the surface is wet and his dry feet get wet, they become najs. If the place where a dog has lain in a mosque is dry, that place is not najs; if it is wet yet no trace of najj ṣāṭ is seen, it is not najs, either. The thawīḥ for the namāz performed with shoes on is far more blessed than that performed with bare feet. So is the case with shoes worn outdoors if no najasat is seen on them. One should disignore doubts. Garments, carpets, and similar things bought from a seller of alcoholic drinks are accepted as clean. After making a ghusl in company, the bath cloth becomes clean by pouring water over it three times without taking it off and wringing it out. Tahīḥ ṣāṭ is essential in everything. Unless it is known for certain that something is stained with najj ṣāṭ, it cannot be considered najs upon supposition. The meat of animals butchered by Ahl al-kitāb in the dī al-harb is regarded as clean unless otherwise proven. Eating the food with meat prepared by Magicians or disbelievers without a heavenly book is makrīḥ ḥ tanzīḥ ḥ since it is not known for certain that (the meat in the food

[1] Please see the thirty-fifth chapter of the third fascicle of **Endless Bliss**.

wheat is washed, given as a present, eaten or sold, the remainder becomes clean.

Likewise, when any dirt or blood noticed after it has dried up is cleaned out in the aforesaid manner till it, as well as its remains, is completely gone, the place where it was found becomes clean. There is not a prescribed number of washings. Once will be enough if it is removed by washing once. If the najj ~~ṣat~~ is removed, existence of a colour and odour is not harmful. It is unnecessary to use hot or soapy water.

Tissue or body dyed with a najs substance becomes clean when it is washed three times. It is better to wash it until colourless water drops from it. If najj ~~ṣat~~, such as some alcoholic medicine, is syringed under the skin, it will become clean when the syringed spot is washed three times. It is not necessary to raise the skin in order to clean under it. If one ~~ṣ~~ ^ṣflesh is smeared with a najs medicine which one has put on one ~~ṣ~~ ^ṣskin or on a wound on one ~~ṣ~~ ^ṣskin, or if one has put najs eyesalve on one ~~ṣ~~ ^ṣeyes, one does not have to wash one ~~ṣ~~ ^ṣflesh or eyes. The outer part, as well as the dried blood remaining on any wound, must be washed out so as not to cause any harm. If it will be harmful, it should not be washed. However, a person who has najj ~~ṣat~~ on himself equalling one dirham cannot be an im ~~ṣ~~ ^ṣ. One ~~ṣ~~ ^ṣbelongings smeared with invisible najj ~~ṣat~~s, such as alcohol (spirit) and urine, should be washed in a basin or washing machine with clean water several times until one guesses they have become clean. If they become clean after washing once, it will be enough. The water and other things in the machine will not become najs during the washing. Those who are over-scrupulous and dubious must wash them three times and wring the water out after each washing. It is enough for every person to squeeze as hard as they can. Things that cannot be wrung because they are fragile, thin or big, such as carpets, body, leather that absorbs najj ~~ṣat~~, must be dried after each washing. That is, you must wait until the water stops dripping. It is not necessary to dry or squeeze jugs, bowls and copperware that do not absorb najj ~~ṣat~~ or anything washed in the sea or in a river [or in a wash-basin.]

It is written in **Halab** ~~ṣ~~ ^ṣ Najj ~~ṣat~~ is cleaned out with mutlaq water or with muqayyad water^[1] or with any clean liquid. If a baby licks its own vomit on a breast or if a person whose hand has been smeared with blood or wine licks it and then spits it out, both the

[1] Please see chapter 7 for kinds of water.

hand and the mouth thereby involved become clean. Clothings will not be clean by licking. They must be washed. Each animal's urine is like its urine. Hairs, bones, nerves, and teeth of a dead human being or an animal, with the exception of swine, are not najas. It is makruh to have a cat lick your hand. When a person with wet pants on breaks wind, the pants will not become najas. When the skin of a carrion is tanned with a chemical that is not najas, it becomes clean. If it is tanned with a najas chemical, such as the oil of a carrion, it will become clean when it is washed and wrung out three times. When an inedible animal is slaughtered as prescribed by the Shari'ah, only its skin is clean. The skin of a pig, a snake or a human will never become clean. A naked person cannot cover himself with the untanned skin of a carrion. Such a skin cannot be sold. For, it is foul in essence. Not so is the case with fouled tissue. If a mouse falls into solid fat, the fat that has contacted the mouse must be dispensed with. The remaining fat becomes clean. If a mouse falls into fluid oil, all of it becomes najas. When any leather rubbed with najas grease or pig's grease is washed, it becomes clean.

Among sea animals, those that are not permissible to eat are clean, too. If a camel's excrement falls into wheat and the wheat is ground into flour afterwards, or if it falls into liquid oil or milk and is taken out later, it is permissible to eat the wheat and drink the oil or milk unless one of the excrement's three peculiarities is observed in the wheat, oil, or milk. One can perform namaz on the clean side of a foul material. If a person wearing clean shoes, socks and mests performs namaz on a najas place, his namaz will not be sah. If he takes them off and steps on them, it will be sah. So is the case when their soles are foul. If a fowl, after being killed, is scalded in boiling water for easy plucking before it is pulled, it becomes najas. [It is stated on the fourth page of Ebussui' Efendi's fatwa] A fowl is killed by jugulation and then boiled in water before it is eviscerated and then plucked, it is not halal to eat it. If it is killed, boiled after being disembowelled with the insides being washed, it is halal to eat as long as its feathers have not been smeared with najas. It is written in **Radd-ul-muhtar** Only the skin of a fowl not disembowelled becomes najas when it is put in water that is not boiling; if the fowl is washed three times with cold water after being plucked and disembowelled, the entire fowl becomes clean again. Also, the tripe becomes clean when washed three times in the same manner.

When any meat is boiled in wine or liquor, it becomes najas. It

cannot be cleaned by any means. Some Islamic scholars said that it would become clean when boiled three times in clean water, and cooled after each boiling. To clean milk, honey or boiled grape juice tainted with najj ١٢٠, some water must be added to it and the mixture must be boiled until water has evaporated. To clean fluid oil it must be churned with water and the oil that rises to the surface is skimmed off. Solid fat must be boiled with water and then taken out.

In the Shafi ١٢١ Madhhab, maytas (carcasses) of animals living on land are najs and likewise, all their parts ١٢٢ their feathers, hairs, bones, and skin ١٢٣ and every bit that comes from them except their eggs are najs. Fluid blood issuing from man and animals living on land, and all kinds of intoxicating (alcoholic) beverages are najs. Also among the kinds of najj ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠ ١٠٠١ ١٠٠٢ ١٠٠٣ ١٠٠٤ ١٠٠٥ ١٠٠٦ ١٠٠٧ ١٠٠٨ ١٠٠٩ ١٠١٠ ١٠١١ ١٠١٢ ١٠١٣ ١٠١٤ ١٠١٥ ١٠١٦ ١٠١٧ ١٠١٨ ١٠١٩ ١٠٢٠ ١٠٢١ ١٠٢٢ ١٠٢٣ ١٠٢٤ ١٠٢٥ ١٠٢٦ ١٠٢٧ ١٠٢٨ ١٠٢٩ ١٠٣٠ ١٠٣١ ١٠٣٢ ١٠٣٣ ١٠٣٤ ١٠٣٥ ١٠٣٦ ١٠٣٧ ١٠٣٨ ١٠٣٩ ١٠٤٠ ١٠٤١ ١٠٤٢ ١٠٤٣ ١٠٤٤ ١٠٤٥ ١٠٤٦ ١٠٤٧ ١٠٤٨ ١٠٤٩ ١٠٥٠ ١٠٥١ ١٠٥٢ ١٠٥٣ ١٠٥٤ ١٠٥٥ ١٠٥٦ ١٠٥٧ ١٠٥٨ ١٠٥٩ ١٠٦٠ ١٠٦١ ١٠٦٢ ١٠٦٣ ١٠٦٤ ١٠٦٥ ١٠٦٦ ١٠٦٧ ١٠٦٨ ١٠٦٩ ١٠٧٠ ١٠٧١ ١٠٧٢ ١٠٧٣ ١٠٧٤ ١٠٧٥ ١٠٧٦ ١٠٧٧ ١٠٧٨ ١٠٧٩ ١٠٨٠ ١٠٨١ ١٠٨٢ ١٠٨٣ ١٠٨٤ ١٠٨٥ ١٠٨٦ ١٠٨٧ ١٠٨٨ ١٠٨٩ ١٠٩٠ ١٠٩١ ١٠٩٢ ١٠٩٣ ١٠٩٤ ١٠٩٥ ١٠٩٦ ١٠٩٧ ١٠٩٨ ١٠٩٩ ١١٠٠ ١١٠١ ١١٠٢ ١١٠٣ ١١٠٤ ١١٠٥ ١١٠٦ ١١٠٧ ١١٠٨ ١١٠٩ ١١١٠ ١١١١ ١١١٢ ١١١٣ ١١١٤ ١١١٥ ١١١٦ ١١١٧ ١١١٨ ١١١٩ ١١٢٠ ١١٢١ ١١٢٢ ١١٢٣ ١١٢٤ ١١٢٥ ١١٢٦ ١١٢٧ ١١٢٨ ١١٢٩ ١١٣٠ ١١٣١ ١١٣٢ ١١٣٣ ١١٣٤ ١١٣٥ ١١٣٦ ١١٣٧ ١١٣٨ ١١٣٩ ١١٤٠ ١١٤١ ١١٤٢ ١١٤٣ ١١٤٤ ١١٤٥ ١١٤٦ ١١٤٧ ١١٤٨ ١١٤٩ ١١٥٠ ١١٥١ ١١٥٢ ١١٥٣ ١١٥٤ ١١٥٥ ١١٥٦ ١١٥٧ ١١٥٨ ١١٥٩ ١١٦٠ ١١٦١ ١١٦٢ ١١٦٣ ١١٦٤ ١١٦٥ ١١٦٦ ١١٦٧ ١١٦٨ ١١٦٩ ١١٧٠ ١١٧١ ١١٧٢ ١١٧٣ ١١٧٤ ١١٧٥ ١١٧٦ ١١٧٧ ١١٧٨ ١١٧٩ ١١٨٠ ١١٨١ ١١٨٢ ١١٨٣ ١١٨٤ ١١٨٥ ١١٨٦ ١١٨٧ ١١٨٨ ١١٨٩ ١١٩٠ ١١٩١ ١١٩٢ ١١٩٣ ١١٩٤ ١١٩٥ ١١٩٦ ١١٩٧ ١١٩٨ ١١٩٩ ١٢٠٠ ١٢٠١ ١٢٠٢ ١٢٠٣ ١٢٠٤ ١٢٠٥ ١٢٠٦ ١٢٠٧ ١٢٠٨ ١٢٠٩ ١٢١٠ ١٢١١ ١٢١٢ ١٢١٣ ١٢١٤ ١٢١٥ ١٢١٦ ١٢١٧ ١٢١٨ ١٢١٩ ١٢٢٠ ١٢٢١ ١٢٢٢ ١٢٢٣ ١٢٢٤ ١٢٢٥ ١٢٢٦ ١٢٢٧ ١٢٢٨ ١٢٢٩ ١٢٣٠ ١٢٣١ ١٢٣٢ ١٢٣٣ ١٢٣٤ ١٢٣٥ ١٢٣٦ ١٢٣٧ ١٢٣٨ ١٢٣٩ ١٢٤٠ ١٢٤١ ١٢٤٢ ١٢٤٣ ١٢٤٤ ١٢٤٥ ١٢٤٦ ١٢٤٧ ١٢٤٨ ١٢٤٩ ١٢٥٠ ١٢٥١ ١٢٥٢ ١٢٥٣ ١٢٥٤ ١٢٥٥ ١٢٥٦ ١٢٥٧ ١٢٥٨ ١٢٥٩ ١٢٦٠ ١٢٦١ ١٢٦٢ ١٢٦٣ ١٢٦٤ ١٢٦٥ ١٢٦٦ ١٢٦٧ ١٢٦٨ ١٢٦٩ ١٢٧٠ ١٢٧١ ١٢٧٢ ١٢٧٣ ١٢٧٤ ١٢٧٥ ١٢٧٦ ١٢٧٧ ١٢٧٨ ١٢٧٩ ١٢٨٠ ١٢٨١ ١٢٨٢ ١٢٨٣ ١٢٨٤ ١٢٨٥ ١٢٨٦ ١٢٨٧ ١٢٨٨ ١٢٨٩ ١٢٩٠ ١٢٩١ ١٢٩٢ ١٢٩٣ ١٢٩٤ ١٢٩٥ ١٢٩٦ ١٢٩٧ ١٢٩٨ ١٢٩٩ ١٣٠٠ ١٣٠١ ١٣٠٢ ١٣٠٣ ١٣٠٤ ١٣٠٥ ١٣٠٦ ١٣٠٧ ١٣٠٨ ١٣٠٩ ١٣١٠ ١٣١١ ١٣١٢ ١٣١٣ ١٣١٤ ١٣١٥ ١٣١٦ ١٣١٧ ١٣١٨ ١٣١٩ ١٣٢٠ ١٣٢١ ١٣٢٢ ١٣٢٣ ١٣٢٤ ١٣٢٥ ١٣٢٦ ١٣٢٧ ١٣٢٨ ١٣٢٩ ١٣٣٠ ١٣٣١ ١٣٣٢ ١٣٣٣ ١٣٣٤ ١٣٣٥ ١٣٣٦ ١٣٣٧ ١٣٣٨ ١٣٣٩ ١٣٤٠ ١٣٤١ ١٣٤٢ ١٣٤٣ ١٣٤٤ ١٣٤٥ ١٣٤٦ ١٣٤٧ ١٣٤٨ ١٣٤٩ ١٣٥٠ ١٣٥١ ١٣٥٢ ١٣٥٣ ١٣٥٤ ١٣٥٥ ١٣٥٦ ١٣٥٧ ١٣٥٨ ١٣٥٩ ١٣٦٠ ١٣٦١ ١٣٦٢ ١٣٦٣ ١٣٦٤ ١٣٦٥ ١٣٦٦ ١٣٦٧ ١٣٦٨ ١٣٦٩ ١٣٧٠ ١٣٧١ ١٣٧٢ ١٣٧٣ ١٣٧٤ ١٣٧٥ ١٣٧٦ ١٣٧٧ ١٣٧٨ ١٣٧٩ ١٣٨٠ ١٣٨١ ١٣٨٢ ١٣٨٣ ١٣٨٤ ١٣٨٥ ١٣٨٦ ١٣٨٧ ١٣٨٨ ١٣٨٩ ١٣٩٠ ١٣٩١ ١٣٩٢ ١٣٩٣ ١٣٩٤ ١٣٩٥ ١٣٩٦ ١٣٩٧ ١٣٩٨ ١٣٩٩ ١٤٠٠ ١٤٠١ ١٤٠٢ ١٤٠٣ ١٤٠٤ ١٤٠٥ ١٤٠٦ ١٤٠٧ ١٤٠٨ ١٤٠٩ ١٤١٠ ١٤١١ ١٤١٢ ١٤١٣ ١٤١٤ ١٤١٥ ١٤١٦ ١٤١٧ ١٤١٨ ١٤١٩ ١٤٢٠ ١٤٢١ ١٤٢٢ ١٤٢٣ ١٤٢٤ ١٤٢٥ ١٤٢٦ ١٤٢٧ ١٤٢٨ ١٤٢٩ ١٤٣٠ ١٤٣١ ١٤٣٢ ١٤٣٣ ١٤٣٤ ١٤٣٥ ١٤٣٦ ١٤٣٧ ١٤٣٨ ١٤٣٩ ١٤٤٠ ١٤٤١ ١٤٤٢ ١٤٤٣ ١٤٤٤ ١٤٤٥ ١٤٤٦ ١٤٤٧ ١٤٤٨ ١٤٤٩ ١٤٥٠ ١٤٥١ ١٤٥٢ ١٤٥٣ ١٤٥٤ ١٤٥٥ ١٤٥٦ ١٤٥٧ ١٤٥٨ ١٤٥٩ ١٤٦٠ ١٤٦١ ١٤٦٢ ١٤٦٣ ١٤٦٤ ١٤٦٥ ١٤٦٦ ١٤٦٧ ١٤٦٨ ١٤٦٩ ١٤٧٠ ١٤٧١ ١٤٧٢ ١٤٧٣ ١٤٧٤ ١٤٧٥ ١٤٧٦ ١٤٧٧ ١٤٧٨ ١٤٧٩ ١٤٨٠ ١٤٨١ ١٤٨٢ ١٤٨٣ ١٤٨٤ ١٤٨٥ ١٤٨٦ ١٤٨٧ ١٤٨٨ ١٤٨٩ ١٤٩٠ ١٤٩١ ١٤٩٢ ١٤٩٣ ١٤٩٤ ١٤٩٥ ١٤٩٦ ١٤٩٧ ١٤٩٨ ١٤٩٩ ١٥٠٠ ١٥٠١ ١٥٠٢ ١٥٠٣ ١٥٠٤ ١٥٠٥ ١٥٠٦ ١٥٠٧ ١٥٠٨ ١٥٠٩ ١٥١٠ ١٥١١ ١٥١٢ ١٥١٣ ١٥١٤ ١٥١٥ ١٥١٦ ١٥١٧ ١٥١٨ ١٥١٩ ١٥٢٠ ١٥٢١ ١٥٢٢ ١٥٢٣ ١٥٢٤ ١٥٢٥ ١٥٢٦ ١٥٢٧ ١٥٢٨ ١٥٢٩ ١٥٣٠ ١٥٣١ ١٥٣٢ ١٥٣٣ ١٥٣٤ ١٥٣٥ ١٥٣٦ ١٥٣٧ ١٥٣٨ ١٥٣٩ ١٥٤٠ ١٥٤١ ١٥٤٢ ١٥٤٣ ١٥٤٤ ١٥٤٥ ١٥٤٦ ١٥٤٧ ١٥٤٨ ١٥٤٩ ١٥٥٠ ١٥٥١ ١٥٥٢ ١٥٥٣ ١٥٥٤ ١٥٥٥ ١٥٥٦ ١٥٥٧ ١٥٥٨ ١٥٥٩ ١٥٦٠ ١٥٦١ ١٥٦٢ ١٥٦٣ ١٥٦٤ ١٥٦٥ ١٥٦٦ ١٥٦٧ ١٥٦٨ ١٥٦٩ ١٥٧٠ ١٥٧١ ١٥٧٢ ١٥٧٣ ١٥٧٤ ١٥٧٥ ١٥٧٦ ١٥٧٧ ١٥٧٨ ١٥٧٩ ١٥٨٠ ١٥٨١ ١٥٨٢ ١٥٨٣ ١٥٨٤ ١٥٨٥ ١٥٨٦ ١٥٨٧ ١٥٨٨ ١٥٨٩ ١٥٩٠ ١٥٩١ ١٥٩٢ ١٥٩٣ ١٥٩٤ ١٥٩٥ ١٥٩٦ ١٥٩٧ ١٥٩٨ ١٥٩٩ ١٦٠٠ ١٦٠١ ١٦٠٢ ١٦٠٣ ١٦٠٤ ١٦٠٥ ١٦٠٦ ١٦٠٧ ١٦٠٨ ١٦٠٩ ١٦١٠ ١٦١١ ١٦١٢ ١٦١٣ ١٦١٤ ١٦١٥ ١٦١٦ ١٦١٧ ١٦١٨ ١٦١٩ ١٦٢٠ ١٦٢١ ١٦٢٢ ١٦٢٣ ١٦٢٤ ١٦٢٥ ١٦٢٦ ١٦٢٧ ١٦٢٨ ١٦٢٩ ١٦٣٠ ١٦٣١ ١٦٣٢ ١٦٣٣ ١٦٣٤ ١٦٣٥ ١٦٣٦ ١٦٣٧ ١٦٣٨ ١٦٣٩ ١٦٤٠ ١٦٤١ ١٦٤٢ ١٦٤٣ ١٦٤٤ ١٦٤٥ ١٦٤٦ ١٦٤٧ ١٦٤٨ ١٦٤٩ ١٦٥٠ ١٦٥١ ١٦٥٢ ١٦٥٣ ١٦٥٤ ١٦٥٥ ١٦٥٦ ١٦٥٧ ١٦٥٨ ١٦٥٩ ١٦٦٠ ١٦٦١ ١٦٦٢ ١٦٦٣

manure, bricks, pieces of pots or glass, coal, animal food, others^{1/2} property, costly things such as silk, things thrown away from mosques, zamzam water, leaves, and paper. Even a blank piece of paper must be respected. It is permissible to make an istinj² with pieces of paper or newspapers containing secular names or writings that have nothing to do with religion. But you must not make an istinj² with any paper containing Islamic letters. It is permissible to clean semen or urine with a piece of cloth and then wash the cloth. A seriously ill person without a husband or wife does not have to make an istinj². But they have to have someone help them make an ablution. It is makr² to urinate or empty the bowels with one² front or back towards the qibla, standing or naked without any excuse. A ghusl is not permissible at a place where urine has accumulated. It is not permissible to urinate in a place used for making ghusl. Yet it is permissible if the urine will not accumulate and will flow away. Water used for istinja becomes najs. It must not be allowed to splash on your clothes. Therefore, when making an istinj² you must open your awrat parts and do it in a secluded place. Istinj² cannot be made by inserting one² hand into one² pants in front of the wash-basin and thereby wash one² organ by making it touch the water in one² palm. When smeared with drops of urine, water in one² palm becomes najs and causes the pants which it drops on to become najs. If the areas which this water drops on to amounts to more than the palm² width, the nam² will not be sah². If the person, (who has so much urine on his pants) is an im², others cannot perform nam² behind him. If a person without hands does not have a mahram relative to help him/her to make istinj² (clean him/herself after urination or defecation), (obligation of) istinj² lapses from him/her (Q² Kh²).

It is w² for men to make a istibr² that is, not to leave any drops in the urethra, by walking, coughing or by lying on their left side. Women do not make an istibr². One must not make an ablution unless one is satisfied that there are no drops of urine left. One drop oozing out will both nullify the ablution and make one² underwears najs. If less than a palmful oozes onto the pants, it is makr² for one to make an ablution and perform nam². If more oozes, the nam² will not be sahih. Those who have difficulty with istibr² must put a cellulosic cotton wick as big as a barley seed into the urinary hole. The cotton will absorb the urine oozing out, which will prevent both the ablution from being broken and the pants from becoming najs. Only, the end of the cotton must not jut

out. If the cotton wick is long and its end remains outside and gets wet with urine, the ablution will break. Muslims in the Shū'ibī ½ Madhhab should not put cotton there during the blessed month of Ramadī ½ it will nullify one's fast according to the Shū'ibī ½ Madhhab. [When a Hanafī Muslim imitating the Shū'ibī ½ Madhhab in ablution and namāz uses cotton wick likewise, it will not nullify his fast. With old and invalid people, the organ becomes smaller and the piece of cloth wound around it becomes loose. A person with this problem puts a piece of cloth as large as a handkerchief in a small nylon bag and places the organ and the testicles in the bag. He ties the mouth of the bag. If the amount of the urine dripping onto the cloth is more than one dirham, the cloth must be replaced before making an ablution. If a person who cannot control his urine but who does not have an excuse notices wetness on the piece of cloth that he tied clean, and if he does not know when the urine oozed, it must be judged that it oozed at the moment he noticed it, like in the example of the blood of haid, dealt with in the fourth chapter. A person who feels doubt checks the cloth before starting to perform namāz. If he sees wetness he makes a new ablution. If he feels doubt during namāz he checks as soon as he makes the salāt and, if he sees drops, he performs the namāz again. If he sees wetness one or two minutes after the salāt, it will be concluded that he has performed the namāz with an ablution]. After istibrā' ½ istinjā' is made. After istinjā' with water, the organ is wiped dry with a piece of cloth. Every woman must always put **kursuf** (some cotton or cloth) on her front [see chapter 4.]

[The fact that those who suffer from enuresis or uncontrollable bleeding and those who have difficulty in purifying themselves of najāsāt should imitate the Mālikī ½ Madhhab is written in the annotation to **al-Maḥwī**. It is written in the book **al-Fiqh-u-ḥal-madhhab-il-erba'** : ½ The following principles must be observed by Muslims who intend to imitate the Mālikī ½ Madhhab: Urine, semen, mazī' ½ blood of istiḥā' (menorrhagia), excrement or wind issuing from a healthy person breaks an ablution. Yet an ablution will not be broken when the body emits stones, worms, pus, yellowish liquid or blood through the anus or any other part. When those things emission of which would normally break an ablution issue because of some illness and it cannot be prevented, one of the following two ijthihād is to be followed: According to the first ijthihād ½ involuntary urination that continues for more than half of the period of time prescribed for a certain prayer of namāz ½ when it is not known when it (the urination) started, does not nullify an

ablution. According to the second ijtiḥād it does not break an invalid ḥaḍḥah anyway, not even in the absence of the three conditions. It is mustahab for that person to make an ablution whenever the urination stops. When sick or old people have difficulty making an ablution, they are approved of availing themselves of this second ijtiḥād. If it is known when the urination stops, it is preferable for the person concerned to make an ablution then. Those Hanafī and Shīʿī who have to wait rather long for istibrāʾ or whose urine goes on dropping afterwards and who cannot be excusable because their involuntary urination does not continue as long as a period allotted for a namāz must imitate the Mālikī Madhhab. Ibn ʿUḍ-ḍī says in the subject about Ṭaḥī-rīḍī scholars gave their fatwā in accordance with the Mālikī Madhhab in case of a darīʾat. If a matter has not been explained in the Hanafī Madhhab, the Mālikī Madhhab must be imitated. The skin over the ears is included in the area of the head. So it is fard to make masah on them. It is not written in Hanafī books that this part of the skin is included in the area of the face and must be washed. It breaks an ablution to touch lustfully the skin or hair of a woman who is permissible for one to marry^[2]. In ghusl, it is sunnat, not fard, to wash (inside) the mouth and the nose. A tayammum is necessary for each prayer time. (At each prayer time the tayammum that you made for the previous prayer becomes null and void.) The dog is not foul; nor is the pig. However, it is harīʾ to eat their meat. Blood is foul, even if it is that of a fish. Ṭaḥīʾ from najīʾ is fard according to one authentic report (ijtiḥād), and sunnat according to another. Drops from haemorrhoids and drops of urine and excrement on one's underwears are forgiven. Human and animal blood and pus from an abscess or wound are forgiven when they cover an area as large as (and no more than) the palm of a hand. It is fard to recite the Fāḥa (sūrah) in every rakʿah of namāz and to remain motionless for a while (which is called tumūḍat) after the rukʿah and between the two sajdahs. In rakʿahs where the imām says the (the Fāḥa sūrah and the other prescribed) sūrah silently, it is mustahab for the jamāʿah to say the Fāḥa (silently); and where the imām recites the sūrah aloud, it is makrūh for the jamāʿah to say the Fāḥa, (not even silently). At qiyām (standing position in namāz), it is mustahab to place both hands on somewhere between chest and the navel, the

[1] Please see the fifteenth chapter of the sixth fascicle of **Endless Bliss** for kinds of talīq (divorce).

[2] The wife is no exception from this rule.

right hand on the left hand, or to let them hang down on both sides. It is makrūh to say the Basmala in the prayers of namāz that are far. Finishing the (recital of) Fātiḥa after (having begun) the rukūʿ will nullify the namāz. 1/2

Second edition of the Miṣbūḥ al-Fiqhī, book of fiqh Zahīr al-Qurʾān was printed in Egypt in 1402 [A.D. 1982]. It says: Imām al-Miṣbūḥ said that it is wājib for the awāmm (common people, laymen) to imitate the mujtahids. The (four) Madhabs are ways leading to Paradise. He who follows any one of them will attain Paradise. 1/2

Last edition of the book al-Mudawwana, which consists of narrations coming from Imām al-Miṣbūḥ through Ibn ul-Qayyim al-Jadīdīy-Allī anhum. It was printed in Beirut. It is written in this book: When a woman's palm touches her genital organ, her ablution is not broken. If mazūz oozes continuously because of cold or illness, an ablution is not broken. Yet if it oozes as a result of a lustful thought, it will be broken. If blood of istiḥā or urine oozes, an ablution is not broken; yet in this case it is mustahab to make an ablution for each prayer of namāz. 2/3 Khilāf of the beard (combing the beard with fingers) is not made during an ablution. One should not perform namāz behind (an imām who is) a holder of bidʿa (a heretical or aberrant belief or conduct). It is fard to wash (the skin) under eye-brows and eye-lashes, and also under the scarcely-haired beard, and to wash the upper part of the beard which is thickly haired. It is mustahab to probe between the toes (by using the small finger). It is permissible to dry oneself after an ablution. Seven actions are fard (compulsory) in an ablution, and five are fard in a ghusl. In case of such fears as losing one's life or property or becoming ill or one's illness becoming worse or one's healing being delayed, it is permissible to make a tayammum. If one cannot find a Muslim doctor, one will have to trust a doctor who is a disbeliever or (others) experiences. When something washed with the hands become clean, the hands become clean, too.

It says in the subject concerning using gold and silver in the fifth volume of Durr-ul-mukhtār that men dealing with one another is called Muṭālaʿa. In muṭālaʿa a Muslim's word for a disbeliever's word is to be accepted. A discreet child and a woman are like men (in this respect). If one of them says, I have bought this meat from a disbeliever believing in a heavenly book, the meat will be halāl to eat. [For, formerly meat was sold by the person who had butchered the animal.] One's property does not become invalidated by one person's word. If a Muslim buys some meat and another devoted (sāliḥ) Muslim says that the animal (to

which the meat belongs) was killed by a disbeliever without a heavenly book, the meat cannot be returned to the seller; the buyer has to pay for it. For, since he bought the meat without knowing that it belonged to a carrion, it has become his property. Information to invalidate property has to be given by two men or by one man plus two women. There are three kinds of *muḥ* ۱۲ *mal* ۱۲. The first kind comprises dealings that neither party has to fulfil. Examples of this are being a deputy, being a *mud* ۱۲ (one of the partners in a kind of joint-ownership)^[1], and being granted (by a person to do something on his behalf). The second kind consists of dealings that both parties have to fulfil. Examples of this are the rights that can be subjects for law-suits. The third kind includes dealings that one of the parties has to fulfil while the other party does not have to fulfil. In this kind are dismissing a deputy and withdrawing the permission one granted to another person. In this case the deputy and the granted person can no longer act on behalf of the person they are representing. But the person who takes back his permission or authority from his deputy is free to use his own rights. We have already explained the first one. In the second, the informers must have the conditions prescribed by Islam for witnesses. In the third, the number of the informers and whether they have the quality of *ḥ* ۳۰ *ḥ* ۱۲ (being *ḥ* ۱۲ *ḥ* ۳۱ Muslims) will be taken into consideration.

Matters between All *ḥ* ۳۱ *ḥ* ۱۲ *ḥ* ۱۲ and man are *ḥ* ۳۱ *ḥ* ۱۲. In *ḥ* ۳۱ *ḥ* ۱۲ the word of an *ḥ* ۳۱ *ḥ* ۱۲ Muslim who has reached the age of puberty will be trusted. A woman is like a man in this respect. If he (or she) says, *ḥ* ۳۱ This water is najs, *ḥ* ۳۱ one cannot make an ablution with the water. One will have to make a tayammum. If a *ḥ* ۳۱ *ḥ* ۳۱ Muslim or a Muslim whose conduct is not known for certain says so one inquires about it personally and acts upon one's own assurance. If a disbeliever or a child says that the water is najs and if one believes them, one must pour the water away and then make a tayammum. In giving a present or a permission, a child's word can be accepted. When a child says, *ḥ* ۳۱ Come in, please, *ḥ* ۳۱ one can enter the place. But whether a child is permitted to buy something depends upon the seller's conviction.

In *ḥ* ۳۱ *ḥ* ۱۲ information that will invalidate one's property must be given by two men or one man plus two women. For example, if

[1] Sleeping (Silent or Dormant) partnership, explained in the forty-fifth chapter of the fifth fascicle.

[2] Terms such as *ḥ* ۱۲ *ḥ* ۳۱ and *ḥ* ۳۱ *ḥ* ۳۱ are explained in chapter 10.

an $\frac{1}{2}$ Muslim says, $\frac{1}{2}$ This man and wife are siblings through the milk-tie.^[1] $\frac{1}{2}$ will not be admitted, and the nikah (marriage as prescribed by Islam) will not be cancelled.

Ibni $\frac{1}{2}$ says at the end of the chapter about istinj $\frac{1}{2}$ $\frac{1}{2}$ an $\frac{1}{2}$ person says that some meat is carrion, e.g. **murtadd** killed it, $\frac{1}{2}$ and another $\frac{1}{2}$ person says that it is not carrion, e.g., $\frac{1}{2}$ $\frac{1}{2}$ Muslim killed it, $\frac{1}{2}$ $\frac{1}{2}$ will be judged as carrion. If the former says that some water or any sort of sherbet or any food is najis and the latter says that it is not najis, it will be taken as clean. If there are several informers, the majority $\frac{1}{2}$ consensus will be accepted. If clean and najis clothes come together and the clean ones are in the minority, or a number of pots are together and the clean ones are in the majority, one should search for the clean ones and use the ones one supposes to be clean. If the clean pots are equal or fewer in number, all of them will be taken as najis.

7 WATER AND ITS KINDS

It is written in **Durr-ul-mukht**, and also in **Radd-ul-muht**, which is a commentary to the former:

A minor ablution [an ablution for nam $\frac{1}{2}$ and a major ablution [ghusl] require using **mutlaq water**. In other words, mutlaq water is both clean and a cleaner. Mutlaq water is water that takes no other word besides its name and which is solely called water. Water from rain, brooks, streams, springs, wells, seas, and snow is mutlaq water. (Kinds of water such as) mustaj $\frac{1}{2}$ $\frac{1}{2}$ water (explained earlier in the text), najis water, flower essence, grape juice and the like, which are mentioned together with their kinds and properties, are not mutlaq water. These cannot be used for making an ablution or ghusl. They are called **Muqayyad water**. Zamzam water can be used for an ablution or a ghusl. It is not even makr $\frac{1}{2}$ It is permissible also to use water that has stayed for some time under the sun. Yet it is tanz $\frac{1}{2}$ $\frac{1}{2}$ makr $\frac{1}{2}$

Water issuing and dropping from trees, grass, fruit or from any climbing plant is clean. Yet an ablution or ghusl is not permissible with it or with any juice extracted from these plants.

When something clean is mixed with mutlaq water, if the amount of the substance mixed with the water is more than the water, the water becomes muqayyad. The substance mixed with

[1] Please see the seventh chapter of the sixth fascicle of **Endless Bliss**.

water may become the greater part in four ways. Firstly, something solid, such as a sponge or grass, absorbs the water completely. Secondly, something which is not used in cleaning like soap is heated in the water. Meat juice and bean juice are of this sort. In this case the water becomes muqayyad water even if its three properties did not change and even if it did not lose its fluidity. Water heated with some cleaner such as soap becomes muqayyad if it loses its fluidity. Thirdly, a solid substance gets mixed with cold water. If the substance changes the name of the water after it is mixed with it, the water becomes muqayyad even if it has not become viscous. Two examples of this are water containing saffron or sulphate of iron and water containing oak apple, if the amount of the substance dissolved in it is such that it can be used in dying, in the former example, and in tannery, in the latter. Another example is the **nebiḥ**² made from dates. Dates or dried grapes are kept in cold water until their sugar is transferred into the water, the water is then heated until it boils. After getting cold, it is filtered. This liquid is called **nebiḥ**². If it is filtered without being heated it becomes **naql**^[1]. When the name of the water does not change; it becomes muqayyad if it has lost its fluidity and become viscous; and it remains pure if it is still fluid even if all three of its properties have changed. Examples of these types are water dyed by saffron that has fallen into it and cold water whose colour, odor or taste has been changed by beans, chick-peas, leaves, fruits or grass that has remained in it for some time. It is not permissible to make an ablution or ghushl with saturated solutions of salt.

Fourthly; when a liquid substance becomes mixed with water. When a clean substance in liquid form flows into a small pool, if all three properties of the substance are unlike those of the water and if two properties of the mixture have changed, it becomes muqayyad. If only one has changed, it does not become muqayyad. Water mixed with vinegar is an example of this type. When one or two of its properties are like those of the water, and if a property of the water which is unlike that of the substance has been changed in the mixture, it becomes muqayyad. Milky water is an example of this type because being odorless is common in both of them. And so is water mixed with melon juice because, being colourless and odorless is common in both of them. If all three of its properties are like those of the water, or if the amount of the liquid mixed with

[1] Please see the third chapter of the sixth fascicle of **Endless Bliss**.

the water is more than the water or equal to the water, the mixture becomes muqayyad and it is not permissible to perform an ablution or ghusl with it. So is the case when mustaj̣ mal water [that which has been used in an ablution or ghusl] becomes mixed with the water. This is so, inasmuch as mustaj̣ mal water is thought to be clean. So is the case when mustaj̣ mal water flows into a small pool or into a bath-tub or when a person without an ablution dips his hand or foot into it or he himself takes a dip in it. So long as it is not known that the amount of water touching the skins of those who perform an ablution at a small pool is half the total amount of the water in the pool, into which no water flows, or that any najj̣ šat, though little, has fallen into the pool, then it is permissible to perform an ablution at the pool. If a lot of people perform an ablution at a small pool whose water is changed daily and if their mustaj̣ mal water falls back into the pool, it is permissible. But if very little najj̣ šat falls into the pool, it is not permissible to perform an ablution there. According to some scholars, if any limb is dipped and washed in a small pool, the whole pool becomes mustaj̣ mal water. For that reason, at places rich with water, taking some water with the palms and washing the limbs outside the pool must be preferred to washing the limbs in the pool. At places with scarce water, acting upon those scholars who say that it is permissible, an ablution and/or a ghusl can be made in the pool.

It is saḥ but it is haṛ, to make an ablution with usurped water.

It is permissible to make an ablution or ghusl with mutlaq water in which an animal without fluid blood has died. For example, it is permissible with water in which there is a dead bee, scorpion, bed-bug or mosquito. It is not permissible if there is a dead leech that has sucked blood. A silkworm and its eggs, those worms living in excrement, tapeworms and fruit worms are clean. But the najj̣ šat smeared around them is naj̣s.

When an aquatic animal dies in some water, such as fish, crabs, frogs, it is permissible to make an ablution or ghusl with that water. Also, of toads and snakes living on land, when those without fluid blood die in the water, it is permissible. If all such animals die after being taken out of the water and their dead boodies fall into the water, it is still permissible. Also, if a frog gets broken to pieces in the water, it is still permissible. But the water cannot be drunk. For its flesh is haṛ (to eat). When an animal that is born on land and lives in water, such as a duck or a

goose, dies in a small pool, the pool becomes najs.

When little najj ~~šat~~ falls in a small pool, according to the Hanafij $\frac{1}{2}$ Madhhab, or in any pool of water that is smaller than one qullatayn, according to Shij ~~the~~ $\frac{1}{2}$ Madhhab, the water becomes najs even if its three properties did not change. Men cannot drink it, nor can it be used in cleaning. If its three properties change, it is like urine and cannot be used anywise. A qullatayn is five hundred ritls. One ritl is 130 dirhams, and one dirham 3.36 grams. Hence, one qullatayn is 220 kilograms.

Water whose three properties have changed as a result of staying too long does not become najs. If the reason for any smelling water is not known, it must be considered to be clean. There is no need to inquire, to ask others. In order to oppose the (heretical group) of Muji ~~the~~ $\frac{1}{2}$ it is sometimes advisable to make an ablution at a pool which is beside a river.

If some najj ~~šat~~, whether it can be seen or not, falls in a river or a large pool, in the Hanafij ~~the~~ Madhhab; or in an amount of water equal to one qullatayn, in the Shafij $\frac{1}{2}$ Madhhab; or in any amount of water, in Malikij ~~the~~ Madhhab; it is permissible to make an ablution or ghusl at any side of it where any one of the three signs of the najj ~~šat~~; colour, odour or taste; is not evident. For example, when there is a carrion, when a man or an animal urinates or when a beast of prey drinks water (from a stream), if there is no sign of them at its lower parts, it is permissible, (to make an ablution or ghusl). According to some scholars, the permissibility stipulates that the amount of water in contact with the najj ~~šat~~ be less than the amount of water clear of it. The water does not have to flow continuously. When any water poured on some najs place flows for one metre, so that its three properties are gone, it becomes clean. When clean water in one container and najs water in another container are poured from a level one metre above the ground and get mixed with each other in the air, the water that falls on the ground will be clean.

Water that can sweep along a chaff of straw is called flowing water. A square pool with each side measured as ten zrij ~~the~~ $\frac{1}{2}$ [about 4.8 meters] is called (large pool), which covers an area of a hundred square zrij $\frac{1}{2}$ that is twenty-three square metres. A circle whose circumference is 17 metres covers an area of 23 square metres. Its being shallow does not detract from this specification. If a person digs a ditch from a hollow and makes an ablution as the water in the hollow flows through the ditch and the mustaj ~~the~~ $\frac{1}{2}$ water (used by him) accumulates in another hollow from which someone else digs another ditch and makes an ablution with the

flowing water and the mustajmal water accumulates at some other place and from there another ditch is dug and so forth, the ablutions of all these people will be accepted. The flowing water is clean until any sign of najis is noticed. This example is based on an assumption that mustajmal water were najis. A small pool or a bath basin into which water flows continuously and which overflows continuously, [or from which water is consumed continuously and the duration between two consumptions is not so long as to let motion of the water stop], is categorized as flowing water. An ablution can be made at any side of such things. Mustajmal water must flow over the brim. If it flows through a hole at the bottom, it will differ from flowing water. It is not a condition that the pool be so small that all the mustajmal water can flow away. The surface of a frozen pool is the surface of the water in the pool below the frozen layer, if (it is seen when the ice is pierced that) the water does not touch the frozen layer covering it; and it is the surface of the water in the hole dug in the layer of ice, if the water touches the frozen layer. If clean water flows into najis water from one side and causes it to overflow from the opposite side, its sides where there are no signs of najis left are clean. When water equal to the amount it contained has overflowed, it becomes clean in its entirety. The overflowing water is clean so long as signs of najis are not noticed. So are such containers as bowls and buckets. For instance, if a najis bucket is filled and overflows, when none of the three signs of najis is evident both the water and the bucket become clean.

Mustajmal water, i.e., water used in an ablution or in a ghusl, and water used in (a commendable act termed) qurbat^[1], e.g. water used in washing your hands before and after meals as it is sunnat to do so, become najis the moment they leave the limbs washed. According to some scholars, they become najis after they fall on other limbs, on your clothes, or on the ground. They do not dirty the place on which they fall first.

Hadrat Abul Nasr Aqta bin Ahmad matullah rahimahullah says in commentary to Qudus^[2]: When clean things get mixed with some water, it can be used for an ablution so long as the name of [1] Qurbat is an act, a behaviour that you do in order to attain the grace of Allah ta'ala.

[2] Mukhtasar Qudus by Ahmad bin Muhammad Baghdi 362 [973 A.D.] 428 [1037 A.D.], Baghdi a Hanafi Fiqh scholar and a Mufti of Bukhara. The valuable book has various commentaries, and a Turkish version as well. Two other commentaries to Qudus were written by Umar bin Ahmad matullah rahimahullah (d. 832 [14

the water does not change even if its colour changes. ½

If one finds water on one's way and knows well or has strong conviction that it is clean, one can perform an ablution with it. In fact, if the water is little, one makes an ablution or ghusl with it unless one knows well that it has been mixed with najis. One can not make a tayammum. It is because water is supposed to be clean essentially. Supposition does not make it najis; on the contrary, it remains in its essential state by supposition, that is, it is accepted to be clean. Worships are (considered to be) pure and correct by strong conviction. But without faith, cannot be correct by strong conviction; it can be correct by knowing well. If a person entering a bath sees that the basin or the pool is full, he can make an ablution or ghusl with the water unless he knows that it has been mixed with najis. It is not necessary to make the basin overflow by letting water flow into it.

LEFTOVERS (of food): If a living being drinks from a container or a small pool, the water left is called **leftover**. Cleanliness of liquid and food remainings takes after the cleanness of the saliva of the one who left the water. Every person's saliva and leftover are clean. A disbeliever and a junub person's leftovers are clean, too. When a junub person dives into the sea and drinks water afterwards he becomes clean. In other words, his drinking water stands for his washing his mouth. If it is propounded that water left over by him becomes **mustajiz** and there are scholars who say that **mustajiz** water is najis, the **mustajiz** water is not the water left but it is the water he drank. It is permissible for a junub person to take water by dipping his hand into the basin instead of using a bowl; the water in the basin will not become **mustajiz**; likewise, water left over by a junub person, who had been drinking it, has not been considered to be **mustajiz**. It is **makruh** for a man to drink the water left over by a woman **haram** to him lest he will enjoy its taste, so too for a woman to drink the water left over by a man **haram** to her. Also, it is **makruh** for boys to be barbers or to massage other men's bodies with hair-gloves at public baths since there is the fear that it may cause lust. So is the case with someone else's saliva.

written by Yaqub bin Umar al-Hafmatullahi al-Mahiri (d. 832 [1429 A.D.] and Mukhtab bin Mahmud al-Zuhri al-Hafmatullahi al-Mahiri (d. 658 A.D.).

- [1] Not one of the eighteen women whom Islam has prescribed as a **mahram** close relatives. The following chapter gives detailed information on this subject.

Leftovers from animals with edible flesh are clean, provided their mouths are not smeared with najj ~~ṣ~~at. A horse is among such animals. And so too are animals without fluid blood, whether they live on land or in sea. Leftovers from all these can be used for an ablution or ghusl or for cleaning najj ~~ṣ~~at. Milk of a horse is clean and can be consumed.

Foods left over by pigs, dogs, beasts of prey, a cat that has newly eaten a mouse, their flesh and milk are all ghalij ~~ṣ~~anajj ~~ṣ~~at. It is harij ~~ṣ~~ to eat or drink them. It is not permissible to use leftovers from them in an ablution, in a ghusl or in cleaning. They cannot be used as medicine, either. In the Mij ~~ṣ~~ ~~ṣ~~Madhhab pigs and dogs are clean. But, it is harij ~~ṣ~~ to eat them in the Malikij ~~ṣ~~Madhhab, too. [It is stated in the daily Turkish newspaper named ij ~~ṣ~~ ~~ṣ~~kiyeij ~~ṣ~~ ½ dated June 27, 1986 that: ij ~~ṣ~~ the specialists of Ottawa University have determined after a research carried out in sixteen countries that pork causes the fatal disease of cirrhosisij ~~ṣ~~ ½ Elephants and monkeys are beasts of prey, too. They tear their preys with their teeth. So is the food or drink left over by a person who has newly taken wine [or any other hard drink]. If a drunk person, after taking alcohol, licks his lips with his tongue three times and spits or swallows his spittle each time, the leftover from the water he drinks thereafter is not najs. In other words, there must be no smell or taste of alcohol left in his saliva. Flesh and leftovers from a hen, a sheep or a camel whose flesh smells because of going about freely in the streets and eating najj ~~ṣ~~at all the time, are makrij ~~ṣ~~ ½ If one of these animals is not allowed to go out for a certain length of time, which is three days with a hen, four days with a sheep, and ten days with a camel or a cow, it will no longer be makrij ~~ṣ~~ ½ to eat its flesh or any edible food it had been eating and left unfinished. If it is not known that they eat najj ~~ṣ~~at, leftovers from them are not makrij ~~ṣ~~ ½ While there is clean water, it is makrij ~~ṣ~~ ~~ṣ~~tanzij ~~ṣ~~ ~~ṣ~~ to make an ablution with leftovers that are makrij ~~ṣ~~ ½ with water remaining from birds of prey, with water remaining from a cat which it is not known to have newly eaten a mouse or with water remaining from a mouse or a snake with fluid blood. If the beak of a bird of prey is clean, water remaining from it is not makrij ~~ṣ~~ ½ Flesh of mice and cats is najs, but remainings from them have exceptionally been judged to be not qaba najj ~~ṣ~~at. Drinking and eating leftovers from these two have been judged as makrij ~~ṣ~~ ½ for the rich. But they are not makrij ~~ṣ~~ ½ for the poor. Water or food leftovers remaining from an ass or a mule is clean. But it is doubtful whether it is a cleaner or not. It is permissible to eat a zebra, and water or food leftovers remaining

from it is clean. It is not makrūḥ to make an ablution with remaining water that is makrūḥ at a place where there is no other water. One does not make a tayammum while there is such remaining water. If there is no clean water, one makes an ablution with water remaining from an ass or a mule, and then makes a tayammum. Water into which a small child has dipped its hand is like leftover remaining from a catḥ ḥadhrīk. That is, if it is not known that the childḥ ḥand is clean, it is makrūḥ to make an ablution with the water or to drink it. It is makrūḥ to begin performing a namāḥ while mounted on an animal whose leftover is makrūḥ. An animalḥ sweat is like the water leftover remaining from its drink. For instance, a donkeyḥ sweat is clean.

8 ḤSATR-I AWRAT and WOMENḤ COVERING THEMSELVES

Those parts of a discreet and pubescent^[1] personḥ ḥbody that are harḥ for him (or her) to leave uncovered during the performance of a namāḥ and/or whenever in company, and which are equally harḥ for others to look at, are called **awrat parts**. Men and women were commanded to cover their awrat parts through the sḥ ḥa-t-ul-Aḥzḥ, which was revealed in the third year of the Hijrat (Hegira), and the sḥ ḥa-t-ul-Nḥ which was revealed in the fifth year. In the Hanafī and Shīḥ ḥ ḤMadhhabs a manḥ ḥawrat parts during the performance of a namāḥ are between his navel and lower parts of his knees. The navel is awrat in the Shīḥ ḥ ḤMadhhab, whereas the knees are awrat in the Hanafī ḤMadhhab. Namāḥ performed with these parts exposed is not saḥ (in other words, it is null and void.) When performing namāḥ it is sunnat for men to cover their other parts [arms, head], [and to wear socks if a long robe or a gown is not available]. It is makrūḥ for them to perform namāḥ with these parts exposed.

All parts of free women, except their palms and faces, including their wrists, outer parts of their hands, hanging parts of their hair and under their feet are awrat (and therefore they must be covered) during a namāḥ according to the Hanafī ḤMadhhab. There are also quite a number of valuable books saying that outer parts of hands are not awrat. According to them, it is permissible for women to perform namāḥ while outer parts of their hands up to wrists are

[1] When a girl reaches the age of 9 and when a boy is 12 years old, they become discreet and pubescent and are therefore called **mukallaf** (responsible) **Muslims**. Please see the twenty-third chapter of the fifth fascicle of **Endless Bliss**.

bare. However, it is better for women to perform namāz wearing a gown with sleeves long enough, or a head cover large enough, to cover their hands, and thereby to pursue a course of action compatible with all the written sources. There are savants who said that women's feet were not awrat in namāz but the same savants said that it was sunnat to cover and makrūh to open them when performing namāz and when going out. [It is written in the book **Fatāwā Qādkhānī**^[1] that hanging parts of hair are like feet]. If one-fourth of one of a man's or woman's awrat parts remains bare as long as one rukn, the namāz becomes annulled. If a smaller part remains exposed, the namāz does not become nullified, but it becomes makrūh. For instance, the namāz of a woman one-fourth of whose foot has remained bare will not be sahl. If she herself uncovers it, her namāz becomes annulled immediately. [See second chapter!]. It is written in **Umdat-ul-islām**^[2]: **وإن امرأة قامت في الصلاة وعليها عورة غير مكشوفة أو غير مغطاة بغير ما يسترها من ثيابها أو غيرها فليس عليها أن تغطيها** which she performed with bare heelbone, ankle, neck or hair is not sahl. Thin tissue that lets the shape or colour of the thing under it be seen is equal to none. Please see seventeenth chapter! In the Shāhī **Madhhab**, a woman's whole body, other than her two hands and her face, is always awrat.

Hadrat Ibni **Qādkhānī** **Radd-ul-muhtāj**^[3]:

- [1] Also known as **Fatāwā Khānīyā** and **Majmū'a-Khānīyā**, **Fatāwā Qādkhānī** is a valuable book of fatāwā written by Qādkhānī **Hasan bin Mansūr Ferghīnī** **Rahmatullāh** alayhī (d. 511 A.D.), and was printed on the page margins of the book **Fatāwā Hindīyā**, by Shaikh Nizāmūdī **Naqshibandī** and printed in Egypt in 1310 Hijrī.
- [2] A highly valuable book written in the Fārsī language by Abd-ul-**Qādkhānī** **bin Hamīd al-Dahlawī** (d. 741 [1341 A.D.], India, **Rahmatullāh** alayhī) and was printed on the page margins of the book **Fatāwā Hindīyā**, by Shaikh Nizāmūdī **Naqshibandī** and printed in Egypt in 1310 Hijrī.
- [3] Ibni **Qādkhānī** Sayyid Muhammad bin Amīn **bin Umar bin Abd-ul-Qādkhānī** **Rahmatullāh** alayhī (1198 [1784]-1252 [1836 A.D. Damascus]) was a profound scholar in the branch of Fiqh. **Radd-ul-muhtāj**, of five volumes, is a commentary which he wrote for the purpose of explaining the book **Durr-ul-mukhtār** by Muhammad bin Alī **Ala'ud-Dīn Haskafī** **Rahmatullāh** alayhī (d. 1088 [1677 A.D.]), Muftī of Damascus. **Radd-ul-muhtāj** is the source of most of the teachings of Fiqh in the Turkish book **Seget-i ebediyye**, also of the seven fascicles of **Endless Bliss**.

themselves with bare head, hair, arms and legs to men who are *ni mahram* to them, or to sing to them or to talk to them softly and gracefully. Women are permitted to talk to *ni mahram* men seriously in a manner that will not cause fitna when there is necessity such as buying and selling. So is their opening their faces when among men. It is gravely sinful for women to go out with bare head, hair, arms and legs, to let their voice be heard by *ni mahram* men without necessity, to sing to them, to let them hear their voices through films or records or by reading the Qur'an *ker* or by reciting the mawlid or the adh *It is har* for women and girls to go out with dresses that are thin or tight or of fur, wearing their ornaments such as ear-rings and bracelets without covering them, clad like men, with their hair cut short like men. Therefore, it is not permissible for them to wear trousers, not even ample ones. Trousers are *men clothing*. In *had* *sheri* which exist in *Terghus-sal*:^[1] **Those women who dress themselves like men and those men who ornament themselves like women are accursed.** In fact, tight trousers are not permissible even for men. For, in this case the shapes of those parts of their body called *qaba awrat* can be seen from the outside. Furthermore, it has not been an Islamic custom, neither of old nor now, for women to wear trousers. It has come from the irreligious, from those who do not know the Islamic way of attirement. *Har* cannot be Islamic customs even if they have spread and become settled. It is declared in a *had* that he who makes himself resemble disbelievers will be on their side. Trousers can be worn under a mantle, yet the mantle must cover the knees as if there weren't trousers under it. Baggy trousers, being very ample, can be good dressings for women, too, at places where they are customary. If they will cause fitna at places where they are not customary, it is not permissible to wear them. Great Islamic scholar *Qasbiyah-i Piri* *Imamatullah* *ta* *mai* [1730 A.D.] *1225* [1810 A.D.], *P* *ut*, (India), in explaining the seventh piece of advice at the end of the book *Tafhi* by *Sh* **Waliyyullah-i Dahlawi** *Imamatullah* *ta* *mai* (1114 A.D.) *1176* [1762 A.D.], Delhi), says: *Of* old, it used to be an Islamic custom to go out wearing a long shirt, wrapping oneself up with a large towel, wearing clogs or things like that. But now it would be ostentation to go out with such things on at places where

[1] It was written by Muhammad bin Ahmad Z *Imamatullah* *ta* *mai* *1234* [1234 A.D.], India.)

they are not customary. Our Prophet ﷺ said: **Ma'hi wa sallam** prohibited ostentation and making fame. We must dress ourselves with things that are customary among Believers. We must not keep ourselves aloof. So is the case with a woman going out with a dress with a veil at places where it is customary for women to wear ample mantles. In addition, causing an Islamic attirement to be mocked at, she will be sinful. See also the last five pages of the fourteenth chapter of the fifth fascicle of Endless Bliss.]

Whether in namāz or outside of namāz it is fard to cover one's awrat parts lest others will see from the sides, but it is not fard to cover them from oneself. If one sees one's own awrat parts when one bends down for rukūʿ one's namāz does not become annulled. But it is makrūh for one to look at them. Something transparent like glass or nylon that lets colour of the thing under it be seen cannot be a covering. If the covering is tight or, though ample, if it sticks to one of one's awrat parts so that it resembles its shape under the covering, it does not harm namāz. But it does not cover one from others. It is harām to look at someone else's qaba awrat that can be seen in this manner. Men's private parts on their front and in their back, termed sawbān, and their buttocks are their **Qaba awrat**. When a sick person who lies naked under a blanket performs namāz by signs with his head inside the blanket, he has performed it naked. If he performs it keeping his head outside the blanket, he will have performed it covering himself with the blanket, which is acceptable. For it is compulsory not to cover oneself but to cover one's awrat parts. For this reason, it is not permissible to perform namāz naked in the dark, in a lonely room or in a closed tent.

A person who is not able to cover his awrat parts sits like sitting in namāz or stretches his feet side by side towards the qibla, which is better, covers his front private part with his hands, and performs namāz by signs. For, covering one's awrat parts is more important than the other precepts of namāz [As is seen, even a person who is naked has to perform namāz in its proper time and must not omit it. Hence it must be understood that those who do not perform their namāz because of laziness and who do not pay their debts of omitted namāz are under a great sinful responsibility]. A person who is naked asks for something to cover himself from others who are with him. If they promise him, he waits until nearly the end of prayer time. Also, when there is no water, a person who expects water has to wait for water until nearly the end of the prayer time, and can make a tayammum only

after waiting that long. He who has the money must buy water and something to cover himself. A person who cannot find anything besides a covering less than one-fourth of which is clean is permitted to perform namāz with the covering or by signs sitting; however, with a covering one-fourth of which is clean he has to perform it standing, in which case he will not perform the namāz again later.

If a Muslim on a long-distance journey^[1] can find water only for drinking within one mile, (if there are no clean clothes available,) he performs namāz with the covering that has najās on it, in which case he will not have to perform it again later. It is not permissible for a settled person, i.e. a person who is not a musāfir, to perform namāz in a najās covering. It is possible and necessary for him to clean it. For it is strongly probable to find water in a city. If it is known for certain that there is no water in the city, the settled person also can perform the namāz with a covering with najās on it and can make a tayammum. It is written as follows in the fifth volume of **Radd-ul-muhtār**:

There are four cases concerning people looking at one another and seeing one another.

A man looking at a woman; a woman looking at a man; a man looking at a man; and a woman looking at a woman. And there are four kinds of a man looking at a woman:

A man looking at a mahram free woman; at his own wife and jūyas; at his eighteen relatives who are permissible for him to look at; and at others jūyas.

It is harām in all four Madhhabs for men to see mahram women's bodies, with the exception of their faces and inner and outer surfaces of their hands. It is harām also for men to look lustfully at the faces of girls (mahram to them). So, girls ought to cover their faces as well. This prohibition pertaining to seeing applies to castrated, sterilized men, too. It is harām to castrate a man. Castrating an animal is permissible only when it is intended to fatten it.

It is harām for men to look at the part of a man's body between his navel and knees. It is permissible for them to look at his other parts without lust. It is permissible for a man to look at his wife and at his own jūyas from head to foot even with lust, and also for them to look at him likewise.

[1] What a long-distance journey is, is explained in the fifteenth chapter.

Islam has not commanded a certain type of covering for women. The second one is the dressing of a *jilbab* (the woman servant captured in war), who does not have to cover her head, hair, neck, arms or legs (below knees) when among men. It has been observed with regret that some women who bear Muslim names have abandoned the Islamic lady's dressing and fallen for the habiliment for *jilbab*s or servants.

In order to mislead Muslim women, disbelievers and *zindiqs* say: At the beginning of Islam women did not use to cover themselves. In the Prophet's time Muslim women used to go out with bare heads and arms. Later, jealous men of religion ordered women to cover themselves. So women began to cover themselves afterwards, and became like ogres. Yes, women used to go out without covering themselves. Yet, later the *surahs of Ahzab* and *Nur* were revealed in the third year of Hegira, whereby Allah commanded them to cover themselves. It is written in **Mawdu'at-i ladunniyya** ^[1]: On the way back from the Ghazwa (Holy War) of Khaiber, one night Rasoolullah sallallahu alayhi wa sallam admitted Safiyya bint al-Harith to his tent. The Sahab did not know if Safiyya was honoured as a wife or served as a *jilbab*. But they felt ashamed to find it out by asking Rasoolullah so that they could do the reverence and service due to (the Prophet's) blessed wives. We understand that she has become a wife if she goes out of the tent in a covered manner and is escorted behind a curtain tomorrow morning. They said. So, seeing that she was escorted out behind a curtain, they realized that she had been honoured as a wife. As is seen, in Rasoolullah's time free women used to cover all their bodies. It would be known that a woman was not a slave but a free lady by her covering herself all over.

It is permissible for a person who is secure of lust to touch someone's part which he is permitted to look at. A hadith *sharih* declares: **Kissing one's mother's foot is like kissing the threshold of the doorway to Paradise.** On the other hand, whereas it is permissible to look at a *makruh* young woman's hand and face, it is not permissible to touch her or to shake hands with her even if one is secure of lust. Committing fornication with a woman or touching any part of her body with lust, even if by forgetting or by mistake, according to the Hanafis and the Hanbalis. Madhabs

[1] Written by Imām Ahmad bin Muhammad Shihab al-Din al-Qastalī, *rahmatullahi alayhi*, 821 [1418 A.D.] to 923 [1517], Egypt.

sister, with one young mother-in-law or daughter-in-law when fitna is likely. It is not permissible to talk with a young mahram woman without necessity. She will not be halwat staying alone in a transportation wagon, shops, and places that are open to public like mosques, since the insides of such places can be seen from the outside. Two different rooms of one house are not counted as one place. Who the women that are eternally mahram are is written in the twelfth chapter of the fifth fascicle of Endless Bliss.

According to imām Abū Ḥafṣ Ḥammatullāh taḥtā ʿalāh, needy, enslaved, lonely women [employees and civil servants] who have to work for a living at such jobs as baking bread, laundering [and others that require uncovering their parts that are not their qaba awrat] can bare their arms and feet as much as their work requires. It is permissible for men to see them or to look at them without lust when work requires. And it is written in **Nisbat-i Islām**^[1] (in chapter on hajj), in **Bahr al-fatāwā**^[2], and in **Ali Efendi Fatāwā** that wife, sister and uncle or brother or wife are mahram women, too. It is harām also to look at their hair, head, arms and legs. During mutual family visits it is not permissible for the men and women to sit in the same room, to behave cordially towards one another, to joke with one another or to make merry. At places where men and women sitting in the same room is customary and where this harām is slighted, in order to prevent offence and hostility among relatives, women can sit in the same room or eat with their male relatives for a short time, but they must be covered. The talks must be serious. Utter care must be taken that the talk should last short and be rare and especially that they should not be alone in the same place. True and well learned Muslims who know and obey Islam should never sit together like that. We should not dispute with ignorant people or insist that Islam commands so, but we should try to abstain from harām by making excuses pertaining to worldly matters, by talking softly not to offend our relatives. A male slave also is a mahram man to his female possessor.

Seeing once is permissible for a judge when deciding a case in the court of justice, for witnesses when giving evidence, for a

[1] It was written by Muhammad Zihni ʿalā Ḥammatullāh taḥtā ʿalāh 1332 [1914 A.D..]

[2] It was written by Kāfī ʿalā Muhammad ʿalā Ḥammatullāh taḥtā ʿalāh 1173 [1759 A.D..]

person who is to marry a girl, even if lust is likely to happen, and for a doctor, for a nurse, for a circumciser, for a person who does enema (clyster), as long as necessary. It is permissible for a sick person to have himself clystered. It is written on the four hundred and seventy-eighth page of the fifth volume of **Durr-ul-mukhtar** [1] It is important sunnat to have one's son circumcised. It is Islamic symbol. If the people of a city do not have their sons circumcised, the Khalifa fights them. There is not a certain age of circumcision for a child. The best time is between seven and twelve years of age. When performing circumcision, it is customary to repeat the **Takbir** together loudly. Those who are not circumcised catch various diseases. French books describe them under the name Affections du prépuce. On the five hundred and fifty-eighth page of **Hadda** [2] and in its chapter about afflictions incurred by one's eyes, it is written that it is permissible for girls to learn and teach science and medicine on condition that they will observe the Sharia. Girls must be educated and trained as obstetricians and gynaecologists. Women must be shown to women doctors. If a woman doctor cannot be found one must take one's wife to a male gynaecologist, if her illness is dangerous or very painful.

The awrat parts of Muslim women to one another are like the awrat parts of a man to another man.

If a woman is secure of lust, her looking at a mahram man is like a man's looking at another. The book **Jawhara** [2] says that it is like a man's looking at those women who are his mahram. But it is haram for her to look at him lustfully. Non-Muslim and renegade women's looking at Muslim women, (as well as their paternal and maternal uncles, if they are renegades), that is, muslim women's showing themselves to them, is, like their showing themselves to mahram men, haram in three Madhabs. They cannot look at Muslim women's bodies. It is permissible in the Hanbali Madhhab.

When those parts of the body that are not permissible to look

[1] It was written by Abd-ul-Ghani Abul-usub al-hamatullahi taj al- (1050 [1640 A.D.] 143 [1731 A.D.], Damascus.)

[2] **Jawhara-t-un-nayyira**, by Abi Bakr bin Ali al-Haddi al-Yemeni al-hamatullahi taj al- al-haihi (d. 800 [1397 A.D.]) The book is abridged version of of **Siraj-ul-wahidi**, which he wrote as a commentary to the book **Mukhtasar-i-Qudiri** by Ahmad bin Muhammad Baghdi al-hamatullahi taj al- al-haihi

at leave the body, it is still not permissible to look at them even if the body is dead. After a woman's hair and other hairs, toe-nails [not finger-nails] and bones leave her body, they cannot be looked at.

It is not *harām* to look without lust at the reflections on mirrors or on water of those parts of women that are *harām* to look at. For, in this case not they themselves but their visions are being seen. [Their reflexions or pictures are not they themselves. Seeing them (their reflexions or pictures) does not mean seeing them. Looking at their pictures or at their visions in movies or on television is like looking at their images in mirrors. They are all permissible to look at without lust, but *harām* to watch lustfully or to look at those visions of theirs that will arouse lust. Also, it is *harām* to listen to their voices. Surely, there are people who look at them lustfully. It is *harām* to draw, to publish, to take pictures that arouse lust and are *harām*.] It is not permissible but *harām* to look at the *awrat* parts of women, even without lust, behind glass, with any kind of spectacles, through water or at a woman in water.

The voice of an *imām* or a *hijab* or a *muazzin* heard through a loudspeaker or on the radio is not his own voice, but it is its likeness. A *namāz* performed by following a voice heard likewise is not *sahīb*. It is *bid'ah* to read or recite the *Qur'ān* or *al-ker* or call the *azān* through a loudspeaker. For, lifeless objects that are used to produce sound are called **mizma**, i.e. musical instrument. Thunder, cannons, rifles, owls, parrots are not musical instruments. Instruments that produce sounds for pleasure, such as drums, tambourines, cymbals, reeds, flutes, loudspeakers are all musical instruments. A musical instrument will not produce sound by itself. They have to be used so as to produce sound, i.e. with the drum you have to strike the tightly stretched skin with a stick, with the reed you have to blow, and with the loudspeaker you have to articulate sounds. The sound that comes out from them is their own production. It is not the voice of the person blowing them or talking to them. Voices reading or reciting the *Qur'ān* or *al-ker* or calling the *azān* through loudspeakers are sounds produced by the loudspeakers. They are not the voices of the *imām* or *muazzins* producing the original sounds. The *muazzin's* own voice is the *azān*. From both scientific and religious points of view, the sound coming out of the instrument is not the *muazzin's* own voice, which, in turn, means that it is not the *azān*. Because it is like the *azān* it is supposed to be the *azān*.

What is termed the azī (ٱ) is the muazzin's (ٱ) own voice; in fact, it should be the voice of a pious (ٱ) male Muslim, not the voice of a woman or a child or a sound produced by a loudspeaker, despite the similarity. Voices and sounds of this sort belong to others. Different musical instruments produce different sounds. The sound produced by a loudspeaker is not a human voice despite the quite close resemblance. A watermelon seed sown in soil turns into a big watermelon. The watermelon is not the seed any longer. The seed is rotten, gone. Likewise, the words uttered to the microphone are gone, and other sounds come out of the loudspeaker. Some hadī (ٱ) ٱ-i-sherī (ٱ) is read as follows: **As the end of the world approaches, the Qur'ān-karīm will be read (or recited) through mizmīr.** The time will come, wherein the Qur'ān-karīm will be read (or recited) through mizmīr. It will be done not for the sake of Allah, but for pleasure. Many a reader (or reciter) of the Qur'ān-karīm is accursed by the Qur'ān-karīm he reads (or recites). There will be a time when the most wretched Muslims will be the muazzins. There will be a time when the Qur'ān-karīm will be read (or recited) through mizmīr. All the tāgūt will accurse them. Mizmīr means any kind of musical instruments, e.g. reeds. A loudspeaker also is a mizmīr. Muazzins should fear the admonitions conveyed in these hadī ٱ-i-sherī and should not call the azī through loudspeakers. Some people, who are ignorant in religious matters, say that loudspeakers are useful because they carry sound to distant places. Our Prophet (ٱ) ٱall-Allī (ٱ) ٱaihi wa ٱallāmī. **Perform your acts of worship in the manners that you have seen me and my Saḥāb do them!** A person who makes changes in (the prescribed manner of) an act of worship is called a man of bid'ah. Men of bid'ah shall definitely go to Hell. None of their acts shall be accepted. It is not right to say, We are making useful amendments to religious practices. These fibs are invented by enemies of religion. It is the Islamic scholars' business to know whether certain changes are useful. These profound scholars are called **Mujtahids**. Mujtahids do not make any changes on their own. They know whether an amendment or a change is an act of bid'ah. There is a consensus (of Islamic scholars) on that it is an act of bid'ah to call the azī through mizmīr. The path that will lead human beings to the grace and love of Allī (ٱ) taḥ (ٱ) (the one that goes through) the human heart. The heart is like a mirror by creation. Acts of worship add to the heart's cleanliness and lustre. Sins blacken the heart, so that it will no longer receive the

fayds^[1] and *nūr* (radiance, lights) coming to it through love (of Allah or of those people loved by Allah). *Sāliq* (pious) Muslims recognize this state and feel sad. They do not want to commit sins. They wish to do more and more acts of worship. In addition to doing the five daily prayers of *namāz* for instance, they wish to perform other prayers of *namāz*. Committing sins tastes sweet and sounds useful to the *nafs*. All sorts of *bid'ah* and sins feed and strengthen the *nafs*, who is an enemy of Allah. An example of this is calling the *azān* through a loudspeaker. It is like a picture of an *imām* in a book or an image on a television screen, which is not the *imām* himself although it is very much like him. Even if one sees all the actions of an *imām* (performing a *namāz* on television and hears his voice, one cannot perform a *namāz* following him.

It is permissible to look without lust at a woman dressed in clothes not so scanty as to stick on her body. It is *harām* to look at a woman even without lust who is clad in a dress the *qaba awrat* parts of which are scanty. It is *harām* to look lustfully at a *nūr* *mahram* woman's underwears. It is *harām* to look lustfully at those parts of hers that are not her *qaba awrat* and which are covered tightly, scantily.

As it is *harām* for women to go out without covering themselves and by decking themselves out, likewise it is *harām* for them to enter likewise any place where there are men not *mahram* to them. And it is even more sinful to enter a mosque with their *awrat* parts exposed. A place where there are people with exposed *awrat* parts or where *harām* is committed is called *majlis al-fisq* (sinning party). It is written in *Bezzāya* that it is not permissible for Muslims to attend or to allow their wives to a *majlis al-fisq*, that is, a place where sinners gather together, without necessity. Women who have *ḥijāb* must cover those parts of theirs that are not *qaba awrat*, such as head, hair, arms, legs, for Muslims must dread *harām* lest they will lose their *ḥijāb*.

[1] If a Muslim performs the acts of worship commanded by Islam properly, avoids those acts prohibited by Islam, subdues his *nafs* to full obedience to Islam, and attaches his heart to an Islamic scholar or *Walī* he will attain a spiritual state wherein inexplicable pieces of subtle Islamic knowledge will begin to flow into his heart. This knowledge is called *fayd*. Naturally, it goes without saying that the first and the basic condition is that he should learn Islam from true, dependable sources. Otherwise, his heart may be lured away from Islam by some fatal delusions in the name of *fayds*.

[Some people, whose sole interest is pleasure and entertainment, do not hesitate to mislead others into mischiefs and disasters in order to attain their pleasures; they say for instance, ﷻ is something annoying to see a woman who has covered herself like an ogre. On the other hand, it gives relief and pleasure to look at an ornamented, beautiful girl or woman in free attire. It is sweet, like watching or smelling a beautiful flower. ﷻ Looking at a flower or smelling a flower is sweet to the soul. It causes the soul to recognize the existence and the greatness of Allﷻ ﷻ taﷻ ﷻ ﷻ and to obey His commandments. Looking at a nice-smelling, ornamented and freely-dressed girl, on the contrary, is sweet to the nafs. The ear does not take any pleasure from colours, nor does the eye from sounds. For, they do not sense these things. The nafs is the enemy of Allﷻ ﷻ taﷻ ﷻ ﷻ It will not hesitate to do any sort of evil whereby to attain its pleasures. It will violate human rights and laws. Its pleasures do not have an end. Looking at a girl will not satisfy it. It will desire to meet her and to practise all its pleasures. It is for this reason that all civil codes curb the eccentricities of nafs. Excessive desires of the nafs drift people into misery, diseases, family disasters and afflictions. In order to prevent these disastrous situations, Allﷻ ﷻ taﷻ ﷻ ﷻ has prohibited girlsﷻ dressing freely and being close to men not related to them, alcohol and gambling. People who have been enslaved by their nafs flout these prohibitions. So they censure the books of ﷻ ﷻm-i-hﷻ written by scholars of Ahl as-sunna and prevent young people from reading these books and attaining salvation. As is understood from all the aforesaid facts, it is sinful for women and girls to go out shopping (without properly covering themselves) and to wander likewise at market-places and stores. Muslims have to protect their daughters against these sins. Otherwise, they will lose their ﷻ ﷻ and become disbelievers. Enemies of Islam misrepresent whatsoever is destructive to ﷻ ﷻ as national customs in order to spread disbelief.]

9 ﷻ ﷻ QIBLA

It means to perform namﷻ ﷻ towards the Qibla; it does not mean to perform it for the Qibla. Formerly the Qibla used to be Quds (Jerusalem). Seventeen months after the Hegira, at the third rakﷻ of the early afternoon or late afternoon prayer of a Tuesday in the middle of Shaﷻ ﷻ ﷻ Muslims were commanded to turn towards the Kaﷻ ﷻ. According to the Hanafﷻ and Mﷻ ﷻ Madhhab, namﷻ ﷻ will be sahﷻ ﷻ if the opening between the

crosswise directions of the optic nerves includes the Kaj $\frac{1}{2}$. This angle is approximately $45^\circ \frac{1}{2}$ Istanbul $\frac{3}{2}$ Qibla direction is approximately $29^\circ \frac{1}{2}$ east of south. This angle is called the **angle of Qibla**. The straight line drawn on a map and running between a certain city and the blessed city of Mekka is termed the **khatt-i-Qibla** (line of Qibla) of that city. This line indicates the direction of Qibla. The time when the Sun is overhead (an observer imagined to be standing on) this line is the **Qibla hour** (at that location). The angle between this line and the longitudinal circle of that city is the **angle of Qibla**. A city's Qibla direction depends on its longitude and latitude. In the northern hemisphere, the south is approximately the direction to the Sun at zaw $\frac{1}{2}$ or, when the face of a clock adjusted to the local $zawal$ $\frac{1}{2}$ time is held horizontally towards the sky and its hour-hand towards the sun, bisector of the angle between the hour-hand and number twelve. The nearer the declination of the Sun and the equation of time to zero, the more precise is the result. Istanbul $\frac{3}{2}$ Qibla direction can be determined by using one of the following two elements: 1- By using the angle of Qibla. 2- By using the Qibla hour. 1- If you first face due south by aligning yourself with the circle of longitude overhead your location and then turn eastwards by the angle of Qibla, the direction you will be facing now is the Qibla. Angle Q is calculated as follows: Longitude of the blessed city of Mekka from Greenwich is, $\lambda' = 39^\circ 50'$ or 39.83° and its latitude is $\varphi' = 21^\circ 26'$ or 21.43° . Since Istanbul's longitude is $\lambda = 29^\circ$ and its latitude is $\varphi = 41^\circ$, the difference between their longitudes is $10^\circ 50'$ or 10.83° and the difference between their latitudes is $19^\circ 34'$ or 19.57° . If Istanbul's approximate angle of Qibla, as measured from the direction of south, is, say, Q, the following approximate equation, obtained utilizing the geometrical explanation in the book **Majma'at**, can be written,

$$\frac{1}{\sin Q} = \frac{\sin \lambda' - \sin \lambda \cos \varphi}{\sin \varphi' - \sin \varphi \cos \lambda'} \quad \text{or} \quad \frac{1}{\sin Q} = \frac{\sin 39^\circ 50' - \sin 29^\circ \cos 41^\circ}{\sin 21^\circ 26' - \sin 41^\circ \cos 29^\circ}$$

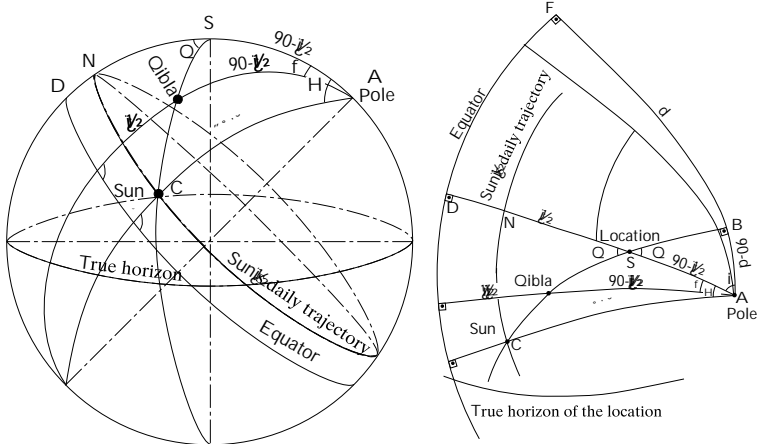
$$\frac{1}{\sin Q} = \frac{0.6402 - 0.4848}{0.3641 - 0.6719} = \frac{0.1554}{-0.3078} = -0.5048$$

$$\sin Q = -0.5048 \quad \text{or} \quad Q = 180^\circ - 30.3^\circ = 149.7^\circ$$

Note: Since the difference, d , between the longitudes of Istanbul and Mekka mukarrama is less than 60° , Q is almost the same as the result obtained with the following exact formula. If d is greater than 120° , Q can be found using $\lambda' = -140.17^\circ$ and $\varphi' =$

21.43° instead of 39.83° and 21.43° respectively) for the place symmetrical to Mekka with respect to the center of the earth by means of the approximate formula. By subtracting the result from 180° Q is found. AN represents the meridian.

S= The point where the plumb-level of the location intersects the earth's surface; N= Point of Zenith when the sun is at culmination.



The following formula based on the spherical triangle yields the exact angle of Qibla.

$$Q = \arccos \left(\frac{\sin \lambda \cos \lambda' + \cos \lambda \sin \lambda' \cos \phi}{\sin \phi} \right)$$

where λ and λ' are the longitude and latitude, respectively, of the location for which Q is to be found. The sign of λ is (+) in the east, and (-) in the west of Greenwich (London). λ' is (+) in the northern hemisphere, and (-) in the southern hemisphere. The Q found is the angle between the two directions from that location, one to the south and the other to the qibla (Mekka).

To find the direction of Qibla, we turn Q degrees from the geographical south of the earth divided into two regions by the great circle passing through Mekka ($\lambda' = 39.83^\circ$) and through its symmetrical point ($\lambda' = -140.17^\circ$) to the west at locations to the east of the Qibla and vice versa at locations to its west. The Q found with this formula should have a (-) sign for the eastern regions and (+) sign for the western regions. In case of opposite

results, the angle of Qibla is found by adding (+ 180°) or (-180°) 1/2. For example, for Karachi with $\lambda = 67^\circ$ 1/2 $\phi = 25^\circ$ 1/2 the following keys are depressed on a CASIO calculator:

$39.83 - 67 = \cos x 25 \sin - 25 \cos x 0.3925 = \sin$ 1/2
MR = INV tan

Hence Q is obtained as -87° 1/2' for Karachi.

Q for is Istanbul 32° 28' 1/2, (which may be rounded up to $+29^\circ$ 1/2)

In the following, some Q values calculated by the exact and (approximate) formulas are given. The last three values are obtained by the symmetrical approach:

Munich : 50° 1/2 47° 1/2	New York: 122° 1/2 134° 1/2
London : 61° 1/2 52° 1/2	
Basel : 56° 1/2 50° 1/2	
Frankfurt: 52° 1/2 47° 1/2	
Tokyo : 113° 1/2 130° 1/2	Kumasi : 115° 1/2 125° 1/2

In the figure on the right hand side of the previous page, the point B is the point at which the Qibla direction CS is perpendicular to a declination circle or meridian AB. In the right angled spherical triangle ABS, using the Napier equations, $\cos(90^\circ - \phi) = \sin \phi \cot i \times \cot Q$, and as $\tan A \times \cot A = 1$, $\sin \phi = (1/\tan i) \times (1/\tan Q)$. Hence, $\tan i = (1/\sin \phi) \times Q$. For example, on February 2, if the keys E/C 1 1/2 \sin 1/2 28.21° 1/2 $\tan = \arctan$ are depressed, we obtain $i = 70.5^\circ$ 1/2. The equation $i = 70.5^\circ$ 1/2 is constant for Istanbul. In the right angled spherical triangle ABC, $\cos(i+H) = \tan \phi \times \cot d$. In the triangle ABS, $\cos i = \tan \phi \times \cot d$ and, therefore, $\cot d = \cos i / \tan \phi$ and hence, $\cos(i+H) = \tan \phi \times \cos i / \tan \phi$. Keying in E/C 16.58 1/2 $\tan x 70.5 \cos$ 1/2 41° $\tan = \arccos -70.5^\circ$ 1/2 = , the hour angle H, i.e., the arc CN, is obtained as 1 hour 45 minutes. Kadı ϕ 1/2 notes in his annotation to Rub ϕ 1/2 d ϕ 1/2 a: 1/2 The cursor set (for the date), when moved to the line of qibla, the complement of the angle indicated by the string on the arc of altitude is the supplement of the hour angle of Istanbul ϕ 1/2 time of Qibla. When it is divided by 15, the result is the hour angle H. 1/2 The daily standard time of Qibla at which the Sun is on the direction of Qibla of a given location can be calculated by subtracting from 12:00 hours the time corresponding to the hour angle and combining the result with the Equation of Time and the difference of longitude from the Standard Meridian. In the example given above, (the standard time of Qibla) is 10 hr 33 min. The adhi ϕ 1/2 Qibla time is calculated

to be 5 hr 6 min by subtracting the time corresponding to the hour angle and one Temkin from the time of dhuhr-i-adhḥ $\frac{1}{2}$ (the adhḥ $\frac{1}{2}$ time for early afternoon prayer). If you turn to the Sun at this time, you will face the Qibla. If the Qibla is to the east of the south, the Sun is also in the east, the time is before noon, and the H in the time equation will have a (-) sign. (=the sunḥ $\frac{1}{2}$ declination. When $(= \text{ḥ} \frac{1}{2} \text{ of Mekka}) = 21.43^\circ$ $\frac{1}{2}$ the Sun will be exactly overhead the Kaḥ $\frac{1}{2}$, which takes place twice a year. Anyone who turns towards the Sun at this time, (at the time of Qibla, that is,) regardless of their location worldwide, will at the same time have turned in the direction of the Qibla.

Ahmed Ziyḥ $\frac{1}{2}$ Begh found $Q=29^\circ$ $\frac{1}{2}$ for Istanbul by taking somewhat higher values for the longitudes and latitudes and using tables of logarithms of trigonometric functions. The mihrḥ $\frac{1}{2}$ of the mosque at the Kandilli quay in Istanbul was calculated by him in this way during the restoration of the mosque.

By turning approximately thirty-one degrees eastward from the direction of south found by a compass, Qibla will be faced in Istanbul. However, the needle of a compass points to magnetic poles, which, in fact, are not the poles of the Earthḥ $\frac{1}{2}$ axis. And the locations of magnetic poles change in the course of time. They complete one rotation around true poles in a period of some six hundred years. The angle between the magnetic direction and the true polar direction is called the **magnetic declination**. Every location has a different angle of declination. There are populated areas where the needle of the compass even deviates 30° $\frac{1}{2}$ from the south to the east (+) or to the west (-). And a placeḥ $\frac{1}{2}$ angle of declination changes yearly. Then, if the direction of Qibla is found with a compass, the angle of magnetic declination has to be added to or subtracted from the angle of Qibla. Istanbulḥ $\frac{1}{2}$ angle of magnetic declination is approximately $+3^\circ$ $\frac{1}{2}$. When we turn eastward for 28° $\frac{1}{2}$ 31° $\frac{1}{2}$ from the south direction found with a compass in Istanbul, we will face the Qibla.

If the south direction is found with the help of the Pole-Star or with a clock or by means of the meridian line drawn on the ground, it is not necessary to add the angle of declination to the angle of Qibla. The direction of Qibla is found by turning 28° $\frac{1}{2}$ eastward (from south) in **Istanbul**. For doing this you place your clock (or watch) on a table horizontally and turn the figure 6 towards south. When the minute-hand is moved to the position over 5 it points to the Qibla.

It is permissible, even when performing a namḥ $\frac{1}{2}$ that is fard,

to deviate from the direction of Qibla when there is the fear of illness, enemy or thieves, or by mistake, but it is a must to turn towards the Qibla when performing it on a ship or train.

A musallim travelling on a ship or train must begin the fard namāz standing towards the Qibla and put a compass somewhere near the place he will prostrate. He must turn towards the Qibla as the ship or train changes direction. Or someone else should make him turn right or left. If his chest deviates from the Qibla when performing the namāz, his namāz becomes nullified. For a ship or a train is like one's own home. It is not like an animal. Since the fard namāz of those who cannot turn toward the Qibla on buses, on trains, on ships when the sea is rough will not be acceptable, they can imitate Shāfi'ī and Mādhhab as long as they travel, and perform the late afternoon prayer together with the early afternoon prayer and the night prayer together with the evening prayer, one immediately after the other. Likewise, if a person in Hanafī Mādhhab will not be able to turn towards the Qibla on the way after starting the journey, he must perform the late afternoon prayer immediately after performing the early afternoon prayer at the time of the early afternoon prayer when they halt somewhere for some time during the day, and perform the evening prayer and the night prayer together at the time of the night prayer when they halt somewhere during the night, and when intending to start each of those four prayers he must intend, that is, pass through his heart the thought: 'I am performing it by imitating Shāfi'ī and Mādhhab.' According to Shāfi'ī and Mādhhab, when a travelling person goes to his hometown or to a place where he intends to stay more than three days excluding the days when he enters and goes out of the city, or when he stays more than eighteen days at a place where he went for some business which he thought would take him less than four days, he becomes muqim (settled). As he leaves the place he will not become safarī unless he intends to travel to a place at a distance of not less than 80 km. Hadrat Ibnī Hajar-i Makkī states in his book **Fatāwā Fiqhiyya** : 'A travelling (safarī) person postpones his early afternoon prayer in order to perform it together with his late afternoon prayer but becomes muqim (settled) after the time for early afternoon prayer is over before he performs his early afternoon prayer, he makes qadī of his early afternoon prayer

[1] Shihj. ʔud-dj. ʔAhmed bin Muhammad Hytamj. ʔe ʔahmatullj. ʔe taj. ʔe
 j. ʔaihy. 1/899 [1494 A.D.] j. 1274 [1566], Mekka.)

(performs it) first. He does not become sinful for having postponed his early afternoon prayer until its time is over. Anyone who imitates Mġ Ħkġ ħr Shġ ħġ ½ Ħadhab because he has a crowned or filled tooth in his mouth, must not make qasr (shorten) the fard prayers where he stays more than three and less than fifteen days; he must perform all four rakġ ħs of those prayers. Otherwise, his fard prayers which he performs as two rakġ ħs will not be sahġ ħ according to the Mġ Ħkġ ½ and Shġ ħġ Ħadhab. If he prays four rakġ ħs, it is sahġ ħ although it is makrġ ħ in the Hanafġ ½ Similarly, oneġ ½ namġ ½ is sahġ ħ (valid) according to Mġ Ħkġ Ħadhab if oneġ ½ skin comes in contact with that of a nġ ħahram woman or if oneġ ½ ablution (wuduġ ½) is broken during namġ ½ ½ As is written in the final paragraph of the fourth chapter, this person cannot combine (perform by jemġ ½) his prayers where he stays as safarġ ½ (traveller) unless there is a haraj.

Although it is not permissible to determine the beginning of Ramadġ ħi sherġ ħ beforehand by using calendars or by calculation, it is permissible to find the direction of the Qibla by calculation, pole star [compass], etc. or to ascertain the prayer times by using a calendar prepared by astronomical calculations. For, though they will not be found out accurately by sole calculation or instrumental observation and analysis, they will be guessed strongly. Finding out the Qibla or prayer times by strong conviction is permissible.

At places where there is no mihrġ ½ and where the Qibla cannot be found by calculation or with the help of the Pole-Star [a compass], true Muslims who know which direction the Qibla is must be consulted. We should not ask disbelievers, ħġ ½s, or children. Disbelievers and ħġ ½s can be believed in muġnalġ ½ (business transactions and social dealings), but not in diyġ ½ [worships]. When you have no one with you who knows about the Qibla, you need not look for one. You must search for it yourself and then perform namġ ½ ½ towards the direction you have decided to be the Qibla. If later you find out that it was the wrong direction you do not have to perform the namġ ½ again.

The Qibla is not the building of Kaġ ½; it is its building plot. That is, that space from the Earth to the ġ ½ Arsh is the Qibla. For this reason, a person who is down in a well, [under the sea], on top of a high mountain [or on a plane] can perform namġ ½ ½ in that direction. [For being a hadji^[1] a Muslim visits not the building of

[1] Please see the seventh chapter of the fifth fascicle of **Endless bliss** for **Hajj**.

Ka'bah but its building plot. He who visits another place cannot become a hadji].

Hadrat Ibni Hajar-i Makkah says in his book **Fatawa' fiqhyya** :
 It is not permissible to change today's shape of the building of Ka'bah. It is haram. Today's building was constructed by Hajjah. When the Khalifah Umar-Rashid wanted to have it changed in order to put it in the right shape given by Abdullah Ibni Zubayr, Imam-i Mukarram rahmatullahi alayhi dissuaded him from now on anybody changes it, it is wajib for us to demolish the changes, provided we will not cause fitna or give damage to the original building. Otherwise it is not wajib.

If you are ill or when there is the danger that your belongings may be stolen or it may cause the ship you are on board to sink or if there is the danger of a wild animal or of being seen by the enemy or if you will not be able to mount your animal without help in case you get down from it or if your companions will not wait for you in case you make your animal stand towards the Qibla, you combine (jama'a) two salahs. If jama'a is impossible, you perform even the fard namaz standing toward any direction you can manage, and do not perform it again later. For, you have not caused these excuses yourself, but they have happened willy-nilly. If a person who does not know the direction of Qibla performs namaz without looking at the mihrab or asking someone who knows or trying to find out, his namaz will not be accepted even if he has found the Qibla by chance. But if he finds out after the namaz that he has found the right direction it will be accepted. If he finds it out during the namaz it will not be accepted. If he has inquired for the Qibla but has not performed the namaz in the direction which he has decided to be right, he has to perform it again even if he understands that he has found the right direction by chance. Likewise, a person who performs namaz although he thinks that he does not have an ablution, that his clothes are najis, or that it is not prayer time yet, and who finds out later that his thought has not been correct, performs the namaz again.

[To determine the direction of Qibla, a rod is erected at a place taking sunlight. Or a key or piece of stone is tied to the end of a piece of string and let to hang loosely. At (the time of Qibla) read on the daily calendar, the shadow of the rod or the string shows the direction of Qibla, as the Sun is overhead the direction of Qibla. The Sun is on the Qibla side of the shadow.]

*Thy love has infatuated me;
O my Allah, I love Thee!
Thy love is so sweet, really;
O my Allah, I love Thee!*

*Neither wealth pleaseth me,
Nor do I worry about property.
Thy love, alone, makes me happy;
O my Allah, I love Thee!*

*Thou hast commanded us to pray,
And advised to keep in the right way.
Thine blessings to enjoy in endless way.
O my Allah, I love Thee!*

*The nafs I have is so treacherous;
Poor me, with this being so lecherous!
We found the real delight, so gorgeous:
O my Allah, I love Thee!*

*Doing the prayers properly,
And also earning the worldly,
Is what I do daily and nightly.
O my Allah, I love Thee!*

*Love is not only words, O Hilmi!
Thy Allah commandeth drudgery;
Let your manners testify to thee;
O my Allah, I love Thee!*

*Islamic enemies are so many,
Attacking the religion insidiously;
How could one ever sit idly!
O my Allah, I love Thee!*

*A lover simply will not sit lazily,
Lest his darling should be hurt slightly.
Silence the enemy, and then say honestly:
O my Allah, I love Thee!*

Qibla angles for places with various latitudes and longitudes

[illegible]

Longitudes are printed in rows at the top and bottom of the table in 5° intervals and Latitudes in the middle column in 2° intervals. Longitudes with a dashed line under them are to the west (-) and the rest are to the east (+) of London. Longitudes in the lines 1 and 2 are for the northern and 3 and 4 for the southern hemisphere. The figure on the cross-section of the column including the longitude and the line including the latitude for a place gives the angle of Qibla Q for it. The Qibla will be faced by turning Q degrees from the south to the west for lines (1 and 4) and to the east for lines (2 and 3). These Q angles are measured from the geographical south found by either the Sun or the Pole-star. If the measurement is made with a compass, the magnetic deviation (of the location) must be taken into account.

10 PRAYER TIMES

A hadīṡ ḥ-i sherīṡ quoted in the book *al-Muqaddimet-us-salīṡat-Tefsīr al-Mazharī* and *al-Halabī al-kebīr* states: *Jabrīṡ al-maihis-salīṡ* (and I performed [the prayer termed] *namāṡ* [or *salīṡ* together, and *Jabrīṡ al-maihis-salīṡ* conducted the prayer as the imam for two of us, by the side of the door of Ka'ba, for two days running. As the fajr (morning twilight) dawned, two of us performed morning prayer; as the Sun departed from meridian we performed early afternoon prayer; when the shadow of an object equalled its midday shadow increased by the length of the object we performed late afternoon prayer; as the Sun set [its upper limb disappeared below the western horizon] we performed evening prayer; and when the evening twilight darkened we performed night prayer. The second day, we performed the morning prayer when the morning twilight matured; the early afternoon prayer when the shadow of an object increased again by the length of the object; the late afternoon prayer immediately thereafter; the evening prayer at the prescribed time of breaking fast; and the night prayer at the end of the first third of the night. Then he said *O Muhammad*, these are the times of prayers for you and the Prophets before you. Let your Ummat perform each of these five prayers between the two times at which we performed each. This event took place on the fourteenth of July, one day after the Mi'raṡ and two years before the Hegira. Then Ka'ba was 12.24 metres tall, the solar declination was twenty-one degrees and thirty-six minutes, and the Ka'ba's latitudinal location was twenty-one degrees and twenty-six minutes. Hence its midday (shortest) shadow (*fay-i zawīṡ*) was 3.56 cm. Thereby performing prayers (*salīṡ*) five times a day became a commandment. This hadīṡ ḥ-i sherīṡ clarifies that the number of (daily) prayers is five.

It is fard (obligatory duty) for all Muslims, male and female alike, who are *ḥ-i ḥ-i ḥ-i* and *ḥ-i ḥ-i*, that is, who are discreet and have reached the age of puberty or, in other words, the age for marriage, to perform the five daily prayers called *salīṡ* or *namāṡ* within their correct times. If a *salīṡ* is performed before the beginning of the time prescribed (by Islam) for it, it will not be *saḥīṡ* (valid). In fact, it is a grave sin to do so. As it is fard to perform a *salīṡ* in its correct time for it to be valid, it is also fard (or farz) to know for certain and without any feeling of doubt that

[1] It was (*ḥ-i 356*), i.e. the shadow pointed southwards, since the Sun's declination, on that day, is ten minutes greater than the location's latitude, so culmination took place north of the observer's zenith.

you have performed it in its correct time. A hadīḡ ṭā-i sherḡ fān the book **Terghāus-salḡ** states: **A prayer time has an earlier version and a later version.** The earlier version of a prayer time at a certain location begins when the Sun reaches a certain height with respect to the apparent horizon of that location. The earth on which we live rotates around its axis in space. Its axis is an imaginary straight line going through the earthḡ ½center and intersecting the earthḡ ½surface at two symmetrical points. These two points are termed the (terrestrial) Poles. The sphere on whose inner surface the Sun and the stars are imagined to be moving is termed the **celestial sphere**. Because the earth revolves around the Sun, we get the impression as if the Sun were moving, although it is not the case. When we look around, the earth and the sky appear to meet on the curved line of a tremendous circle. This circle is termed line of **apparent horizon**. In the morning the Sun rises on the eastern side of this horizon. It moves up towards the middle of the sky. Culminating at noontime, it begins to move down. Finally, it sets at a point on the western side of the line of apparent horizon. The highest point it reaches from the horizon is the **time of noon** (zawḡ ṭā. At this time, the Sunḡ ½altitude from the (line of apparent horizon) is termed the **meridian altitude** (ḡ ṭā irtifḡ ½culminationḡ). A person (supposed to be) gazing at the sky is called **observer** (rḡ ṭā). The earthḡ ½radius intersecting the earthḡ ½surface at a point exactly under the observerḡ ½feet is at the same time the observerḡ **plumb level**. The observer is at point M, which is some distance above the earthḡ ½surface. ME is the observerḡ ½plumb level. Planes perpendicular to this plumb level are termed the observerḡ **horizons**.

There are six planes of horizon: 1ḡ The plane MF, termed (mathematical horizon), which goes through the observerḡ ½feet, (and which is numbered 3 in figure 1-A, a few pages ahead.) 2ḡ The plane BN, termed (tangential horizon), which is tangent to the earthḡ ½surface. 3ḡ The plane LK, termed (merḡ ḡ ½visible, observed] horizon), whereby the (line of apparent horizon) surrounding the observer, (i.e., the circle marked LK,) is determined, (and which is numbered 5 in figure 1-A). 4ḡ The plane, termed (true horizon), which goes through the earthḡ ½centre, (number 1 in fig. 1-A). 5ḡ ½ The plane P, termed (sharḡ ḡ ½horizon), which coexists with the apparent horizon belonging to the highest point of the observerḡ ½location; the circle q around which this plane intersects the earthḡ ½surface is termed (line of sharḡ ḡ ½horizon, and is numbered 6 in fig. 1-A) These five planes are parallel to one another. 6ḡ The plane of tangential horizon passing through the observerḡ ½feet is termed the

surface (sat-hij **Horizon**, (which is not parallel to the other five horizons and is numbered 4 in fig. 1-A). The higher the observer's location, the wider and the farther away from the tangential horizon is the apparent horizon, and the closer are it to the true horizon. For this reason, a city's apparent prayer times may vary, depending on the altitudes of its various parts. On the other hand, there is only two prayer times for each prayer of namāz. Therefore, apparent horizons cannot be used for the determination of prayer times. Sharī'ah altitudes are employed because they are based on sharī'ah horizons, which in turn will not admit of any further changes contingent to increase of height. Each prayer of namāz has three different prayer times for three of the six different horizons of every location: True; apparent (ẓuhur) and sharī'ah times. Muslims who (live at such a location as they possess the conditions wherein they can) see the Sun and the horizon perform (each prayer of) namāz at its sharī'ah time, which is when the Sun's altitude from the sharī'ah horizon attains its position which Islam ascribes to the prayer time. Muslims who do not see them are to perform their prayers of namāz at their sharī'ah times determined by calculation. However, altitudes based on sharī'ah horizons are longer than apparent altitudes based on apparent horizons. These horizons cannot be used because prayer times are after noon. There are mathematical as well as merī'ah (observed) times for each of the (daily) three prayers of namāz. Mathematical (riyā'ah) times are determined by calculation based on the Sun's altitude. Merī'ah times are obtained by adding eight (8) minutes and twenty (20) seconds to mathematical times, because it takes the Sun's rays eight minutes and twenty seconds to come to the earth. Or it is determined by observing that the Sun has reached a certain altitude. Namāz is not performed at mathematical or true times. These times help to determine the merī'ah times. Altitudes relating to sunrise and sunset horizons are zero. Altitudinal degrees with respect to apparent horizon begin as the Sun rises, before noon; and after true horizon, after noon. Sharī'ah horizon is before true horizon, before noon; and it follows true horizon, after noon. The Sun's altitude at the time of fajr-i-sā'iq is 19°. According to all four Madhabs, altitude to initiate the time of night prayer is 19°. According to Imām al-Shāfi'ī (Abū Hanīfah, the leader of Hanafī Madhhab), and 17° according to the

[1] These two times, as we explained in the previous page, are the earlier version and the later version.

[2] These four Madhabs are Hanafī, Mālikī, Shāfi'ī and Hanbalī.

two Imj̄ ~~has~~ (called j̄ ~~Imj̄~~ ~~maynj̄~~ ~~namely~~, Imj̄ ~~has~~ Muhammad and Imj̄ ~~has~~ Abj̄ ~~Wj̄~~ ~~ʿaf~~, two of Imj̄ ~~has~~-i-aj̄ ~~ʿamj̄~~ ~~ʿmost~~ eminent disciples and also according to the other three Madhhabs. The altitude to indicate the beginning of early afternoon is the meridian altitude (ghj̄ ~~ʿa~~ irtifj̄) ~~ʿwhich~~, in its turn, is the algebraic addition of the (Sunj̄ ~~ʿs~~ declination and complement of latitudinal degrees. Merj̄ ~~ʿs~~ ~~ʿhaqj̄~~ ~~upon~~ time (zawj̄ ~~ʿs~~ is when the center of the Sun is observed to have culminated, (i.e., to have reached the elevation called ghj̄ ~~ʿa~~ irtifj̄ ~~ʿs~~ with respect to true horizon. The altitudes for the times of early afternoon and late afternoon (j̄ ~~ʿs~~) change daily. These two altitudes are determined daily. Since it is not always possible to determine (by observation) the time when the limb of the Sun reaches the altitude from the apparent horizon for a certain prayer, books of Fiqh explain the signs and indications of this merj̄ ~~ʿs~~ time, which means to say that the apparent times of namj̄ ~~ʿs~~ are the merj̄ ~~ʿs~~ times, not the mathematical times. Muslims who are unable to see these indications in the sky, and calendar-makers as well, calculate the mathematical times when the limb of the Sun reaches the altitudes with respect to the lines of surface horizon after noon; since timepieces will show the merj̄ ~~ʿs~~ times when they reach the mathematical figures thereby calculated, these people will have performed their prayers of namj̄ ~~ʿs~~ at the so-called ~~merj̄~~ times.

An important note: By calculation, the mathematical times when the Sun reaches the prescribed altitudes from the true horizon are determined. That the Sun has reached a certain merj̄ ~~ʿs~~ time (or altitude) is observed eight minutes and twenty seconds after the time thereby calculated; this time (of observation) is called ~~merj̄~~ time. In other words, the merj̄ ~~ʿs~~ time is eight (8) minutes and twenty (20) seconds after the mathematical time. Since the time of true noon and that of adhj̄ ~~ʿs~~ sunset according to which timepieces are adjusted to begin are merj̄ ~~ʿs~~ times, the riyj̄ ~~ʿs~~ times indicated by timepieces are merj̄ ~~ʿs~~ times. The times printed on calendars, mathematical as they are, change into merj̄ ~~ʿs~~ times on timepieces. For instance, if a certain time determined by calculation is, say, three hours and fifteen minutes, timepieces demonstrate this moment of three hours and fifteen minutes as the merj̄ ~~ʿs~~ time. First ~~haqj̄~~ ~~mathematical~~ times, when the center of the sun reaches the altitudes prescribed for the prayers of namj̄ ~~ʿs~~ from the true horizon, are determined by calculation. Then these times are converted into ~~shari~~ ~~mathematical~~ times through a process performed with the period of time called **Tamkin**. Hence, there is no need for also adding 8 minutes and 20 seconds to the riyj̄ ~~ʿs~~ times represented on timepieces. The difference of time between true time and sharij̄ ~~ʿs~~ time

for a certain prayer of namāz is termed the time of **Tamkin**. The time of Tamkin for each prayer time is approximately the same.

The time for morning prayer at a certain location begins, in all four Madhabs, at the end of **sharīf** (canonical) **night**, which in turn is when the whiteness called **fajr shāfiq** is seen at one of the points on the line of apparent horizon (ufq-i-zīrī) in the east. This time is also the beginning of fast. Chief of Astronomy Department Ī Bīr Bey reports: Ī Because there are weak reports saying that the fajr shāfiq begins when the whiteness spreads over the horizon and the altitude of the Sun is -18° or even -16° it is judicious and safe to perform the morning prayer 15 minutes later than the time shown on calendars. Ī To determine the Sun's altitude at the time of dawn, the time of dawn is determined by observing the line of apparent horizon and in the meanwhile directing our attention to our timepiece, in a night when the sky is clear. The time determined thereby will match one of the times calculated to correspond with various altitudes, and the altitude wherewith the matching time corresponds is the altitude of dawn (fajr). An identical method is used to determine the altitude of shafaq (disappearance of evening twilight). Throughout centuries Islamic scholars have adopted the altitude for fajr as 19° rejecting any other values as incorrect values. Ī According to Europeans, dawn (fajr) is the spreading of the whiteness^[1], and the Sun's altitude is 18° at dawn. Muslims' religious tutors are not Christians or people who have not adapted themselves to any of the (four) Madhabs; our tutors are Islamic scholars. The time of morning prayer ends at the end of **solar night**, which is when the preceding [upper] limb of the Sun is observed to rise from the line of apparent horizon.

The **celestial sphere**, with the Earth at its centre like a point, is a large sphere on which all the stars are projected. Prayer times are calculated by using the **arcs of elevation**, which are imagined to be on the surface of this sphere. The two points at which the axis of the Earth intersects the celestial sphere are called **celestial poles**, (which are directly above the poles of the Earth). Planes passing through the two poles are called **planes of declination**. Circles that these planes form on the celestial sphere are called **circles of declination**. Planes containing the plumb-level of a location are called **azimuth planes** (or vertical planes). The circles formed by the imagined intersection of planes containing the plumb-level of a location and the celestial sphere are called the

[1] This is the time when **Astronomical twilight** begins.

azimuth or altitude circles (or verticals). The azimuth circles of a given location are perpendicular to the location's horizons. At a given location, there is one plane of declination and an infinite number of azimuth circles. The plumb-level of a location and the axis of the earth (may be assumed to) intersect at the centre of the earth. The plane containing these two lines is both the azimuthal and the declination plane of the location. This plane is called the **meridian plane** of the location. The circle of intersection of this plane with the celestial sphere describes the **meridian circle**. A location's meridian plane is perpendicular to its plane of true horizon and divides it by half. The line whereby it cuts through its plane of true horizon is termed the meridian line of the location. The arc, (GN), between the point, N, where the azimuth circle (vertical) passing through the Sun intersects the true horizon, and the centre of the Sun, G, is the **arc of true altitude** of the Sun at a given location at a given time. The angular value of that arc is the Sun's true altitude at that place at that moment. The Sun crosses a different azimuth circle every moment. The arcs measured on an azimuth circle between the point, Z, at which the circle passes through the Sun's (upper) limb, and the point at which it intersects the tangential, apparent, mathematical and surface horizons are called the Sun's **apparent altitudes** with respect to these horizons. Angular values of these arcs represent the Sun's **apparent altitudes** with respect to the so-called horizons. The Sun's surface altitude is greater than its true altitude. At different times the Sun is at an equal altitude from these horizons. The true altitude is equal to the value of the geocentric angle subtended by the celestial arc of true altitude. The angular values of an infinite number of arcs of a variety of lengths that are bounded by the sides of this angle and which are parallel to the so-called celestial arc as well as to one another, are equal to one another and to the true altitude. Every pair of straight lines that describe the other altitudes originate from the point where the plumb level of the place of observation intersects the horizon. The plane passing through the centre of the earth perpendicular to its axis is called the **equatorial plane**. The circle of intersection of the equatorial plane with the Earth is called the **equator**. The place and the direction of the equatorial plane and those of the equatorial circle never change; they divide the Earth into two equal hemispheres. The value of the arc of declination between the Sun's center and the equatorial plane represents the Sun's **declination**. The whiteness before the apparent sunrise on the line of apparent horizon begins two degrees of altitude prior to the redness; in

other words, it begins when the Sun ascends to an altitude of $19\frac{1}{2}$ below the apparent horizon. This is a fact stated in a fatwā^[1]. Non-mujtahids do not have the right to change the fatwā. It has been reported in Ibn al-ʿIdrīsī (Radd-ul-muhtāj) and in the calendar by M. Bey that some Ḥanbalīs have said that it begins when the Sun is at a distance of $20\frac{1}{2}$ from the apparent horizon). However, acts of worship that are not performed in accordance with the fatwā are not sahīḥ (valid).

The Sun's daily paths are circles on the (imaginary inner surface of the) celestial sphere and which are parallel to one another and to the equatorial plane. The planes of these circles are (approximately) perpendicular to the earth's axis and to the meridian plane, and intersect the horizontal planes of a given location obliquely, which means that the Sun's daily path does not intersect the line of apparent horizon at a right angle. The azimuth circle through the Sun is perpendicular to the line of apparent horizon. When the Sun's centre is on the observer's meridian, the circle of declination going through its center and the location's azimuthal circle coexist, and its elevation is at its daily maximum from the true horizon, (the event termed culmination).

Muslims who (possess the conditions wherein they can) observe the Sun are accredited to avail themselves of the **time of apparent zuhr**, i.e. the **apparent time of early afternoon prayer**. This meriḥ begins as the Sun's following (trailing) limb departs from the apparent region of zawj. The Sun rises from the surface horizon, i.e., from the line of apparent horizon, which we see, of a given location. First, the **time of apparent-meriḥ** begins when the preceding (leading) limb of the Sun en route for its culmination with respect to (the eastern arc of) the surface horizon, which is the **line of apparent horizon** that we observe, reaches the celestial (circle of apparent) zawj region relating to this maximum altitude. This moment is determined when decline in the length of the shadow of a rod (erected vertically on a horizontal plane) is no longer perceptible. Thereafter the **time of true-meriḥ** is when the centre of the Sun rises to the location's celestial meridian circle, [i.e. when it has traversed the mid-day arc peculiar to that location,] or,

[1] Fatwā is a conclusive explanation wherein an authorized Islamic scholar answers Muslims' questions. Conditions to be fulfilled to be an authorized Islamic scholar are explained in our publications, **Belief and Islam**, **The Sunni Path**, and **Endless Bliss** (chapter 33 of second fascicle and chapter 10 of third fascicle).

in other words, when it culminates with respect to the true horizon. Thereafter, when its following limb descends to the point of culmination with respect to the western arc of the surface horizon of the location, the **time of apparent zawl** ends, the shadow is observed to begin gaining length, and hence the beginning of the time of **apparent-meridiuhr**. The motion of the Sun and that of the tip of the shadow are imperceptibly slow as the Sun ascends from the apparent zawl time to true zawl time, and as it descends thence to the end of the apparent zawl time, because the distance and the time involved are negligibly short. When the following limb descends to the point of culmination with respect to the sharī horizon on the western arc of the line of surface horizon of the location, the **time of apparent meridiuhr** ends and the **time of sharī meridiuhr** begins. This time is later than the time of true zawl by a period of **Tamkin**, because the difference of time between the true and the sharī horizon is equal to the difference of time between the true and the sharī horizons, which in turn is equal to the period of time called **Tamkin**. The **zawl** (apparent) times are determined with the shadow of the rod. The sharī times are not found with the shadow of the rod. The true time of zawl is found by calculation, (length of) time termed **Tamkin** is added to this, hence the **mathematical** sharī time of zuhr. The result is recorded in calendars. The sharī time of zuhr continues until **the awwal**, which is the time when the shadow of a vertical rod on a level place becomes longer than its shadow at the time of true zawl by as much as its height, or until **the thugh** which is the time when its shadow length increases by twice its height. The former is according to the Two Imams [Abū Yūsuf and Muhammad ash-Shaybānī] and also according to the other three Madhabs, and the latter is according to al-Imām al-aḥmad.

Although the **time of late afternoon prayer** begins at the end of the time of early afternoon prayer and continues until the following limb of the Sun is observed to set below the line of apparent horizon of the observer's location, it is **harām** to postpone the prayer until the Sun turns yellow, an event that takes place when the distance between the Sun's lower [preceding] limb and the line of apparent horizon is a spear's length, which is five angular degrees. This is the third one of the daily three times of **kerāḥat** (explained towards the end of this chapter). Calendars in Turkey contain time-tables wherein times of late afternoon prayers are written in accordance with **the awwal**. For (performing late afternoon prayers within times taught by Imām al-aḥmad and thereby) following Imām al-aḥmad, late afternoon

prayers should be performed 36 minutes, (in winter,) and 72 minutes, (in summer,) after the times shown on the aforementioned calendars. In regions between latitudes 40 and 42 a gradational monthly addition of the numerical constant of 6 to 36 from January through June and its subtraction likewise from 72 thenceforward through January, will yield monthly differences between the two temporal designations termed *ḥaṣr*, (i.e. *ḥaṣr awwal* and *ḥaṣr thānī*) ½

The time of evening prayer begins when the Sun apparently sets; that is, when its upper (following) limb is seen to disappear below the line of apparent horizon of the observer's location. The *sharḥ* ½ and the solar nights also begin at this time. At locations where apparent sunrise and sunset cannot be observed, and in calculations as well, the *sharḥ* ½ times are used. When (the first beam of) sunlight strikes the highest hill at one of these locations in the morning, it is the *sharḥ* ½ time of sunrise (at that location). Conversely, in the evening, when sunlight is observed to withdraw from there, it is the *merḥ* ½ *sharḥ* ½ time of sunset. The *adh* ½ timepieces are adjusted twelve (12) o'clock at this moment. The time of evening prayer continues until the time of night prayer. It is sunna to perform the evening prayer early within its time. It is *harḥ* ½ to put it off till the time of *ishtibḳ-i-nujūḳ*, which is when the number of visible stars increase, or, in other words, after the following limb of the Sun has sunk down to an altitude of 10° below the line of apparent horizon. For reasons such as illness, long-distance journeys^[1], or in order to eat food that is ready, it might be postponed until that time.

The time of night prayer begins, according to the *Im* ½ *ḥayn* with *ḥaṣr awwal*, that is, when the redness on the line of apparent horizon in the west disappears. The same rule applies in the other three Madhhabs. According to *Im* ½ *al-aḥ* ½ it begins *ḥaṣr i-thānī* that is, after the whiteness disappears. It ends at the end of the *sharḥ* ½ night; that is, with the whiteness of *fajr-i-sā* ½ according to the Hanafī ½ Madhhab. The disappearing of redness takes place when the upper (following) limb of the Sun descends to an altitude of 17° below the surface horizon. Thereafter, the whiteness disappears when it descends to an altitude of 19°. According to

[1] What is meant by long-distance journeys, and also how a Muslim travelling a long distance is to perform his daily prayers termed *naḥ* ½ (or *saḥ* ½) is explained in full detail in the fifteenth chapter.

[2] *ḥaṣr* ½ means *ḥaṣr* ½ two *Im* ½ *ḥayn* ½ In *ḥaṣr* ½ zone of Islamic scientific branches pertaining to acts of worship, *ḥaṣr* ½ means *ḥaṣr* ½ Muhammad and *ḥaṣr* ½ Yusuf ½, two of the highest disciples of

some scholars in the Shū'ibī ¼ Madhhab, the latest (¼ k̄hir) time for night prayer is until the sharī' ¼ midnight. According to them, it is not permissible to postpone the performance of night prayer till after the sharī' ¼ midnight. And it is makrū' ¼ in the Hanafī ¼ Madhhab. In the Mī' ¼ Madhhab, although a night prayer that has been performed by the end of the sharī' ¼ night is sahī' ¼ (valid), it is sinful to postpone it till the end of the initial one-third of the night and perform it thereafter.^[1] Muslims who have somehow failed to perform the early afternoon or the evening prayer of a certain day before the end of the time prescribed by the Two Im̄ ¼s should not make the worse choice by (putting off the prayer till the unanimously definite end of the prayer time, which is widely expressed by Muslims in Turkey as) ¼ leaving the prayer (namā' ¼ to qadā' ¼ they should perform them according to al-Im̄ ¼ al-a' ¼ zām ¼ prescription; and in that case, they should not perform the late afternoon and the night prayers of that day before the times prescribed for these prayers by al-Im̄ ¼ al-a' ¼ zām. A prayer is accepted as to have been performed within its prescribed time if the initial takbīr ¼ has been uttered, according to the Hanafī ¼ Madhhab; and if one rak' ¼ of the namā' ¼ has been completed, according to the Madhhabs named Mī' ¼ and Shū'ibī ¼ before the end of the prescribed time. A. Ziyā' ¼ Bey notes in his book ¼-i heyāt :

¼ The further ahead in the direction of the poles, the farther apart from each other are the beginning of morning prayer, i.e. the breaking of morning twilight, and sunrise; and for the same matter, the beginning of night prayer, i.e. the (end of) evening dusk, and sunset, and, also incidentally, the closer to each other are the initial times of (a certain day) ¼ morning prayer and the night prayer (of the previous day). Prayer times of a location vary depending on its distance from the equator, i.e., its degree of latitude, ¼ as well as

Im̄ ¼ al- ¼ Abī' ¼ Hanīf ¼, the leader and founder of the Hanafī ¼ Madhhab, one of the only four valid Madhhabs in matters pertaining to Islamic practices; ¼arāfeynī ¼ means ¼ al-ām Abī' Hanīf ¼ himself and his blessed disciple Im̄ ¼ Muhammadī ¼ and ¼aikhaynī ¼ means ¼ al-ām himself and his blessed disciple Im̄ ¼ Abī' ¼ Yafī' ¼. In another register of Islamic nomenclature, e.g. when matters concerning the Sahī' ¼ (the blessed companions of Muhammad ¼ al-his-salī' ¼) are being dealt ¼aikhaynī ¼ means ¼adrat Abī' Bakr as-Siddīq ¼ and Hadrat ¼mar ul-Fī' ¼.

[1] It goes without saying that it must definitely be performed if it has been delayed till thereafter. What is sinful is to delay it till thereafter.

on the declination, (, of the Sun, i.e., on months and days. At locations whose latitudinal value is greater than the complement of declination, (i.e. when $\phi > 90^\circ$, or when $\phi < -90^\circ$), days and nights never take place. During the times when the sum of latitude and declination is 90° or greater, i.e. $\phi + \delta \geq 90^\circ$ for example, during the summer months when the Sun's declination is greater than 5° Fajr (dawn, morning twilight) begins before the shafaq (evening dusk, evening twilight) turns into complete darkness. So, for instance, in Paris which is on latitude $48^\circ 50'$, the times of night and morning prayers do not start from 12 through 30 June. In the Hanafi/Madhab, the time of a certain prayer is the reason (sabab) for performing that prayer. The prayer does not become fard unless the reason arises. Therefore, these two prayers (salat) do not become fard at such places. However, (as is stated in Ibn al-Qayyim according to some authorized Islamic scholars, even in situations wherein times of these two prayers do not virtually begin, such as during the period between June 12 and 30 in the exemplified locations,) it is still farz to perform the two prayers either by using a method called *qirab-i-bil* which means *locational proximity* and thereby performing them within the times they are being performed at the closest location where they are being performed because it is beyond the exempted zone, or by using the method termed *qirab-i-ley* which means *proximity with respect to time* and thereby performing them within the times when they were and will be performed when, respectively, they were and will be performed beyond the aforesaid exemption.]

The time of **Dhuh** begins when one-fourth of *neh-shar* i.e., the first quarter of the canonically prescribed duration of day-time for fasting, is completed. Period of time half the *neh-shar* is called the time **Dhahwa-i-kubr**. In adh time (reckoned from *shar* sunset) **Dhahwa-i-kubr** = Fajr + (24-Fajr) = 24-Fajr+12-Fajr = 36-Fajr. Hence, half the time of Fajr gives the time of **Dhahwa-i-kubr** reckoned from 12 in the morning. (For example), in Istanbul on the 13th of August, the time of dawn (fajr) in standard time is 3 hours 9 minutes, the standard time of sunset is 19 hours 13 minutes, and therefore, daytime lasts 16 hours 4 minutes and the standard time of **Dhahwa-i-kubr** is $8:02+3:09=11$ hours 11 minutes. In other words, it is equal to half the sum of times of *ims* and *ift* in standard time.

Since the amount of refraction of light by the atmospheric

layers increases as the Sun draws near the line of apparent horizon, at level places such as sea surfaces and planes it appears to have risen as the upper (preceding) limb of the Sun is still below the line of apparent horizon by about 0.56 angular degrees (33.6'). Conversely, its disappearing below the horizon in the evening takes place after its upper (following) limb has descended to an equidistant position below the horizon.

Planes perpendicular to the plumb level of a location, i.e., to the Earth's $\frac{1}{2}$ radius through that location, are called the **ufqs=horizons** of the location, the **Ufq-i-sat-hij** (surface horizon) being the only exception. Six types of horizon may be defined. **Ufq-i-haqiqi** **True horizon** is the one passing through the Earth's $\frac{1}{2}$ centre. **Ufq-i-hissi** **Tangential horizon** is an infinite plane passing through the lowest point B of the location, that is, a plane tangent to the Globe at point B. The angle formed at the Sun's $\frac{1}{2}$ centre by the two straight lines, one from the Earth's $\frac{1}{2}$ centre and the other from the Earth's $\frac{1}{2}$ surface, is called the Sun's **horizontal parallax=ikhtilaf-manzar**. Its annual mean value is 8.8 angular seconds. It is the difference between the altitude of the Sun's $\frac{1}{2}$ centre with respect to two different horizons, the true horizon and the **riyadi** (mathematical) or tangential horizon. Parallax results in a delay in the sighting of lunar and solar risings. The horizontal plane passing through the point M of a certain height where the observer is located is called the observer's **ufq-i-riyadi** **mathematical horizon**. The **khat ufq-i-zahir** **line of apparent horizon** is the circle LK described as the line of tangency of the cone formed by the revolution about the plumb level through M, of the straight line MK, projecting from the observer's $\frac{1}{2}$ eye at M and tangent to the Globe at K. The plane containing this circle and perpendicular to the plumb level through M is called the observer's **ufq-i-mur** **visible horizon**; and the surface of this cone is the observer's **ufq-i-sathi** (surface horizon). The line of **apparent horizon** appears to the observer, who stands at a certain height, as a circular line around which the sky and the lowest points, such as sea surfaces and meadows, on the Earth's $\frac{1}{2}$ surface intersect. This circular line is formed by the points of intersection between the visible horizon and the Earth's $\frac{1}{2}$ surface. There is a plane of azimuth containing every point of this circle. The plane of tangential horizon going through point K, which is intersected by the plane of azimuth containing the Sun, intersects the plane of azimuth at a right angle and along line MS. This tangential

horizon, plane MK, is called the observer's **surface horizon**. There are various surface horizons for various altitudes at a location. The points K, where each of these horizons is tangent to the earth's surface, make up the (circular line termed) line of apparent horizon. The direction of the ray projecting from the observer's eye, i.e. the line MS, is called the **line of surface horizon**. The vertical (azimuthal) arc, ZS, is the altitude of the Sun with respect to the surface horizon. The arc ZS subtends the angle inscribed between the two straight lines projecting from the observer's eye to the two ends of this arc. As the Sun moves, the point of tangency K of the surface horizon MS glides on the line of apparent horizon and, thereby, the surface horizon changes momentarily. The observer will see the Sun when he looks at the point H at which the straight line MZ from the observer to the Sun intersects the arc HK, drawn parallel to ZS, the arc of altitude. He will perceive this arc as the altitude of the Sun with respect to the line of apparent horizon. The angle subtended by this arc HK is identical with that subtended by ZS, the altitude of the following (upper) limb of the Sun with reference to the surface horizon. Therefore, the **apparent altitude** HK is used for the altitude with respect to the surface horizon. The Sun sets when it is at point S in the sky. The observer perceives as if it sets at point K on the Earth. Once the Sun and the stars go below the surface horizon of a location, i.e., when their altitude with reference to this horizon becomes zero, all the observers who share this horizon see them set. The observer at point M sees the Sun set at point K of the surface horizon. In other words, the time of sunset for the observer at point M is when the altitude of the upper limb of the Sun attains zero with respect to the surface horizon. Likewise, the other prayer times for the observer are determined on the basis of shar' $\frac{1}{2}$ altitudes with respect to the surface horizons. Since the shar' $\frac{1}{2}$ altitude of the Sun with respect to the surface horizon is perceived by the observer at point M as the altitude HK with respect to the line of apparent horizon, the **apparent altitudes** measured with reference to the apparent horizon are used for determining the prayer times. These altitudes are greater than those with respect to the observer's $\frac{3}{2}$ mathematical, tangential, visible and true horizons. The difference between the altitude ZS with respect to the surface horizon and the arc ZN with respect to the true horizon is called the **angle of dip of horizon** for the height

of point M. The arc of azimuthal circle equal to the angle of dip of horizon, i.e. the arc NS, is the **dip of horizon**. **Sharīf times**, which are recorded in calendars, are used in mountainous places where the apparent horizon cannot be observed.

Mathematical, tangential, and meridian (observed, visible) horizons are identical for an observer at the lowest point. At this lowest point, B, there is not a surface horizon, the line of apparent horizon being a small circle around B, and the altitude with respect to this line and the altitudes with respect to all the other horizons being the same. As the point of observation gains elevation, so does the observer's mathematical horizon; thereby their tangential horizon changes into their surface horizon; and their line of apparent horizon descends towards their true horizon and widens. Radius of each of thereby widening circles formed by the descending lines of apparent horizon demarcates an arc to subtend angle D, which in turn is equal to the angle of dip of horizon. The arcs ZS, which represent the Sun's altitudes with respect to the surface horizon, are higher than the true altitude by the same angular value as that of the dip of horizon.

The Sun's reaching the time of **zawāl** with respect to a horizon means its culmination with respect to that horizon. When the observer is at the lowest place of a location the Sun's regions of **zawāl** with respect to all horizons and to the line of apparent horizon converge at one point, and the diurnal arc of the Sun's daily path intersects the meridian at point A, which is seen on figures 1 and 2 a few pages ahead, which is mid-point of the diurnal part of its daily path. This point is called the **region of true zawāl**. As for observers who are at higher places and who (possess the conditions wherein they can) observe the Sun; their **Regions of apparent zawāl** are **circles of regions of zawāl** formed around the celestial region of true **zawāl** by the points of culmination with respect to the circular lines of apparent horizon peculiar to the heights they occupy. As the Sun moves along its path, it meets with each of these circles at two points. When it reaches the first point, the **time of apparent zawāl** begins. The end of the time of apparent **zawāl** is when the Sun reaches the second point. As the observer's position becomes higher, dip of horizon takes place and the circles of apparent horizon become larger. And so do the so-called celestial **circles of regions of zawāl** so that their radii produce arcs subtending angles, equal to the angles, (represented by angle D in fig. 1-A) subtended by their terrestrial counterparts,

i.e. arcs produced by the radii of the circles of apparent horizons. When the observer goes up to the highest point of their location, the circle of celestial region of *zawj* becomes the greatest and the outermost. This greatest circle of region of *zawj* is called the observer's **Sharīf region of *zawj***. The surface horizon of an observer at the highest point of a location is called the observer's **ufq-i-sharīf**. The altitude of the Sun's (upper) limb with respect to the sharīf horizon is called **sharīf al-*istifā***. The preceding limb of the Sun enters the circular region of *sharīf* when it culminates with respect to the place of sunrise on the sharīf horizon. A hill so far from a location as the shaded and the illuminated regions on it are not distinguishable to the naked eye during the time of *isfīr* (when the Sun's canonical altitude is less than 5° and it is yellow,) is not considered within the limits of that location. The radius of the circle of *sharīf* region of *zawj* subtends an angle equal to the angle of dip of horizon for an observer (supposed to be) on the highest hill of the location. The circles representing times of *zawj* are not visible; the Sun getting in and out of these circles can be determined from the shortening and elongation of the shadow of a vertical rod erected on a level ground.

In the section on the mustahabs to be observed by a fasting Muslim in **Radd al-muhtār** by Ibn al-*ʿImād* and in the annotation to **Marghāt-falāḥ** by al-Tahtī it is noted, (Of two Muslims supposed to be fasting,) the one who lives at a lower place, and who therefore observes the apparent sunset earlier, breaks fast earlier than the one living at a higher place, [since Islam recognizes the apparent times, not the true times, as canonically acceptable for those who (can) see the Sun.] For those who are unable to observe the sunset; it is when the hills in the east darken. In other words, it is the apparent sunset that would be observed by people living on the highest hill, which in turn means sunset with respect to the sharīf horizon. It is noted also in the book **Majmaʿ al-bahur** and the Shafīʿī **bab Anwāʾ al-*ab*** **ab** that the *sharīf sunset* is to be taken into account by those who are not able to observe the sunset; and it is determined by calculation.

For easy determination of the times of early and late afternoon prayers, al-*ʿAbd al-Haqq as-Sujī*, who was matured in the *suhba* of Muhammad Maʿālī al-Fāzī as-Sirhindī describes a method in his Persian book **Masʿūdī sharh-i Wiqāʾa**, printed in

India in 1294 [1877 A.D.]:

Ḥ A circle is drawn on a level ground taking sunlight. This circle is called the **Dīra-i Hindiyya=the Indian circle**. A straight rod, with a length equal to the radius of the circle, is erected at the centre of the circle. The top of the rod must be equidistant from three different points on the circle to make it certain that it is precisely vertical. This vertical rod is called the **miqyāṣ-ḡnomon**. Its shadow extends beyond the circle on the western side before noon. As the Sun moves higher up, i.e., as its altitude increases, the shadow shortens. A mark is made at the point where the tip of the shadow enters the circle. Another mark is made at the point where the tip of the shadow exits the circle as it elongates eastwards. A straight line is drawn from the centre of the circle to the midpoint of the arc between the two marks. This straight line is called the **khat nisf-un-naḥiṣ=the meridian line of the location**. The meridian line extends in the north-south direction. When the preceding limb of the Sun reaches its maximum altitude from the line of apparent horizon of the location, the time of **zahr** (apparent) **zaw** begins. It is no longer possible now to perceive the shortening of the shadow. Next, the centre of the Sun comes to the meridian and is at its maximum altitude from the true horizon. This is **the time of haqīq** (true) **zaw**. At the time of true **zaw**, the times of **zaw** in terms of mean time are not subject to variation on account of latitudinal variation. As the Sun departs from this point, the shadow also departs from the meridian line, though imperceptibly. The apparent **zaw** time ends when the following limb descends to its apparent maximum altitude with reference to the sunset spot on the line of apparent horizon. Now the **time of apparent zuhr** begins. The shadow begins observably to lengthen. The middle of the time during which the length of the shadow remains unchanged is the **haqīq** (true) **zaw** time. As the Sun's center transits the meridian, its momentary passage is observed from London with telescopes and thereby **zaw** timepieces are adjusted. At this meridian **haqīq** **zaw** time, the **haqīq** (true) twelve. The algebraic addition of this twelve to the equation of

[1] The modification to be applied to **apparent solar time**, (i.e. the time as shown on a sundial, which records the motions of the real (true) Sun across the sky,) to **mean solar time**, (i.e. the time as shown on timepieces, with the irregularities of apparent solar time, due to elliptical movement of the Earth around the Sun, smoothed out). See Appendix IV.

time^[1] yields the **meantime** beginning, i.e. twelve, of the day on the local timepiece. The $\frac{1}{2}$ times found by calculation show also the mer $\frac{1}{2}$ times on timepieces. **Time-zaw**, which is the beginning for the meantime clocks, is eight minutes and twenty seconds after the **riy-zaw**, which is the time when the Sun reaches the zaw. The ratio between the height of anything erected at right angles to the Earth's surface and the length of its shortest shadow, **fay-i-zaw**, varies with latitude and declination.

A pair of compasses is opened by a length of **fay-i-zaw**. The sharp point of the compasses is placed at the point where the meridian line meets the (Indian) circle and a second circle, whose radius is the distance between the centre of the first circle and the point whereon it intersects the extension of the line of meridian beyond the first circle, is drawn. It is the time of **apparent** **awwal** when the shadow of the gnomon reaches the second circle. The second circle must be drawn anew daily. **Fay-i-zaw** is used only to find the times of early and late afternoon prayers. It is not practicable in finding the times of other prayers.

It is written in the books **Majma'-anhur** and **Riyāh-un-nihā**. The time of zuhr begins when the Sun is at zaw, i.e., when its following limb begins to descend from the maximum altitude it has ascended with respect to the line of apparent horizon. To determine the time of zaw, a rod is erected. It is the time of zaw when the shortening of its shadow stops, that is, when it neither shortens nor lengthens. It is not permissible to perform nam during this time. The time of zaw is over when the shadow begins to lengthen. The maximum altitude mentioned in the aforementioned books is not the altitude with respect to the true horizon. Two positions are noted: one is when the preceding limb ascends to its maximum altitude from the surface horizon, i.e. with respect to the eastern arc of the line of apparent horizon; and the other one is when the following limb begins to descend from its maximum altitude from the surface horizon, i.e. with respect to the western arc of the line of apparent horizon. As a matter of fact, it is written in the annotation to the commentary book **Imdād-ul-Fettā** that the line of apparent horizon, not the true horizon, is to be taken into account in determining the time. The time of apparent zaw commences when the Sun's preceding limb reaches its maximum altitude from the surface horizon, or from (the eastern arc of) the

line of apparent horizon. The time of apparent *zawj* ends when the following limb begins to descend from its maximum altitude from the surface horizon with respect to the place of sunset on the line of apparent horizon, and thenceforth the time of apparent zuhr commences. At this moment the shadow of the gnomon is imperceptibly longer. The apparent time of late afternoon prayer (*ʿaṣr*) is when the length of this shadow increases by the length of the gnomon. The time of true *zawj* is only an instant. On the other hand, the times of apparent *zawj* based on the preceding and following limbs are when the respective limbs enter and exit the circles (imagined) on the celestial sphere and termed **Regions of apparent *zawj*** whose centers coexist with the points of true *zawj* and radii equal the angular value of the **dip of horizon** pertaining to the height of the observer's location. The region of apparent *zawj* is not an (instantaneous) point; it is an arc between the two points whereby (each of) the so-called circles intersect(s) the Sun's (apparent daily) path. The greatest of these circles is the **Circle of region of *sharʿi* *zawj***. In Islam, the time of *zawj*, i.e. midday, is the period of time between the instant when the Sun's preceding limb enters this *sharʿi* circle and the instant when its following limb exits the circle. The **time of *sharʿi* *zawj*** begins when the Sun's preceding limb enters the circle. The *sharʿi* *zawj* time ends when the Sun's following limb exits the circle, and then the ***sharʿi* zuhr time** begins. This time is determined by calculation and recorded in calendars.

The six-rakʿat *salat* performed after the fard of evening *salat* is called the *salat* *namāz* *zawj*.

The job of understanding, working out, determining, and explaining the times of acts of worship requires Islamic knowledge (*ʿilm* *ad-dīn*). The *ʿulamāʾ* (authorized Islamic scholars) of (the branch of Islamic knowledge termed) **Fiqh** wrote in their books of Fiqh the teachings which mujtahids (extracted from the Qurʾān and *ḥadīth* and explained. It is permissible to exercise oneself in the recalculation of the prescribed times, (which have already been explained by mujtahids.) Results of such calculations, however, are conditional on the aforesaid Islamic scholars' approval. It is noted in the section dealing with (the essentials of) facing the Qibla in *salat* in **Radd al-muhtār** by Ibn ʿAbdī and a **Fatwā Shams ad-dīn Ramī** that it is *jāʾiz* (permissible) to determine the times of *salat* and direction of the Qibla by calculation. It is noted in

Mawdud al-Mawdud ١٥٤ is fard kifay ١٥٤ to calculate the prayer times. It is fard for Muslims to know the beginning and the end of the prayer times from the position of the Sun or from the calendars approved by Islamic scholars. ١٥٤

The Earth rotates about its axis from west to east. In other words, an overhead view of it, like that of a globe placed on a table (with the North Pole pointing upwards), would reveal that it rotated in a counterclockwise direction. This is called the **true** (direct, prograde) **motion**. The Sun and the fixed stars appear to make a revolution per day from east to west. This is called the **retrograde motion**. The time between two successive meridional transits of a star at a certain location is defined as **one sidereal day**. One-twenty-fourth of this period is **one sidereal hour**. The time interval between two successive transits of the centre of the Sun across the meridian, that is, the time between successive instants of true zawj ١٥٤ is called **one true solar day**. Meanwhile, the Earth moves from west to east along the **ecliptic** and completes one revolution per year around the Sun. Due to this motion of the Earth, the Sun appears to move from west to east on the ecliptic plane, rotating about the **ecliptical axis** through the Earth ١٥٤ centre perpendicular to the ecliptic plane. The average speed of this translational movement is about 30 kilometres per second, though it is not constant. Since the orbit of the Earth on the ecliptic plane is not circular but **elliptical**, the angles subtended by the arcs travelled in equal intervals are not equal. The smaller its distance to the Sun, the higher its speed. As a result of this movement of the Earth, the Sun is slower than the stars by about 4 minutes per day, thus completing its daily revolution about 4 minutes later than the stars. Therefore, the ١٥٤ true solar day ١٥٤ is about 4 minutes longer than the sidereal day. This extra time slightly varies from day to day around 4 minutes. The second reason for the variation of the lengths of true solar daytimes is that the axis of the Earth is not perpendicular to the plane of ecliptic. There is an angle of about 23 ١٥٤ 27' between the axis of the Earth and the ecliptical axis. This angle never changes. The third reason is that the maximum altitude of the Sun changes daily. The ecliptic and the equatorial plane intersect along a diameter of the Earth. There is an angle of about 23 ١٥٤ 27' between these two planes. This diameter of intersection is called the **line of nodes**, (or the nodal line.) This angle never changes. The average direction of the Earth ١٥٤ axis does not change as it revolves round the Sun. It remains parallel to itself. On the 22nd of June, the axis of the Earth is tilted in such a

direction as its northern part is inclined towards the Sun with respect to the (upright position of the) axis of the ecliptic, so that more than half of the northern hemisphere takes sunlight. The declination of the Sun is about $+23.5^\circ$. When the Earth arrives at a point about one-fourth of the length of its yearly round, the projection of axis of the Earth on the ecliptic deviates from the Sun-Earth direction by about 90° . At this time the line of nodes passes through the Sun; and the Sun's declination is zero. When the Earth travels one-half of its yearly orbital round (from the point where it was on 22nd June), the perpendicular projection of the Earth's axis on the ecliptic resumes its former sunward position, (such as it was six months earlier,) with the mere difference that the axis itself, with respect to the (still upright) axis of the ecliptic, is now declined proportionally away from the Sun, whereby the equatorial semi-circle facing the Sun is above (i.e. to the north of,) the ecliptic plane; less than half of the northern hemisphere and more than half of the southern hemisphere are exposed to sunlight; the Sun is 23.5° below (to the south of) the equator and hence its declination is -23.5° . When the Earth has travelled three-fourths of its yearly orbital route, i.e., on 21st March, the nodal line passes through the Sun and the Sun's declination is again zero. Haslam Bey notes in his book **Kozmografya**: The light rays coming nearly parallel to one another are tangent to the Globe around a major circle. This major circle is called the **diz-i tanwiz** the circle of illumination (the terminator). For the first six months during which the Sun is above the equatorial plane, (i.e. north of it,) more than half of the northern hemisphere is on the side of the terminator exposed to the Sun. The plane of illumination defined by this circle passes through the Earth's centre, bisects the Globe, and is perpendicular to the light rays from the Sun. Since the Earth's axis is perpendicular to the equatorial plane, the **angle of illumination** between the plane of illumination and the Earth's axis is equal to the Sun's declination. This is why there are days without nights and nights without daytime at places with latitudes greater than $90^\circ - 23^\circ 27' = 66^\circ 33'$. Let us assume another and smaller circle sketched parallel to the circle of illumination 19° away from it on the unilluminated side. The phenomena of fajr (morning twilight, dawn, daybreak) and shafaq (evening dusk, evening twilight) take place within the zone between the two circles. At places where the complementaries to the latitudes are less than declination $+19^\circ$ or, in other words, in situations where regional and seasonal

conditions concur in such a way as the sum of latitude and declination, (i.e. $\phi + \delta$), is greater than or equal to 90° . The morning twilight or dawn begins before the evening twilight disappears. In situations when the Sun's declination is smaller than the latitudinal value of a location, the Sun's culmination takes place at a region south of the observer's zenith. The observed paths of the Sun and the stars are circles parallel to the Equator. The Sun's declination is zero when the daily path of the Sun coincides with the equatorial plane on the Gregorian March 21 and on September 23. On these two days, the durations of the night-time and day-time are equal everywhere on the Earth. Since the *nisf fadla* (excess of semi-diurnal arc, shown as ZL and Z'L' in fig. 2.) is zero, the time of true *zawj* (in *ghur*) time, and the times of true sunrise and sunset in true solar time are all 06:00 hours everywhere. The shar' times of *zuhr* in *adh* time are also shown as 6 in all authentic calendars, because approximately the same amount of time of *Tamkin* for sunset exists in the time of *zuhr* as well. Thereafter the Sun's apparent daily paths lapse into an ever-increasing digression from its equatorial course, so that the Sun's declination eventually reaches the angular value of $23^\circ 27'$ on June 22, (i.e. at the end of the three months posterior to the vernal equinox on March 21,) and, conversely, $23^\circ 27'$ on December 22, (i.e. at the end of the three months following the autumnal equinox on September 23). These two dates, (i.e. June 22 and December 22,)^[1] are when there begins a gradual decrease in the absolute value of the Sun's declination. During the time when the Sun is below (south of) the Equator, the major part of the northern hemisphere is on the sunless, dark side of the terminator. As the Earth rotates about its axis, the Sun rises when the front edge of the small circle of apparent horizon, (termed *line* of apparent horizon) of a location touches the illuminated one of the two hemispheres divided by the terminator. The Sun rises exactly in the east when its declination is zero. As the declination increases, the points of sunrise and sunset glide along the line of apparent horizon northwards in summerward months and southwards in winterward months (on the northern hemisphere, and vice versa on the southern hemisphere). The arcs of line of apparent horizon, with their angular value daily changing, are called the **annual** (sunrise and sunset) **amplitudes**. (The arcs BL and B'L' in figure 2.) In northern countries, (in those to the north of Tropic of Cancer,)

[1] The former is termed **Summer Solstice**, and the latter **Winter Solstice**.

the Sun, after rising, always appears to gain elevation in a direction with southerly obliquity (with respect to the observer's zenith or plumb level).

One-twenty-fourth of a true solar day is called one **true solar hour**. The lengths of true solar hours change daily. However, the units of time to be adopted (and to be used for civil time-keeping purposes) by using clocks, are required to consist of standardized lengths of days and hours immune to daily fluctuations. Consequently, the **mean solar day** was devised. One-twenty-fourth of a mean solar day is called one **mean hour**. Ibn al-Bayhaqi calls the former **mughawaj** (crooked, not straight or uniform) and the latter **mujadil** (uniform, equable) or **falaki** (celestial) in the chapter dealing with menstruation. The length of one mean solar day is the average of the lengths of true solar days in a year. Since there are 365.242216 true solar days in a madjah orbital, natural, solar, tropical) year, the [hypothetical] Mean Sun travels an angular distance of 360° within this number of days and 59' 08.33" in a mean solar day. Assume that a Mean Sun which travels that distance per mean solar day along the Equator, and the True Sun (on the ecliptic) start moving on a day with the shortest diurnal period of the year. First the true Sun will be ahead. So the true solar day will be shorter than the mean solar day. Until mid-February the distance (against the Mean Sun) between the two suns will increase every day. Thereafter the True Sun will slow down and they will be on the same meridian around mid-April. After that, the True Sun will lag behind the Mean Sun. Increasing its velocity around mid-May the True Sun will catch up with the Mean Sun around mid-June and they will be on the same meridian. Then it will surpass the Mean Sun. Around mid-July it will slow down, and they will be on the same meridian again around mid-August. Next it will lag behind the Mean Sun. By the end of October it will slow down and the difference between them will gradually decrease. Finally they will resume their concurrence at the start. The time it will take the Mean Sun to travel these differences between the two Suns can be calculated by applying Kepler's Laws. The daily difference of time between the two suns is called the **(Solar) Equation of Time**. The equation of time is positive when the Mean Sun is ahead and negative when it is behind. It varies between about +16 minutes and -14 minutes of time throughout a year. It is zero four times a year when the two suns are on the same meridian. A point of time in Mean Solar Time can be converted to True Solar Time by adding to it the

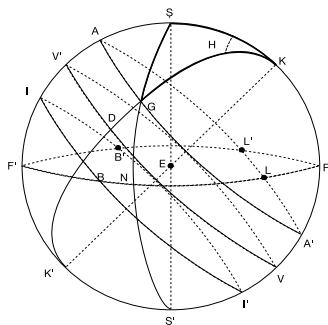


Figure 1

- B = Point where the Sun rises on December 22.
 T = Point where the Sun rises on March 21 and on September 23.
 L = Point where the Sun rises on June 22.
 B' = Point where the Sun sets on December 22.
 R = Point where the Sun sets on March 21 and on September 23.
 L' = Point where the Sun sets on June 22.
 BI = Semi-diurnal arc (six hours) minus nisf fadla on December 22.
 TV' = Semi-diurnal arc on March 21 and or September 23.
 LA = Semi-diurnal arc (six hours) plus nisf fadla on June 22.
 AV' = CL = GD = Declination of the Sun on June 22.
 IV' = Minus (southerly) declination of the Sun on December 22.
 VTV'R = Celestial equator.
 AF', V'F', IF' = The Sun's maximum elevations (culminations) (at summer solstice, at the two equinoxes, and at winter solstice, respectively).
 A = Point where the Sun culminates on June 22.
 KLCK' = Semicircle of declination on June 22.
 GN = Arc of the Sun's true altitude.
 KZK'Z' = Circle of declination on March 21, and on September 23.

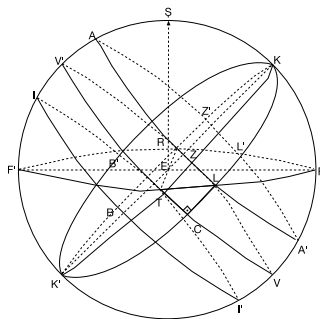


Figure 2

- TC = Arc of the equator equal to nisf fadla at sunrise and sunset on June 22.
 FK = F'K' = Arcs of polar distance.
 FK = ! V' = Celestial arcs subtending observer's latitude.
 H = Angle of fadl-i dī 1/2 hour angle.
 GA = Arc of fadl-i dī 1/2
 E = Observer's location.
 E! = Plumbline direction, (such as that of the observer's upright posture).
 TR = East-West diameter of celestial true horizon.
 FEF' = Meridian line.
 VKV'K' = Meridian circle.
 F = Northern point of the true horizon.
 ZL = Arc of Nisf fadla, (excess of semi-diurnal arc, or, conversely, complement of semi-nocturnal arc,) at sunrise on June 22.
 ZA = Z'A = The semi-diurnal and semi-nocturnal (six-hour) arcs on June 22.
 Z'L' = Arc of Nisf fadla, (excess of semi-diurnal arc, or, conversely, complement of semi-nocturnal arc,) at sunset on June 22.
 LT, BT = Semi-annual sunrise amplitudes.

equation of time if it is + (positive) and subtracting the equation of time from it if it is - (negative). The daily variations in the equation of time range between +22 seconds and -30 seconds of time per day. (Please see appendix IV.)

Ahmed Ziyā Bey states: The value of the dip of horizon in angular seconds is equal to the product of 106.92 and the square root of the elevation in metres of the observer from the tangential horizon of the location. Since the highest hill near the observer in Istanbul is ~~the~~ ^{the} ~~hill~~ ^{hill} ~~with~~ ^{with} a height of 267 metres, the greatest angle of dip of horizon is 29' (in Istanbul). In the table of daily Tamkin which ~~T~~ ^{the} ~~Mr~~ ^{Mr} Efendi, Chairman of the Astronomy Department, calculated, ~~he~~ ^{he} prepared it when he assumed office as Director of Cairo Observatory in 1283 A.H. (1866) and in the book ~~Marḥūm~~ ^{Marḥūm} by Ismāʿīl ~~ibn~~ ^{ibn} Gelenbevi ~~the~~ ^{the} Virtuous; and in the Turkish book ~~Miftāḥ~~ ^{Miftāḥ} ~~ḥ~~ ^ḥ ~~Evki~~ ^{Evki} written by Ismāʿīl ~~ibn~~ ^{ibn} Feh ~~ibn~~ ^{ibn} Ibrāhīm ~~ibn~~ ^{ibn} Hakkī ~~of~~ ^{of} Erzurum in the year 1193; and at the end of the calendar for hijrī solar year 1286 (hijrī lunar year 1326) prepared by Sayyid Muhammad ~~ibn~~ ^{ibn} Bey, Chairman of the Astronomy Department, it is written: The angle of dip of horizon in Istanbul is maximally 29', and, at this elevation which is below the true horizon, i.e., below zero, the refraction of light is 44.5'; the apparent radius of the Sun, on the other hand, is at least 15'45"; these three altitudes result in the sighting of the Sun before true sunrise. The solar parallax, however, causes a delay in the sighting of sunrise. Subtraction of 8.8", the angular amount of the solar parallax, from the sum of these three altitudes, yields 1° 29' 6.2", an angular amount termed **the angle of the Sun's altitude**. The period, from the moment when the center of the Sun sets with respect to the true horizon to the moment when its following limb descends by the amount of angular distance (calculated above), so that the following limb dips below the shari' horizon and daylight reflected on the highest hill (facing the sunset) disappears, is called the **Tamkin**. With the help of the formula used for determining the prayer times on a certain day (in a certain city, say,) in Istanbul, [and a scientific calculator, e.g., Casio], the temporal values of the complements (fadl-i dī ~~al-~~ ^{al-} of the Sun's altitudes, (0° 10' : 0" and 1° 29' : 6.2".) at the two times of sunset, i.e., setting of the Sun's center with respect to the true horizon and setting of its upper (following) limb with respect to the canonical horizon, respectively, are calculated. Since the time of zawl in terms of true-zawl system is zero, the times of two

sunsets are the same as the temporal values of their complements thereby determined. The period between the two times of sunset is the **Tamkin**. For instance, on March 21 and on September 23, the angle of the Sun's altitude is $1^\circ 29' 6.2''$ and the Tamkin, i.e., the time taken by the center of the Sun to descend that amount of altitude below the true horizon along its trajectory, is 7 minutes 52.29 seconds (for Istanbul). With the variables such as the declination of the Sun and the latitude of the location in the formula of prayer times, period of Tamkin in a certain city varies, depending on the degree of latitude and date. Although the period of Tamkin for a city is not the same for every day or hour, there is a mean period of Tamkin for each city. Please see Appendix V for the table of periods of Tamkin. As a precaution, 2 minutes is added to the Tamkin determined by calculation, and the mean Tamkin for Istanbul is accepted to be 10 minutes (of time). At any place with latitude less than 44° , the difference between maximum and minimum Tamkins in a year is about one or two minutes. A city has only one Tamkin, which is utilized to find the shar'i time of a certain prayer of namaz from the true time. There are not different Tamkins for different prayers of namaz. Nor is there a Tamkin applied to apparent times. If a person, believing that the period of Tamkin is something added with precautionary considerations, continues to eat for 3 to 4 minutes after the imsaj (time to start fasting), his fast becomes fad (null), as do his fast and evening prayer when he takes the sunset to be 3 to 4 minutes earlier; this fact is written also in the book **Durr-i Yekt**. Declination of the Sun, Tamkin and equation of time change every moment at a location, and the unit of haqiqi ghurub time, (i.e. the time of true sunset,) is slightly different from the unit of haqiqi zawal time, (i.e. the time of true zawal) and therefore, the calculated prayer times are not precisely exact. To be sure of the beginning of a prayer time, 2 minutes of precaution is added to the period of Tamkin calculated.

There are three kinds of (times of) sunset: the first one is the time when the true altitude of the Sun's centre is zero, called the **true sunset** (haqiqi ghurub). The second one is the time when it is observed that the apparent altitude of the Sun's following limb with respect to the apparent horizon of the observer's location is zero, i.e. when its upper (following) limb disappears below the line of apparent horizon of the location, called the **apparent sunset** (zahir ghurub). The third one is the time when the altitude of the rear (following) limb is calculated to be zero with respect

to the sharīʿ horizon; this kind of sunset is called **sharīʿ sunset** (sharīʿ ghurūb). A city has only one sharīʿ horizon. It is noted in all books of Fiqh that, of these three kinds of sunset, the sighting of the apparent sunset is to be taken as a basis. However, there are different lines of apparent horizons for different heights. Although the sunset with respect to the sharīʿ horizon is the apparent sunset observed from the highest hill (of the location), the times of these sunsets and those of true sunsets are mathematical times; that is, they are always determined by calculation. At the time of the calculated true sunset, the Sun is observed not to have set yet below the lines of apparent horizons of high places. This shows that the time for evening prayer and for breaking fast begins not at the moments of the (aforesaid) first and second types of sunset, but at a time somewhat later, i.e. at the time of sharīʿ sunset. First the true sunset, and then the apparent sunset, and finally the sharīʿ sunset take place. In his annotation to **Marʿat-ul-falāḥ**, Tahtī wrote: **Setting of the Sun means sighting of its upper (following) limb disappear below the line of apparent horizon, not below the true horizon.** The Sun setting below the line of apparent horizon means its setting below the surface horizon. If a person, who has failed to perform the late afternoon prayer, (performs the evening prayer and breaks his fast and then) flies west by plane and sees that the Sun has not set yet (at this place he has newly arrived at), he performs the late afternoon prayer and, after sunset, reperforms (i.e. the evening prayer and, after the **ʿId**, makes qadīʿ of his **fast** at locations where the apparent sunset cannot be seen because of hills, high buildings and clouds, the time of sunset, as is stated in a ḥadīṡ-i sherīʿ is the time of darkening of the hilltops in the east. This ḥadīṡ-i sherīʿ shows **the calculation of the time of sunset or sunrise, not the true or apparent altitudes but the sharīʿ altitudes of the Sun with respect to the sharīʿ horizon are to be used.** In other words, the Tamkin must be taken into account. This ḥadīṡ-i sherīʿ should be followed, i.e., the Tamkin should be taken into account in calculating the sharīʿ times of all the other prayers as well because the true riyāʿ times are determined by (a single-step astronomical) calculation. There is a difference of time which is as long as the period of Tamkin between the true and

[1] In other words, he reperforms that day's fast after the **ʿId** of Ramadān. Please see the second chapter of the fifth fascicle of **Endless Bliss for Fasting in Ramadān** and **ʿId of Ramadān**, or **ʿId of Fitra**.

canonical times of a prayer. The Tamkin corresponding to the highest hill of a city cannot be changed. If the period of Tamkin is reduced, late afternoon prayer and the prayers following it being performed before their prescribed time, and, for the same matter, (the worship of) fasting being begun after the end of the time of sahur (ims \ddot{u} $\frac{1}{2}$), these acts of worship will not be sah \ddot{u} $\frac{1}{2}$ (valid). Until the year 1982 no one had considered re-arranging the period of Tamkin in Turkey, and for centuries all Scholars of Islam, Awliyy \ddot{u} $\frac{1}{2}$ Shaikh al-Isl \ddot{u} $\frac{1}{2}$ s, Muft \ddot{u} $\frac{1}{2}$ and all Muslims had performed all their prayers and started their fastings at their shar \ddot{u} $\frac{1}{2}$ $\frac{1}{2}$ times. (The calendar prepared and published by the daily newspaper T \ddot{u} $\frac{1}{2}$ kiye gives the correct times of prayers and fasting without making any alterations in the period of Tamkin.)^[1]

Calculating the early time of any (of the daily five prayers termed) nam \ddot{u} $\frac{1}{2}$ (or sal \ddot{u} $\frac{1}{2}$ requires a definite knowledge of the Sun \ddot{u} $\frac{1}{2}$ altitude pertaining to the prayer in question. First, the true solar time indicating the difference between midday or midnight and the time when [the center of] the Sun reaches the altitude for the prayer with respect to the true horizon on its path at a location of a certain latitude on a given day with a certain declination of the Sun \ddot{u} $\frac{1}{2}$ center, is calculated. This time is called **fadl-i d \ddot{u} = difference of time** (represented by the arc GA in figure 1). To determine the true altitude specific to a certain prayer of nam \ddot{u} $\frac{1}{2}$ the altitude of the Sun \ddot{u} $\frac{1}{2}$ upper limb with respect to the mathematical horizon is measured with the help of a (rub \ddot{u} $\frac{1}{2}$ d \ddot{u}) or astrolabic quadrant at the moment when the prayer time written in books of Fiqh begins. From this, the true altitude can be calculated. [The apparent altitude with respect to the apparent horizon is measured by using the sextant.] The arc side GK of the spherical triangle K! G imagined on the celestial sphere^[2] is the complement of the arc of declination, GD; the curvilinear side K! is the complement of polar distance KF, or of the observer \ddot{u} $\frac{1}{2}$ latitude, (! V'); and the arc ! G is the complement of the Sun \ddot{u} $\frac{1}{2}$ true altitude, GN. (Figure 1). The angle H at the polar point K of the triangle, as well as the angular value of the arc GA subtending this angle, represents fadl-i d \ddot{u} $\frac{1}{2}$ (hour angle); this is calculated in angular degrees and multiplied by four to convert it to true time

[1] Please visit the websites: <http://www.turktakvim.com> $\frac{1}{2}$ and <http://www.namazvakti.com> $\frac{1}{2}$ and www.islamicalendar.co.uk $\frac{1}{2}$

[2] Vertices of this triangle are the Sun (G), the observer \ddot{u} $\frac{1}{2}$ zenith X, and the celestial north pole (K).

in minutes. The temporal value of hour angle is combined with the time of true or ghurġ $\frac{1}{2}$ zawġ $\frac{1}{2}$ or midnight; the **true time** of the prayer is obtained in terms of true zawġ $\frac{1}{2}$ or ghurġ $\frac{1}{2}$ time. Then the ghurġ $\frac{1}{2}$ time is converted to adhġ $\frac{1}{2}$ by subtracting one unit of Tamkin from it. The zawġ $\frac{1}{2}$ time is converted to mean time by adding the equation of time to it. Then the **Sharġ time** of the prayer in question is obtained from these adhġ $\frac{1}{2}$ and mean ghurġ $\frac{1}{2}$ times. While doing this, **time of Tamkin**, which is the period between the time when the (upper) limb of the Sun has reached the altitude peculiar to this prayer from the sharġ $\frac{1}{2}$ horizon and the time when the center of the Sun has reached this altitude from the true horizon, is taken into consideration. For, the difference of time between the true and sharġ $\frac{1}{2}$ times of a prayer is equal to the difference of time between the true horizon and the sharġ $\frac{1}{2}$ horizon; this difference is the period **Tamkin**. The sharġ $\frac{1}{2}$ times are found by subtracting one unit of Tamkin from the calculated true prayer times before midday, since (before midday) the Sun passes the sharġ $\frac{1}{2}$ horizon before passing the true horizon. Examples of this are the times of imsġ $\frac{1}{2}$ and sunrise. Ahmad Ziya Bey and Kadġ $\frac{1}{2}$ say in their books entitled **Rdb-i-dġa** : ġ Fajr begins when the upper (preceding) limb of the Sun has reached a position 19ġ $\frac{1}{2}$ below the sharġ $\frac{1}{2}$ horizon. The sharġ $\frac{1}{2}$ time of imsġ $\frac{1}{2}$ in terms of true time is obtained by subtracting Tamkin from the calculated true time of fajr (dawn). ġ Hasan Shawqi Efendi of Hezargrad, senior professor of Islamic sciences at the Fġ $\frac{1}{2}$ Madrasa and translator of Kadġ $\frac{1}{2}$ **rem risksi**, (Booklet on the Sunġ $\frac{1}{2}$ Altitude), describes the method of finding the time of imsġ $\frac{1}{2}$ in its ninth chapter, and adds: ġ The times of true imsġ $\frac{1}{2}$ we have obtained by calculation are without Tamkin. A Muslim who will fast must stop eating 15 minutes, i.e. two units of Tamkin, before this time. Thus, they will protect their fast from being fġ $\frac{1}{2}$. As is seen, to find the sharġ $\frac{1}{2}$ adhġ $\frac{1}{2}$ time of imsġ $\frac{1}{2}$ subtracts twice the Tamkin from the true ghurġ $\frac{1}{2}$ time and reports that otherwise the fasting will be nullified. [One unit of Tamkin is subtracted from the ghurġ $\frac{1}{2}$ time to find the Sharġ $\frac{1}{2}$ time, and another unit of Tamkin is subtracted from the ghurġ $\frac{1}{2}$ time to convert it to the adhġ $\frac{1}{2}$ time.] This we have observed also in the yearly tables of awġġ $\frac{1}{2}$ sharġ $\frac{1}{2}$ **ġya** (sharġ $\frac{1}{2}$ times) which Hadrat Ibrġ $\frac{1}{2}$ Hakki (of Erzurum) arranged for Erzurum, as well as in the book **Heyġ-i-felekiyya**, by Mustafġ $\frac{1}{2}$ ġilmi Efendi in 1307; therein true times of dawn and sunrise are converted to

sharīʿī 1/2 times in terms of the system of adhīʿī 1/2 time by subtracting twice the period of Tamkin. The same method is applied in the book **Hidyat-ul-mubtadin** **Maḥḥat-il-awqāʿ bi-rubʿid-dīʿa** by ʿAbd al-ʿAzīz bin ʿUthmān 1/2 he passed away in 801 [1398 A.D.]. On the other hand, to find the sharīʿī 1/2 prayer times within the period after midday, wherein the Sun transits the sharīʿī 1/2 horizon after transiting the true horizon, one unit of Tamkin is added to the true times. In this category are the times of early and late afternoon, evening, ishtibāʿ 1/2 and night. Ahmed Ziyā 1/2 Bey states as follows in the aforementioned book, in the chapter dealing with the time of Zuhr: ʿAbd al-ʿAzīz Tamkin is added to the time of true zawl 1/2 in terms of mean time, the time of sharīʿī 1/2 Zuhr in terms of mean time is obtained. ʿAbd al-ʿAzīz Always one unit of Tamkin is subtracted from time known in terms of ghurīʿī 1/2 system of time to convert it to adhīʿī 1/2 time. To convert time that is known in respect to the ghurīʿī 1/2 horizons belonging of the period covering noontime and thereafter, to the sharīʿī 1/2 time with respect to the sharīʿī 1/2 horizons, one unit of Tamkin is added; then one unit of Tamkin is subtracted to convert it to the adhīʿī 1/2 time. Consequently, the adhīʿī 1/2 times of these prayers concur with their ghurīʿī 1/2 times. The sharīʿī 1/2 times determined in terms of haqīʿī 1/2 (true) or ghurīʿī 1/2 systems of time are converted to the wasatīʿī 1/2 (mean) and adhīʿī 1/2 times and printed on calendars. The times determined thereby are riyyīʿī 1/2 times in terms of riyyīʿī 1/2 time system. The riyyīʿī 1/2 times, which are calculated in terms of riyyīʿī 1/2 time system, also indicate the merīʿī 1/2 times on clocks.

NOTE: To work out the time of zuhr in terms of adhīʿī 1/2 haqīʿī 1/2 (true) time system from the (already known) ghurīʿī 1/2 haqīʿī 1/2 time of zawl 1/2 Islamic scholars subtracted the Tamkin at sunset from it, and they obtained the ghurīʿī 1/2 zawl 1/2 time again by adding the period of Tamkin, which is the method for finding the sharīʿī 1/2 time at zawl 1/2 This fact shows that the Tamkin at the time of zuhr must be equal to the difference of time between the true and sharīʿī 1/2 horizons, i.e., to the Tamkin at sunset. Likewise, Tamkins for all the sharīʿī 1/2 prayer times are equal to those at sunrise and sunset. As is reported in the book **al-Hadīq al-wardiyya**, ʿAbd al-ʿAzīz bin Ibrāhīm 1/2 [d. 777 (1375 A.D.)] describes in his book **an-Nafīṣ** 1/2 the construction of a quadrant practicable at all latitudes. He devised a basīʿī 1/2 (sundial) for the Amawiyya Mosque in Damascus. Muhammad bin Muhammad Hīʿī 1/2 (d. 306 h.), a khalīʿī 1/2 (disciple and successor) of Hadrat

Mawlānā Khwājā al-Baghdādī renewed it in 1293 [1876 A.D.], and wrote a book entitled **Kashf-ul-qinīyat-il-waqt min-al-irtifāʿ**

Two other sources that we have studied and wherein the period of Tamkin was taken into account in the calculations of sharʿī times of prayers, are a calendar entitled **Umūyye shamsiyye** and prepared by **Mashhāt-i Islāmiyya**, the-highest council of the Ottoman **ʿUlamāʾ** for the year 1334 [1916 A.D.], and the **Tikriyeh Mahsiyyat** **Erkân** book no. 14 published by the Kandilli Observatory of the University of Istanbul in 1958. We have seen that the times determined as a result of the observations and calculations carried on by our staff, composed of true men of Islam and specialized astronomers using latest instruments, are the same as those found and reported by Islamic scholars, who used the **rub-i-daira=astrolabic quadrant**, for centuries. Therefore, it is not permissible to change the quantities of Tamkin, for it would mean to defile the prayer times.

One mean solar day on timepieces is twenty-four hours. A period of twenty-four hours which begins when a time measuring instrument, e.g. our watch, shows twelve oʻclock at the haqīqī **zawj** time and ends at twelve oʻclock the following day is called the **mean solar day**. The lengths of mean solar days are all equal. On the other hand, the duration of time that begins when our watch shows twelve at the time of **zawj** and ends at the time of **zawj** the following day is called the **true solar day**. The length of a **true solar day**, which is the time taken by two successive transits^[1] of the center of the Sun, is equal to the length of a mean solar day four times in a year. Except on these days, their daily lengths differ by the amount of daily variation in **taʿāmulī zamān** (equation of time). The length of a **ghurūbī day** is the time between two successive settings of the center of the Sun below the true horizon. An **adhiyī day** is the time between two successive canonical settings of the upper [following] limb of the Sun below the canonical horizon of a location. When this (second kind of) sunset is observed, the **adhiyī clock** is adjusted to 12. Though an **adhanī day** is equal in length to a **ghurūbī day**, it begins a period of Tamkin later than a **ghurūbī day**. Since the Sun culminates only once in a **ghurūbī day** versus its ascent to and descent from two different altitudes within a **true zawjī day**, there is one-or-two-

[1] When a celestial object is on the observer's meridian, it is at culmination or in transit.

minutes. The difference of length between these two days. The resultant difference of seconds between the horary units of the true zawj and ghurj times is smoothed out with compensatory modifications manipulated in the period of Tamkin. Timepieces indicate the adhj or wasatj (mean) times, not the haqj (true) or ghurj times. Let us set our clock (calibrated to run at the rate of mean time) to 12:00 o'clock at the time of sharj sunset on any day. The next day, the time of setting of the following limb of the Sun below the sharj horizon will differ by a little less than one minute from mean solar day, i.e., 24 hours. This alternate difference, which develops against one and the other between the lengths of haqj (true) and wasatj (mean) days around (yearly four-time) passing periods of equalization, is termed **equation of time**^[1]. Lengths of nights and days have nothing to do with equation of time; nor do ghurj or adhj times. Lengths of days and hours in adhj hours are equal to lengths of true solar days and hours. For this reason, when timepieces are adjusted to 12 at the time of sunset daily, they indicate the length of true day, not the length of mean day.

Timepieces set to keep the adhj time must be adjusted to 12:00 at the time of sharj sunset calculated in mean solar time every evening. Every day, these clocks must be advanced as the time of sunset shifts backwards and taken backwards as it advances. There is not a mean length for an adhj day, nor a mean equation of time. It is written in the calendar **Miftā awq** prepared in Erzurum in the Hijrī Qamarī year 1193 A.H. (1779): At the time of true zawj when shadows are the shortest, the adhj clock is taken backwards so as to adjust it to a position one unit of Tamkin behind the time of zuhr written on the calendar. To correct the adhj clock, when the mean clock comes to a prayer time, the adhj clock is adjusted to the time of this prayer written on the calendar. A way of adjusting the wasatj and adhj clocks is as follows: two convergent straight lines are drawn, one in the direction of the observer's meridian and the other towards the Qibla, on a level place. Then, a rod is erected at the point of intersection of these two straight lines. When the shadow of this rod becomes aligned with the line parallel to the meridian the clock is set to the time of zawj and when it becomes aligned with

[1] The dates on which the true and mean solar times are equalized, i.e. when the difference between them is zero, are April 15, June 14, September 1, and December 25. Please see Appendix IV.

the one pointing towards the Qibla, the clock is set to the time of Qibla. The adhān clock is not adjusted on days with a variation of sunset time less than 1 minute. In Istanbul, clocks are advanced daily throughout a period of six months, so that they are 186 minutes ahead by the end of this period, and thereafter the process is repeated in the opposite direction for another six-month period at the end of which the 186 minutes gradually added to clocks will have been taken back likewise. These clocks reckon time in reference to the beginning of the adhān day. Calculation of times of namāz, however, is done in reference to the ghurūb day. Since an adhān day begins one unit of Tamkin later than a ghurūb day, prayer times are converted to adhān time by subtracting the Tamkin from the ghurūb times determined by calculation. Equation of time is not used in calculating the ghurūb or adhān times.

Since the Earth rotates round its axis from west to east, places to the east see the Sun before those to the west. Prayer times are earlier in the east. There are three hundred and sixty imaginary longitudinal semicircles [meridians] passing through the terrestrial poles, and the semicircle passing through Greenwich, London, (termed prime meridian,) has been accepted as the one for reference. There is one degree of angular distance between two successive semicircles. As the Earth rotates, a city goes fifteen degrees eastwards in one hour. Therefore, of two cities one degree of longitude apart from each other but with the same latitude, prayer times for the one on the east are four minutes earlier. Locations on the same meridian, i.e. with the same longitude, have a common time of true zawāl. Times of zawāl and zuhr on the basis of ghurūb time system, and also other prayer times, depend on latitude. The greater the latitude of a location, the farther away from noon are the times of sunrise and sunset in summer, and vice versa in winter. A quantity is measured in reference to a certain beginning; e.g. zero. The more distant something is from zero the greater is it said to be. To start clocks from zero they are adjusted either to zero or to 12 (or 24). The moment at which a certain kind of work is started is said to be the **time** of that work. The time may mean a moment or a period. Examples of the latter case are the **time of sharīʿ zawāl**, **prayer times**, and the **time** during which it is **wājib** to perform the

[1] There is detailed information about **Qurʾān** and how to perform the Qurʾān in the fourth chapter of the fifth fascicle of **Endless Bliss**.

Clocks adjusted to local (mahallī) times in cities to the east are ahead of those adjusted to the local times in cities to the west on the same day. The time of zuhr, i.e., the sharī time of early afternoon prayer begins a period of Tamkin later than true zawī time at every location. Since the adjustments of local clocks vary in direct ratio to their longitudinal degrees, the prayer times on local clocks on the same latitude do not vary with longitudinal variations. The adhī time clocks are local today, as they were formerly. Since the highest places of different locations are not equal in height, the period of Tamkin applied at different locations differ from one another by about one or two minutes, and so do the sharī times of (daily five) prayers; yet the precautionary modifications made in Tamkin eliminate such differences. In the present time, clocks adjusted simultaneously to a common mean time in all cities of a country are used. In a country where this **common mean time** is used, time of a certain prayer in standard mean time vary even in cities on the same latitude. Four times the longitudinal difference between a pair of cities with the same latitude shows the difference, in minutes, between the times of the same prayer, in standard mean time, in these two cities. In brief, at locations on the same longitude, the only two things that remain unchanged despite change of latitude are clocks adjusted to local time and those adjusted to standard mean time. As the absolute value of latitude increases, a prayer time moves forwards or backwards, the direction depending on the time being before or after noon as well as on the season being summer or winter. Calculation of prayer times from those for the latitude 41°N has been explained in the instructions manual for the **Rubʿ al-dīr** (in Turkish). When longitudinal degrees change, i.e. at places with common latitude, the adjustments of timepieces and all the prayer times on the standard timepieces change.

In all places between the two longitudes 7.5° east and west of (the longitude of Greenwich,) London, mean solar time for London (Greenwich Mean Time, GMT, or Universal Time, UT, counted from midnight,) is used. This is called the West European Time. In places between seven and a half degrees and twenty-two and a half degrees east of London, time one hour ahead of it is used, which is called Central European Time. And in places between 22.5° and 37.5° of longitude east, time two hours ahead of GMT is used, which is called East European Time. Times

three, four and five hours ahead of GMT are used in the Near, Middle and Far East, respectively. There are twenty-four such zones of standard time on the Earth, which follow one another by one hour. The **standard time zone** adopted in a country is the one centered on the mean local time of places located on one of the **hourly longitudinal semicircles** imagined to traverse the country with intervals of fifteen degrees. Turkey's standard time zone is the local mean time of the places located on the meridian thirty degrees east of London, which is East European Time. The cities Izmit, Konya, Antalya, Bilecik and Elazığ are on the meridian 30°. Some countries do not use the time of the geographical zone they are in because of political and economic considerations. For example, France and Spain use the Central European Time. Clocks in countries where different standard times are used are so adjusted as to differ from one another only by multiples of hours at any given moment; the hourhand in a country is in advance of that in one to its west.

The time of a prayer at a given place in Turkey in local solar mean time differs, in minutes, from Turkey's standard time by four times the longitudinal difference between that place and the longitude 30°. To find the time of this prayer in standard time, this difference will be subtracted from or added to the local time if the longitudinal degree of that place is greater or smaller than 30° respectively. For example, let us say the time of a prayer begins in the city of Kars (41° N, 43° E) at 7 hr 00 minutes in local mean time on May 1. The city's longitude being 43°, which is greater than 30°, local time of Kars is ahead of standard time. Then the time of that prayer begins $13 \times 4 = 52$ minutes earlier, at 06:08 in standard time.

The sum of M_g (the time of zawl in ghur) and S_t (the time of true sunset in true solar time) for the same place is equal to 12 hours [equation (1), below], because this sum is a period of about 12 true hours continuing from 12 o'clock in the morning in ghur to the time of true sunset. Please see the chart for summer months. The unit of true solar time is approximately equal to that of ghur.

Time of midday in ghur + Time of sunset in true time = 12 hours or

$$M_g + S_t = 12 \text{ hours} \quad (1)$$

And the sum of half of true daytime and half of true night-time N_t is about 12 hours. Therefore,

$$D_t + N_t = 24 \text{ hours}$$

$$\text{Half of true nighttime} + \text{Time of sunset in true time} = 12 \text{ hours} \quad \text{or} \\ \frac{1}{2} N_t + S_t = 12 \text{ hours} \quad (2)$$

By combining the equations (1) and (2), we obtain:

$$\text{Time of midday in ghurij time} = \text{Half of true nighttime} \quad \text{or} \\ M_g = (1/2) N_t \quad (3)$$

The time of midday in ghurij time is from the ghurij twelve in the morning till true midday. The ghurij twelve in the morning is half the daytime later than midnight. It is before sunrise in winter, and after sunrise in summer. The period for morning prayer, as well as that for fasting, begins at the time of fajr-i-sharīq. Its beginning is known when the adhij clock, which begins from 12 at the time of sunset, indicates the time of fajr, or when the mean clock, which begins from 12 at the time of midnight, indicates the time of fajr. Sunrise begins half the night-time later than 12 midnight, or a period of night-time later than 12 at the time of sunset, or half the daytime earlier than zawj twelve o'clock in the Ghurij morning is 12 hours after 12 at the time of sunset, or half the daytime later than 12 midnight, or half the night time earlier than time of true zawj. Between the time of sunrise and (the ghurij) 12 in the morning there is a difference equal to the difference between halves the lengths of night and day. All these calculations are done using the true solar time. After calculation, true solar time is converted to mean solar time and thence to standard time. Below, we shall see that the time of midday in ghurij time is the time of zuhr in adhij time. For that matter, on May 1, since the time of zuhr in adhij time is 5:06, the time of sharīq sunrise in standard time in Istanbul is 4:57 (5:57 in one-hour advanced summer time).

If days and nights were always equal in length, the Sun would always rise six hours before midday and set six hours thereafter. Since they are not equal, the period between the times of zawj and ghurij (sunset) is somewhat longer than six hours in summer months. In winter months, on the other hand, this period becomes a little shorter. This discrepancy centered around the mean six hours is called the **nisf fadla = excess of semi-diurnal** time. (Please see figure 2). In summer months, true sunsets differ from the time of zawj by the sum of six and nisf fadla, whereas their difference in winter months is the subtraction of nisf fadla from six. Conversely, the ghurij twelve in the morning is transpositionally the same amount different from the time of zawj.

To find the time of zuhr in adhij time system and the times of

sunrise and sunset in true and mean time systems, the nisf fadla is obtained by using Scottish Mathematician John Napier's (1550-1617) formula. According to this formula, on a spherical right triangle [for example, the triangle TCL in Figure 2] cos of one of the five parts other than the right angle [sin of its complement] is equal to the product of cot values of the two parts adjacent to that part [tag of their complements], or to the product of the sin values of the other two parts not adjacent to it. However, instead of the (angles subtended by the) two perpendicular sides themselves, their complements are included in the calculation. So,

$$\sin(\text{nisf fadla}) = \tan(\text{declination}) \times \tan(\text{latitude}).$$

Using this formula and with the help of a scientific calculator or a table of logarithms of trigonometric functions, the arc of **nisf fadla** in degrees and, multiplying this by 4, its equivalent in minutes of true solar time are found. If the terrestrial location of a certain city and the celestial position of the Sun are on the same hemisphere, (so that the latitudinal value of the former and the declinational value of the latter share the same sign,) its local solar time of true sunset is obtained by adding the absolute value of nisf fadla to 6 true solar hours (one-fourth of a true day). By subtracting the absolute value of nisf fadla from 6 hours, the time of true midday (zawḍ in ghurḍ time, or the time of true sunrise in true solar time, [beginning with midnight,] is found. That means to say that the ghurḍ in the morning is earlier than the time of true zawḍ by the difference obtained by doing this subtraction. Please see appendix IV for the table of declination of the Sun. If the city in question and the Sun are on different hemispheres, the time of true zawḍ in ghurḍ time, or the time of true sunrise in true solar time, is obtained by adding the absolute value of nisf fadla to 6 hours; and by subtracting nisf fadla from 6 hours the time of true sunset in true solar time is obtained for that city.

For instance, on May 1, declination of the Sun is +14° 55', equation of time is +3 temporal minutes and Istanbul's latitude is +41°. Depressing the keys,

$$14:55 \quad \tan \times 41 \tan = \text{arc sin} \times 4 = 53 \frac{1}{2}$$

on the scientific calculator (Privilege) gives the resultant 53min 33sec (of time). Nisf fadla is found to be 54min (of time); the calculated true sunset is at 6:54 in true zawḍ time, at 6:51 in local mean zawḍ time, and at 18:55 in standard time or at 19:55 in summer time. Time of canonical sunset is found to be 20:05, in summer time, by adding the Tamkin of 10 minutes for Istanbul.

Duration of true daytime is 13 hours plus 48 minutes, and duration of night is its difference from 24 hours, i.e. 10 hours plus 12 minutes; 5:06, which is the difference between nisf fadla and 6 hours, is the time of true sunrise in true time, i.e. from the time of midnight, or the time of zawḍ. In terms of ghurḍ time. The time of true midday in adhḍ time is earlier than that in ghurḍ time by a period of Tamkin; i.e., it is at 4:56. The sharḍ time of zuhr in adhḍ time begins later than the time of true midday in adhḍ time by a period of Tamkin, that is, at 5:06. Twice the time of zuhr in adhḍ time, 10 hours and 12 minutes, is the approximate duration of astronomical nighttime, and subtracting 20 minutes (twice the Tamkin) from this gives 9:52 to be the time of sharḍ sunrise in adhḍ time. If equation of time and Tamkin are subtracted from 5 hours 6 minutes and the result is converted to standard time, the time of sharḍ sunset is obtained to be 4:57. Subtraction of the time of adhḍ zuhr from 6 hours yields the nisf fadla time. Since the maximum absolute declination of the Sun is 23° 27', the Nisf fadla is 22° maximum by calculation for Istanbul, which makes one hour and twenty-eight minutes, and hence there is a difference of 176 minutes between the latest and earliest times of sunset. And since there is equal difference between the (earliest and latest) times of sunrise, the difference also between the longest and shortest daytimes is 352 minutes, [5 hours and 52 minutes.]

Nisf fadla is zero, always at locations on the equator, and all over the world on March 21st and on September 23rd, because the declination of the Sun, and hence tan. dec., is zero always on the equator and worldover on March 21st and on September 23rd. On April 1, declination of the Sun is 4° 20' and the equation of time is -4 minutes. The latitude of Vienna, Austria, is 48° 15', and nisf fadla is found, with the use of a scientific (Privilege) calculator by depressing the keys, CE/C 4.20 tan x 48.15

tan = arc sin x 4= to be about 19.5 minutes. Then, the time of the evening prayer [sharḍ sunset] in Vienna begins at 6:33:30 in local mean solar time. Vienna's longitude is 16° 25', which is 1° 25' east of the (hourly) standard meridian; therefore, the time of evening prayer begins at 6:27:30 in Austria's geographical standard time, which is 1 hour ahead of GMT. Since the latitude of Paris is 48° 50', nisf fadla is 20 minutes and the time of the evening prayer in local mean time begins at 6:34; with its longitude +2° 20' east, it should normally begin at 6:25 in the geographical standard time, yet the standard time used in France

is 1 hour ahead of West European Time; so it begins at 19:25. As for New York; its latitude is 41° and nisf fadla is 15 minutes; hence the time of evening prayer begins at 6:29 in local mean time; with longitude -74° it is 1° east of the (hourly) standard meridian -75° which corresponds to the standard geographical time $75/15=5$ hours behind that of London; therefore, evening prayer begins at 6:25 in that time zone. For Delhi, latitude is $28^{\circ} 45'$; nisf fadla is 9.5 minutes, the time of evening prayer begins at 6:23:30 in local mean time; its longitude is $+77^{\circ}$. Since this longitude is 2° east of the standard hourly meridian, which in turn is 5 hours ahead of London, the time of evening prayer begins at 6:15:30 on the standard hourly meridian.

For Trabzon, latitude is the same (41°) as that for Istanbul, and longitude is $39^{\circ} 50'$. To find nisf fadla on May 1, the following keys of the CASIO fx- scientific calculator are depressed:

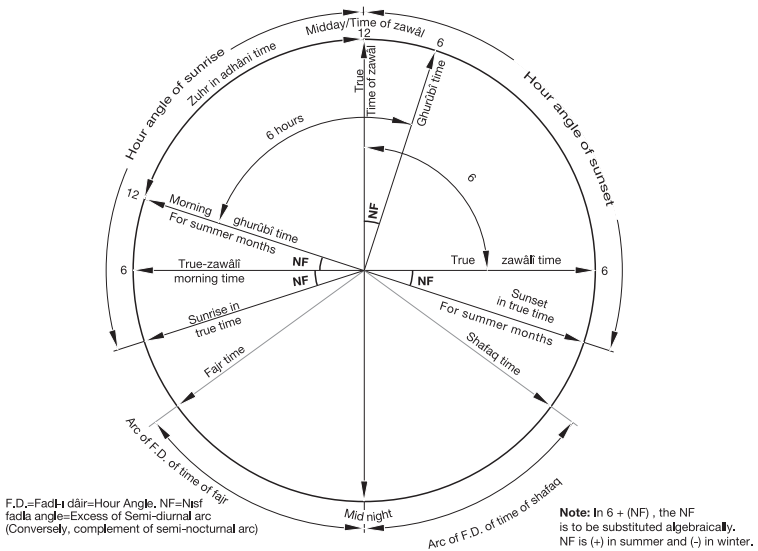
ON 14° 55° $\tan \times 41 \tan = \text{INV} \sin \times 4 = \text{INV}^{\circ}$ and the time of nisf fadla is found to be 53 minutes and 33 seconds, which is about 54 minutes^[1]. Time of sunset, like in Istanbul, is 7:01 in local mean time, and 39 minutes earlier, i.e. 6:22, in standard time. Al-Mekkat al-mukarrama is on latitude $21^{\circ} 26'$ and, like Trabzon, on longitude $39^{\circ} 50'$, and nisf fadla on May 1 is 24 minutes. Time of sunset is 6:31 in local mean time, and 5:52 in standard time, which is 39 minutes before this as adjusted to the standard meridian of longitude 30° . On November 1, declination is $-14^{\circ} 16'$ and the equation of time is +16 minutes. Nisf fadla is 51 and 23 minutes for Istanbul and Mekka, respectively, while the time of sunset in standard time is 5:07 and 4:52 for Istanbul and Mekka, respectively. On November 1, adh \ddot{u} for evening prayer can be heard from a local radio broadcast in Mekka 15 minutes before the same adh \ddot{u} in Istanbul. In the above calculations for sunset at various cities, the Tamkin for Istanbul is used. On the clocks set to adh \ddot{u} and local mean times in different cities on a common latitude, prayer times differ only by the difference in the periods of Tamkin applied in them.

The time of zaw \ddot{u} in local mean solar time differs from 12 hours (in local true solar time) by the equation of time, i.e. less than one minute, everywhere, and annually ranges, e.g. in Istanbul, from approximately 16 minutes before to 14 minutes after 12. In standard time, however, it is earlier or later than the local time of the place by an amount, in minutes, of four times the

[1] The use or operation of calculators vary with brand.

longitudinal difference between the place in question and the standard meridian of longitude 30° for every location in Turkey. And the time of *zawāʾ* changes every day for an amount of one or two minutes on the *adhi* 12 o'clocks. The Ottoman administration employed **muwaqqits** (time-keepers), who were in charge of these adjustments in great mosques.

An easy way to determine the equation of time on a certain day is simply to learn the time of early afternoon prayer [*zuhr*] in terms of standard time on that day in a certain city, e.g. in Istanbul. This time minus 14 minutes is the time of midday in local mean solar time. As the time of midday in true solar time is 12 o'clock everywhere, the difference between these two midday times in minutes is the equation of time. If the time of *zawāʾ* (midday) in mean time is short of 12:00, the sign of the equation of time is (+) and, if it exceeds it, it is (-).



Since the equation of time is -13 minutes on March 1, a place's local time of *zawāʾ* in terms of mean solar time is 12:13 everywhere. The time of early afternoon prayer begins later than this by the amount of Tamkin. In Istanbul, for example, it begins at 12:23. At any location, its time in terms of standard time begins either earlier or later than its time in terms of local mean time by

an amount, in minutes, equal to four times the longitudinal difference in degrees between the (hourly) standard meridian and the meridian of the place in question. If a location in Turkey is to the east of the standard meridian 30° E, it is earlier, otherwise later. Thus, the time of early afternoon prayer in terms of standard time is about 12:11 in Ankara, whereas it is 12:27 in Istanbul. When a clock adjusted to standard time arrives at the time of early afternoon prayer, the daily adjustment of a clock keeping the adhān time would have been realized simply by setting it to the time of the early afternoon prayer determined by using the nisf fadla. If the height of the highest place is not known, the **period of Tamkin** of a location is either (1) the period between the moment when sunlight reflected on the highest place disappears and the instant when sunset below the tangential horizon is observed, or (2) the difference between 12 and the time found by combining with equation of time the time shown by a clock set to local mean time when it is the time of zuhr determined by applying nisf fadla to the time shown on an adhān clock set to 12 when sunlight reflected on the highest place of the location is observed to disappear, or (3) the difference between the time when the reflection of sunlight on the highest place disappears in terms of local mean time and the time of sunset determined by applying nisf fadla; or (4) the period of time determined by adding the equation of time to the difference of time of zuhr in local mean time and 12:00 if the equation of time is positive (+), or by subtracting it if it is negative (-).

It is written as follows in Ibn al-Qayyim as well as in the Shāfi'i book **al-Anwār** and in the commentary to the Mawāzīn book **Muqaddamat al-izziyya**, and also in **al-Mizāl-kubrī**: For a salāt (prayer) to be sahīh (valid), one should perform it after its time has begun and know that one is performing it in its correct time. A salāt performed with doubtful knowledge as to the arrival of its correct time is not valid (sahīh) even if you realize, after performing it, that you performed it in its correct time. To know that the prayer time has come means to hear the adhān recited by an Muslim who knows the prayer times. If the reciter of the

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- [1] A Muslim who never commits a grave sin and who does not commit venial sins continually and whose good deeds are more than his wrongdoings, is called an Muslim. On the other hand, a Muslim means one who is habituated to committing one of the grave sins such as fornication, gambling, consumption of hard drinks, usury (however low the rate of interest), looking at people or things or

after you [have performed it], perform it again together with them! The one you perform the second time is *nifla* (supererogatory). $\frac{1}{2}$ It would be cautious to perform the late afternoon and night prayers according to Al-Im \bar{a} al-a \bar{a} *zam* \bar{a} $\frac{1}{2}$ *ijtih* \bar{a} . A Muslim who is afraid he may fail to wake up later should perform the witr prayer immediately after the night prayer. He who performs it before night prayer should reperform it. And he who can wake up should perform it towards the end of the night.

Ahmad Ziy \bar{a} Bey provides the following information on page 157: In a city, the algebraic sum of a certain prayer's canonical time known with respect to the local mean time and the equation of time for the day in question is its time with respect to the true solar time. This plus the time of zuhr in adh \bar{a} time and minus one unit of Tamkin yields the prayer's shari \bar{a} time with respect to the adh \bar{a} time. If the result exceeds twelve, the excess indicates the adh \bar{a} time. For example, the Sun sets at 18:00 (6:00 p.m.) in standard time in Istanbul on March 1. Since the equation of time at the time of sunset is -12 minutes, the time of shari \bar{a} sunset in Istanbul is 5:44 in local true solar time. And since the time of shari \bar{a} zuhr in adh \bar{a} time is 06:26, the time of sunset is 06:26+05:44-00:10=12:00. In general,

(1) t in adh \bar{a} time = t at the same moment in true solar time + t of zuhr in adh \bar{a} time - Tamkin of the location

(2) t in true solar time = t in adh \bar{a} time + t of shari \bar{a} sunset in true solar time

where t is time.

In the equation (2), if the time of sunset is in mean time, the *zawj* time obtained is also mean.

The equation (2) may also be written as:

(3) t in adh \bar{a} time = t in true solar time - t of shari \bar{a} sunset in true solar time

If the time of sunset treated is greater than the true time, the subtraction must be done after twelve is added to the true time.

The *zawj* time in the equation (2) and (3) is given in true solar time; yet, since the same numbers are added and then subtracted while converting standard time to true time and then the true time found to standard time, the computation done without converting standard time to true time yields the same results; as follows:

(4) t in standard time = t in adhik time + t of sharik sunset in standard time

(5) t in adhik time = t in standard time - t of sharik sunset in standard time

The time of sunset on March 1 as calculated above can also be determined with the help of the last equation: $18:00 - 18:00 = 00:00$, which is 12:00 in adhik time. Likewise, since the time of the late afternoon prayer is 15:34 and the time of sunset is 6:00 in standard time on March 1, the time of the late afternoon prayer in adhik time is:

$$15:34 - 6:00 = 9:34.$$

Similarly, since the time of imsik in adhik time on the same day is 10:52, the time of imsik in standard time is $10:52 + 6:00 = 16:52$ or 4:52 p.m. by the equation (4).

Let us find the time of sunset in true solar time in Istanbul on 23 June 1982 Wednesday, 1 Ramadan 1402: on that day, the time of the early afternoon prayer in Istanbul is 4:32 in adhik time, and the equation of time is -2 minutes. The time of sunset in local true solar time in Istanbul is the difference between this and 12 hours; that is, 7:28. The sharik sunset is at 7:38 in true solar time, at 19:40 in mean solar time, at 19:44 in standard time of Turkey and at 20:44 in summer time.

If the time in standard time is smaller than the time of sunset, 12 or 24 is added to it in the equations (3) and (5). Ahmad Ziyik Bey employs the formulas

(6) t in adhik time = true time of zawik - true solar time
and

(7) true solar time = adhik time - true time of zawik

Mustafa Efendi, Chairman of the Ottoman Astronomy Department, wrote in the pocket calendar of 1317 A.H. (1899): In order to convert ghurik and zawik times to each other, the time given in one is subtracted from the time of early afternoon prayer if the time in question is before noon (a.m.); then this difference is subtracted from the time of early afternoon prayer in the other time. If it is p.m., the time of early afternoon prayer is subtracted from the time given, and then the difference is added to the time of early afternoon prayer in the other time. For example, the time of imsik on June 12th, 1989 is 6:22 in adhik time; the time of zuhr is 4:32. The difference $(16:32 - 6:22) = 10:10$. Subtracting this from 12:14, which is the time of the early afternoon prayer in standard time, the time of imsik is found to

be 2:04 in standard time.

To determine the time the Sun comes to the altitude for the beginning of the time of a certain sal₂ 1/2 first the value fadl-i d₂ (time corresponding to the hour angle of the Sun) is calculated. Fadl-i d₂ 1/2 is the interval between the point where the center of the Sun is and the time of zaw₂ 1/2 (midday) for the daytime, and it is the interval between that point and midnight for the nighttime. The angle of fadl-i d₂ 1/2 H, can be calculated from the formula for the spherical triangle: [See figure: 1]

$$\sin \delta \cdot \sqrt{\frac{\sin^2 \lambda - \sin^2 \phi \cos^2 M}{\sin^2 \lambda - \sin^2 \phi}} = \sin h$$

where δ is the declination of the Sun and λ is the latitude of the location and M is the half of the sum of the three sides of the spherical triangle and determined with the formula:

$$M = \frac{h + \phi + \delta}{2}$$

where h is the altitude of the Sun. The sign of altitude is (+) above the true horizon and (-) below it. If declination and altitude have opposite signs, the declination added to 90₂ 1/2 instead of its complementary to 90₂ 1/2 is taken.

The formula for fadl-i d₂ 1/2 is simplified by substituting the value of M as

$$\sin \delta \cdot \sqrt{\frac{\sin^2 \lambda - \sin^2 \phi \cos^2 \left(\frac{h + \phi + \delta}{2} \right)}{\sin^2 \lambda - \sin^2 \phi}} = \sin h$$

Here, the interval represented by the angle H is measured in reference to the meridian (nisf an-nah₂ 1/2 and:

$$! = 90_{2} \quad GI = (\text{latitude of location}) - (\text{declination of the Sun}) = \phi - \delta$$

where GI is the acronym of ghayat irtifa₂ which in turn is the maximum altitude of the Sun₂ centre (at midday).

Z (angular distance to the zenith) = 90₂ 1/2 (azimuthal zenith), which represents the angle of Fay-i zaw₂ 1/2 formed by the two straight lines which start from the top of the rod, each extending in the direction of one of the two celestial points, which are the point of culmination and that of azimuthal zenith.

The variables are substituted into the formula with their algebraic signs.

Let us calculate the time of Zawal , i.e. the early time of late afternoon prayer in Istanbul on August 13. Assuming that a rod of 1 m in length is erected on the ground: [The two acute angles of a right triangle are complementary to each other. If one of the sides inscribing an angle is 1 cm. in length, its tangent shows the length of the side subtending it. The Sun's acute angle on the ground, (i.e. the angle formed by the rod's shadow on the ground and subtended by the rod,) is the Sun's altitude.]

$$\tan Z_1 = \tan (90^\circ - h_1) = 1 + \text{fay-i zawal} = \text{SAA}$$

where Z_1 represents the angle complementary to the altitude h_1 for Zawal , SAA is the the length of [the rod's shadow at Zawal , and

$$\text{fay-i zawal} = \tan CGI = \tan \quad !$$

where CGI is the angle complementary to $ghat irtifa$ (altitude of the centre of the Sun at midday). $ghat irtifa - GI = \text{maximum altitude}$ of the Sun at the time of zawal is determined by adding the declination to the angle complementary to latitude if the signs of both are the same, i.e., when both of them are on the same hemisphere, or by subtracting the declination from the latter if they have opposite signs, i.e., when they are on different hemispheres. If the sum of the angle complementary to latitude and declination is more than 90° its difference from 90° is the GI, and the Sun is in the eastern side of the sky. If latitude and declination are on the same side, their difference or, if they are on different sides, their sum gives the complementary to GI (!).

$$GI = 49^\circ 00' + 14^\circ 50' = 63^\circ 50'$$

$$\log (\text{fay-i zawal}) = \log \tan 26^\circ 10' = 1.69138$$

$$\text{Fay-i zawal} = 0.4913 \text{ metres,}$$

$\tan Z_1 = \tan (90^\circ - h_1) = 1.4913$ and using the table of logarithms of trigonometric functions,

$$\log \tan Z_1 = 0.17357$$

or with a Privilege calculator, the operations:

1. 4913 arc tan Zawal give:

$$90^\circ - h = \text{azimuthal distance} = 75^\circ 56' 09''$$

$$\therefore \frac{Z_1 \text{ irtifa } - \text{ latitude } - \text{ declination}}{\dots}$$

$$\text{Zawal} = 180^\circ - \frac{1}{2}$$

and using the table of logarithms of trigonometric functions,

[illegible]

Another method applicable for determining the altitude for the *Asr-i-awwal* (the early time for late afternoon prayer) is as follows: the time when the Sun reaches maximum altitude, (i.e. its culmination,) is determined graphically by measuring or calculating, and using the relation

$\frac{1}{2}$

nisf fadla is added (in winter) to or subtracted (in summer) from the complementary to the fadl-i döl $\frac{1}{2}$ of dawn or dusk, their conversions to time will yield the hissas = durations. Since the signs of the altitudes for fajr and shafaq are (-), their fadl-i döl $\frac{1}{2}$ s begin from midnight.

Ahmad Ziyâ Bey wrote: $\frac{1}{2}$ The $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ of Islam reported the time of imsâ $\frac{1}{2}$ to be the time of the first sighting of whiteness on the horizon, not the time when it spreads around it. $\frac{1}{2}$ Some European books, however, define the time of dawn as the time when the spread of redness, which begins later than whiteness, along the horizon is completed, thus taking into account the true altitude of the Sun $\frac{1}{2}$ below the horizon. As it has been observed since 1983, some people who publish calendars act under the guidance of those European books and base their calculations of the time of imsâ $\frac{1}{2}$ on the solar position $\frac{1}{2}$ below the horizon. Muslims who begin fasting according to such calendars continue eating sahâ $\frac{1}{2}$ meal till 15 to 20 minutes after the deadlines prescribed by the Islamic scholars. Their fast is not sahâ $\frac{1}{2}$. On the first and last pages of the pocket calendar **Takwîm-i Ziyâ** for 1926 (Hijrî $\frac{1}{2}$ lunar 1344, solar 1305) by Ahmad Ziyâ Bey, it is stated: $\frac{1}{2}$ This calendar has been printed after the examination carried out by the Board of Consultation and a certification granted under the authority of the Great Head Office of the Religious Affairs. $\frac{1}{2}$ Prayer times approved by a Board composed of eminent Islamic scholars aided technically by an expert astronomer should not be altered. Some details on this topic have been provided by Elmalî $\frac{1}{2}$ Hamdi Yazî $\frac{1}{2}$ in the twenty-second volume of the magazîr **Sabâ ur-reshâ**.

Because the Sun's declination changes every moment, its hourly declination should be used in order to obtain accurate results.

For example, let us examine the accuracy of our clock in the afternoon on May 4, in Istanbul. The Sun's declination is $15^{\circ} 49'$ at 00:00 London time, i.e., at the beginning of the day (the previous midnight). In Istanbul, with the help of the instrument called **astrolabic quadrant** apparent altitude of the Sun's upper limb with respect to mathematical horizon is measured and, by subtracting the value of the atmospheric refraction of light for this altitude and $16'$ for the radius of the Sun, true altitude of the Sun's center with respect to true horizon is obtained. We write down the standard zawâ $\frac{1}{2}$ time of our clock, say, 2:38 pm, at the moment the true altitude is measured, say, $+49^{\circ} 10'$. Declination of the Sun is

16^h 06' on May 5. The difference in declination is 17' for 24 hours. Since our clock is 2 hours 38 minutes ahead of the time of zaw^h 1/2 (midday) while the mean solar time in London is 1 hour 56 minutes slower than that in Istanbul, the interval from midnight in London to the time we measure the altitude in Istanbul is 12:00+2:38-1:56=12:42=12.7 hours. The difference in declination for this interval is (17/24)x12.7=9'. Differences of declination must be added to the calculation in determining the prayer times. Accordingly the declination becomes +15^h 58', since it is on the increase in May.

There is another formula, more suitable to scientific calculators, for finding the angle of fadl-i d^h 1/2 the hour angle, H:

$$\sin h = \sin \phi \cos \delta + \cos \phi \sin \delta \cos H$$

where h is the altitude, ϕ is declination and δ is latitude. Hence

$$\cos H = \frac{\sin h - \sin \phi \cos \delta}{\cos \phi \sin \delta}$$

$$H = \arccos \left(\frac{\sin h - \sin \phi \cos \delta}{\cos \phi \sin \delta} \right)$$

$$H = \arccos \left(\frac{\sin h - \sin \phi \cos \delta}{\cos \phi \sin \delta} \right)$$

This gives H=37^h 26' and, dividing this by 15, we get fadl-i d^h 1/2 to be 2 hours 30 minutes, which is in true solar time. To obtain this result, the following keys of a Privilege calculator are depressed:

CE/C 15.58 cos x 41 cos = MS 49.10 sin -

15.58 sin x 41 sin = δ MR = arc cos x 4 = 149.7 minutes of time, which is the result read on the screen.

Since the equation of time is +3 minutes on May 4, it is 2:31 in standard time; hence we see that our clock is approximately 7 minutes fast.

In equation (3), the absolute values of the variables were equated with cos H. If the terrestrial site of the city and the celestial position of the Sun are on the same hemisphere, i.e., if the latitude of the city and the declination of the Sun have the

same sign, the (-) sign in the numerator of the formula is used when the Sun is above the horizon, i.e., for diurnal computations, whereas the (+) sign is used in nocturnal calculations. If vice versa, the opposite is done. Fadl-i dġ $\frac{1}{2}$ calculated in this way is the interval between the point where the center of the Sun is and the time of midday (nisf an-nahġ $\frac{1}{2}$ during the day, or between that point and midnight at night. The same formula may also be used with only the minus sign in the numerator. In that case, all figures will be substituted with their signs and the resultant H will always be reckoned from the meridian (nisf an-nahġ $\frac{1}{2}$).

Let us find the fadl-i dġ $\frac{1}{2}$ according to the second form of the formula (3): on the Privilege calculator, depressing the keys CE/C 49.10 sin - 15.58 MS sin x 41 sin = ġ $\frac{1}{2}$ MR cos ġ $\frac{1}{2}$ 141 cos = arc cos ġ $\frac{1}{2}$ 155 = ġ $\frac{1}{2}$ gives 2hr 29 min 44.59 sec, showing fadl-i dġ $\frac{1}{2}$ to be about 2 hours and 30 minutes.

To modify the apparent altitude of the upper limb of the Sun with respect to the mathematical horizon measured by using an astrolabic quadrant, the corresponding atmospheric refraction and the apparent radius of the Sun are subtracted from and the solar parallax is added to this altitude, and thus the true altitude of the center of the Sun with respect to the true horizon is obtained. In the book **Rub-i-dġa** by Ahmad Ziyġ Bey, it is written that the times of ishrġ $\frac{1}{2}$ and isfirġ $\frac{1}{2}$ are calculated in the same way as that of checking the accuracy of our clock, (explained a few pages earlier).

We shall now find the time for **salġ al-ġd** ^[1], i.e., the time of ishrġ $\frac{1}{2}$ in Istanbul on January 11. This is the time when the following (lower) limb of the Sun is as high as the length of a spear from the line of the apparent horizon, which corresponds to an altitude where its center is 5ġ $\frac{1}{2}$ above true horizon. The Sunġ $\frac{1}{2}$ declination is -21ġ 53', and it is -21ġ 44' the next day. The daily difference of declination is 9'. Because salġ $\frac{1}{2}$ al-ġd is approximately 8 hours later than midnight and the time in Istanbul is two hours ahead of that in London, the difference of declination for 6 hours is 2'. Since the absolute value of declination is on the decrease in this month, the declination at the time of ishrġ $\frac{1}{2}$ is -21ġ 51'. When the following keys are depressed:

ON 5 sin ġ 121 ġ 151 ġ $\frac{1}{2}$ 141 sin = ġ 121 ġ 151 ġ $\frac{1}{2}$

[1] Salġ $\frac{1}{2}$ al-ġd, or namġ $\frac{1}{2}$ of ġd, is dealt with in detail in chapter 22.

$$\downarrow \cos \downarrow 141 \cos = \text{INV} \cos \downarrow 145 = \text{INV} \downarrow \frac{1}{2}$$

the calculator (CASIO fx-3600 P) reads 4:07. The difference between the (thereby calculated) fadl-i d \downarrow $\frac{1}{2}$ and midday [12:00], 7:53, is the time of ishr \downarrow $\frac{1}{2}$ with respect to the centre of the Sun in true time. Since the equation of time is -8 minutes, it is 8:05 in standard time. 10 minutes of precaution is added and 8:15 is written in calendars. If fadl-i d \downarrow $\frac{1}{2}$ is subtracted from the adh \downarrow $\frac{1}{2}$ time of zuhr [7:22], the time of ishr \downarrow $\frac{1}{2}$ is found to be 3:15 in ghur \downarrow $\frac{1}{2}$ time. With a view to safeguarding the correct time of sal \downarrow $\frac{1}{2}$ al- \downarrow $\frac{1}{2}$, the times of duh \downarrow $\frac{1}{2}$ have been taken forward by an amount equal to the period of Tamkin, and, for this purpose, the time of ishr \downarrow $\frac{1}{2}$ in adh \downarrow $\frac{1}{2}$ time has been written in calendars without subtracting the Tamkin. Kadi \downarrow $\frac{1}{2}$ says at the end: \downarrow Two units of tamkin [5 \downarrow $\frac{1}{2}$], in winter subtracted from and, in summer, added to twice the amount of nisf fadla and the angle complementary to the sum is converted to hours and added to 6. The result is the time of sunrise in adh \downarrow $\frac{1}{2}$ time. If two tamkins are added instead of subtracting and subtracted instead of adding and as a precaution a Tamkin is added to the result, the time of duh \downarrow $\frac{1}{2}$, i.e. the time of the prayer of ishr \downarrow $\frac{1}{2}$ is obtained. \downarrow The treatise by Kadi \downarrow $\frac{1}{2}$ the booklet **Irtafi** \downarrow $\frac{1}{2}$ was written in 1268 A.H.[1851] and reprinted in 1311.

The time of **isfir \downarrow $\frac{1}{2}$ shams** on the same day is the time when the preceding [lower] limb of the Sun approaches the line of the apparent horizon as near as the length of a spear, i.e., the time when the center of the Sun is at an altitude of 5 \downarrow $\frac{1}{2}$ from true horizon; the time it spans has been stretched to the length of 40 minutes for precautionary purposes. Since isfir \downarrow $\frac{1}{2}$ is approximately 16 hours later than midnight, and since the difference between the times of Istanbul and London is 1 hour and 56 minutes, declination at that time is 5°16.5" less than that at midnight, that is, it is -21 \downarrow $\frac{1}{2}$ 47' 43.5". Depressing the following keys of the programmable^[1] CASIO fx-3600 P calculator:

P \downarrow 5 RUN 21 \downarrow 147 \downarrow 143.5 \downarrow \downarrow RUN 41 RUN

fadl-i d \downarrow $\frac{1}{2}$ is easily found to be 4 hours 7 minutes 20.87 seconds. Since the true time is 00:00 at zuhr, the time of isfir \downarrow $\frac{1}{2}$ in true time is at the same time the fadl-i d \downarrow $\frac{1}{2}$ itself; and it is 4:15 in mean solar

[1] To make the related programme, for example on the CASIO calculator, this succession is followed:

MODE ... P \downarrow ENT sin \downarrow \downarrow in 1 sin \downarrow \downarrow ENT Kin 3 sin = \downarrow \downarrow out 1 cos \downarrow $\frac{1}{2}$
Kout 3 cos = INV cos \downarrow 145 = INV \downarrow \downarrow MODE...

time and 4:19 in standard time. From the sum of the time of zuhr in adhḥ $\frac{1}{2}$ time and fadl-i dḥ $\frac{1}{2}$ 11 hours 29 minutes, which is the time of isfirḥ $\frac{1}{2}$ in ghurḥ $\frac{1}{2}$ time, a Tamkin is subtracted and the remainder, 11:19, is the time of isfirḥ $\frac{1}{2}$ in adhḥ $\frac{1}{2}$ time. The time of isfirḥ $\frac{1}{2}$ shams can also be obtained by subtracting an amount of time one unit of Tamkin shorter than the time of ishrḥ $\frac{1}{2}$ written in calendars from the sum of the time of sunset and the time of sunrise in terms of adhḥ $\frac{1}{2}$ for local or standard time. The difference of time between the times of isfirḥ $\frac{1}{2}$ and sunset is equal to that between the times of ishrḥ $\frac{1}{2}$ and sunrise; it is 40 minutes, for precautionary reasons.

The following keys are depressed in order to adjust the CASIO fx - 3600 P calculator so as to use it in the calculation defined above: MODE \uparrow P₁ ENT sin - ENT Kin 1 sin x ENT Kin 3 sin = $\frac{1}{2}$ $\frac{1}{2}$ Out 1 cos $\frac{1}{2}$ $\frac{1}{2}$ Out 3 cos = INV cos $\frac{1}{2}$ $\frac{1}{2}$ 5 = INV $\frac{1}{2}$ $\frac{1}{2}$ MODE ...

Let us find the times ($\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ awwal and thḥ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$) of late afternoon prayer in Istanbul as of February the 1st. The Sun $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ declination is -17 $\frac{1}{2}$ $\frac{1}{2}$ 15' (at time 00:00 and -16 $\frac{1}{2}$ $\frac{1}{2}$ 58' at 24:00) and the equation of time is -13 min 31 sec (at time 00:00 and -13 min 39 sec at 24:00): Since Fay-i-zawḥ $\frac{1}{2}$ tan (complement of maximum altitude, which in turn is: $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$), first, the altitudes are found utilizing the formulas:

$$\tan Z_1 = 1 + \tan \left(\frac{1}{2} \text{ } \circ \right) \quad \text{and}$$

$$\tan Z_2 = 2 + \tan \left(\frac{1}{2} \text{ } \circ \right)$$

where $\frac{1}{2}$ $\frac{1}{2}$ latitude (is declination), Z_1 is the angle complementary to the altitude for $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ awwal, and Z_2 is the angle complementary to the altitude for $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ thḥ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$. The series of operations,

CE/C 41 - 17.15 $\frac{1}{2}$ $\frac{1}{2}$ % = tan + 1 = arc tan MS 90 - MR = <

gives the altitude for $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ awwal to be 20 $\frac{1}{2}$ $\frac{1}{2}$ 55', and the series of operations,

$$20.55 \frac{1}{2} \frac{1}{2} \sin - 17.15 \frac{1}{2} \frac{1}{2} \frac{1}{2} \sin \frac{1}{2} \frac{1}{2} \sin = \frac{1}{2} \frac{1}{2} \frac{1}{2} \cos \frac{1}{2} \frac{1}{2} \frac{1}{2} \cos = \text{arc cos } \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2}$$

gives fadl-i dḥ $\frac{1}{2}$ to be 2 hours and 40 minutes on a Privilege calculator. Adding Tamkin of 10 minutes for Istanbul to this result, the time for $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ awwal comes out to be 2:50 in true solar time, 13:04 in mean solar time, and 3:08 in standard time. Addition of fadl-i dḥ $\frac{1}{2}$ to the adhḥ $\frac{1}{2}$ time of zuhr (7:03) gives $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ awwal to be 9:43 in ghurḥ $\frac{1}{2}$ and in adhḥ $\frac{1}{2}$ times.

The series of operations,

CE/C 41 - 17.15 \div 1/2 % = tan + 2 = arc tan MS 90 - MR = <

gives the altitude for \angle \angle \angle to be 15 \angle 28', and the operations,

15.28 \div 1/sin - 17.15 \div \angle MS sin \div 1/41 sin = \div MR cos \div 1/2

41 cos = arc cos \div 1/5 \neq

gives fadl-i \div to be 3 hours 21 minutes. The time for \angle \angle \angle 1/2 comes out to be 3:31 in true solar time, 15:45 in mean solar time, 15:49 in standard time, and 10:24 in ghur \div \angle and in adh \div \angle times.

We can find the time of ims \div \angle on August 13 also with the use of the first form of the equation (3): Depressing the keys

CE/C 19 sin + 14.50 \div MS sin \div 1/41 sin = \div MR cos \div 1/41

cos = arc cos \div 1/15 \neq of the Privilege

gives fadl-i \div 1/2 (time of hour angle) to be 3 hours 10 minutes. The time of ims \div \angle for Istanbul in true solar time is obtained to be 3:00 hours in true solar time by subtracting 10 minutes of Tamkin and adding it to midnight.

Since this time of fadl-i \div is calculated for fajr-i \div \angle cannot be subtracted from midnight, [from zero, that is,] it is subtracted from 12 hours and, adding 10 minutes of Tamkin, we obtain the time of \div \angle \angle \angle for the night prayer to be exactly 9 \div \angle in true solar time. Adding the fadl-i \div to the adh \div \angle time of zuhr corresponding to midnight, [05:07], and subtracting 20 minutes (two Tamkins), we obtain 7:57, which is the adh \div \angle time of ims \div \angle

Let us determine the time of \div \angle \angle \angle on August 13 (in the solar year 1990+4n). On a programmed CASIO fx-3600 P, keying,

P1 17 + \div RUN 14 \div 1/50 \div RUN 41 RUN

the fadl-i \div 1/2 FD=H is found to be 08:36 hours. Since true time is 00:00 hours at the time of zaw \div \angle the time of \div \angle \angle \angle , by adding 10 minutes of Tamkin, is found to be 8:46 pm (or 20:46) in true time, 8:55 (or 20:55) in standard time. As the time of zuhr in adh \div \angle time is 5:07, the adh \div \angle time of \div \angle \angle \angle is 13:41 hours or 1:43 pm.

Time for late afternoon prayer found, using the equation with the square root, for August 13 can also be calculated using the electronic calculator (light-operated CASIO); depressing the keys:

\div 1/89 \div 1/2

ON 26 $\frac{1}{2}$ 10 $\frac{1}{2}$ 1an

gives 0.4913 as fay-i-zaw $\frac{1}{2}$ depressing the keys,

ON 1.4913 INV tan INV $\frac{1}{2}$

gives 56 $\frac{1}{2}$ 09' as the angle complementary to the altitude for $\frac{1}{2}$ $\frac{1}{2}$ sr
awwal, and depressing the keys,

75 $\frac{1}{2}$ 10 $\frac{1}{2}$ 14 49 + 56 $\frac{1}{2}$ 12 $\frac{1}{2}$ 12 = INV $\frac{1}{2}$

gives M to be 90 $\frac{1}{2}$ 09'30", and depressing the keys,

ON 15 sin $\frac{1}{2}$ 141 $\frac{1}{2}$ 10 $\frac{1}{2}$ sin $\frac{1}{2}$ 175 $\frac{1}{2}$ 12 10 $\frac{1}{2}$ sin $\frac{1}{2}$ 149 sin =
- INV sin $\frac{1}{2}$ 12 $\frac{1}{2}$ 165 = INV $\frac{1}{2}$

fadl-i-d $\frac{1}{2}$ is calculated as 3 hours 51 minutes.

Since the altitude for $\frac{1}{2}$ $\frac{1}{2}$ sr-i awwal is 33 $\frac{1}{2}$ 51', using a battery
operated programmable CASIO fx-3600P calculator, if we depress
on the keys

P1 33 $\frac{1}{2}$ 151 $\frac{1}{2}$ 1RUN 14 $\frac{1}{2}$ 150 $\frac{1}{2}$ 1RUN 41 RUN

the time of hour angle, H is found to be 3 hours 51 minutes.

THERE ARE THREE TIMES WHEN IT IS MAKRUH TAHRIMI THAT IS, HARM, TO PERFORM SALAT

These three times are called times of **Karhat**. A sal $\frac{1}{2}$ is not
sah $\frac{1}{2}$ (valid) if it is fard and is started at one of these times. If it is
supererogatory, it will be sah $\frac{1}{2}$ but makru $\frac{1}{2}$ tahr $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$.
Supererogatory prayers begun at these times must be stopped
and performed later (qad $\frac{1}{2}$). These three times are the period of
sunrise, that of sunset, and the period when the Sun is at zaw $\frac{1}{2}$
i.e. at midday. In this sense, the period of sunrise begins when the
upper limb of the Sun is seen on the horizon and ends when it
shines too brightly to be looked at, i.e., at the time of **Duh** $\frac{1}{2}$ at the
time of Duh $\frac{1}{2}$ the altitude of the Sun $\frac{1}{2}$ center from true horizon is
5 $\frac{1}{2}$ its lower limb is a spear $\frac{1}{2}$ length above the ufq-i-mer $\frac{1}{2}$ $\frac{1}{2}$ The
time of Duh $\frac{1}{2}$ is approximately 40 minutes after sunrise. The
period between these times, i.e. between sunrise and Duh $\frac{1}{2}$ is the
time of **Karhat**. It is an act of sunnat to perform two rak $\frac{1}{2}$ of
sal-i-ishr $\frac{1}{2}$, termed **Kurluk nam** $\frac{1}{2}$ (in Turkish) when the time
of Duh $\frac{1}{2}$ comes. The sal $\frac{1}{2}$ al $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ of $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$, also is
performed at this time. The period of sunset begins when, in a
dustfree, smogless, clear sky, the places where sunlight is
reflected on, or the Sun itself, becomes yellow enough to be
looked at, and ends as it sinks (below the horizon). This time is
termed **isfir** $\frac{1}{2}$ **shams**. In calculations, the time of ishr $\frac{1}{2}$ has been
taken forward by the addition of Tamkin as a precaution, but the

adhī ۞ time is 05:06, from which [or from its sum with 12:00] fadl-i-dī ۞ is subtracted to yield the time of true sunrise in ghurī ۞ ½ time, and subtracting twice the Tamkin from this, the time of sharī ۞ sunrise is obtained to be 09:52 in adhī ۞ time. The time of true sunset in ghurī ۞ time and that of sharī ۞ sunset in adhī ۞ time are 12:00 hours, which is, at the same time, the sum of the time of zawī ۞ in ghurī ۞ time and the time of fadl-i-dī ۞ i.e. 05.06+06.54=12 hours.

The velocity of light is 300000 kilometres per second. Since the distance between the Sun and the Earth is approximately 150 million kilometres, it takes 8 minutes 20 seconds for the light of the Sun to reach the Earth. Sunrise can be observed only that length of time later than it actually takes place. There are two kinds of solar positions whereby time is reckoned: The first one, riyā ۞ time, begins when the center of the Sun reaches the time of zawī ۞ or the true time of setting. The second one, the merī ۞ time, begins when the Sun can be observed to reach one of these two temporal positions. The merī ۞ time begins eight minutes and twenty seconds after the riyā ۞ time. When 8 minutes and 20 seconds is added to the riyā ۞ time of a certain (daily prayer termed) namā ۞ which is found by calculation, its merī ۞ time will be found. When 8 minutes and 20 seconds is subtracted from this, the merī ۞ time read on timepieces will be found. The times of sunrise, as well as times of all daily prayers, and also the indications of time read as 12 on timepieces, represent the merī ۞ ½ time. In other words, they correspond to the apparent celestial positions of the Sun. As is seen, the times indicated on timepieces represent also the riyā ۞ times determined by calculation.

The only prayer that a Muslim is allowed to perform during the period of sunset is the dayī ۞ late afternoon (۞ ۞) prayer, (which they have somehow failed to perform till then). According to Imī ۞ Abī ۞ ۞, it is not makrī ۞ only on Friday to perform a supererogatory prayer when the Sun is at culmination; yet this report is a weak one, (i.e. it falls into the category of reports termed qawl dā ۞ ۞. At any of these three times, (i.e. the period of sunrise, that of sunset, and the period when the Sun is at zawī ۞) the salī ۞ for a janī ۞^[1] that was prepared earlier (than the

[1] There is detailed information about death, preparation for death, and salī ۞ of janī ۞ in the thirteenth chapter of the fifth fascicle. **Endless Bliss.**

beginning of the makrūʿ (makrūʿ period) or sajda-i tilāʿ (tilāʿ or sajda-i sahw) are not permissible, either. However, it is permissible to perform the salāʿ of a janāzā if the preparation for burial is finished within (one of) those (makrūʿ) times.

There are two periods of time during which only supererogatory salāʿ is makrūʿ to perform. From dawn till sunrise in the morning no supererogatory other than the sunna of morning prayer should be performed. After performing the late afternoon prayer, it is makrūʿ to perform any supererogatory prayer within the period between that time and evening prayer. It is makrūʿ to begin performing the supererogatory, that is, the sunna, when the imām mounts the minbar on Friday and as the muezzin (or muadhdhin) says the iqāʿā and while the imām leads the jamāʿ at any other prayer time; an exception from this is the sunna of morning prayer, and then this must be performed far behind the lines of jamāʿ or behind a pillar. There are some scholars who say that the sunna which has been started before the imām mounted the minbar must be completed.

If the Sun begins to rise as you are performing morning prayer, the prayer will not be saḥīḥ. If the Sun sets as you are performing late afternoon prayer, the prayer will be saḥīḥ. If a Muslim flies towards west by plane after performing evening prayer and if he sees the Sun, (after arriving their destination in the west), he must perform the evening prayer again when the Sun sets (with respect to their new location).

In the Hanafī Madhhab, two separate prayers must be performed in succession, (an application termed jamāʿ only by hadjis (Muslims on pilgrimage); and they must do so at two places: at the place called ʿArafāt and at the Muzdalifa. In the Hanbalī Madhhab, it is permissible to perform two prayers one after the other during long-distance journeys^[1], in case of illness, for a woman during lactation and during istiḥā, in case of excuses (ʿuḍhr) that break the ablution, for those who have great difficulty in performing ablution or tayammum or cannot know prayer times such as blind people and underground workers, and for a person whose life, property, livelihood or chastity is in danger. For those who cannot leave their duties for performing salāʿ it is not permissible to postpone it till after its prescribed time in the Hanafī Madhhab. Only on such days, it becomes

[1] Namāz during long-distance journeys is explained in detail in the fifteenth chapter.

permissible for them to follow the Hanbalī, Mādhhab and perform early and late afternoon prayers together or evening and night prayers together by taqdīr (performing the later one in the time of the earlier one) or ta'īl (performing the earlier one in the time of the later one). When making jam' is necessary to perform the early afternoon prayer before the late afternoon prayer and the evening prayer before the night prayer, to intend for jam' when beginning the earlier prayer, to perform the two prayers one immediately after the other, and to observe the fards and mufrids of ablution, ghusl and salāt prescribed in the Hanbalī Mādhhab. Please see the last paragraph of the twenty-second chapter!

Definition and estimation of the angle of inhiṭ (dip of horizon) D for a high place has already been given earlier in the text. This angle is determined by

$$\cos D = r/(r+Y) = 6367654/(6367654+Y) \text{ or}$$

$$D \cong 0.03211 \times \sqrt{Y} \text{ degrees,} \quad (1)$$

where r is the radius of the earth, Y is the height in meters, D is the dip of horizon in angular degrees.

The fadl-i-dair (hour angle), H , anywhere, can be computed in degrees and converted into hours and minutes as reckoned from midday (nisf-un-nehṭ, using a scientific calculator. The operations on a solar Privilege calculator are as follows:

$$\begin{aligned} h \sin - \varphi \sin \delta &= \sin \theta \cos \phi \\ \arccos \frac{\sin \theta \cos \phi}{\sin - \varphi \sin \delta} &= \theta \end{aligned} \quad (2)$$

where h , the angular altitude of the Sun, is minus (-) during the night; and φ the latitude of the location and δ , the Sun's declination, are minus (-) if the location in question is on the southern hemisphere.

The adhān time of imsā (in hours) = $12 + \text{Zuhr} - H - (1 - \varphi)$. The time of ṣalāt (in hours) = $H + \text{Zuhr} - 12$. Prayer times anywhere can be determined in standard time utilizing the following operations^[1]:

[1] On any day, the declination of the Sun and equation of time and, for locations with latitude 41° north, fadl-i-dair and prayer times can be determined easily and rapidly by using the astrolabic quadrant (Rub al-hiṭā), which needs no calculation, formula or calculator. It

$$H + S - T = \text{INV } 15 + 12 - E + N = \text{INV } 1/2 \quad (3)$$

on a CASIO calculator where

H = hour angle (fadl-~~15~~ ¹⁵), in angular degrees,

S = standard meridian, in angular degrees,

T = longitude of the location, in angular degrees,

E = equation of time, hours,

N = Tamkin, hours.

In these operations, the variables are to be substituted in angular degrees for **H**, **S** and **T** and in hours for **E** and **N**. The signs of **H** and **N** are negative in a.m. and positive in p.m. times.

The period of Tamkin should be calculated as explained previously. For any location where the latitude is less than 44~~1/2~~ and the height, **Y**, of the highest place is less than 500 meters, the amount of Tamkin is obtained in hours with the operations,

$$0,03211 \times Y + 1.05 = \sin \cos 1,82 = \text{INV } 1/2(4)$$

[In the ~~M~~ ^M and ~~Sh~~ ^{Sh} Madhhabs, during a long-distance journey and/or in case of illness and/or old age, early and late afternoon prayers, as well as evening and night prayers, may be performed in (a convenience termed) jem~~1/2~~ which means to perform each pair in sucession at the time of one or the other making up the pair. (In other words, a Muslim in one of the aforesaid two Madhhabs and undergoing one or all the abovementioned three limiting situations is permitted to perform early and late afternoon prayers in succession within the time allotted to either, and/or to perform evening and night prayers likewise. This, however, should not be vitiated by also joining the two pairs. Nor should one indulge oneself into the eclecticity that all five daily prayers can be performed in succession in the name of enjoying the convenience offered by the aforesaid two Madhhabs.)]

is manufactured and distributed along with an instructions manual by Hak~~at~~ ^{at} Kitabevi in Istanbul. An empty diskette is placed in a computer and prayer times are fed in. The diskette thus programmed can be taken out and stored for years. It is only a matter of seconds to drive it into a computer, feed in the latitudinal and longitudinal degrees of any city, and see a day~~1/2~~ for a month~~1/2~~ for a year~~1/2~~ prayer times on the VDU. Another few seconds~~1/2~~ will suffice to obtain a piece of paper (containing the prayer times) from the computer and fax it to the city in question.

A computer programme can be developed to calculate the prayer times; it can be saved on a magnetic disk, and taken out of the computer and stored for years. The programme on the disk can be run on a compatible computer; if the longitude and latitude of a location are fed in, the prayer times for any given day or month or year can be computed within seconds and displayed on the screen of the monitor or printed as a list on paper. This list can be sent within seconds by fax coupled to a phone to the city where it is required.

WARNING: It is *harām* to perform *salāt* before or after their prescribed times. The time of a *salāt* begins when the relevant limb of the Sun comes to the altitude peculiar to that *salāt*. There are three reasons why the prayer times given by some calendars are different from those given by the calendar published by the daily newspaper *Tūnīsiye*:

1- They take the altitudes with respect to true horizon, whereas the altitudes should be reckoned from the apparent line of *sharīf* horizon.

2- The place of the line of apparent horizon of a location changes with the altitude of the location. They convert the times they have determined in accordance to the true horizon to the apparent times calculated in accordance to the altitudes that are taken as per the apparent horizons of the lower points of that location. Therefore, the times thus found are different from the *sharīf* times and are disputable. However, they should be converted to the times of the highest place of the location, that is, to the *sharīf* times based on the *sharīf* horizon.

3- They calculate the time when the Sun's centre reaches the true altitudes, whereas the time when its relevant limb reaches those altitudes should be calculated, and the true times found thereby should be converted to the *sharīf* times. The Muslim *Ulamā* have introduced the concept of *Tamkin* to correct these three errors. The period of *Tamkin* is ten minutes for Istanbul. *Tamkin* time is a shield to protect the prayers and fasts against being *fiḥ* (invalid). One single *Tamkin* is used to convert the calculated true times of all the prayers of *namāz* to their calculated *sharīf* times. There are not different *Tamkins* for different prayers of *namāz*.

11 **AZAN** (or **adhān**) and **IQMAT**

The chapter about **azān** (adhān) has been translated from the book **Durr-ul-mukhtār** and from its commentary, **Radd-ul-muhtār** and summarized below:

Azān means public announcement in certain Arabic phrases in prescribed order. It is not **azān** to say its translation. It cannot be recited in Persian or else, even though its translation will convey its meaning. The first **azān** was performed in Mekka on the night of Mihr before the Hegira. In the first year of the Hegira, it became a commandment to call the **azān** to announce the time of **salāt**. At district mosques, it is **sunnat** to call it at a high place, and the voice must be loud. But one should not exert oneself to shout aloud. [Hence, the required loudness should contain itself within a limit so as to be heard in one's own district. Raising your voice louder is not permitted. There is no need to use a loud-speaker. It is a **bid'ah** to practise the **azān** or **iqān** through a loud-speaker or radio broadcast. An **azān** done with a **bid'ah** is not acceptable; it is sinful.] It is **sunnat-i muakkada** for men to recite the **azān** for the daily five prayers, for performing the omitted [qadī] prayers that are **fard**, and towards the **khatm** at Friday prayers. It is **makrūh** for women to say the **azān** or the **iqān**. For it is **harām** for them to raise their voice. The **azān** is performed at a high place in order to announce the time to others. But the **azān** and **iqān** that are recited for the ready **jamā'ah** or for oneself are performed on the ground. [It is written in **Tanwīl-ul-azhār** : It is **tahrīm** to **makrūh** to say the **azān** while sitting. It has been understood through **tawajjuh** that it (must) be recited standing.] The **azān** or the **iqān** that is not recited for the prayers of **namāz** is called **witr**, **id**, **tarīq** or **janāz**. It is not **sahīh** to call the **azān** before the prescribed time; it is a grave sin. The **azān** or **iqān** which is recited before the time (of prayer) begins must be repeated after the time begins. It is not permissible to call the **azān** like a song by adding vowel points or letters or prolong the letters, or to listen to the **azān** recited or the **Qur'ān** read in this manner.

[It is written in the section about Medina of the book **Mir'ātul-**

[1] Information conveyed through an unbroken chain of trustworthy Muslim scholars throughout the centuries since the time of our blessed Prophet, Muhammad ﷺ in his **salāt** and

is a grave sin to light lamps on minarets in order to announce prayer times.]

[It is written in the books **Tabyʿul-haqiq**^[1] and **Tahṭiṭ** that, **Put your two fingers on your ears, so that your voice will be louder.** It is good to put the hands on the ears. Doing so is a sunnat intended to augment the voice, though it is not a sunnat belonging to the performance of azī, since the angel who said the azī in the (above-named Sahī dream) did not do so. It was made a sunnat not in order to beautify the azī but in order to increase the voice. For the causal clause, that your voice will be louder, points to the reason, the hikmat for doing so. If the fingers are not put on the ears, the azī will be well-performed. If they are put on the ears, making the voice louder will be well-done. It is seen that to put the fingers on the ears is not a sunnat for the azī although it increases the voice. But, because it has been commanded, it is not a bidʿ, either. Hence, the loudspeakers used in some mosques today, although they increase the voice, are not sunnat for the azī and are bidʿ, and besides that, they cause the sunnat of raising the fingers to the ears to be omitted. It is seen that minarets are not constructed for some mosques on which loudspeakers are placed. [It is stated in the three hundred and twenty-second page of the fifth volume of **Fatḥa-Hindiyya** : It is permissible to build a minaret in order to have the quarter hear the voice. It is not permissible if it is unnecessary. This comes to mean that using a loudspeaker is not permissible.]

It is written in **Radd-ul-muṭṭi** and in **Majmaʿud-durriyya** (by Ibn-i-ʿImād) that, The azī called by several muazzins together on a minaret or during Jumʿa khutba is named the **Azī Jawq**. To call it together in order to increase the voice is a **sunnat-i hasana** and jʿ (permissible) because it is mutawallī, i.e. it has been practised for centuries. All taʿīlīk makes what Muslims like. It is also written in **Bergal** on page 94 that, What Muslims find nice is nice according to mujtahids, too. It makes no difference whether non-mujtahids like it or not. See **Endless Bliss**, 5th fascicle, chapter 1. [Hence it is quite clear that some ignorant trendy avant gardes recommending the utility of loud-

[1] A commentary to ʿAbdullah bin Ahmad Nasafī's **Kanz-ud-deqāʾ**, rendered by ʿAbd al-Ḥamīd bin ʿAlī Zaylī, d. 743 [1343 A.D. Egypt.)

speakers in calling the azīl ۛis of no value. It is a bidīl ۛ, and therefore a grave sin, to change the acts of worship with the non-mujtahidsīl ۛ approvals and practices.]

Saying the iqīl ۛat is better than (saying) the azīl ۛ. The azīl ۛ and the iqīl ۛat must be said towards the qibla. One must not talk while saying them, nor acknowledge any speech of greeting. If you talk, you will have to say the both again.

What prayers of namīl ۛ do we perform the azīl ۛ and the iqīl ۛat for? We will explain this in three different articles:

1 - For qadīl ۛ prayers: When performing qadīl ۛ prayers individually or in jamīl ۛ in the countryside, in fields, it is sunnat for men to say the azīl ۛ and the iqīl ۛat aloud. People, genies, rocks that hear the voice will bear witness on the Rising Day. He who performs a couple of qadīl ۛ prayers one after another should say the azīl ۛ and the iqīl ۛat first. Then, before performing each of the following qadīl ۛ prayers he should say the iqīl ۛat. It will be all right if he does not say the azīl ۛ for the following prayers of qadīl ۛ ۛ

Women do not say the azīl ۛ or the iqīl ۛat for a namīl ۛ ۛ neither for a namīl ۛ performed within its prescribed time, nor for one performed as qadīl ۛ ۛe. afterwards.

He who makes qadīl ۛ in a mosque says the azīl ۛ and the iqīl ۛat only as loudly as he himself can hear. If a couple of people make qadīl ۛ of a namīl ۛ ۛ in jamīl ۛ ۛ in a mosque, they do not say the azīl ۛ or the iqīl ۛat. If all the people in a mosque are going to make qadīl ۛ of a namīl ۛ ۛ in jamīl ۛ ۛ, the azīl ۛ and the iqīl ۛat are said. The fact, however, is that it is makrīl ۛ to perform a namīl ۛ ۛ of qadīl ۛ ۛ in jamīl ۛ ۛ in a mosque. For, it being a grave sin to leave a namīl ۛ ۛ to qadīl ۛ ۛ to postpone it till after its prescribed time is over), it is not permissible to publicize it. Performing a prayer of qadīl ۛ ۛ in jamīl ۛ ۛ requires that the imīl ۛ and the jamīl ۛ ۛ must be performing the same prayer of the same day. For example, a person who is going to make qadīl ۛ of a certain Sundayīl ۛ ۛ early afternoon prayer cannot follow and be jamīl ۛ ۛ for a person who will make qadīl ۛ of, say, Tuesdayīl ۛ ۛ early afternoon prayer or who performs early afternoon prayer of the present day even if it happens to be another Sunday.

He who makes qadīl ۛ in his home says the azīl ۛ and the iqīl ۛat as loudly as would be heard in the room, so as to increase the number of witnesses. [So does a person who performs qadīl ۛ of a fard prayer instead of a sunnat prayer.]

2 - He who performs the timeḡ namḡ ḡat home individually or in jamḡ ḡ does not have to say the azḡ ḡor the iqḡ ḡat. For, the azḡ ḡand the iqḡ ḡat said in mosques are counted as being said in homes, too. However, it is better to say them. It is not necessary to hear the muazzinḡ ḡvoice. If the azḡ ḡis not said in mosques, or if it is not saḡḡ ḡbecause they have not observed its conditions, the person who performs namḡ ḡindividually in his home says the azḡ ḡ and the iqḡ ḡat.

After the timeḡ namḡ ḡis performed in a local mosque or in a mosque whose jamḡ ḡ are certain people, a person who performs it individually does not say the azḡ ḡor the iqḡ ḡat. After each of daily prayers is performed in jamḡ ḡ with the imḡ ḡ on the mihrḡ ḡin such mosques, other jamḡ ḡs can be made again. While telling about being an imḡ ḡ on the three hundred and seventy-first page, it says that if the imḡ ḡs for the following jamḡ ḡs stand on the mihrḡ ḡ too, the azḡ ḡand the iqḡ ḡat are not said. If the imḡ ḡs do not stand on the mihrḡ ḡthe azḡ ḡand the iqḡ ḡat must be said as loudly as to be heard by the (Muslims that make up the) jamḡ ḡs.

In mosques on roads or in those which have no imḡ ḡs or muazzins or certain jamḡ ḡs, various people who come in at various times make various jamḡ ḡs for the namḡ ḡof the same prayer time. They say the azḡ ḡand the iqḡ ḡat for each jamḡ ḡ. Also, he who performs namḡ ḡindividually in such a mosque says the azḡ ḡand the iqḡ ḡat as loudly as he himself hears.

3 - Musḡ ḡs when they perform namḡ ḡin jamḡ ḡ as well as when each performs namḡ ḡindividually, say the azḡ ḡand the iqḡ ḡat. If a person who is performing namḡ ḡindividually has friends with him who are performing namḡ ḡ too, he may not say the azḡ ḡ. A musḡ ḡs says the azḡ ḡand the iqḡ ḡat when he performs namḡ ḡindividually in a house, too. For, the azḡ ḡand the iqḡ ḡat said in the mosque do not include his namḡ ḡ. If some of the musḡ ḡs say the azḡ ḡin a house, those who perform the (same) namḡ ḡ later at the same place, do not say it. At least three people ought to set out for a long-distance journey, and one of them must be their emḡḡ (commander).

The azḡ ḡsaid by aḡḡ (discreet) boy, a blind man, a person illegitimate in birth, or an ignorant villager who knows prayer

[1] A person taking a long-distance journey dealt with in chapter 15, is called ḡ musḡ ḡ ½

times and how to say the azīl. It is permissible without any karīl (or kerīl). It is tahīl for a junub person to say the azīl or the iqīl, for a person without an ablution to say the iqīl, for a woman, a fīl or drunk person, a child who is not fīl to say the azīl or (for anyone) to say the azīl sitting. In such cases, the performance of azīl must be repeated. The azīl being sahl requires the muazzinīl being an fīl Muslim well aware of the prayer times and an fīl Muslim to be trusted. (By fīl we mean one who has reached the age of discretion). [Likewise, one must be sure that the calendars giving the prayer times have been prepared by such a Muslim, or at least such a Muslim should witness their accuracy. The prayer times on the calendars which were prepared by sīl Muslims and followed by all Muslims for centuries should not be altered.] For a namīl being sahl one should know the exact time for performing it. The reason why the azīl of a fīl person, fīl, that is, he who consumes alcohol, gambles, looks at nīl mahram women, allows his wife and daughter to go out without covering themselves fīl is not sahl is because his word on worships is not dependable.

[As is seen, it is not permissible to say the azīl on the radio or with loudspeakers on minarets or to say it before its prescribed time or to listen to it as azīl. Doing these things is not only unacceptable but also sinful. An azīl performed likewise must be said again and compatibly with its conditions. Sounds produced by electricity activated by the voice of an unknown, unseen person, and for the same matter sounds produced by records (or CDs), can by no means be said to be an azīl. Moreover, Rasūlullāh fīl - Allīl fīl al-hi wa sallām fīl. **Those who do not perform their prayers as we do are not in our community.** Azīl must be said at a high place by a pious Muslim as he (the Prophet) had it performed. For instance, when the azīl for the early afternoon prayer is said before its prescribed time, the early sunnat of the early afternoon prayer is performed at a karīl time. Insisting on venial sins develops into a grave sin.]

It is sunnat for a person who hears the azīl to repeat silently what he hears, even if he is junub or reading (or reciting) the Qurīl fīl al-kerīl. He does not say anything else, does not respond to a speech of greeting, does not do any work. It is wīl fīl for men to stop working and go to the mosque when they hear the azīl. One can make jamīl with one fīl household at home. Yet it is better to go to the mosque [if there is a sīl imīl in the mosque].

[It is written in the book **Jawhara**^[1]: ﷺ is written in the commentary of **Kerkh** that the azī ﷺ said in the Persian language is not sahī ﷺ This is a clear and a truest statement. ﷺ is written in **Martaf**^[2] that it is not permissible to say the azī ﷺ in any language other than Arabic even if it would be understood that it is the azī ﷺ]

The azī ﷺ is not repeated while listening to the Khutba, while one ﷺ ﷻawrat parts are exposed, while eating, or studying an Islamic lesson or while reading (or reciting) the Qur' ﷺ al-ker' ﷺ in a mosque. But, if the azī ﷺ is not being said compatibly with the sunnat, e.g. if some of its words are changed or translated or if it is being said partly melodiously, ﷺ or if the sound of azī ﷺ is coming from a loudspeaker ﷺ the who hears it does not repeat any of its words. However, as is written in the twenty-fourth chapter, even so it must be listened to with reverence.

[In the 1031st and 1062nd pages of **Berqa**, it is written: ﷺ a person who is unaware of prayer times of nam' ﷺ or who says azī ﷺ melodiously is not eligible for calling the azī ﷺ It is not permissible but gravely sinful to appoint such an ineligible person as a muezzin. It is written in **Bezz** that it is har' ﷺ by unanimity to recite the Qur' ﷺ al-dhikr or prayer (du' ﷺ) melodiously like singing. So is the case with calling the azī ﷺ melodiously and saying it before its time. Taghann'^[3] is permitted in the azī ﷺ solely while saying the two **Mayya al** ﷺ. The taghann' ﷺ permitted in reciting the Qur' ﷺ al-ker' ﷺ means that it should be recited fearing All' ﷺ ta' ﷺ and is done according to the science of tajw' ﷺ. Otherwise, taghann' ﷺ by altering sounds or words or spoiling the meaning or verse is unanimously har' ﷺ. Tarj' ﷺ that is, recitation by repetitively magnifying and lowering the voice, in the Qur' ﷺ and azī ﷺ is prohibited in a had' ﷺ i-sher' ﷺ. Listening to such recitations is also har' ﷺ. Also, he who hears an azī ﷺ said before its

[1] **Jawhara-t-un-nayyira**, the abridged version of **Sir'ul-wahh** ﷺ, by Ab' Bakr bin 'Al' Hadd' ﷺ Yemen' ﷺ al-hamatull' ﷺ ta' ﷺ 800 [1397 A.D.] It should not be mistaken for **Jawhara-t-ut-tawh** ﷺ a valuable work written in the science of Kel' ﷺ by the great scholar and Wal' br' ﷺ Laq' ﷺ al-hamatull' ﷺ ta' ﷺ [1632 A.D.]

[2] Written by Abul-Ikh' ﷺ Hasan bin Amm' ﷺ Shernbl' ﷺ al-hamatull' ﷺ ta' ﷺ 994-1069 [1658 A.D.], Egypt.)

[3] Chanting, singing. Please see the twenty-fourth chapter.

prescribed time or melodiously or in a language other than Arabic or or by a junub person or a woman, does not repeat it. If a person hears and repeats the azīl ۛ said at some place, he does not repeat it again when he hears it said at some other place. Upon hearing the parts of **Mayya al-līl** ۛ, you do not repeat them, but say, **Ṣawla wal-quwwata illibill** ۛ. After saying the azīl ۛ you say the (prayer termed) salawīl ۛ and then say the prescribed prayer of azīl ۛ. After saying **Ḥshadu anna Muhammadan Rasūlah** ۛ the second time, it is mustahab to kiss the nails of both thumbs and rub them gently on the eyes. Though a hadīl ۛ-i-sherīl ۛ stating this fact is written in Tahtīl ۛ **Hibiyatu Marīl ۛ**, this hadīl ۛ-i-sherīl ۛ is reported to be daīl ۛ **Radd al-muhtīl ۛ** and **Hazrat ul-maīl ۛ** ^[1] (page 99). This is not done while saying the iqīl ۛ. It is not sunnat but it is mustahab for a person who hears the iqīl ۛ to repeat it. A person who enters the mosque while the iqīl ۛ is being said sits down. He does not wait standing. He stands up as all the others do as the muazzin says, **Mayya-alal-felīl** ۛ ۛ

Ibni **Ḥ** ۛ while explaining the sunnats of namīl ۛ states that it is sunnat for the imīl ۛ to raise his voice loud enough to be heard by the jamīl ۛ when beginning the namīl ۛ when passing from one rukn to another, when performing the salīl ۛ (to finish the namīl ۛ). It is makrīl ۛ to raise it louder. The imīl ۛ must say the tekbīl ۛ (Allīl ۛ akbar) for the purpose of starting the namīl ۛ and must not think of having it heard by the jamīl ۛ. Otherwise, his namīl ۛ will not be sahlīl ۛ. When all the jamīl ۛ do not hear the imīl ۛ, it is mustahab also for the muazzin to raise his voice as loud as to be heard by the jamīl ۛ. If the muazzin does not think of beginning the namīl ۛ but shouts only in order to get the jamīl ۛ to hear, his namīl ۛ will not be sahlīl ۛ nor will the namīl ۛ of those who do not hear the imīl ۛ but begin the namīl ۛ by the muazzin's voice only. For, in that case they will have followed someone who is not performing the namīl ۛ. It is makrīl ۛ also for the muazzin to shout more loudly than enough for the jamīl ۛ to hear. As informed unanimously by the savants of the four Madhhabs, while all the jamīl ۛ hear the imīl ۛ's voice it is makrīl ۛ and a nasty bidīl ۛ, too, for the muazzin to repeat the tekbīl ۛ aloud. In fact, it is written in **Bahr-ul-fatīl ۛ**, by Qadizīl ۛ, Muftīl ۛ of Erzurum, **Fath-ul**

[1] Written by Muhammad **Ḥ**baydullah Serhendīl ۛ **Ḥ**ahmatullīl ۛ taīl ۛ **Ḥ**aihl ۛ ۛ1038 [1628 A.D.] ۛ ۛ083 [1672], Serhend.)

Qadi^[1], and in the final part of the booklet **Ustuwil**^[2], which is written on the margins of the book **(Miftahul-Cennet)**^[3],
 in the small masjids, if the muazzin says the tekbil¹ aloud though the im² can be heard, his nam³ will be nullified.

[In addition to the fact that it is sinful to raise the voice more than necessary, what is produced by the loud-speaker is not the im² for the muazzin⁴ voice. Their voice turns into electricity and magnetism. So what is heard is the sound produced by electricity and magnetism. It is necessary to follow the voice of a person who is performing the same nam³. The nam³ of those who follow the voice of someone who is not performing the same nam³ or the sound produced by any apparatus, is not sah⁵. It is written on the five hundred and seventeenth page of the first volume of the book **Radd-ul-muhtil**⁶. A h⁷ voice spreads out and gets reproduced on mountains, in wilds, in forests or through any other means, the sounds replicated thereby will not be recitation of the Qur⁸ al-ker⁹. It is not necessary to perform sajda-i-til¹⁰ with the y¹¹ of sajda heard from them. It is written in **Halabi-kebi**¹² that these recitals are not human recitals, but they are like human recitals. These clear statements by specialists of Islam show that it is wrong to say or read or listen to the az¹³ or the Qur⁸ al-ker⁹ through radios or loud-speakers or to perform nam³ by following them. It is written in detail on page 2361 of the third volume of the book of Tafs¹⁴ written by Muhammad Hamdi Efendi of Elmal¹⁵. That it is not permissible to call the az¹³ or to recite the Qur⁸ al-ker⁹ through a loudspeaker or on the radio. Especially, it is not only not sah⁵ but also an abominable bid¹⁶ to follow an im² in another building through a loudspeaker. It is a grave sin. Please see the twentieth chapter for the conditions to be fulfilled to follow the im², and please review the second chapter.

The loud-speaker put on minarets has become a means of sloth for some people and caused them to say the az¹³ sitting in dark rooms instead of observing the sunnat. It is written in

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- [1] Written by Ibni Hum¹⁷, Kemal-ad-d¹⁸ Muhammad bin ¹⁹ Abd-ul-W²⁰ Sid²¹ ²² Rahmatull²³ ta²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

Fatwa-Hindiyya : ¹It is makrūh to call the azān before the prayer time comes, to say it inside the mosque, to say it sitting, to raise the voice more than one's normal puissance, not to say it in the direction of qibla, or to say it melodiously. A person who arrives as the iqā'at is being said, sits down. Then he stands up together with all the others as the muazzin says ²Hayya al-felah. ³Abni ⁴bid' states at the beginning of subject about namāz. ⁵The azān called at its prescribed time is the Islamic azān. ⁶The azān called before its time is no more than a talk. It means to make fun of Islam. ⁷And minarets, our spiritual ornaments that have been soaring in the sky for centuries, have been made a mast of loud-speaker because of this atrocious bid'. ⁸Islamic savants have always approved of scientific inventions. So it is doubtless that useful broadcasting via TV, ⁹radios, (satellites, network media,) and loud-speakers everywhere is an invention which Islam not only countenances, but also encourages as a means for its teaching purposes. A meritorious act as it is to exploit all sorts of media as well as loudspeakers for utilitarian broadcasting purposes, ¹⁰since Islam terms such blessed acts as ¹¹hawā' ¹²performance of Islamic acts of worship amidst the lacerating yowls of loud-speakers has been strictly ruled out. It is unnecessary prodigality to install loud-speakers in mosques. When this apparatus did not exist, which clatters as if it were a church bell instead of the voices of pious Believers that would impress hearts with ¹³divinely, the azān said on minarets and the voices of tekbi' in mosques used to move even foreigners to enthusiasm. The jamā'at that filled the mosques upon hearing the azān called at every quarter used to perform their namāz ¹⁴irkhush (deep and humble reverence), as had been in the time of the Sahāb. This heavenly effect of the azān that would move Believers to raptures has been fading away in the metallic ululations of loudspeakers.] [The sixth booklet in the book **Ghīyat-ut-tahqīq**, by Muhammad Hayy al-Sindī ¹⁵rahmatullāh alayh ¹⁶ta' ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ 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Rasūlullāh ﷺ said: *Ma'īhi wa sallam* (the devil) was made to descend to the earth, he asked Allāh ta'ālā when Īmān (Faith) was made to descend, You gave him Books and Prophets to show Your born slaves the way to Paradise and happiness. What are the Books and the Prophets You are going to give him? Allāh ta'ālā declared: They are the Angels, the well-known Prophets, and the four well-known Books. The devil said: What books and prophets are You going to give me so that I may mislead Your born slaves? Allāh ta'ālā declared: Your books are poetry and music that provoke the nafs into inordinate behaviour. Your prophets are soothsayers, fortune-tellers and sorcerers, and your food, which undermines people's mental capacity and blackens their hearts, is what they eat and drink without the Basmala, (i.e. without saying the name of Allāh,) and intoxicating drinks. Your advice is lies, your home is sports fields and public baths, your snares are girls who go out naked, and your mosques are assemblages of *fisq* (sinning). Your muazzins are *mizma* [musical instruments]. In other words, the instruments used by muazzins are guides that will lead to Hell. Hence, it is a grave sin to use radios and loudspeakers in religious practices because Allāh ta'ālā and our Prophet call them the devil's muazzin.

He who dislikes or makes fun of any *azān* said compatibly with the sunnat, or who discredits it by words or actions, becomes a disbeliever. But he who mocks a muazzin (only as a person) does not become a disbeliever^[1].

Being an *imān* is better than being a muazzin, and saying the *iqā* is better than saying the *azān*.

*How fortunate is a lad,
Who reads the Qur'ān
When he hears azān and iqā,
His heart swells with joy*

[1] It goes without saying, at this point, that it is a grave sin to mock a person. Please see the last paragraph of the first fascicle of **Endless Bliss**, the last three paragraphs of the forty-third chapter of the same book, and the quotation from the book *Jilā-qulb* in the twenty-first chapter of the fifth fascicle of **Endless Bliss**.

12 FIRST VOLUME, 303rd LETTER

This letter (by hadrat Imj̄ ḡ-i Rabbj̄ ḡ written for Muazzin Hadji Yaf, explains the meaning in the words of azj̄ḡ

Be it known that there are seven [with repetitions, fifteen] words in the azj̄ḡ ḡ [Azj̄ḡ ḡ (or Adhj̄ḡ ḡ) means to say and hear these fifteen words. These words are not heard when the azj̄ḡ ḡ is said melodiously through an amplifier. It turns into an unintelligible, humming sound. Thus, an amplifier annihilates the azj̄ḡ ḡ rather than help its performance].

ALLḡḡU AKBAR: Allj̄ḡ ḡ taḡj̄ḡ ḡḡ ḡḡ ḡḡ is great. He needs nothing. He is so great that He does not need the worships of His slaves. Worships are of no benefit to Him. In order to settle this well in minds, this utterance is repeated four times. [At the first and the third utterances of the word j̄ḡ ḡ Allj̄ḡ ḡ akbarj̄ḡ ḡ the final consonant j̄ḡ ḡ is either made jazm, (which is a rule that must always be observed at the second and fourth utterances,) or you may apply wasl, in which case the final j̄ḡ ḡ ḡ at the first and third utterances is pronounced j̄ḡ ḡḡ ḡḡ

ASHḡḡADU AN LḡḡḡA IL-LAL-Lḡḡ Though on account of His greatness He does not need anyonej̄ḡ ḡ worship, I bear witness and certainly believe that none besides Him is worthy of being worshipped. Nothing is like Him.

ASHḡḡADU ANNA MUHAMMADAN RASḡḡULLḡḡ I bear witness and believe that hadrat Muhammad j̄ḡ ḡ aihi wa j̄ḡ ḡḡ ḡḡ j̄ḡ ḡḡissalḡḡ ḡḡ wa sallamj̄ḡ ḡḡ the Prophet sent by Him, that he is the communicant of the way of the worships liked by Him, that only those ways of worship communicated and shown by him are worthy of Allj̄ḡ ḡ taḡj̄ḡ ḡḡ ḡḡ ḡḡ

HAYYALḡḡASSALḡḡHAYYALḡḡALFALḡḡ These are the two words inviting Believers to the namj̄ḡ ḡḡ which brings happiness and salvation.

ALLḡḡU AKBAR: No one could manage the worship worthy of Him. He is so great, so far from anybodyj̄ḡ ḡ worship being worthy of Him or suitable for Him.

LḡḡḡA IL-LAL-Lḡḡ He, alone, has the right to be worshipped and for us to humiliate ourselves before. Along with the fact that no one can do the worship worthy of Him, no one

[1] j̄ḡ ḡ jazmj̄ḡ ḡḡ means not to add a vowel to a final consonant, and j̄ḡ ḡ waslj̄ḡ ḡḡ means to combine a final consonant with the vowel sound of the following word.

Qur'ān became al-kerī and in hadīth al-sharī. Five daily prayers became namāz and became a commandment on the Mihrab night. The Mihrab night happened on the twenty-seventh night of the month of Rajab a year before the Hegira. Before the Mihrab night only morning and late afternoon prayers had been being performed.

A child must be ordered to perform namāz at the age of seven, and should be disciplined by slightly patting with the hand if it does not perform it at the age of ten. The teacher at the school, too, may pat the student three times with his hands for the purpose of making the student study. He cannot beat him more than that. Nor can he beat him with a stick. [There cannot be bastinado in Islamic schools. Cudgelling may have taken place in a police station or in a jail. For the purpose of estranging younger generations from Islam, the enemies of Islam write film and drama scenarios in which Muslim teachers (khodjas) inflict bastinado on students and which are made to rise to a crescendo fictionalized so as to lead to their fallacious remarks: Abolition of Islamic lessons and schools has saved the youth from bastinado and cudgelling. This is a deliberate lie, a slander against Islam. It is openly written in Islamic books that Islam proscribes beating the student with a stick. Our Prophet strictly prohibited even beating more than three times with the hand.] It is also necessary to teach other forms of worship to children at this age, to accustom them to doing them, and to prevent them from sinning.

For the purpose of showing the importance of fard namāz Muhammad Rabbī al-Fahmatullāh al-Haihi wrote the Persian book **Riyāsun-niyya**, a collection from four hundred and forty-four books, in India in 853 A.H. He says in the twelfth chapter of the first section of the second part of the book:

These are the two fundamental books of Islam called **Sahīh** [Bukhārī and Muslim], Rasūlullāh sall-Allahu alaihi wa sallam asked in a hadīth al-sharī reported by Jābir bin Abdullah radiy-Allahu alaihi **whether there were a river before one's house and if he washed himself in this river five times every day, would there be any dirt left on him?** We [Jābir ibn Abdullah and other Sahīh

[1] Two great books of hadīth al-sharī **Bukhārī-sharī** was written by Bukhārī Muhammad bin Ismā'il al-Fahmatullāh al-Haihi A.D., Bukhārī 256 [870 A.D.], Samarkand **Sahīh-i-Muslim** was written by Abul-Husayn Muslim bin Hajj al-Qourashī 206 [821 A.D.] 261 [875 A.D.] The two great scholars met at Nishapur

present there] said, **ﷺ** Mo, o Rasūlullāh. **ﷺ** The Prophet said, **likewise, minor sins of those who perform the five daily prayers are forgiven.** Some ignorant people, upon hearing this hadīth-i-sherīf say, **ﷺ** Then, I will both perform namāz and amuse myself as I wish. My sins will be forgiven anyhow. **ﷺ** This thought is not correct, because a namāz that is performed observing its conditions and **ﷺ** and is accepted will cancel sins. In fact, even if minor sins are forgiven, continuing to commit or insisting on minor sins will become grave sins. And insisting on committing grave sins will cause kufr (disbelief.) Ibn Jawzī wrote in his tafsīr al-Mughnī Abū Bakr-i Siddiq **ﷺ** radiy-Allahu **ﷺ** anhu said that, when the time of a daily prayer of namāz comes, angels say, **ﷺ** the sons of **ﷺ** Adam, stand up! By performing namāz extinguish the fire prepared to burn human beings. **ﷺ** In a hadīth-i-sherīf it was stated: **The difference between the Believer and the unbeliever is namāz** that is, the Believer performs namāz and the unbeliever does not. Munāfiqs, however, sometimes perform it and sometimes do not. Munāfiqs will undergo very bitter torment in Hell. **ﷺ** Abdullah ibn **ﷺ** Abbās **ﷺ** radiy-Allahu **ﷺ** anhu **ﷺ** a mast mufasss said that he heard Rasūlullāh **ﷺ** sall-Allahu **ﷺ** alaihi wa sallam say **those who do not perform namāz will find Allah talking** hungry on the Day of Rising.

The imams of hadīth unanimously stated: **ﷺ** A person who does not perform a namāz within its prescribed time intentionally; that is, if he is not sorry for not performing a namāz while its prescribed time is ending, will become a kāfir or will lose his **ﷺ** during his death. What will become of those who do not remember namāz or see namāz as a duty? **ﷺ** The Ahl as-Sunnat savants unanimously said, **ﷺ** (worships) are not a part of **ﷺ** But there was not a unanimity concerning namāz. The Fiqh Imams Imams Ahmed Ibn Hanbal, Isma'il **ﷺ** ibn Rifa'ah, **ﷺ** Abdullah ibn Mubarak, Ibrahim **ﷺ** Nehem **ﷺ** Hakem ibn Huteybi, Ayyub **ﷺ** Sahtiyi **ﷺ** Dāwūd **ﷺ** Tirmidhi **ﷺ** Abū Bakr ibn Shayba and Zuhayr ibn Harb and many other great savants said that a Muslim who intentionally omits a namāz becomes a kāfir. Then, o Muslim Brother, do not miss any namāz and do not be slack; perform it with love! If Allah **ﷺ** ta'ala **ﷺ** punishes according to the ijthād of these savants on the Day of Judgement, what will you do? **Tafsīr al-Mughnī** says: **ﷺ** One of the superiors asked the devil what he should do to become damned like him. The devil was pleased and said, **ﷺ** If you want to be like me, do not hold namāz valuable and take an oath on everything right or wrong, that is, take an oath very

much!ﷺ That person said, ﷺ I will never neglect namāﷺ and will not take any oath from now on. ﷺ In the Hanbalīﷺ Madhhab, a Muslim who does not perform a namāﷺ without an excuse will be put to death like a murtadd, and his corpse will not be washed or shrouded, nor will his janāﷺ or namāﷺ be performed. He will not be buried in Muslims' cemetery, and his grave will not be made distinguishable. He will be put in a hollow on the mountain. In the Shīﷺ Madhhab, one who persists in not performing namāﷺ does not become a murtadd, but the punishment will be death. That the Māﷺ Madhhab is the same as the Shīﷺ in this respect is written in **Ibnī** and on the sixty-third page of the translation of **Milal-nih**. And in the Hanafīﷺ Madhhab, he is imprisoned until he resumes namāﷺ or beaten until bleeding. [However, he who attaches no importance to namāﷺ or who does not know it as a duty will be a kufī in all four Madhhabs. It is written in the subject of the afflictions incurred by the tongue in **al-Hadīḡa** that he becomes a kufī according to the Hanafīﷺ Madhhab, too, if he neglects namāﷺ intentionally and does not think of performing its qadāﷺ and does not fear that he will be tormented for this.] Allāﷺ taﷺ did not command non-Muslims to perform namāﷺ or to fast. They are not honoured with the commandments of Allāﷺ taﷺ. They are not punished for not performing namāﷺ or for not fasting. They only deserve Hell, which is the punishment for kufr. In the book **Zuḡul-muqwiḡ** it is said: ﷺ Early savants wrote that he who does not do five things is deprived of five things:

- 1) He who does not pay the zakāﷺ of his property will not get any benefit from his property.
- 2) In the land and earning of a person who does not pay its **ḡshr**, there will be no abundance left.
- 3) Health will be absent in the body of a person who does not give alms.
- 4) Person who does not pray will not attain his wish.
- 5) Person who is loath to perform a namāﷺ when its time comes will fail to say the **kalima-i shahīdat** at his last breath. A person who does not perform namāﷺ because of laziness although he believes that it is the first duty, is a **fīḡ**. He is not suitable for a marriage partnership with a **ḡba**⁽¹⁾ girl; that is, he does not deserve her and is not suitable for her.ﷺ ½

[1] Feminine equivalent for the word **ḡba**, which in turn is defined in a footnote within the tenth chapter. Please read the footnote at the bottom of page 175

As is seen, not performing the fard namā causes one to die without it. Continuing to perform namā causes the enlightenment of the heart and the attainment of endless bliss. Our Prophet ﷺ said, *Ma'iyatun namā* that is, it brightens the heart in the world and illuminates the Sirr in the Hereafter. Do you know what happens to Allah's beloved ones in namā and how they attain their wishes in namā?

Story: Abdullah ibn Tū, the Governor of Khurasan, was very just. His gendarmes captured some thieves and reported them to the Governor. One of the thieves escaped. A blacksmith from Hirat was caught on his way back from Nī at night. He was brought to the presence of the Governor with the thieves. The Governor said, *Imprison them!* The blacksmith performed an ablution and namā. He stretched his hands and supplicated, *O my Allah! You alone know that I am innocent. Only You can free me from this jail. O my Allah! Protect me!* That night, the Governor woke up just as four strong men were about to turn his throne upside-down in his dream. He immediately made an ablution and performed two rak'ats of namā. He went to sleep again. He again woke up upon dreaming that those four men were about to pull his throne down. He realized that he had been oppressing someone. As a matter of fact, the poem says:

*Thousands of cannons and rifles can never make,
What the tears have made at the time of dawn,*

*The bayonets that make the enemy flee,
Are usually made into dust by a Believer's plea.*

Yā Rabb! (O our Rabb, Allah)! Only You are Great! You are so great that superiors and inferiors, when in trouble, entreat only You. Those who entreat only You can attain their wish.

The Governor immediately called the director of the jail at that night and asked him whether there was a prisoner kept unjustly. When the director said, *I cannot know him. But there is someone who performs namā and prays much and sheds tears.* The blacksmith was brought to the presence of the Governor, who asked him questions, realized that he was innocent, begged his pardon and said, *Please forgive me for having done an injustice to you, accept my gift of one thousand silver coins and come to me whenever you have a wish!* The blacksmith said, *I forgive you and accept your gift. But I cannot come to you for my*

problems or wishes. When he was asked its reason, he said, Does it befit a slave like me, a humble person, to take my wishes to someone other than my Proprietor who several times overturned the throne of a Sultan like you? He made me attain so many wishes of mine. How could I take refuge in someone else? While my Rabb has opened the door of His Treasure of Endless Mercy and spread His Table of Infinite Endowment for everybody, how can I have recourse to others? Who has asked and He has not given? Who has come to Him and returned empty-handed? One cannot attain if one does not know how to ask. If one does not enter His Presence with proper manners, one cannot attain His Mercy. Poem:

*Whoever puts his head on the threshold of worship one night;
The Darling Kindness certainly opens thousands of doors for him.*

Rat-ul-Adwiyya Rahmatullai hai zone of the great Awliyai heard a man pray, O Allah! Open Your Door of Mercy! She said to him, O you ignorant person! Has Allai tai Door of Mercy been closed up to now so that you want it to be opened now? Though the source of Mercy is always open, it is the hearts, the receivers that are not always open. We should pray so that they should open!]

Yai Rabbai You, alone, are the One who rescues everybody from distress. Do not leave us in distress in this world and the next! Only You are the One who sends everything to the needy! Send auspicious, useful things to us in this world and the next! Do not leave us in need of anybody in this world and the next! Translation from Riyasun-nabi is completed here.

While beginning its discourse about namai the book Kitaul-fiqh al-madhib-il-arba says: Namai is the most important of the arch-stones of Islam. Allai tai made namai fard so that His slaves would worship Him only. The hundred and third ai of Sai an-Nisi purports that namai with its daily times pronounced, became fard for the Believers. A hadi th-i sherai declares: Allai tai has made it fard to perform namai five times daily. Allai tai has promised that He will send to Paradise a person who performs namai five times daily esteeming it highly and observing its conditions. Namai is the most valuable of worships. A hadi th-i sherai declares: He who does not perform namai has no share from Islam! A hadi th-i sherai quoted in Mishkai and in Kunud-daql and in the Sahbayn, and in Halabi declares: Discrepancy between man and disbelief is to

give up namāz It does not mean, Man and disbelief are two separate beings. Between them lies not to perform namāz. When not to perform namāz goes away from between them, that is, when a person performs namāz the connection between him and disbelief goes up, the two can not be united, and man will not be a disbeliever. But it means, Disbelief is a property. It does not exist alone. It exists with some people. People who have disbelief have not performing namāz. But people who do not have disbelief do not have not performing namāz. Difference between a person who has disbelief and one who does not have disbelief is not performing or performing namāz. This hadith-i-sherif is like the statement, Difference between man and death is not to breathe. A person who has death does not breathe. But a person who does not have death, does not have (the state of) not breathing. When a person does not breathe, it will be understood that he is dead. This hadith-i-sherif vehemently threatens those who are lazy in performing namāz. To perform namāz is to realize one's inferiority before Allahu ta'ala. He thinks of His greatness. A person who realizes this always does what is good. He can never do evils. The namāz which is performed by a person who follows his nafs is fruitless, even if it may be sah. The heart of a person who intends that he is in the Audience of his Rabb five times each day gets filled with ikhlāq. Every action that one has been commanded to do in namāz provides uses for one's heart and body. Performing namāz in jamā'at in mosques attaches Muslims' hearts to one another. It provides love between them. Thus they realize that they are brethren. The elder become merciful towards the younger. And the younger become respectful towards the elder. The rich become helpers for the poor and the powerful for the weak. The healthy ones, whenever they do not see their acquaintances in the mosque, visit them in their homes, thinking that they may be ill. They race with one another for attaining the glad tidings in the hadith-i-sherif. **Allahu ta'ala is the helper of a person who runs to the aid of his brother in Islam.**

A hadith-i-sherif quoted in the book **Okhratullah** declares: **A person does not perform namāz though he has no good excuse, Allahu ta'ala will give him fifteen kinds of plague. Six of them will come in the world, three will come at the time of death, three will come in the grave, and three will come when rising from the grave. The six plagues in the world are:**

1 - Person who does not perform namāz will not have barakat

in his lifetime.

2 - He will not have the beauty, the lovableness peculiar to those who are loved by Allah ﷻ

3 - He will not be given thawb for any good he does . [This hijab-i-sherif shows that the sunnats of those who do not perform the fard prayers in time are not acceptable. That is, they will not be given thawb for their sunnats.]

4 - His prayers (du'a) will not be accepted.

5 - No one will like him.

6 - Blessings that (other) Muslims invoke on him will do him no good.

Kinds of torment he will suffer when dying are:

1 - He will expire in an abhorrent, unsightly, repugnant manner.

2 - He will die hungry.

3 - Much water as he may have, he will die with painful thirst.

Kinds of torment he will suffer in the grave are:

1 - The grave will squeeze him. His bones will intertwine.

2 - His grave will be filled with fire, which will scorch him day and night.

3 - Allah ﷻ will send a huge serpent to his grave. It is not like terrestrial serpents. It will sting him at every prayer time daily. It will never leave him alone any moment.

Kinds of torment he will suffer after rising are:

1 - Angels of torment that will drag him to Hell will never leave him alone.

2 - Allah ﷻ will meet him with His Wrath.

3 - His account will be settled in a very vehement manner, and he will be flung into Hell.

14 HOW DO WE PERFORM NAMAZ

When beginning namaz, men raise both hands. Tips of thumbs touch earlobes. Palms must be turned towards the qibla. Saying **Allahu akbar** is started as hands leave ears and finished as they are folded under navel.

NIYYAT (intention) is made while saying the takbir, *of* *iftitah* (beginning). It is permissible to make niyyat before that, too. In fact, it is permissible if a person who has left his home in order to perform namaz *in* *jamah* follows the imam without niyyat. But on the way he must do one of the things that would nullify namaz. Walking or making ablution does not give harm.

To make niyyat for namaz means to pass through heart its name, time, qibla, to wish to follow the imam (when performing namaz *in* *jamah*), to mean to perform namaz. Knowledge only, that is, knowing what is to be done will not be niyyat. In the Shafi'i, *Madhhab* it is necessary to remember the rukns of namaz (i.e. actions that are fard during the performance of namaz). If a person who arrives for the *jamah* in the middle of namaz cannot make out whether they are performing the fard of night prayer or the *tarawih*, he makes niyyat for the fard and follows the imam. If the *tarawih* is being performed, his namaz becomes *nafil* (supererogatory) because it has been performed before the fard. For, the *tarawih* cannot be performed before the fard. He performs the fard individually at once and then performs some of the *tarawih* together with the *jamah*. Next he performs the remaining *rak'at* individually. Then he performs the namaz *of* *witr*.

The niyyat made after the takbir, *of* *iftitah* is not *sahih* and namaz performed thereby is not acceptable. When making niyyat for prayers that are fard or *wajib*, it is necessary to know which fard or *wajib* they are. For example, it is necessary to know the name of the fard and to say, for instance, *I perform today, early afternoon prayer, or, I the present time, fard.* When performing the namaz *of* *id, witr, or nazr*, it is necessary to think of its being *wajib* and its name. It is not necessary to make niyyat for the number of *rak'at*. When performing a sunnat the niyyat *I perform namaz* will suffice. The niyyat for the namaz *of* *janah* is made as *I perform namaz for Allah's sake and to pray for the deceased.* If a person makes niyyat for the fard of early afternoon prayer when performing the first sunnat of early

[1] Namaz that is *sahih* means one that is valid. Namaz that is acceptable means one that yields *thawab* rewards.

afternoon prayer, he will have performed the fard of early afternoon prayer. The namāz that he performs after that becomes nāz. The imāz does not have to make niyyat to be the imāz for men. But (if he does not) he will not attain the thawāz of namāz in jamāz. If he makes niyyat to be the imāz he will attain this thawāz too. While a person is performing namāz individually, it is permissible for someone else to come on and begin to follow him. The jamāz must also make the niyyat as if to follow the present imāz. The imāz has to make the niyyat as if to become the imāz for women, when he is to conduct the jamāz of women). It is not necessary for the jamāz to know the imāz. As the imāz says the takbīr they must make the niyyat to follow him and begin the namāz immediately. It is good as well to make niyyat to follow the imāz when he takes his place and to begin the namāz together.

As you perform a namāz that you have started considering that it is the present time and with the intention to perform the fard of the present time, if the time becomes over without you knowing (that it is over), the namāz will not be sahit. If you intended to perform today's fard, it would be sahit and you would have made qadā. Namāz performed before its time comes is supererogatory. If it is performed after its time has been over, it becomes qadā. That is, the person who makes his niyyat as if to perform today's early afternoon prayer will have made qadā of the early afternoon prayer if its time has been over. Likewise, if he thinks that the time is over and makes his niyyat as if to make qadā of today's early afternoon prayer, he will have made qadā of the early afternoon prayer when he finds out (later) that its time was not over. In both cases he has made his niyyat for the same prayer but has been wrong in the time being over. However, a prayer which he performs with the intention of making qadā of his past early afternoon prayer does not stand for the present day's early afternoon prayer. For, he has not made his niyyat for today's prayer. By the same token, (today's early afternoon prayer performed with the intention of adā does not stand for any past early afternoon prayer that was omitted. Likewise, if a

- [1] To make adā of a certain daily prayer means to perform it within its prescribed time. To make qadā of a certain daily prayer, on the other hand, is to perform it afterwards. To leave a certain daily prayer to qadā means to omit it, i.e. not to perform it within its prescribed time. It is one of the gravest and worst sins to leave a fard prayer to qadā without one of the good reasons (termed ḥalāl) dictated by Islam.

TAHRMA means to say **Allahu akbar** when beginning namāz and is fard. No other word to replace it is acceptable. See chapter 21. This takbīr of iftitīh is one of the essentials of namāz. It is not a rukn.

Women raise their both hands as high as their shoulders and say the takbīr of iftitīh. Then they put their hands on their breasts, right hand on top of the left. They do not grasp their wrist. If the takbīr is said too long, like AAAllāhu in the beginning or akbaar at the end, namāz will not be accepted. A person will not have started if he utters the word Allāhu before the imām does, (when performing namāz in jamā'ah). When standing, it is sunnat (for men) to put right hand on left hand; to form a ring around left wrist with the thumb and the small finger of right hand; to say the Subhānaka and; when performing individually, to say the Allahu and the Basmala after the Subhānaka. He who is late for the jamā'ah, (that is, who arrives in the mosque after the congregational prayer has started,) says the Subhānaka if the imām is reciting silently, and says the Subhānaka again when he stands up after the imām makes the finalizing salāt.

He who performs namāz individually says the Fātiha. After the Fātiha it is not necessary to say the Basmala. But it will be good if he does. Those Hanafī who imitate the Shī'ah and Madhhab have to say this Basmala. Then he says one salāt or three salāts. After the Fātiha both the imām and the jamā'ah say Allahu silently. A person who performs namāz together with the imām does not say the Fātiha or the salāt. Allahu means (Please do) accept (the invocation).

QIYMA is the first of the five rukns of namāz. Qiyā means to stand. He who is too ill to stand performs namāz sitting, and if too ill to sit he lies down on his back and performs it with his head (by moving, nodding, etc., his head). A pillow must be put under his head so that his face will be towards the qibla instead of towards the sky. He bends his knees, with his legs towards the Qibla. It is written in **Ibni Mājā**: According to Imām al-Shāfi'i, it is permissible for a healthy person to perform namāz that is fard sitting on board a ship or on a train when it is in motion. However, the Imām Māyān said that it would not be permissible when there is no ḥajr. The (conclusive scholarly instruction termed) fatwā is in favour of the second ijtihād. [Please see the fifteenth and twenty-third chapters.] When standing, the two feet must be four times a finger's width apart from each other. A person who is too ill to stand, or who will feel dizzy or have a

headache or toothache or pain at some other part of his body or cannot control his urination or wind-breaking or bleeding when he stands, or who fears that his enemy may see (and harm) him or his belongings may be stolen when he stands, or whose fast will break or speech will be slurred or awrat parts will be exposed in case he stands, performs namāz ^١ sitting. Also, if an ill person infers from his own experiences or is told by a specialized Muslim doctor that standing will make his illness worse or delay his healing, he performs namāz ^١ sitting. Yet the doctor who tells him so should not be a ^٢ ~~٣~~ person committing sins or ^٤ ~~٥~~ floutingly. Such people may sit on the floor in a manner that comes easy to them; cross legged, or knees drawn up with arms folded round the legs or otherwise. A person incapable of sitting in that manner on their own, does so with someone else ^٦ ~~٧~~ help. For the rukū ^٨ ~~٩~~ they bend forward a little. For the sajda they put their head on the ground. A sick person who cannot put his head on the ground puts his head on something hard and less than 25 centimetres high. It is ^{١٠} ~~١١~~ to do the sajda in this manner. If it is higher (than 25 centimetres) or soft, the performance turns into ^{١٢} ~~١٣~~ (signs). If a person cannot even put his head on something hard, he sits and performs namāz ^{١٤} ~~١٥~~ by signs, even if he could stand. In other words, performing namāz ^{١٦} ~~١٧~~ sitting, he bends a little for the rukū ^{١٨} ~~١٩~~ and bends even more for the sajda. If his bending for the sajda is not more than his bending for the rukū ^{٢٠} ~~٢١~~ this namāz ^{٢٢} ~~٢٣~~ will not be saḥī ^{٢٤} ~~٢٥~~ If he himself or someone else holds something up, and he makes the sajda on it, his namāz ^{٢٦} ~~٢٧~~ will be saḥī ^{٢٨} ~~٢٩~~ but it is ^{٣٠} ~~٣١~~ tahrī ^{٣٢} ~~٣٣~~ ^{٣٤} ~~٣٥~~ ^{٣٦} ~~٣٧~~ ^{٣٨} ~~٣٩~~ ^{٤٠} ~~٤١~~ ^{٤٢} ~~٤٣~~ ^{٤٤} ~~٤٥~~ ^{٤٦} ~~٤٧~~ ^{٤٨} ~~٤٩~~ ^{٥٠} ~~٥١~~ ^{٥٢} ~~٥٣~~ ^{٥٤} ~~٥٥~~ ^{٥٦} ~~٥٧~~ ^{٥٨} ~~٥٩~~ ^{٦٠} ~~٦١~~ ^{٦٢} ~~٦٣~~ ^{٦٤} ~~٦٥~~ ^{٦٦} ~~٦٧~~ ^{٦٨} ~~٦٩~~ ^{٧٠} ~~٧١~~ ^{٧٢} ~~٧٣~~ ^{٧٤} ~~٧٥~~ ^{٧٦} ~~٧٧~~ ^{٧٨} ~~٧٩~~ ^{٨٠} ~~٨١~~ ^{٨٢} ~~٨٣~~ ^{٨٤} ~~٨٥~~ ^{٨٦} ~~٨٧~~ ^{٨٨} ~~٨٩~~ ^{٩٠} ~~٩١~~ ^{٩٢} ~~٩٣~~ ^{٩٤} ~~٩٥~~ ^{٩٦} ~~٩٧~~ ^{٩٨} ~~٩٩~~ ^{١٠٠} ~~١٠١~~ ^{١٠٢} ~~١٠٣~~ ^{١٠٤} ~~١٠٥~~ ^{١٠٦} ~~١٠٧~~ ^{١٠٨} ~~١٠٩~~ ^{١١٠} ~~١١١~~ ^{١١٢} ~~١١٣~~ ^{١١٤} ~~١١٥~~ ^{١١٦} ~~١١٧~~ ^{١١٨} ~~١١٩~~ ^{١٢٠} ~~١٢١~~ ^{١٢٢} ~~١٢٣~~ ^{١٢٤} ~~١٢٥~~ ^{١٢٦} ~~١٢٧~~ ^{١٢٨} ~~١٢٩~~ ^{١٣٠} ~~١٣١~~ ^{١٣٢} ~~١٣٣~~ ^{١٣٤} 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namāz (that are obligatory), it is wājib or sunnat to say the Fātiḥa and the (other) sūras at the first two rakʿat. Additionally, it is wājib to say the Fātiḥa before the sūra. Furthermore, it is wājib to say the Fātiḥa once at every rakʿat. If one of these five wājibs is forgotten, it is necessary to make sajdah-i-sahw. According to some more dependable information, at third and fourth rakʿat of the fard, it is sunnat for the imām as well as for a person who performs namāz individually to say the Fātiḥa. It will be all right whether he says the additional sūra, too, or says nothing (Ḥalabī, page 343). Please see chapter 17. In the other three Madhabs, it is fard to say the Fātiḥa in every namāz and at every rakʿat.

A settled person who follows a travelling one stands up when the imām makes the salāt after the second rakʿat, and performs two more rakʿat, but he does not make the qirʾān. That is, he does not say the Fātiḥa or the other sūra. He does not say any prayer as if he were performing namāz behind the imām. It is written on the seventy-third page of *Jamʿar-rumī*^[1] and on page 106 of *Tibṭ al-ḥayya*^[2]. According to some savants, a settled person who performs namāz behind a travelling imām does not make the qirʾān, does not say any prayer in the third and fourth rakʿat. But according to Shams-ul-aimma Abdulḥalīq bin Ḥalwī and other Ḥanbalīs he has to make the qirʾān. Then, he had better be prudent and say them. Because the qiyām (standing in namāz) is the place for qirʾān, there is no harm in making the qirʾān. It is written at the end of *Ḥalabī kebbī*: The medicine which you have to use to diminish (your) toothache impedes (your) recital (of the Qurʾān) and if it is nearly the end of the time of namāz you follow an imām. If you cannot find an imām you perform the namāz alone without reciting anything. For, toothache is a difficulty that cannot be helped.

[1] Written by Shems-ad-dīn Muhammad bin Husayn bin al-Ḥafṣ al-Ḥafṣī (d. 962 [1555 A.D.], Bukhārā) commentary to the book *Nikāya*, which itself is an abridged version that Ḥabībullah bin Masʿūd bin Ṭayyib al-Ḥafṣī (d. 750 [1349 A.D.], Bukhārā) wrote commentary to the book *Vikāya*, which in turn had been written by his grandfather Burkhan-ush-sharīf bin Mahmūd bin Ḥabībullah al-Ḥafṣī (martyred by the Mongolian horde 673 [1274 A.D.]).

[2] A book of fatwā written by Ḥabībullah bin Ḥalwī (d. 688 [1289 A.D.]). The book is also known with the title *Zubṭ al-musṭafī*.

When making the qir'ah, it is not permissible to recite translations of the Qur'an.

As is written in the three hundred and sixty-fourth page of **Ibni Mubarriz**, in every prayer of namaz except Friday prayer and the night prayer, it is sunnat for the imam that the surah he says in the first rak'ah (after the Fatiha) be twice as long as the one he says in the second rak'ah. A person who performs namaz individually may say a surah of the same length in each rak'ah. In every prayer of namaz it is makruh to say a surah in the second rak'ah three ayaat longer than the surah said in the first rak'ah. It is makruh for the imam to form it a habit to say the same surahs in the same rak'ahs of the same prayer of namaz. It is said (by savants) that this is so for those who perform namaz individually to do so in every prayer. From time to time one ought to say some other surahs. It is tanzeer makruh to say in the second rak'ah the same surahs that you have said in the first rak'ah. If you say the Qul ayeelhu bi-Rabbinn (the last surah of the Qur'an al kerim,) in the first rak'ah, you say it again in the second rak'ah, since it would be worse to say the previous surahs. In the second rak'ah it is best to say the surah that is immediately after the one said in the first rak'ah. In the second rak'ah it is makruh to skip the short surah following the surah said in the first rak'ah, and say the one immediately after it. It is not makruh to say several successive surahs in one rak'ah, yet it is best to say one surah. In the second rak'ah it is makruh to say the surahs or surahs that are before the ones you have said in the first rak'ah. It is always wajib to read the Qur'an surahs or surahs in the order as they are written in the Qur'an. Only, at the end of **khatm**^[1] it produces much thawab to read the initial five surahs of the Fatiha and Baqara immediately after reading the two surahs beginning with the phrase Qul-ayeelhu. Saying three surahs as long as a short surah each is better than saying a long surah. That is, there is more thawab in it.

RUK'U': After the surah you bend for the ruk'ah saying the takbir. In the ruk'ah men open their fingers and put them on their knees. They keep their back and head level. In the ruk'ah you say **Subhan rabbiyal-ahad** at least thrice. If the imam raises his head before you have said it three times you must raise your

[1] To read the Qur'an from beginning to end. There is much thawab in it, especially in the holy month of Ramadhan. Imam Abu Hanifah, leader of Hanafiyah, often made the khatm in one or two rak'ahs of namaz. That is, he recited the entire Qur'an.

head, too, immediately. In the rukūʿ ½ Your arms and legs must be straight. Women do not open their fingers. They do not keep their head and back level, or their arms and legs straight. It is sunnat for the imān ½ as well as for a person who is performing namāz ½ by himself to say **Samīʿ Allahu liman hamideh** while straightening up from the rukūʿ ½ ½ The jamāʿ ½ do not say it. Immediately after saying it, a person who is performing namāz ½ by himself, and the jamāʿ ½, upon hearing the imān ½ recite it, must say: **Rab-banīkal hamd**, and stand upright, and then, saying **Allahu akbar** ½ while kneeling down for the sajda, put first the right knee and then the left knee, followed by the right and left hands, on the floor^[1]. Finally, the nose and the forehead bones are put on the floor.

SAJDA: At the sajda, fingers must be closed, pointing towards the qibla in line with the ears, and the head must be between hands. It is fard that the forehead be touching something clean, such as stone, soil, wood, cloth, and it is said (by savants) that it is wājib ½ to put the nose down, too. It is not permissible to put only the nose on the ground without a good excuse. It is makrūʿ ½ to put only the forehead on the ground. In the sajda you must say **Subhāna rabbiyal-ʿalī** ½ at least thrice. The Shiʿa ½ say that it is better to make the sajda on a brick made from the clay of Kerbelā^[2]. ½ It is either fard or wājib ½ to put two feet or at least one toe of each foot on the ground. There are also some savants who say that it is sunnat. That is, if two feet are not put on the ground, namāz ½ will either not be saḥīḥ ½ or it will become makrūʿ ½. If, during the sajda, the forehead, nose, or feet are raised from the ground for a short while, it will cause no harm. At the sajda, it is sunnat to bend the toes and turn them towards the qibla. It is written in **Radd-ul-muhtā** ½ that those who say that it is fard or wājib ½ are wrong. Men must keep their arms and thighs away from their abdomen. It is sunnat to place the hands and the knees on the ground. It is sunnat to keep the heels a four-finger-width away from each other at the qiyāʾ ½, but at the rukūʿ ½ ½ qawma, and sajda they must be kept together. It is written in the three hundred and fifteenth page of **Halabiyi kebī** ½ and also in the book **Durr-ul-mukhtā** ½. One of the sunnats at the rukūʿ ½ ½ is to keep the heel-bones together. ½ For doing this, when bending for the rukūʿ ½ the heel of the left foot is brought near the right foot.

[1] Or on the ground, if they are performing it outdoors.

[2] The town of Kerbelā ½ Iraq.

They are separated again when standing up for the qiyāh after the sajdah.

Although it is sahlī to prostrate on the winding cloth of one's turban, or on the edges of one's skullcap, or on one's hair hanging down one's forehead, or on the lowest parts of one's sleeves or skirts, or on one's hands, it is tanzihī to do so in the absence of an excuse. Women also should keep their forehead uncovered during namāz. It will be sahlī to prostrate on a carpet, a mat, some wheat or barley, on a couch, on a sofa, or on a vehicle that is on the ground on condition that you will press on them until you feel their hardness, that is, until your forehead cannot move downward any more. However, prostrating on an animal, on a swing stretched between two trees, or on rice or millet not packaged, is not sahlī. Because something one is wearing is considered part of one's body, the surface under it should be clean. For this reason, as a person without an ablution is not permitted to hold the Qur'ān with his hands, likewise, he is not permitted to hold it with the end of his sleeves. He is permitted to hold it with things such as clothes he is not wearing or with a towel or a handkerchief. Namāz can be performed on them when they are spread on a najs place. Likewise, a janāzah namāz should not be performed while wearing shoes with najs soles or while standing on a najs place. But it will be sahlī if you take off your shoes with najs soles, step on their clean upper parts, and thereafter start performing the namāz.

It is written in **Halabī** that when getting down for sajdah it is makrūh to pull up the skirts of your loose long robe or your trousers, and it is makrūh to fold them before beginning namāz. It is makrūh to perform namāz with folded [or short] sleeves, cuffs, or skirt. It is makrūh to perform namāz with a bare head because of laziness or for lack of realization of the importance of performing namāz with a covered head. And it causes disbelief to slight namāz. It is not makrūh not to cover one's head in order to show one's inferiority and incapability and because one fears Allāh. In other words, if a person who turns pale, trembles, forgets himself and everything for fear of Allāh and does not cover his head, it will not be makrūh. However, even such people had better cover their heads. For, not to cover one's head means to disobey the **ya-ti-kerū** that purports **Make your ornamented clothes and put them on for namāz**. It is mustahab to wrap a white turban round the head. The fact that Rasūlullāh **ﷺ** used even a black turban is written in the

book **Majma'atna** ^[1]. He would allow two spans from the end of his turban hang down between his two shoulderblades.

A person who is too ill to prostrate for the sajda, or a healthy person who cannot find an empty place in the mosque, must not prostrate on anything higher than twenty-five centimetres. However, the person who cannot find an empty place can make the sajda on the back of another person who is performing the same prayer of namāz and who is making the sajda on the ground. But his knees must be on the ground (or on the floor). However, it is mustahab for that healthy person to perform the namāz after the crowd thins out, or to go to another mosque that is not crowded and perform his namāz there. It has been informed (by savants) that it is permissible to make the sajda on something less than twenty-five centimetres high when there is no crowd, but it is makrūh. For, Rasūlullāh ﷺ said: **Ma'ihi wa sallamū** never make the sajda on anything higher than floor level. [Ibn-i Qayyim, page 338]. It is written on the right hand margin of the sixty-ninth page of **Jamī'at-rum** and in the annotation of **Tabyī** by Shalbī that it is not permissible to make sajda even on something which is only a little higher than floor level. [For this reason, those who do not have a good excuse must not make the sajda even on something a little higher than floor level. To say that we must make the sajda on a high place and not on the ground means to change the (prescribed) way of worshipping. He who wants to change worships becomes a disbeliever. Disbelievers, enemies of Islam, enemies of Rasūlullāh want to turn mosques into churches. Like in churches, they are trying to get people to sit at tables and put their heads on tables in the name of sajda, and also to initiate music and musical instruments in mosques. First they are accustoming people to making the place of sajda a little higher and to performing the worships with loud-speakers.] Ibn-i Qayyim said: **Ma'ihi** says: **Qibla** is fard for namāz. That is, namāz is performed by turning towards the direction of the Ka'ba. Namāz is performed for Allāh. Sajda is done for Allāh only. It is performed towards the direction of Ka'ba, but not for the Ka'ba. One who makes sajda for the Ka'ba becomes a disbeliever.

QADA-I-KHIRA: In the last rak'at it is fard to sit as long

[1] Written by Ibn-i Qayyim Haqqi **Ma'ihi** (d. 1134 A.D.), Siyāh-i-Tillo.) This great Islamic scholar is one of those great Awliyā and scholars called **Suyya-i-aliyya**.

as it would take to say the tahiyyah. $\frac{1}{2}$ It is written in **Durr-ul-mukhtār** $\frac{1}{2}$ You do not make a sign with your fingers while sitting. The fatwa $\frac{1}{2}$ says so, too. $\frac{1}{2}$ When sitting, men put their left foot flat on the ground with its toes pointing towards the right. They sit on this foot. The right foot should be upright, with the toes touching the ground and pointing towards the qibla. It is sunnat to sit in this manner. Women sit by **tawarruk**. That is, they sit with their buttocks on the ground. Their thighs should be close to each other. Their feet should jut out from their right.

The nature of **ezkār** $\frac{1}{2}$ is explained as follows in **Marghūfah** $\frac{1}{2}$ and in its commentary by **Tahtī** $\frac{1}{2}$ $\frac{1}{2}$ It is sunnat in the Hanafi $\frac{1}{2}$ Madhhab to stand up and perform the sunnat right after the fard without saying anything in between. After performing the fard, our Prophet used to sit as long as it took him to say **Allāhumma Anta-s-salām wa minkas-salām tabākatā yūḥal jālī wa-l-ikrām** then, he would begin to perform the sunnat outright. He would not say the $\frac{1}{2}$ **Yat-al-kursī** $\frac{1}{2}$ or the **tesbīḥ** $\frac{1}{2}$ between the fard and the sunnat. Saying them after the final sunnat produces the same thawab $\frac{1}{2}$ as would be attained by saying them after the fard. The same rule applies for the sunnat before the fard; saying any prayers between the fard and the sunnat diminishes the thawab $\frac{1}{2}$ that will be earned for namāz $\frac{1}{2}$ It is makrūh $\frac{1}{2}$ for the imām $\frac{1}{2}$ to perform the final sunnat at the same place where he performed the fard. It is not makrūh $\frac{1}{2}$ for the jamā'ah $\frac{1}{2}$, but it is mustahab for them to perform it at some other place (in the mosque). The namāz $\frac{1}{2}$ of a person who neglects the mustahab will not be deficient, but he will be deprived of its thawab $\frac{1}{2}$ After performing the fard if there is no final sunnat after the fard, or after the final sunnat, it is mustahab for the imām $\frac{1}{2}$ to turn right or left or towards the jamā'ah $\frac{1}{2}$. He may as well leave the mosque at once if he has some work to do. It is stated in a hadīth $\frac{1}{2}$ **Abū-i-sherīf** $\frac{1}{2}$ a person says, **astaghfirullāh** $\frac{1}{2}$ **allāzī** $\frac{1}{2}$ **illā** $\frac{1}{2}$ **Huw-al-hayy-al-qayyūm wa alayhi** $\frac{1}{2}$ after every prayer of namāz $\frac{1}{2}$ all his sins will be forgiven. $\frac{1}{2}$ Also it is mustahab (for the imām $\frac{1}{2}$ and for the jamā'ah $\frac{1}{2}$) to say the $\frac{1}{2}$ **Yat-al-kursī** $\frac{1}{2}$ $\frac{1}{2}$ **ṭabḥ** $\frac{1}{2}$ **Allāh** $\frac{1}{2}$ thirty-three times, **ḥamd-u-l-illāh** $\frac{1}{2}$ thirty-three times, and **ḥamdu akbar** $\frac{1}{2}$ thirty-three times, and then to say the kalima-i-tehlī $\frac{1}{2}$ once, and then to say, **illā il-l-Allāh wahdahu lḥnerka leh-ul mulku wa leh-ul hamdu wa Huwa lḥkulli shayn qadīr** $\frac{1}{2}$ and then to raise their hands as high as their chest and invoke blessings on themselves and on all Muslims. A hadīth $\frac{1}{2}$ declares: **Invocations offered after the five daily fard namāzes will be**

accepted. But the prayers must be done with a vigilant heart and silently. It is makrūh to pronounce invocations only after namāz or at certain times or to memorize certain invocations and say them repetitively like poems. After offering your invocations, it is sunnat to rub the hands gently on the face. Rasūlullāh ﷺ used to pronounce invocations during namāz during the tawāz (visiting the Kaʿba), after meals, and when going to bed. In these invocations of his he would not raise his arms, nor would he rub his hands on his face. Invocations and all other types of dhikr are best when they are pronounced silently. According to the unanimity (of savants), it is harām to do as some men of tarīqat do, such as to dance or whirl, to clap hands, to play stringed instruments, tambourines, small drums, flutes. As is seen, it is best if the jamāʿah and the imām pronounce their invocations together silently. It is also permissible for them to pronounce their invocations separately or to leave the mosque without pronouncing their invocations. After the invocations, the (sūrah) Ikhlas is said eleven times and the two sūrahs beginning with the phrase **Dul-ahdu...** are said once. Muhammad Majlis stated in the eightieth letter of the second volume that after this prayer he said only **Astaghfirullah** sixty-seven times. Finally, the (three) yats beginning with **Subhan Rabbika...** are said.

The book **Durr-ul-mukhtār** after explaining the **Namāz of Tahiyyat-ul-masjid**, says: Talking between the sunnat and the fard does not nullify the sunnat, but it diminishes the thawāb. Such is the case when saying any prayer. According to some savants, the sunnat will not be accepted and it will be necessary to perform the sunnat again. After explaining that it is permissible for a person to follow an imām who is conducting the namāz while sitting, the book states: When the imām's voice does not reach everywhere, it is permissible for muazzins to repeat loudly so the jamāʿah can hear, but shouting too loudly nullifies their own namāz. Saying the prayers too loudly resembles a worldly conversation. The imām saying the prayers more loudly than necessary in a namāz does not nullify the namāz yet it is harām. Hence, it is harām for muazzins to distract the other worshippers by shouting too loudly. It is written in the book **Majmaʿ-un-nubuwwa**:^[1] Hadrat Awzī was asked about what invocations were offered in order to make tawba after making the salāh. Say

[1] Written by Molla Mithkāt Muhammad Muḥammad (d. 954.)

astaghfirullah three times. He said. The fact that it is bid to say prayers loudly is written in the fifty-ninth page of the 1375 (1956) edition of the book **al-Ibdi** by Shaikh Al Mahfi a member of the assembly of Kib ul-ulam in Egypt]. Our Prophet sall-Allaihi wa sallam **Yat-al-kursi** **when going to bed.** He also stated that we should say prayers after nam.

Invocations to be offered after nam. When saying du (invocations after nam), men raise their arms up to the level of their chest. The arms should not be bent very sharply at the elbows. After offering their invocations, they should recite the **Yat**, Subh rabbika....., and rub their hands gently on their faces. A person who cannot lift his hands because of an illness or cold weather, makes a sign with his pointing finger. Fingers are turned towards the qibla. Arms are not opened apart in the right-left direction. They are held parallel to each other, forward.

[After each fard nam it is mustahab for the im and the jam to say the istigh completely three times, to recite the **Yat al-kursi** to make the tesbi ninety-nine times, then to offer invocations and then to recite the (s called) Ikhl eleven times and the two s beginning with the phrase, **Oul-a il-lahu...** and to say, **astaghfirullah** sixty-seven times. The hadi **al-i-sher** commanding to recite the Ikhl eleven times is on the last page of the first volume of **Ber**. It is stated in a hadi **al-i-sher** that a person who says the following prayer ten times after morning prayer will be given much thaw. **il-I-Allah wahdahu il-sher leh lehul-mulku wa lehul-hamdu yuhyi wa yumt wa huwa il-kulli shey qadim**.^[1] The **Yat-al-kursi** and the tesbi must never be omitted, (as is mostly the case) when there is a jan (a dead Muslim that must be interred according to prescribed Islamic rituals). Cannot a jan that is delayed for hours for various reasons be delayed a few minutes longer in order to say these prayers? Those who prevent the jam from saying these prayers must fear very much being placed among those cruel people who are declared in the one hundred and fourteenth **Yat** of Baqi to be those who will be tormented bitterly in Hell. How lucky for those pious im.

[1] Abul-Ikhl Hasan bin Ammi Shernbli (rahmatullai alaihi (994-1069 [1658 A.D.], Egypt,) wrote a book entitled **Nzul**, and another book, entitled **Mafat** which was a commentary to the former, and which is also known with the title **Imdg-ul-Fat**.

and muazzins who do not prevent the jam'ah from saying these prayers! At each prayer of namaz they get the blessings for a hundred martyrs. For, our Prophet ﷺ said: **Who recovers one of my forgotten sunnats will attain the blessings for a hundred martyrs.** In order to be safe against bid'ahs, muazzins should say the azan loudly on minarets and the iqamah inside the mosques, and they should say the takbir of namaz loudly only when necessary, without using loud-speakers. The *Yat al-kursi*, *the tesbeeh* and the *Kelima-i-tehliq* should be said silently, after the final sunnat in the Hanafi, Madhhab and immediately after the fard in the Shafi'i and Maliki Madhabs. While offering an invocation, the fact that it is mustahab to say *salim* and *salim* for Rasoolullah ﷺ and *Maihi wa sallam* is written in the chapter about Witr prayer in Tahtawi's commentary to the book *Imd'ul-Fetih*.

The fact that it is *haram* (forbidden) to prostrate (to make *sajda*) after namaz (which is a malpractice rife among some Muslim communities,) is written in the book *Durr-ul-mukhtaar* in its chapter about the *sajda* of tilawat. It is *bid'ah* for the imam and the jam'ah to greet each other by putting their hands on their chests. Islam does not recognize any kind of greeting done by moving the hands or the body. Ibn Nujaym Zayn al-'Aidin (died 728 Misr, 1326-970 [1562 A.D.], Egypt,) said that such greetings are sinful. Please read the final part of the fifteenth chapter of the fifth fascicle of Endless Bliss.

It is written in the (book *Maf'ul-jinn*, which is a commentary to the book *Shir'at-ul-islam* : *Hadith-i-sherif* declares: **Any du'a made at the time of dawn and after the prayers of namaz will be accepted.** It is sunnat to begin the du'a with *hamd-u-thani* and *salawat* and to rub both palms gently on the face after the du'a. It is written in the fifth chapter *Fat'ul-Hindiyya*: While making du'a both hands should be opened towards the sky, apart from each other, and on a level with the chest. It is written in *Bezz'iyah* that performing a namaz which is sunnat is better than making du'a. Shiites and Wahhabis make du'a by raising their hands as high as the chest turning the palms towards the face, bringing them together with their fingers closed.]

[1] Thank, pray, and laud Allah ﷻ

[2] Prescribed blessing invoked on the Prophet ﷺ

It is written in **Niḡmat-i Islām** :^[1] ﷺ When beginning to perform namāz, ﷺ a woman raises both hands up to the level of her shoulders. While standing she puts her right hand on the left hand. But she does not grasp her left wrist with the fingers of her right hand. She puts her hands on her breast. While making rukū, ﷺ her hands are placed on her knees, but she does not grasp them. She does not keep her fingers wide apart. She does not keep her legs straight, nor her back level. While making sajda, she lowers herself, bringing her arms to her sides while she keeps her abdomen placed over her thighs. She sits on the buttocks, her feet jutting out towards right. A woman cannot be an imām ﷻ for men. It is makrūh ﷻ for a woman to be an imām ﷻ for other women. If they follow a man as imām ﷻ, they should be in the last line of the jamā'ah ﷻ. If a woman is kissed (while performing namāz) ﷻ, her namāz ﷻ will be nullified. While performing namāz ﷻ in jamā'ah ﷻ, if a woman stands beside or in front of a man, the man's ﷻ namāz ﷻ will be fṣiḡ ᷻ (nullified). The man should signal to the woman to move behind. If she does not do as she is beckoned, in that case, only the woman's ﷻ namāz ﷻ will become fṣiḡ ᷻. In case of a baby crying or of food boiling over the fire, leaving the namāz ﷻ is permissible for a woman. ﷺ A woman does not stretch her hands forward while making du'ā ﷻ but she keeps them inclined towards her face.

[1] Written by H.E. ﷻ Muhammad Zihni ﷻ ḡahmatullāh ﷻ tāh ﷻ ᷻ ᷻ ᷻ ᷻ ᷻ ᷻ (1262-1332 [1914 A.D.], Beylerbeyi, Istanbul.)

15 HAJJ DURING LONG-DISTANCE JOURNEYS

Safar ¹/₂ or **Mustajir** means (a person) making a long-distance journey. If a person intends to go to a place that would take a man three days on foot or by camel ¹/₂ space during the short days of the year, he becomes a **musajir** ¹/₂ as soon as he leaves the place he lives in or reaches beyond the last houses on one or both sides of his way. If he sets out without intending to go to a place that is three days ¹/₂ way, he does not become a **musajir** ¹/₂ even if he travels all over the world. An example of this is the case of soldiers in quest of the enemy. But he will become a **musajir** ¹/₂ on his way back. If a person who has started off with the intention of going to a place that is two days ¹/₂ way, intends, on the way or after reaching the place, to go to another place which is two days ¹/₂ way from his first destination, he does not become a **musajir** ¹/₂ when he is on the way to the place which is four days ¹/₂ way. Suppose a person set out for a place three days ¹/₂ walk from his home, made a temporary stay somewhere on his way, and then left that place with the intention of going to another place three days ¹/₂ walk away; this person becomes a **musajir** ¹/₂ as soon as he passes beyond the last houses on both sides on his way. The last house does not have to be out of sight. He does not have to have reached beyond the houses that are only on one side of the way. Nomads camping at the seaside or near a forest become **musajir** ¹/₂ when they leave their tents. If there are villages the road between which and the city is lined with houses on one side or both, these villages also must have been left behind. It is not necessary to have gone beyond empty fields, vineyards, pastures, or vegetable gardens adjacent to the city. Even if there are farmers ¹/₂ or watchmen ¹/₂ houses in the fields or vegetable gardens, they or the villages beyond them are not counted as parts of the city. Of the empty fields, those large cemeteries that are close to town and called **finj** ¹/₂ grounds which the townsfolk use for threshing grain, for horse-riding, for diversion, and parts of a lake or sea which they use for hunting etc., [factory buildings, schools, and barracks] are counted as part of the town. That is, they must have been passed. If a **finj** ¹/₂ is more than two hundred metres away from the town or if there is a field in between, it is not a part of the town. But it is **sahj** ¹/₂ to perform the prayers of Friday and ¹/₂ at a **finj** ¹/₂ that is far away. Villages and cities between which and the city is a **finj** ¹/₂ are not counted as parts of the city. It is not necessary to have passed beyond such villages. One becomes **safarj** ¹/₂ when one reaches beyond the **finj** ¹/₂. With large cities, a

one from Aksaray, and the third person from $\frac{1}{2}$ and a fourth person left Istanbul with the intention of going to a place that is in Anatolia and 104 kilometres away; the first person becomes safarī. When he reaches beyond the cemetery of Edirnekapı. Was of today the second person when he gets beyond the cemetery of Topkapı. Or, if he goes by the coastal route, beyond the Yedikule gate, the third one when he has passed the area between the great military building named Selimiye Kışlası and the Karaca Ahmed cemetery, and the fourth person as soon as he sets foot on the other side of the Bosphorus. Performing two rak'at of those prayers of fard namāz that contain four rak'at is wājib for a safarī person in the Hanafī Madhhab, sunnat-i muakkada in the Mālikī Madhhab, and preferable in the Shāfi'ī Madhhab. Following a muqim is permissible only when making ad' according to the Hanafī Madhhab, permissible both when making ad' and when making qad' according to the Shāfi'ī Madhhab, and makrūh in either case according to the Mālikī Madhhab. It is explained in the previous chapter how a settled (muqim) person performs namāz behind a safarī. For three days plus three nights, he can make masah on his mests. He can break his fast (within time). It is not wājib for him to perform the Qurbānī. If a musī is comfortable enough, he should not break his fast. Even a person who sets out on a journey for sinful purposes becomes a musī. Please see chapter!

Anybody, whether settled or safarī [on a long distance journey], whether with an excuse or not, may perform a supererogatory namāz while sitting on the back of an animal as it walks as well as when it stands still, as long as they are outside of a town or village. The sunnats that are before and after the five daily prayers of fard namāz are supererogatory. Only the sunnat of morning prayer is not supererogatory. Although it is very good to put the hands under the navel with the right hand clasping on the left when saying the Fātiha and the other sūras, they might as well be put on the thighs. Any kind of sitting posture is permissible. No one is permitted to perform namāz while he himself is walking; walking nullifies namāz [ḥawharah]. See chapter 19! He can perform namāz in that manner as he goes through the cities on his way. However, it is makrūh for him to perform it in that manner in his hometown. He bends for the ruk'at and makes the sajda by signs. He does not put his head on something. It is not necessary to

[1] Muqim means settled. Not safarī.

turn towards the qibla when beginning or while performing namāz. ½ He has to perform it in the direction towards which the animal is walking. Even if there is a great deal of najāz ¾at on the animal or on its halter or saddle, the namāz ½ will be acceptable. Yet it will not be acceptable if he sits on the place smeared with the najāz ¾at. Also, it is necessary to take off the shoes if they are najas. Controlling the animal with small movements such as spurring it with the feet or by pulling its reins does not nullify the namāz ½. It is permissible for a person who has begun his supererogatory namāz ½ on an animal to dismount quickly and finish the namāz ½ on the ground. Yet it is not permissible to begin it on the ground and finish it on the animal.

It is not permissible to perform a namāz ½ that is fard or wājib ½ on an animal unless there is a darj ¾at. The book **Halabiy** says: ½ Performing farz prayers on an animal is the same as performing the sunnats (on an animal). Yet it is permissible only when the excuses making tayammum permissible are present. ½ Hence it is understood that when you are settled or travelling you can perform the fard prayers on an animal outside of town when there is a darj ¾at for doing so. Examples of a darj ¾at that makes up a good excuse are: hazard to one's ¾ belongings, life, or animal, likelihood that one's ¾ animal or one's ¾ belongings that one is keeping on one's ¾ animal or on oneself may be stolen in case one dismounts the animal, perils such as wild animals and enemy attacks, inconveniences such as mud on the ground and heavy rain, illness that may worsen or linger on account of the physical toil of dismounting and remounting the animal, an exposed position wherein one will be left by one's ¾ companions in case they should not wait for one, and an apprehension of inability to remount the animal without a helping hand if one should dismount it. A little mud does not suffice for an excuse. It becomes an excuse when it is deep enough for one's ¾ face to go in and become covered. A person without an animal performs namāz ½ standing and by making signs when there is a great deal of mud. The Imām ½ Meyn said that if a person who cannot mount an animal has someone to help him, inability to mount the animal will no longer be a valid excuse. When performing a namāz ½ that is fard or wājib ½, it is necessary to get the animal to turn towards the qibla. If one cannot manage it, one must do one's ¾ best at least.

If a musallī ½ expects that his excuse will be gone towards the end of the prayer time, he had better wait and perform his namāz ½

[1] ½ Musallī ½ is the noun form of the adjective ½ safarj ½

on the ground; however, it is still permissible for him to perform it on the animal as well. Likewise, a person who expects to find water is permitted to perform namāz at its early time by making a tayammum. Performing namāz on the two chests called **Mahmil** (litter) that are on an animal is like performing it on the animal itself. A person who is able to dismount cannot perform the fard namāz on a mahmil. If the legs of the mahmil are lowered down to the ground, it serves as a divan. In that case it becomes permissible for him to perform the fard standing on it. But he cannot perform it sitting.

Since a two-wheeled cart cannot remain level on the ground unless it is tied to an animal, it is like an animal both when moving and when still. Any carriage with three or four wheels that can remain level [such as a bus, a train] is like a divan, if it is not in motion. It is permissible to perform the fard namāz standing, on it. If the carriage is moving it is like an animal. It is not permissible to perform the fard on it without a good excuse. You must stop it and perform namāz standing towards the qibla. [If you cannot stop it, or if you are on a vehicle which you ride by paying some fare, you get off at a convenient place. If the vehicle leaves you, take the next one or another vehicle that starts from that town. When getting on the first vehicle you should negotiate accordingly. If this is not possible, either, it is permissible to perform namāz by making signs, sitting, as you would do in namāz and you must turn towards the qibla as well as possible.]

It is not permissible for an ill or travelling person to perform the fard namāz by signs while sitting on a divan or on a chair with his legs hanging down. An ill person should perform his namāz on the floor or on a divan positioned lengthwise in the direction of Qibla, turning himself towards the qibla. See chapter 23. It is better for a person who is safar to imitate the other three Madhabs and perform the early and late afternoon prayers together and the evening and night prayers together, standing towards the qibla when the vehicle stops on the way. According to the Mālikī and Shāfiʿī Madhabs, in a safar (long distance journey) that is not sinful and which is a distance of more than eighty kilometres, taqdīm, which means to perform late afternoon prayer immediately after early afternoon prayer in the time of early afternoon prayer or to perform night prayer immediately after evening prayer in the time of evening prayer, and tajāwiz which means to postpone early afternoon prayer till the time of late afternoon prayer and perform them together or to perform

evening and night prayers likewise, are permissible. This practice is not permissible before the journey starts. A place where one intends to stay for less than four days becomes a safar¹. When at a place of this sort, one can make qasr (performing early and late afternoon prayers together); and in case of haraj, jem² (performing evening and night prayers together) is permissible. Making jem² taqd³ in jam⁴ in a mosque on account of rain is permissible, yet there are seven conditions to be fulfilled. There is no unanimity among scholars as to whether it is permissible for an ill person to make jem². To imitate another Madhhab does not mean to change your Madhhab. A Hanafi person who imitates Im⁵ Sh⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

alongside the shore, it is not permissible to perform the fard namāz sitting. If a ship has run aground, it is always permissible to perform namāz standing on it. If the ship is not stranded, majority of Islamic scholars say that it is not permissible to perform the fard namāz on it if it is possible to get off. Such a ship is like an animal. A stranded ship, [a bridge or a wharf built on masts in water or fastened with chains to the bottom] is like a table or divan on land. When beginning namāz on a sailing ship it is necessary to stand towards the Qibla and, as the ship turns, to turn towards the Qibla during the namāz. For, turning towards the Qibla on a ship is compulsory like when you are in a room. It is not permissible for a person who is able to make the rukūʿ and the sajdah to perform even the supererogatory namāz by signs on a ship.

It is written in **Marghūfah** : It is permissible to perform the supererogatory prayers in sitting posture even without an excuse. But the sunnat of morning prayer you must perform standing. If you perform supererogatory prayers sitting you will be given only half of the thawāb. When doing so you bend for the rukūʿ and place your head on the ground for the sajdah. Or you stand up to make the rukūʿ and then bend into the rukūʿ. He who cannot perform it standing performs it sitting. He bends for the rukūʿ and places his head on the ground for the sajdah. He who cannot place his head on the ground for the sajdah performs namāz by making signs.

It is written in **Hidāyah** ^[1] and in **Nihāyah** :^[2] It is permissible to perform the fard namāz on a docked ship. But it is better to get out and perform it on land. It is written in **Bahja**:^[3] When going from Istanbul to **Adar** on a small sailing ship, if the time of the early afternoon prayer is about to end, it is permissible to perform early afternoon prayer sitting, since it is impossible to get off the ship. Since a Muslim on board that ship is not safarī he cannot perform the early afternoon prayer together with the late afternoon prayer by imitating the Shiʿah Madhhab.

On the night of the Mīlād the evening prayer was arranged as

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- [1] A book of Fiqh written by Burhān al-Dīn al-Merghīnī al-Bahmatullāh al-Maihi, martyred in 593 [1197 A.D.] by the hordes of Dzengiz Khan.
- [2] Written by Husayn bin Ali al-Bahmatullāh al-Maihi.
- [3] **Bahja-t-ul-fatawa**, by Abdullah Rūḥ al-Bahmatullāh al-Maihi d. 1174 [1743 A.D.], Kanli, Bosphorus.)
- [4] Hadrat Muhammad ﷺ ascended to heaven. There is detailed information about Mīlād in the first fascicle **Endless Bliss** and in **Belief and Islam**.

three rak'at and the other fard prayers as two rak'at. A second commandment in the blessed city of Medina increased all five prayers, except morning and evening prayers, to four rak'at. In the fourth year of the Hegira these prayers were reduced again to two rak'at for a musafir. In the Hanafī Madhhab it is sinful for a musafir to perform them as four rak'at (Durr-ul-mukhtār).

If a musafir performs the fard as four rak'at, the last two rak'at become supererogatory prayers. But he becomes sinful because he has disobeyed the commandment, because he has omitted the takbīr of iftitīh (beginning) for the supererogatory prayer, because he has omitted the salāh of the fard, and because he has mixed the supererogatory prayer with the fard. He may go to Hell if he does not make tawba. A person who forgets and performs four rak'at must make the sajda-i sahw. If a musafir conducts a namāz in jamā'at as the imām and performs four rak'at by mistake, the namāz of a settled person who has followed him becomes fard. If he does not sit in the second rak'at, his fard namāz will not be accepted. If, before making the sajda of the third rak'at, he intends to stay for fifteen days in that city, he will have to perform that fard namāz as four rak'at. But it will be necessary for him to repeat the qiyām and the rukū' of the third rak'at because he has performed those two (the qiyām and the rukū' of the third rak'at) as parts of a supererogatory prayer. An act of worship performed as supererogatory cannot take the place of a fard. [Hence, supererogatory prayers or the sunnats of daily prayers cannot take the place of those fard prayers that have been left to qadīh. Please see the twentieth chapter. A musafir says short salāh. He makes the tesbīh no fewer than three times. During the journey, i.e. at times of difficulty, he can omit the sunnats except the sunnat of morning prayer. It is permissible to omit the sunnats because of an 'iḥṣān. [Hence, the sunnats can be performed with the intention of performing the qadīh of the omitted fard prayers.]

If a person intends to go back before having gone a distance of three days, he automatically goes out of the state of being a musafir. He becomes muqim. If a person who has left the city with the intention of going a way of three days enters his own city after having gone more or less than a three days' journey, or if he intends to stay for fifteen days at some other place, he becomes muqim again. If he intends to stay there shorter than fifteen days, or if he stays there for years without intending at all, he is a musafir. If a soldier in the dīn ul-harb intends to stay at some place even for fifteen days, he does not become settled (muqim).

Also a musafir who intends to stay for fifteen days on a ship out in the sea or on an uninhabited island does not become settled. A sailor does not become settled even if his possessions, wife and children are on the ship. A ship is not a home. Those who intend to stay for fifteen days altogether in different places such as Mekka, Minā and Arafah do not become settled. Those who are under orders, such as women, students, soldiers, officers, workers, and children act not upon their own intentions, but upon their husbands' or mahram relatives', teachers', commanders', or employers' commands. If their commander intends to stay at some place for fifteen days, they remain safarī until they hear of the commander's intention. Upon knowing the intention, they become settled. Soldiers who invade an enemy country or who besiege a fortress from land or sea become safarī even if they intend for fifteen days. Those who go to an enemy country, but not for war, become safarī or muqim, depending on their intention. A person who has newly become a Muslim in the **Dār-ul-harb** is settled if he is not under persecution. Those who live in tents become settled when they intend to stay in a wilderness for fifteen days. Others do not become settled in a wilderness.

He who sets out for a journey towards the end of the time of a certain namāz performs that namāz in two rak'at as if he did not perform it (before setting out). He who arrives at his home towards the end of a prayer time performs four rak'at as if he did not perform it (during the journey).

The place where a person is settled or where he has settled his home is called a **Watan** (home). There are three kinds of watans in the Hanafī and Madhhab. The first one **Watan-i asli**, a person's real home, is the place where the person was born or made a marriage or where he established his home with the intention of living there permanently. If he intends to leave the place years later or when something he expects happens, he has not settled there even if he lives there for years. If a person gets married at a place, even if without intending to stay there for fifteen days, that place becomes his watan-i asli. He becomes settled there. When a person who has wives living in two different cities goes to one of those cities, it becomes his watan-i asli. He becomes settled in those cities. If his wife dies, that place is no longer his watan-i asli even if he has houses or land there. If he goes to a place where he did not get married and intends to establish his home there, the place becomes his watan-i asli. Even if the place where the parents of a boy at the age of puberty live is at the same time the

place where he was born, if he leaves the place and settles in some other place where he intends never to leave, or if he gets married there, that place becomes his watan-i عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ When he visits his parents, their residence does not become the boy عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ unless he intends to re-establish his home there. His watan-i- عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ is where he got married or where he finally settled. When settling at a place, his former watan-i- عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ where he settled before and where he was born, become invalid, even if the distance between them is less than three days or even if he did not set out with the intention of being safar عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ If a person who has left his watan-i- عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ in order to settle in another place changes his way to settle at some other place, he performs (those prayers of) nam عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ (consisting of four rak عنه $\frac{1}{2}$ عنه $\frac{1}{2}$) in their original length, i.e. four rak عنه $\frac{1}{2}$ عنه $\frac{1}{2}$, as he goes through his first place; (he does not shorten them to two rak عنه $\frac{1}{2}$ عنه $\frac{1}{2}$) because he has not acquired a new home yet. If he makes his wife settle in one place and then he himself settles in another place, both places become his watan-i- عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ When a person enters his watan-i عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ he becomes settled. He does not need to intend to stay there for fifteen days.

The second watan is called **Watan-i iqmat**, transient home. A place where one intends to stay continuously for fifteen days or more in the Hanaf عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ Madhhab and for four days or more in the Shi عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ and Mi عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ Madhhabs, excluding the days of arrival and departure, and then leave, is called a **Transient home**. If a person, while intending to stay at a place for the aforesaid number of days, intends also to go to some other place and then return there within these days, that place does not become his transient home. If he intends to spend the nights there and the days at some other place, the former becomes his watan-i iq عنه $\frac{1}{2}$ عنه $\frac{1}{2}$. If he intends to stay at a place for years in order to receive an education or to do some job there and then leave after finishing it, the place becomes his watan-i iq عنه $\frac{1}{2}$ عنه $\frac{1}{2}$. If he settled there with the intention of never leaving, it would become his watan-i- عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ Three things invalidate the watan-i iq عنه $\frac{1}{2}$ عنه $\frac{1}{2}$: When one goes to another watan-i iq عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ the first watan-i iq عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ becomes invalid, even if one did not set off with the intention of a safar (long-distance journey), even if the distance between both places is shorter than three days عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ walk. Secondly, going to one عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ watan-i- عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ invalidates one عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ watan-i-iq عنه $\frac{1}{2}$ عنه $\frac{1}{2}$. If a person in the Hanaf عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ Madhhab stays in the blessed city of Mekka for fifteen days and then goes to Min عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ and gets married there, Min عنه $\frac{1}{2}$ عنه $\frac{1}{2}$ becomes his watan-i asl عنه $\frac{1}{2}$ عنه $\frac{1}{2}$. The blessed city of Mekka is no longer his watan-i iq عنه $\frac{1}{2}$ عنه $\frac{1}{2}$. The third cause is to set out on a long-distance

from Istanbul, after staying in Kū 12 for fifteen days, left with the intention of going to Mekka and then returned to Kū 12 for some business before having gone a way of three days, he would not have become settled. For, upon his leaving the city with the intention of going a three days 12 way, the city of Kū 12 would have lost the state of being his watan-i iqū 12 mat. Kū 12 is south of Baghdad and Kerbelā 12

The third kind of home, **Watan-i suknū 12** is the place where one has stopped, intended to stay less than fifteen days, or where one has lived for years though one may have intended to leave there a day after one's 12 arrival. A safarū 12 person must always perform two rakū 12 12 of the fard prayers in the watan-i suknū 12 12 If a person arriving in a city or a village intends to stay there ten days and if after ten days he intends again to stay there seven days longer, he does not become settled.

Being in one's 12 watan-i iqū 12 mat or watan-i suknū 12 12 does not invalidate one's 12 watan-i aslū 12 12 Setting out for a journey does not invalidate one's 12 watan-i aslū 12 12 either. Being in a watan-i suknū 12 12 does not invalidate one's 12 watan-i iqū 12 mat. But it invalidates one's 12 former watan-i suknū 12 12

A safarū 12 person does not become settled when he is in a watan-i suknū 12 12 A person who is not safarū 12 12 is settled in a place where he makes his watan-i-suknū 12 12 If a person who has left his town in order to go to a village that is not so far as a safar^[1] from his town stays in the village for less than fifteen days, the village becomes his **watan-i suknū 12** 12 He does not become safarū 12 12 there. He performs the fard prayers completely. Then, if he leaves the village without intending for a safar and intends for a safar on the way before arriving in his own town or in another watan-i suknū 12 12 he must perform two rakū 12 12 of the fard prayers on the way. If he enters the village he becomes settled. For, his watan-i-suknū 12 12 has not become invalid because he has not entered his watan-i-aslū 12 12 or another watan-i-sū 12 knū 12 12 and because he did not intend for a safar. As is seen, invalidation of the watan-i suknū 12 12 is similar to the invalidation of the watan-i iqū 12 mat. One's 12 12 being settled in the watan-i suknū 12 12 requires that the watan-i suknū 12 12 be within a distance less than a safar [three days 12 walk] from one's 12 12 watan-i aslū 12 12 or watan-i iqū 12 mat.

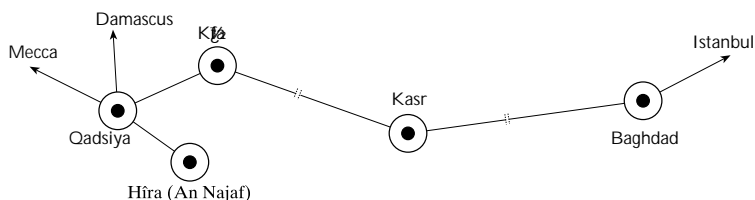
A person is going, say, from Kū 12 12 to Qadsiya. The distance between them is less than three days 12 walk. He leaves Qadsiya for

[1] A journey that would take three days plus three nights by walking.

Hira. Also the distance between these two is less than a way of three days. Then he returns to Qadsiya before arriving in Hira. He will pick up something he has forgotten and then go to Damascus. He does not go through K. He must perform the fard nam completely in Qadsiya because when leaving there he did not intend to be safar, nor did he enter Hira; hence, Qadsiya is still his watan. Hira is five kilometres southeast of K, and Qadsiya is a little farther down south.

If a person sets off for a journey of three days' walk and stays at a village less than fifteen days before having gone a way of three days but leaves the village and then returns there again, he does not become settled. This is because he was safar, when he first arrived there, too. If a menstruating woman who does not have her husband or a mahram relative with her sets off for a journey with the intention of a safar, this intention is of no value. She does not become safar at a place where she stays before travelling for three more days after her menstruation is over.

It is written in the books **Berha** and **Hadha**: It is har [in the three Madhhabs] for a free woman to go on a journey of three days alone or with other women, or with her mahram (and male) relative unless he is a s Muslim at the age of discretion and puberty, without her husband or one of her eternally mahram (and male) relatives to accompany her. In the Sh, the Madhhab, women may join other women and go out for a hajj that is fard without any one of their mahram (and male) relatives with them. It is makr for one man or two men to go on a safar. It is not makr for three men. It is sunnat for four men to travel together and for them to choose one from among themselves to be the commander. The book **Hindiyya**, in its chapter about nafaqa, and the books **Taht**, **Durr-ul-mukht**, and **Durr-ul-munteq** in the chapters dealing with hajj (pilgrimage), state: A woman can set off on a safar with a **murbiq**, that is, her mahram relative who is twelve years old and who has almost reached the state of puberty. The book **Qiyah** states: A woman can set off on a safar with a group of s Muslims. It is permissible to act upon



these two judgements when there is a *dar' al-¹at*.] The book **Majalla**, in its 986th article, states: *الـ* The age of puberty virtually begins when a boy is over twelve and when a girl is over nine. The extreme limit is fifteen for both of them. When the age of fifteen is transcended, they are said to have reached the age of puberty. Those who have transcended the ages of twelve and nine, respectively, but who have not experienced the state of puberty are called **mur'iq** *الـ* ½

*Aggrieved I am, from Khud' demand remedy for my distress;
Incapable I am, from true Forgiveness I demand favour and kindness.*

*With a black face, sins teeming, I've always been disobedient;
From the Jan' Kibriya demand pardon and forgiveness.*

*Heartfelt resolved I am to keep in the right path,
And so I demand a chance to attain His grace.*

*A diver I have been into the ocean of Islam;
From ocean I demand pearls, corals at each dive into deepness.*

16 WJBS of NAMJ SAJDA-I SAHW

The wj jbs of namj z are: to say (the sj ta of) Fj tja; to say one additional sj ta or j yat after the Fj tja; to say the additional sj ta in the first and second rakj as of the fard prayers and in every rakj as of the sunnats; to make the (two) sajdas one immediately after the other; to sit as long as the tashahhud in the second rakj as; to say the **Attahiyye** during the sitting posture in the last rakj as; to make the **taqle arkj**, i.e. to be still as long as (it would take) to say j Subhje Allahje [It is sunnat for it to be still longer than that;] to say j assalje hu...je at the end of namj z to say the qunj 1 prayer; for the imje as to say the j yats loudly in the prayers of morning, Friday, j yd, Tarawih, Witr, and in the first two rakj as of evening and night prayers; and finally to recite, for the imje as as well as for a person performing namj z by himself, the j yats on the level of a whisper in the early and late afternoon prayers, in the third rakj as of the evening prayer and in the third and fourth rakj as of the night prayer. It is written in **Bezzhyya** that it is not makrj as for onej s recitation to be in a whisper that would be heard by one or two people and that j reciting loudlyj means doing so as loudly as to be heard by several people.

It does not break namj z to omit one of the wj jbs of namj z knowingly. Yet it is sinful. He who forgets or omits one of them must make the **sajda-i sahw**. He who forgets the **zamm-i sja** (additional sj ta) in the first and second rakj as of a fard prayer of namj z must say it in the third and fourth rakj as, and he must make the sajda-i sahw (at the end of the namj z). If you remember during the rukj j that you have forgotten to make the qirj as, you immediately straighten up, make the qirj as and then make the rukj j. Also, a person who has made a fard or wj j before or after its prescribed time has to make the sajda-i sahw. For example, if a person says one part of the additional sj ta in the rukj j or delays the third rakj as by saying a small prayer after the Attahiyye ta, or if the imje as recites j yats very softly instead of loudly or vice versa, the sajda-i sahw becomes necessary. The sj tas that are wj j for the imje as to recite loudly are permissible for a person who performs namj z by himself to recite loudly as well as softly. In case several sajda-i sahw are necessary, making one will be enough. When the imje as makes the sajda-i sahw, the jamj as also have to make it. If one person in the jamj as makes a mistake he does not make the sajda-i sahw. A person who arrives for the jamj as after the first rakj as makes the sajda-i sahw together with the imje as, and then completes his namj z. When a person

(performing namāz individually) forgets to sit (at the end of the second rak'ah) and then remembers it while standing up for the third rak'ah, if his knees have already left the ground, he does not sit down, but instead makes the sajda-i sahw. When a person stands up instead of sitting at the end of the last rak'ah, if he remembers before prostrating, he immediately sits down and (at the end) makes the sajda-i sahw because he has delayed the sitting posture. If he remembers after prostrating, (the extra part of) his namāz which is fard becomes supererogatory. Making one more rak'ah, he sits for the sixth rak'ah and then completes it. If he sits for the fourth rak'ah as long as the tashahhud and then stands up for the fifth rak'ah instead of making the salāh and then remembers this before going down for the sajda, he sits down, recites what he has not recited of the tashahhud and then makes the salāh and thereafter the sajda-i sahw. If he has already prostrated for the sajda, he completes the sixth rak'ah and makes the sajda-i sahw. Thus he has completed the fard, the last two rak'ahs being supererogatory. But, as is declared (by savants), these two rak'ahs do not replace the final sunnat of the early afternoon, evening or night prayer. For, the sunnats are started with the takbīr of tahrīr. It is permissible for a late comer to the mosque to begin following the imām even as the imām makes the sajda-i sahw. It is wājib for a person to repeat the namāz in which he has knowingly omitted the sajda-i sahw, or has knowingly omitted one of the wājibs of the namāz e.g. reciting the Fātiha. If he does not perform it again he becomes sinful. In Friday and 'Id prayers, the imām had better not make the sajda-i sahw.

To make the sajda-i sahw; after making the salāh to one side (at the end of the namāz), you make two sajdahs and then sit down to complete the namāz. It is also permissible to make the sajda-i sahw after making the salāh to both sides as well as without making the salāh at all.

If a person forgets how many rak'ahs he has performed, and if this is the first time it has happened, he must make the salāh and perform the namāz again. If it is his habit to get confused, he thinks and performs it as he strongly guesses to be correct. If he cannot guess strongly, he must judge from the point of view that he has performed less of the namāz than he should have, and complete it. If a person doubts whether he has performed a namāz he performs it if the time is not over yet. If the time is over, he does not perform it.

If a person, getting confused on how many rak'ahs of namāz he

during its appointed time has to make qadī. If it. It is necessary to make its niyyat (intention) as in the Witr. The namāz of witr consists of three rak'at. You make the salāh after the third rak'at is finished. You say the Fatiha and the additional sūrah in all three rak'at. In the third rak'at, after saying the zamm-i sūrah (additional sūrah), you raise both hands up to your ears without hanging them down along your sides, and say in Allahu akbar. Then, after fastening your hands without hanging them down along your sides, you say the two well-known prayers of Qunī performance of which is witr. A person who does not know these prayers of Qunī recites the istighfār three times. For instance, he says, Allahummaghfir li. Or he says the Ya of Rabbi up to the end once. Prayers of Qunī are not said in any namāz other than the Witr namāz. Only in Ramadān the Witr namāz is performed in jamā'at. In Ramadān those who have not performed the fard of the night prayer in jamā'at may not perform the tarīh and the witr in jamā'at. For, the Muslims who are to perform the tarīh and the witr in jamā'at have to be the same people who have performed the (fard of the) night prayer in jamā'at. It is written in **Hindiyya**: A person who performed the fard individually joins the jamā'at performing the tarīh. Later he completes those rak'at of tarīh that he missed. A person who was not able to perform the tarīh in jamā'at may perform the witr behind the imām with whom he performed the fard. According to a report, it is sahīh for a person who goes to another mosque after performing the witr in jamā'at to follow another imām by intending for the fard or tarīh while the imām is performing the fard or tarīh, respectively. If he sees that the tarīh is being performed, and if he has not performed the fard, he performs the fard individually in a recess and then follows the imām. If the imām bows for the ruk'at too early (for him to recite the Subhān alāka...), he must catch up with the imām in the ruk'at by saying (the Subhān alāka...) quickly or by leaving it half-finished. He who forgets the qunī as he performs the witr individually does not say it after the ruk'at but makes the sajda-i sahw at the end of the namāz. If the imām does not say the qunī the jamā'at does not say it, either. When an imām in the Shāfi'ī Madhhab says the qunī after straightening up from the ruk'at in the morning prayer, a person in Hanafī Madhhab who has been following him does not say the qunī but waits standing. Though it is very blessed to perform the witr namāz after midnight, he who will not be able to wake up must perform it early, immediately after the final sunnat

of the night prayer. \bar{e} \bar{h} is not sah \bar{e} \bar{h} to perform the nam \bar{e} \bar{z} of witr before the fard of the night prayer. To perform them in this order is w \bar{e} \bar{h} according to Im \bar{e} \bar{h} -i a \bar{e} \bar{z} am. A person who performed it before the fard by mistake does not perform it again. According to the two Im \bar{e} \bar{h} s, however, the nam \bar{e} \bar{z} of witr is contingent on the night prayer. It should be performed again by the person who performed it before the fard of the night prayer.

SAJDA-I TIL \bar{e} WAT \bar{e} \bar{z} There are \bar{e} \bar{y} ats of sajda at fourteen places in the Qur \bar{e} \bar{e} \bar{z} \bar{h} al-ker \bar{e} \bar{h} . For anyone who reads or hears one of them, even if he does not understand its meaning, it is w \bar{e} \bar{h} to make one sajda (prostration). If a person is in a place where someone else is reading it, but does not hear it, he does not make the sajda. A person who writes or spells an \bar{e} \bar{y} at of sajda does not make the sajda. A person who hears or reads its translation makes the sajda if he understands that it is an \bar{e} \bar{y} at of sajda.

It is w \bar{e} \bar{h} for those people for whom it is fard to perform nam \bar{e} \bar{z} to make the sajda upon hearing an \bar{e} \bar{y} at of sajda-i til \bar{e} wat. For this reason, even a drunk or junub person who hears an \bar{e} \bar{y} at of sajda has to make sajda when he performs an ablution (later). If a person is so drunk that he is unconscious, it is not w \bar{e} \bar{h} for him to make the sajda, neither when he himself says the \bar{e} \bar{y} at nor when he hears it. According to (some) scholars, when a sleeping, unconscious or mad person says an \bar{e} \bar{y} at of sajda, it is w \bar{e} \bar{h} for those who hear him to make the sajda. But it is more acceptable that when such people or birds recite the \bar{e} \bar{y} at, the sajda should not be made. The reason for this is that their reading (or reciting) is not real, correct reading (or reciting). Real reading (or reciting) is that which you are doing in a state of realization that you are reading (or reciting) the Qur \bar{e} \bar{e} \bar{z} \bar{h} al-ker \bar{e} \bar{h} . If a child is old enough to realize what he is doing, those who hear his reciting the \bar{e} \bar{y} at have to make the sajda. If he is smaller, it is not necessary. To be exempted from performing nam \bar{e} \bar{z} a mad person must have been mad for (a duration of time covering) at least six prayer times. To be exempted from fasting, he must have been insane day and night for a month, and exemption from paying zak \bar{e} \bar{z} requires him having been insane continuously for one year. However, no matter what time, if he reads the \bar{e} \bar{y} at while he is insane, the sajda is not necessary. If he says it while he is sane, the sajda is necessary. The sajda is not w \bar{e} \bar{h} for those who hear the echo of the \bar{e} \bar{y} at reflected from mountains, wildernesses, or elsewhere, or for those who hear it from birds. When the \bar{e} \bar{y} at of sajda is read or written syllable by syllable, the sajda is not necessary. It is w \bar{e} \bar{h}

the Ahk^u ʔa-i-Isl^u ʔiyya. The first group are definite both in thub^u ½ and in del^u ʔat. In this group are those ʔ^u ʔats that are understood clearly and those had^u ʔas that have been communicated by **taw^uʔar**, that is, unanimously, and which are clearly understood. The second group are definite in thub^u ½ but inferred in del^u ʔat. Those ʔ^u ʔats that cannot be understood clearly are in this category. The third group are inferred in thub^u ½ but definite in del^u ʔat. Those clear had^u ʔa-i-sher^u ʔs reported by only one Sah^u ʔe ½ are in this group. The fourth group are inferred both in thub^u ½ and in del^u ʔat. In this group are had^u ʔa-i-sher^u ʔs that are reported by one Sah^u ʔe ½ and which cannot be understood clearly. The first group includes the fards and the har^u ʔas; the second and the third groups include the w^u ʔas and the tahr^u ʔe ʔmakr^u ʔs, and the fourth group includes the sunnats, the mustahabs and tan^u ʔe ʔmakr^u ʔs. It is **bid^uʔ** to refuse a report from one Sah^u ʔe ½ or a qiy^u ʔ without a scientifically sound explanation. ½

*Come on, let^u make nam^u ½ and wipe the rust off our hearts;
There^u no approach to Allah, unless nam^u ½ is performed!*

*Where nam^u ½ is performed, sins are all dumped;
Man can never be perfect, unless nam^u ½ is performed!*

*All^u ʔa ʔa praises nam^u ½ much in Qur^u ʔal-ker^u ½
½ won^u love thee, ½e says, ½less nam^u ½ is performed! ½*

*A had^u ʔa-i-sher^u ½ reads: Symptom of ½ will not
Manifest itself on man, unless nam^u ½ is performed!*

*To omit one single nam^u ½ is a sin, a gravest one;
Tawba will not absolve thee, unless qad^u ½ performed!*

*He who slights nam^u ½ will lose his ½ outright;
One cannot be a Muslim, unless nam^u ½ is performed!*

*Nam^u ½ purify thine heart, and keep thee from evils;
Thou canst never be enlightened, unless nam^u ½ is performed!*

17 THINGS THAT NULLIFY NAMĀZ

The following passage is translated from *Durr-ul-mukhtār*

Things that nullify namāz are called **muḥsids**. An act of worship being broken or broken is the same; it means it is broken, nullified. In muḥsids, however, they are not the same. The following are the thirty-one muḥsids of namāz

1 - To talk. Even one word nullifies namāz. It always nullifies namāz regardless of whether it is said intentionally or inadvertently or under duress or by forgetting. However, it does not nullify namāz to say the salāh at the end of the first sitting posture, mistaking it for the second sitting. Yet if you say, *Assalāh* thinking that the namāz is of two rak'at, or if you say it while standing, your namāz becomes nullified. To respond to someone's greeting, in any manner whatsoever, nullifies namāz

2 - Without a good excuse, coughing through the throat nullifies namāz. If it happens involuntarily, it does not nullify namāz. If you do it in order to facilitate your recitation, it is harmless.

3 - To say prayers in namāz that do not exist in ḥaṭṭ or ḥaḍḥ nullifies namāz. It is written in *Durr-ul-mukhtār*. The prayer to be said before making the salāh has to be in Arabic. It is ḥaḍḥ to pray in any other language during namāz. At this point Ibnī ḥaḍḥ explains: Ibnī ḥaḍḥ-i Abī ḥaḍḥ and Imām ḥaḍḥ-i Muḥammad said that namāz performed in any language other than Arabic would not be ḥaḍḥ. Imām ḥaḍḥ-i ḥaḍḥ ḥaḍḥatullāh ḥaḍḥ ḥaḍḥimijthallies with it.

4 - To moan or to say *Ugh!* etc. nullifies namāz

5 - To say, *Ugh!* in order to express annoyance nullifies namāz

6 - Crying for reasons such as a pain or sorrow nullifies namāz. If you weep silently, or cry loudly because of the thought of Paradise and Hell, your namāz does not become nullified. If a sick person cannot help saying *Ugh*, *ugh!* or crying, their namāz does not become nullified.

7 - It nullifies namāz to say *Yarhamukallah* to a person who sneezes and says, *Al-hamdulillāh*. When not performing namāz it is fard kifāy to say the former immediately after each of the three instances of the latter, and it is mustahab after the third time [Riyāṣun-niyya].

[1] The fifth fascicle of **Endless Bliss**, from its twenty-eighth chapter onwards, deals with ḥaḍḥ ḥaḍḥ ḥaḍḥ

8 - To say, **Inni billah wa...** upon hearing bad news nullifies namāz. It is sunnat to say it while not performing namāz.

9 - To say **Alla Jalla Jalali** and **All-Allahu Maihi wa sallam** upon hearing the names of Allāh or the Prophet **All-Allahu Maihi wa sallam** respectively, nullifies namāz. Outside of namāz saying or writing them is wājib for the first time and mustahab for those times afterwards of saying, hearing or writing their names.

10 - To say for a prayer said by anyone but the imām nullifies namāz. [For this reason, if the imām is conducting a namāz in jamā'at (see chapter 20) with a loudspeaker, when he says, **Waladunna** there is the danger that the namāz of those who say, may become nullified. For, the sound produced by the loud-speaker is not the imām's voice. It is some other sound produced by a metal plate that vibrates because of the magnetic power activated by electricity. Such sounds, which are originally caused by the human voice, are indistinguishable from their producers' voices; but in actual fact they are not their voices, as will be explained in detail in Chapter 24]. When the imām finishes reciting the Fātiha, it is makrūh for the imām and for the jamā'at to say loudly. They must say it in a whisper.

11 - To change your place or to make room for a newcomer with someone else warning nullifies namāz. But your moving of your own will a little some time later does not nullify it.

12 - To correct an error made by anyone except the imām you follow nullifies the namāz (of the person who makes the correction).

13 - Even if a little, or by forgetting, eating or drinking by something that you put into your mouth (after starting to perform namāz) nullifies namāz. It does not nullify namāz to swallow something smaller than a chick-pea that has remained between your teeth. It does not break a fast, either. To chew something small in your mouth three times or to swallow it after melting it nullifies namāz.

14 - To say the prayers by reading and learning them from the Qur'ān or from some other paper nullifies namāz. To do so would mean to learn the prayers from someone else. Imām-i Muhammad and Imām-i Abū 'Uf said that it would be makrūh. They added that it would not even be makrūh if it is not intended to imitate a disbeliever with a Heavenly Book.

Looking at a piece of writing [or something or its picture on the wall] without understanding it, does not nullify namāz. You

namāz. Hence, it is not permissible to perform namāz while walking.

20 - When a woman is kissed or held lustfully, her namāz becomes nullified.

21 - The namāz of a person who apostates by heart becomes nullified. [That is, if he says through his heart, "Such and such a thing happens, so and so," a word proves true, and the Qur'ān proves to be "May Allāh protect us against such thoughts!" or if a girl decides to marry a disbeliever, he, (in the first example,) or she, (in the second example,) becomes a disbeliever immediately.] A person who intends to become a disbeliever in the future or who believes something causing disbelief becomes an unbeliever, i.e. a renegade, immediately.

22 - While performing namāz it is harām to do something that will break your ablution or ghusl. If a person does any one of them before having sat as long as the tashahhud in the last rak'at, his namāz immediately becomes nullified. If he does it after having sat as long as the tashahhud, his namāz will be all right. If his ablution breaks by itself, he may renew it and then continue with his namāz but it is better to perform it again from the beginning. [In case it should break (by itself) again, and in case of difficulty in renewing your ablution, (it is recommended that) you imitate the Mālikī or Shāfi'ī Madhhab as you start performing namāz. For, according to the Mālikī or Shāfi'ī Madhhab, the namāz of an invalid or aging Muslim will not become nullified. After having sat as long as the tashahhud, if your ablution breaks by itself, and if upon this you make an ablution at once and then make the salāt, which is wājib, or, without making an ablution, if you yourself do something breaking the namāz e.g. make the salāt, your namāz will remain unimpaired.]

23 - If a person omits one rukn and does not perform it during the (same) namāz his namāz becomes nullified.

24 - If a person begins and finishes a rukn before the imām begins it, his namāz becomes nullified. But if the imām begins the rukn later and they finish it at the same time, or if he withdraws before the imām begins the rukn and then, when the imām begins the rukn, makes the rukn again together with the imām, his namāz will not become nullified, yet it is makrūh. If a person begins a rukn after the imām has finished it, his namāz will be acceptable.

25 - A person who misses the first rak'at of a namāz in jamā'at is called a masbūḥ. If a masbūḥ after having sat as long as (to say the prayer called) the tashahhud and before the imām having

made the saġġ stands up and, after making the sajda of the rakġġ he has missed, sees the imġġ making sajda-i sahw and he, too, makes the sajda-i sahw with the imġġ, his namġġ will be nullified. Instead of resuming following the imġġ (upon seeing the imġġ making the sajda-i-sahw), he should have completed his namġġ and the sajda-i-sahw on his own. If he stood up but did not make sajda, in that case it would be wiġġ for him to sit back and make the sajda-i sahw with the imġġ.

26 - If a person who forgot to make the sajda remembers it during the rukġġ he prostrates himself outright from the position of rukġġ and makes the sajda, instead, and (if he remembers it) during the (following) sajda, he makes the sajda (that he forgot) after sitting after the regular sajda (wherein he remembered about the forgotten sajda); then, (in both cases,) he reperforms the rukġġ and the sajda that he performed. Then he makes the sajda-i sahw. Or, at the end of or during the final sitting he makes the sajda which he remembered or which he remembers during the final sitting, then he sits again and says the Tahiyġġ and then makes the sajda-i sahw. If he does not sit again, his namġġ becomes nullified.

27 - If a person does not perform again the rukn that he performed sleeping, his namġġ becomes nullified.

28 - If during the takbġġ in namġġ a person prolongs the first hamza^[1] (A) when saying ġġ Allġġ, his namġġ becomes nullified. If he prolongs it when beginning namġġ his beginning the namġġ is not sahw.

29 - If saying the ġġ yats melodiously defiles the meaning, it defiles your namġġ too. To recite the Qurġġ melodiously means to prolong its letters in order to tune them to musical notes. For example, it defiles the meaning to prolong the letter (a) as in ġġ Alhamd-u-lillġġ rġġ bilġġ. (The fourth ġġ in this example. Likewise, saying ġġ lġġ alhamdġġ (the first ġġ in the example,) as some muazzins do, defiles the meaning. For, rġġ (with a prolonged ġġ) means stepfather; so instead of saying, ġġ Praise and gratitude be to our Allahġġ they say, ġġ Praise and gratitude be to our stepfatherġġ. If the meaning is not defiled namġġ does not become nullified. But if you extend such vowels as Elif, Waw and Yġġ too long, namġġ becomes nullified, even if the meaning is not defiled. As is seen, if saying the words


[1] Elif, the first letter of the Arabic alphabet.

It is written in the fatwā of Abussūfī ۱۲ ۵۴ Eḥdāmahmatullī ۱۲ taj ۱۲ ۱۲ ۱۲ Ṣaihi ۱۲ ۱۲ the im ۱۲ ۳۲ Maḥihikah ۱۲ Resor if he prolongs one letter as long as three vowels, his nam ۱۲ becomes nullified. ۱۲ Təghanni ۱۲ means to resonate your voice in your larynx so as to produce various sounds. ۱۲

The second kind of error takes place in the letters themselves. For example, you change the place of a letter, add or deduct a letter, or move a letter forward or backward.

If the first three kinds of errors to change the meaning and produce a meaning that causes disbelief, **namij** 𐎠𐎡𐎴 becomes nullified. On the other hand, when you change the place of a sentence, if you pause for a while, **namij** 𐎠𐎡𐎴 does not become nullified. If some newly produced meaning does not cause disbelief but if it does not have a likeness in the Qurj 𐎧𐎡𐎴 𐎠𐎡𐎴 𐎧𐎡𐎴 𐎠𐎡𐎴, **namij** 𐎠𐎡𐎴 becomes nullified. To say 𐎧𐎡𐎴 𐎠𐎡𐎴 𐎧𐎡𐎴 𐎠𐎡𐎴 instead of 𐎧𐎡𐎴 𐎠𐎡𐎴 𐎧𐎡𐎴 𐎠𐎡𐎴

[2] Kethjē 𐭪𐭫𐭮 means many. 𐭪 Amal means action, movement. 𐭪 Amal-i kethjē 𐭪𐭫𐭮
means more than one movements. Doing 𐭪 amal-i-kethjē 𐭪in namjē 𐭪
nullifies namjē. 𐭪

[4] Waqf means pause. When reading or reciting the Qurʾān  you have to pause when you see certain symbols. These symbols are called Waqf. Wasl means to link the final consonant of an Arabic word to the first vowel of the word following it. Symbols indicating such linkage are called Wasl.

say ٤ Rabbīn ٤ Instead of ٤ Rabbinnī ٤ No say ٤ Zalelnī ٤
 ٤ Zallelnī ٤ No say ٤ ٤nī ٤ ٤atunī ٤ Instead of ٤ ٤nmī ٤ ٤atunī ٤
 word ٤ wa kefera ٤ By saying ٤ ٤nīla sī ٤ ٤han wa kefera fa lehum
 ejruhum ٤ No say ٤ ٤sesī ٤ ٤ ٤ ٤ Instead of ٤ ٤sesī ٤ ٤ ٤or, according
 a dependable report, to say ٤ ٤ssirī ٤ ٤llezī ٤ ٤ ٤ ٤ ٤or ٤ ٤yī
 kena ٤ ٤du ٤ That is, to divide one word and add its final part to
 the following word], to forget ٤ wa ٤ When saying ٤ wa mī ٤ ٤
 khalaaqqazekera ٤ ٤nullifies namī ٤ ٤ If the word becomes
 meaningless and if it does not have a likeness in the Qur ٤ ٤ ٤al-
 kerī ٤ ٤, it nullifies namī ٤ ٤ For instance, to say ٤ ٤rī ٤ ٤ Instead of
 ٤ ٤rī ٤ ٤ ٤ No say ٤ ٤qnī ٤ ٤ Instead of ٤ ٤halaqnī ٤ No say ٤ ٤nī
 of ٤ ٤ ٤nī ٤ ٤ If the word has a likeness in the Qur ٤ ٤ ٤ but if
 meaning is different, namī ٤ ٤ does not become nullified according
 to Imī ٤ ٤-i Abī ٤ ٤ ٤ ٤ ٤ ٤ ijtiḥī ٤ ٤ But it becomes nullified
 according to the **Tarafain**, [i.e. Imī ٤ ٤-i aī ٤ ٤am and Imī ٤ ٤-i
 Muhammad.] The fatwī ٤ ٤ agrees with the second ijtiḥī ٤ ٤ If the
 word has no likeness but if its meaning is not changed, they
 judged it the other way round. The fatwī ٤ ٤ agrees with the
 Tarafainī ٤ ٤ For example, when you say ٤ ٤dinelsirī ٤ ٤ ٤ ٤or
 ٤ Rabbī ٤ ٤minī ٤ ٤or ٤ ٤ ٤ ٤ ٤ ٤or when you say ٤ ٤ ٤ ٤ ٤
 ٤ ٤ ٤ ٤ ٤ ٤ ٤or when you say ٤ ٤ ٤ ٤ ٤ while saying ٤ ٤ ٤ ٤
 Rabbīnī ٤ ٤ ٤amī ٤ ٤ does not become nullified. [When you say
 ٤ ٤hatī ٤ ٤ instead of ٤ ٤hadī ٤ ٤ namī ٤ ٤ becomes nullified.
(Bezzāya) .]

Savants of the later generation said that errors in the ٤ ٤ ٤
 would not nullify namī ٤ ٤ The first is a way of prudence, and the
 second is a way of latitude.

Pronouncing one letter like another letter, if the two letters are
 quite different, nullifies namī ٤ ٤ An example of this is to pronounce
 the letter ٤ ٤ ٤ Instead of the letter ٤ ٤ ٤ ٤ as in ٤ ٤ ٤ ٤ ٤
 ٤ ٤ ٤ ٤ ٤ If there is a small difference between the letters and if
 the meaning is changed, ٤ ٤amī ٤ ٤ becomes nullified if you did it
 intentionally, ٤ ٤ said most savants. But if it slipped out
 inadvertently, ٤ ٤amī ٤ ٤ does not become nullified, ٤ ٤ they said.
 Examples of this are to pronounce the letter ٤ ٤ ٤ Instead of ٤ ٤atī ٤
 ٤ ٤ ٤ Instead of ٤ ٤nī ٤ ٤or ٤ ٤ ٤ Instead of ٤ ٤ ٤ ٤ Though
 says so, one must be cautious. So is the case with saying ٤ ٤ ٤ ٤
 instead of saying ٤ ٤ ٤ ٤ ٤ For more details see chapter **Namī**
in Jamī .]

When you add a word, if the meaning does not change and if
 the word added exists in the Qur ٤ ٤ ٤al-kerī ٤ ٤, namī ٤ ٤ does not
 become nullified. An example of this is to say ٤ wa bilwalideynī ٤ ٤

***Ze: You are free to stop, and so did they.^[1]
But they have deemed it better to read on.***

***Ta: It is an absolute sign of stop;
Wherever you see it be sure to stop!***

***Sat: ~~Stopping~~ is permissible, ~~they~~ ^[1] said;
So they allowed you to take a breath.***

***Mim: Absolutely necessary to stop for it;
Fear of disbelief is in passing by it!***

***~~Let~~ pause! ~~It~~ is its meaning, everywhere;
Never stop! Nor breathe, anywhere!***

***Now perfect your reading with this recipe,
And gift its ~~thaw~~ to Muslims before thee!***

[Letter **ع** ^{1/2} **ayn** means rukū ^{1/2} **ʾat** means that when conducting namāz ^{1/2} in jamāz ^{1/2} Hadrat **ع** Umar F. ^{1/2} **ع** ^{1/2} **ʾadīy-All** ^{1/2} **ع** ^{1/2} **ʾah** discontinued his standing position in namāz ^{1/2} (when he came to the end of an **ع** ^{1/2} **ʾat** terminated with this mark, and he would presently bow for the rukū ^{1/2} **ʾat** This sign, **ع** ^{1/2} **ayn**, always comes at the end of **ع** ^{1/2} **yats**. If you stop at the place where the sign **ع** ^{1/2} **ʾas**, you must resume reading (or reciting) by beginning with the last word of the part you have read (or recited). When you stop at the end of an **ع** ^{1/2} **ʾat** terminated with sign **ع** ^{1/2} **ʾas** you do not have to repeat the previous final word. Please see the twenty-first chapter of the second fascicle of **Endless Bliss!**]

31 - If a person who has omitted fewer than five prayers of namāz ^{1/2} remembers that he did not perform the previous prayer, his (present) namāz ^{1/2} becomes nullified. [For detailed information see the beginning of the twenty-third chapter!]

Whether outdoors or at any place within a big or small mosque, if a woman or a man or a dog passes close by or far in front of a person who is performing namāz ^{1/2} his namāz ^{1/2} never becomes nullified. He who passes between the worshipper ^{1/2} **ʾas** feet and the place of sajda outdoors or in a big mosque, or between his feet and the wall of the qibla in a room or small mosque, becomes sinful. Any mosque between whose qibla wall and back wall is shorter than twenty metres is called a small mosque. If a person below the level of a bank or sofa where another person is

[1] The early savants, who knew how to read the Qurʾān ^{1/2} **ʾal-ker** ^{1/2} **ʾal** correctly.

performing namāz. If he passes before the worshipper, he becomes sinful if his head is above the worshipper's feet.

When performing namāz at places where others may pass before the worshipper, it is sunnat for the imam or for the individual worshipper to erect a stick longer than half a meter before himself in line with his left eyebrow. If he cannot set the stick upright he may lay it on the ground towards the qibla or only draw a line. It is permissible to prevent a person from passing before you by making a gesture or by raising your voice; yet, it is better not to prevent them.

It is written in **Halabī**: Swallowing blood oozing out from between the teeth does not nullify namāz unless it equals (or exceeds) a mouthful. One ablution is not broken even if one swallows mouthfully.

How to deal with situations when there are women among the jamā'at is written in chapter 20. It is fard to perform again a fard namāz that was fard. It is wājib to perform again any prayers in which tahrīm took place and also those sunnats and supererogatory prayers that have become fard. Please see the twenty-third chapter.

*Do you have reached that age; what deeds have you done?
Now you reproach yourself, for your life is gone?
Be upon you, after all that you have done!
If Allah says so, how will you answer Him?*

*I showed you two choices, and gave you wisdom;
Do pick one of choices, I gave you freedom.
Behind your nafs, you ignored Islam!
If Allah says so, how will you answer Him?*

*Not as well as cold kept you from ablution.
Do namāz you preferred mundane delusion.
Lingerer junub, you ignored ablution.
If Allah says so, how will you answer Him?*

*Why didn't you make wudū' and perform prayer?
What kept you from begging and praying Creator?
Making ghushl was binding summer and winter!
If Allah says so, how will you answer Him?*

18 MAKRIJS OF NAMIZ

Most of the following information has been translated from **Durr-ul-mukhtir** and from its commentary entitled **Radd-ul-mukhtir**

The makrij of namiz are of two kinds. When used alone, the word makrij means **Tahrir**, which is a prohibition that has been determined by deduction (zann) from its dalil (proof-text). Something for whose prohibition there is no proof-text or witness but which it is good not to do is called **Tanzih**. It is (Tahrir) makrij not to do the wujubs [and the muakkad sunnats] and (tanzih) makrij not to do the [sunnats that are not muakkad] within namiz. Tanzih makrij is closer to (being) halal and Tahrir makrij is closer to (being) haram. Though the namiz performed in a (mediocre) manner termed makrij is sahih it will not be accepted (maqbul) that is, one will not receive the blessings promised. Please review the final part of the previous chapter. Below are the forty-five makrij of namiz

1 - It is makrij to drape your coat over your shoulders instead of properly wearing it. It is not makrij to leave the front of your coat buttoned or unbuttoned.

2 - When prostrating for the sajda, it is makrij to pull up your skirts or your trouser cuffs.

3 - It is makrij to begin namiz with your skirts (or cuffs) or sleeves rolled up. If you made an ablution in a hurry in order to catch the imiz and as a result left them rolled up, you should unroll them slowly during namiz. Likewise, if a person's headgear falls off as he performs namiz he had better put it back on his head. [Hence, it is makrij to begin namiz with short sleeves that only go down to the elbows, with a flannel, or with short trousers that are just below the knees. It is wrong to say: it is makrij to perform namiz with a shirt with long sleeves that are rolled up, but it is not makrij with a short sleeved shirt.] Every Fiqh book refers to: pulled up cuffs and sleeves. For, cuffs are not rolled up. But they are lifted up so as to uncover the legs. The book **Nizam-i Islah** says concerning the eleventh of the makrij of namiz: It is makrij for a man to begin namiz with bare arms. Also, it is written in the two hundred and sixty-eighth page of the book **Mafatih** that it is makrij to perform namiz with bare arms.] Sleeves that are above the elbows are even worse. If a person rolls up his trouser-cuffs or sleeves during namiz his namiz becomes null and void.

4 - Useless movements, such as playing with your clothes, are

namāz ½ it is even more distasteful. According to some other savants, one must not cover one's bare foot with one's hand during namāz. ½ For, it is sunnat to keep one's hands on one's thighs during the sitting posture in namāz. ½ And the person sitting behind you, in turn, should look down at his own lap in adherence to the sunnat. When both individuals sit in accordance with the sunnat no bad manners will occur. ½ As it can be seen, even according to those savants who say that one should not cover one's foot with one's hand when sitting, being barefooted is repugnant. According to those savants, since it is makrūh to take one's hands away from one's thighs while sitting, one should not commit a second makrūh in order to make up for the makrūh of being bare-footed. If the person behind you looks at his lap, you will become secure against annoying the person sitting behind you. As is written in **Halabī's kabīl** it is makrūh not to keep the hands in the position specified as sunnat when standing, in the rukū' in the sajdah, and when sitting. And it is for this reason that it is written: 'It is makrūh to omit a wājib or a sunnat. Therefore it is makrūh for men to cover their bare feet with their hand as they make the sajdah in the beginning of the makrūh of namāz in the bowing and at the end of the makrūh in Halabī's book **Bahjat-ul-fatāwā** which corroborates its every fatwā with proofs from books of fiqh, has been unable to provide any proof for this wrong fatwā and has left the space for a proof blank. **Ibnī Yādīn** says at the end of the makrūh of namāz ½ It is better to perform namāz with na'ā' or mests than doing so bare-footed. Observing this sunnat would also be a wordless expression of disagreement with a Jewish rite, for a hadīth-i sherīf declares **Perform namāz with na'ā' on, lest you be like Jews.** Rasūlullāh and the Sahābah would perform namāz with na'ā' which they wore outdoors. Their na'ā' were clean, and the floor of Masjid-i Nabī was covered with sand. It was not for them to enter the Masjid with dirty na'ā'. ½ When your shoes are smeared with na'ā', you must not enter a mosque with them on. You can observe the sunnat by wearing socks. And a person whose socks are na'ā' or who does not have any socks to wear should perform namāz with a loose robe that hangs down to his heel-bones. Also, it is written in the books **Halabī's Berhā**, and **Hadīth** that there are numerous blessings in the namāz that is performed with covered feet.

It is not permissible to perform namāz with bare head and feet, to make the sajdah on a higher place, or to force those who are under your command to perform namāz in this manner by

saying, ﷻ. Non-Muslims pray with bare head and feet in churches. As they do, we must pray in a civilized manner. ﷻ. It is makrūh to imitate disbelievers in manners of worship. And he who disapproves of the manners dictated by Islam becomes a disbeliever.]

8 - It is makrūh to begin namāz when you need to urinate, defecate, or when you need to break wind. If the need happens during namāz you must break the namāz you are performing. Otherwise, you will become sinful. It is better to break the namāz even if it will cause you to miss the jamā'ah. Rather than performing namāz in a manner that is makrūh it is better to miss the jamā'ah, which is sunnat. But it is not makrūh (not to break the namāz lest the prayer time will expire or lest you will miss the namāz of jamā'ah.

9 - It is makrūh for men to begin namāz with their hair tied in a knot on the back of their neck, wound round their head, or gathered on the top of their head and fastened with thread. If a man does so during namāz his namāz becomes nullified. Namāz is performed bareheaded when you are in the ihrāq in Mekka.

10 - During namāz it is makrūh to sweep stones or soil away from the place of sajda. If such things are giving you trouble making the sajda, it is permissible to get rid of them with one movement. The wiser choice, however, would be to clean them away before namāz.

11 - When joining a line of worshippers in order to perform namāz in a mosque, when beginning namāz or during namāz it is makrūh to crack your fingers by bending them or by inserting the fingers of both hands between each other. If it is necessary, it is not makrūh to crack your fingers before getting ready for namāz.

12 - It is makrūh to put your hand on your flank during namāz. Incidentally, inserting the fingers of both hands between each other is tahreef. It is makrūh as you perform namāz as you listen to a religious sermon or a mawlid, and as you sit in a mosque; and it is tanzeer. It is makrūh elsewhere.

13 - It is makrūh to turn your head (face) around and tanzeer. It is makrūh to look around by turning your eyes. If you turn your chest away from the qibla, your namāz becomes null and void.

14 - In the tashahhuds (sitting and reciting certain prayers

[1] Please see the seventh chapter of the fifth fascicle of **Endless Bliss** for Hajj.

during namāz ۞ to sit like a dog, that is, to sit on your buttocks with erected thighs while bringing your knees in touch with your chest and putting your hands on the floor, is makrūh ۞

15 - In the sajda it is makrūh ۞ for men to lay their forearms on the floor. But women must lay their forearms on the floor.

16 - It is makrūh ۞ to perform namāz ۞ toward a person ۞ face. It is makrūh ۞ even if the person is far away from you. It is not makrūh ۞ if there is someone in between whose back is turned towards you.

17 - It is makrūh ۞ to acknowledge someone ۞ greeting with your hand or head. It is not makrūh ۞ to answer someone ۞ question with your hand or head. An example of this is, when someone asks you how many rak'at ۞ you have performed, to answer using your fingers. But if you change your place or move to the line in front immediately upon someone ۞ demand, your namāz ۞ becomes nullified. [See the eleventh of the mufsih ۞ of namāz ۞]

18 - It is stated in Terghaus-salīh ۞ that it is makrūh ۞ to yawn outside of namāz ۞ as well as during namāz ۞ The lower lip must be squeezed between the teeth. If you cannot help it, you should cover your mouth with the outer part of your right hand when standing in namāz ۞ and with your left hand in the other rukns or when not performing namāz ۞ Unnecessary yawning is caused by Satan. Prophets ۞ alaihimussalā ۞ did not yawn.

19 - It is tanzih ۞ makrūh ۞ to close your eyes during namāz ۞ It is not makrūh ۞ if you do it lest your mind will be distracted.

20 - It is makrūh ۞ for the imām ۞ to stand in the mihrāb ۞ The hollowed out part in the wall of the qibla is called the mihrāb ۞ When his feet are outside of the mihrāb ۞ it is not makrūh ۞ for him to make the sajda in the mihrāb ۞ A person is considered to be located in a place if their feet are within that place. This limitation is intended to keep (Muslims) clear of Christian rituals wherein priests conduct public worships by staying alone in an isolated room. In a mosque, it is makrūh ۞ for the imām ۞ of the first jamā'ah ۞ not to conduct the namāz ۞ by standing on the mihrāb ۞

21 - It is tahzīr ۞ makrūh ۞ for the imām ۞ to begin namāz ۞ alone at a place half a metre higher than the floor where the jamā'ah ۞ are. This prohibition is intended to eliminate the possibility of an imām ۞ resembling Christian priests.

22 - Also it is makrūh ۞ for an imām ۞ to begin namāz ۞ alone at a lower place.

23 - It is makrūh ۞ to perform namāz ۞ in the back line while there

is room in the front line or to perform it alone in the back line because there is no room in the front line. When there is no room in the front line, you wait for a probable newcomer until the rukū ½ instead of performing it alone. If no one comes you make your way gently into the front line. If you cannot go into the front line you get someone you trust in the front line to move back to the rear line with you. If there is no one you can trust, then join the jam' ¾ by standing alone.

24 - It is tahrī ¾ makrī ¾ to perform namī ¾ with clothes that have a picture or pictures of living things on them, [such as pictures of human beings or animals.] It is not makrī ¾ if there are pictures of lifeless things on them. Whether for reverence or for execration, whether small or big, it is harī ¾ to draw or paint pictures or make statues of living things. See the sixtieth and eighty-fifth letters in the book **Mekī ¾ sheri ¾** !^[1] Translation of the eighty-fifth letter exists in fifty-eighth chapter of the third fascicle of **Endless Bliss**.

[It is written in the section dealing with the afflictions incurred by hands in the book **Hadī ¾** : ½ is always makrī ¾ to wear clothes with a picture of a living creature on them, even if you take them off when you are to perform namī ¾ ½ It is permissible to carry pictures with you, provided they are encased. ½ is understood from this information as well as from the (Warning) on the two hundred and thirty-eighth page of the fifth volume of **Ibni ¾** ½ that it is permissible to have your picture taken for identity papers, documents, essential deeds, and other necessities provided you will keep them covered. A hadī ¾ ½-i-sherī ¾ ½ on the twenty-sixth page of **Zawī ¾** declares: **When you find pictures tear them, destroy them!** ½ However, if it involves meddling with others' ½ business, which in turn would cause fitna and hostility, we should refrain from doing so. None of the Prophets, the Sahī ¾ ¾, or the great men of Islam had a photograph. Pictures that are shown in newspapers and in motion pictures and which are meant to represent those blessed people, are all false. They are fashioned in order to earn money and to deceive Muslims. Along with the fact that it is harī ¾ ½ also to hang pictures of blessed people high on walls, it is hī ¾ ¾am to put them at low places. Since it is harī ¾ ½ to draw pictures of living things anywhere, whether with bare awrat parts or with covered awrat parts, whether small or big, likewise,

[1] Written by Sayyid Abdullah Dahlawī ¾ ¾ahmatullī ¾ ¾ taī ¾ ¾ ¾ ¾ ¾ ¾ ¾ (1158 [1744 A.D.], Punjab ¾ ¾240 [1824], Delhi.)

the money received in return for them is also harām. This prohibition has been intended to forestall idolatry. It is written in Taht al-Fatāwā, an annotation to the book al-Fatāwā al-Fiqhiyya, that when you are not performing namāz, it is makrūh to wear clothes with pictures of living things on them.

Sayyid Abdulhakīm-i Arwāq, a famous scholar, says in one of his letters: It is permissible to use things such as handkerchiefs and coins that have pictures of living things drawn on them. For, such things are earthly, profane; they are not esteemed. This fact is written also in the third volume of al-Fiqh-u-alal-Madhiyya-il-erbaʿa. Hadrat Ibni Hajar-i Haytamī, a famous scholar, says in his fatwā:

Existence of pictures of living things on such articles as handkerchiefs and coins is not harmful. For, it is not permissible to use pictures of living things on respected articles, yet it is permissible to use them on non-spiritual things. Then, it is permissible to have them on the floor, on things laid on the floor, on cushions, mats, handkerchiefs, bills, stamps, in closed places, such as pockets, bags, closets, on those parts of one's clothes that are below one's navel; yet it is harām to keep them or to hang them above the navel. It is harām to use pictures of women or pictures with exposed awrat parts even without lust at any place or to look at them lustfully.

It is written on the six hundred and thirty-third page of the second volume of Hadīqa: It is taharrī (detestable) to put or lay on the floor any piece of paper or cloth or prayer rug that has some writing or even one letter on it. For, it is insulting to use them for any purpose whatsoever or to lay them on the floor. And it is disbelief to lay them on the floor or to use them for the sheer purpose of insulting them. It has been said that it is permissible to write them on walls or to hang framed pieces of writing on walls. Hence, it is not permissible to lay prayer rugs with pieces of writing or pictures of the Kaʿba or mosques on them on the floor in order to pray on them. However, it is permissible to hang them on walls for decoration.

As is seen, Islam has prohibited pictures and statues of human beings that serve as instruments to ridicule human beings, which are used for worshipping living things, and which drift youngsters towards fornication and cause seduction of married people. However, Islam permits pictures of the anatomical parts of living things, of plants, and all kinds of pictures as practical aids in

physics, chemistry, astronomy and engineering. It has commanded drawing and utilization of pictures that are necessary for knowledge and science. Islam, as always, has classified pictures into two groups: useful and harmful, and has commanded use of the useful ones while prohibiting the harmful ones. Then, it is a blind claim and a slander for the enemies of the religion to say, ﷺ Muslims say that pictures are prohibited; this is retrogression. ﷺ ½

25 - If a picture of a living thing is drawn on the wall or on pieces of cloth or paper hanging or put on a wall just above the head, in front, or immediately to the right or left of a person who is performing namāz it is makrūh. Even if not in a living form, a picture of the cross is like the picture of a living thing. For it means to imitate Christians. It is makrūh to imitate their evil practices, even if not in order to be like them, or to imitate their unharmed habits with the intention of resembling them. [In fact, it is written in the books **Terghīyus-salāh** and **Nisāyul-ahb**, (the latter by Muhammad bin Ashīr) that it is makrūh to perform namāz at such places as well as places where people are consuming alcohol, gambling or playing musical instruments, and invocations offered at these places will not be accepted. Apparatuses through which musical instruments are heard and pictures that are harmful to look at are watched, are like musical instruments.] If the picture of a living or lifeless thing is on something upon which a person is standing, sitting or leaning, his namāz does not become makrūh. If the picture is on the walls behind the person performing namāz or on the (part of the) ceiling (remaining behind the location overhead the worshipper), it is **khafī** (light) makrūh.

It is not makrūh to perform namāz on prayer rugs or mats possessing pictures of living things on the parts other than where prostration is made, since laying them on the floor means belittling them (**Durer**). [Hence, it is not permissible to lay the carpets with pictures of the Kaaba, mosques or pieces of holy writing on the ground, or to use them, or other things containing pictures or embroideries liable to cause mental distraction, as prayer rugs.]

If the picture is under the foot of the person performing namāz on the place where he is sitting, on his body or in his hand, it is makrūh. [Hence, pictures in one's pocket do not make one's namāz makrūh.] For, the place where one stands or sits is like the clothes one is wearing. A picture hanging on one's wrist is makrūh. For it prevents one from placing one's hands as prescribed by the sunnat.

If the picture on a coin or ring or elsewhere is small, that is, if when it is put on the floor, a person standing cannot make out its limbs, namiz does not become makriz. When covered, it is not makriz. Even if it is big. If the head of the living thing (in the picture) has been cut off, or if its face, chest or belly has been erased or covered with something, namiz does not become makriz.

With pictures of lifeless things, such as trees and sceneries, no matter where they are, namiz does not become makriz. For, small or headless pictures or pictures of lifeless things have never been worshipped. There were people who worshipped the sun, the moon, the stars, green trees, but they worshipped those things themselves. They did not worship their pictures. It is also makriz to perform namiz towards these things.

Angels of compassion do not enter a house where there is a big picture of a living thing placed at a respected place, a dog, or a person who is junub. But the angels of **Haphaza** leave a person only during sexual intercourse and when he goes into the restroom. The two angels called **Kirman kurb**, who are on a person's shoulders and who write down his good and bad deeds, and those angels who protect a person against genies are called **Angels of Haphaza**. All taiz informs the angels of what a person does in the restroom, and the angels write down his actions when he comes out of the restroom. The angels do not write on anything or in letters. As we gather information in our mind and memory, likewise they keep a record of a person's actions at some place. Today there are various ways of writing, such as the recording of voices on an apparatus that we call a tape recorder, on sound films, (or on CDs.) In the heavens there are angels writing with pens (tools) that are unknown to us. As for disbelievers, only their evil deeds are recorded. There are genies around everyone who try to harm them while angels protect them against those genies.

It is permissible according to Imiz-i Abiz to buy dolls for children to play with.

26 - It is tanziz to makriz to count iz yats, or tasbiz with the hands during namiz. It is permissible to count them through the heart or by moving the fingers. Outside of namiz it is permissible to count them with fingers or to use beads. Once Rasizullah sall-Alliz Maihi wa sallamiz saw a woman counting the tasbiz with seeds and did not forbid her. It is makriz to use beads for ostentation.

It does not nullify namiz nor is it makriz to kill a snake or a scorpion that is slithering or crawling towards you and may sting

you. It is mustahab to kill it with your left shoe. A white snake that crawls straight without twisting is a genie. You must not kill him if he does not harm you. But it is permissible to kill him, too. For genies promised Rasūlullāh ﷺ that they would not enter Muslims' homes. Entering a home, they will have gone back on their word. First you should warn him by saying **Yā jinnah idhnillāh**. Then, if he will not go away, you should kill him. But you cannot warn him if you are performing namāz. Not killing a genie disguised as a snake immediately is not intended to respect them but, to prevent their harm.

27 - It is not makrūh to perform namāz against the backs of sitting or standing people, even if they are talking. It is makrūh to perform it against a person's face or against the backs of people who are talking loudly.

28 - It is not makrūh to perform namāz against the Qur'ān, a sword, a candle, a candle-lamp, any lamp, flames, against instruments of war such as pistols, or against a person who is lying asleep. For, none of these creatures has ever been worshipped. Magians worship fire, not flames. However, it is makrūh to perform it against a fire, also when it has flames.

29 - It is tahrīm to perform namāz by wrapping yourself in a towel from head to foot.

30 - It is tahrīm to perform namāz with the top of your head bare by winding a turban round your head.

31 - It is tahrīm to perform namāz by covering your mouth and nose. Magians worship in that manner. [You must not perform namāz with a mask, gloves, or spectacles that prevent your forehead from touching the floor. Unless there is a dar'at you must not perform namāz with anything that prevents your forehead, nose or hands from touching the floor, that is, from doing any fard or sunnat. There is no necessity for wearing such things during namāz even for women.]

32 - It is makrūh to cough up phlegm from the throat without a strong necessity. If blood formed in your mouth is not a mouthful, neither its formation nor swallowing it nullifies your ablution or namāz. So is the case with vomiting **Halabī** and **Fatīr** **i-Hindiyya**.]

33 - **Amal-i qalī**, that is, moving one hand once or twice, is makrūh [See the fifteenth of things that nullify namāz] It is permissible to kill a louse or flea with amal-i qalī but it is makrūh

to catch or kill it if it is not biting you. It is **harj** to leave such insects in the mosque, alive and dead ones alike.

34 - It is **makrj** to omit one of the sunnats of **namj**.

There are two groups of sunnat. The first group is **Sunan-i hudj**. They are the **muakkad** [emphasized] **sunnats**. The second group is **Sunan-i zawj**. They are the sunnats that are not **muakkad**. The **mustahabs** and the **mandj** are in this (second) category, according to an authentic scholarly report.

It is **tahrj** to omit a **muakkad** sunnat in **namj**. It is **tanzj** to omit a sunnat that is not **muakkad**. It is not **makrj** but **khilj** to omit a **mustahab**. That is, it is a blessing to do the **mustahabs**, and it is not sinful not to do them; only, in that case you will be deprived of their blessings.

35 - Without a **darj**, it is **makrj** to begin **namj** with your child in your arms. It is not **makrj** if there is a **darj** to do so, provided the child's clothes are clean.

36 - Unless there is a **darj** it is **makrj** to perform **namj** against things that distract your heart and prevent your **khushj** such as ornamented things, plays, musical instruments, or any food that you desire. It is **makrj** to leave your shoes behind you when you are to perform **namj**. This last **makrj** is written on the one hundred and eighty-sixth page, within the subject of Hajj, in the book **Durr-ul-mukhtj**, at the end of **Halabj** **kebj**, and in **Bezzj**. It is also written in detail within the subject of suspicion in **tahrj**, at the end of each of the books **Bergj** and **Hadgj**.

37 - It is **makrj** to lean on a wall or mast when performing the **fard namj** if there is not a **darj** to do so. It is not **makrj** to do so while performing the supererogatory **namj**.

38 - It is **makrj** to raise your hands up to your ears when bowing for the **rukj** or when straightening up from the **rukj**.

39 - It is **makrj** to complete the **qirj** after bowing for the **rukj**.

40 - In a **namj** and when making the **sajdas** and the **rukj** it is **makrj** to put your head down or to raise your head before the **imj** does so.

41 - It is **makrj** to perform **namj** at places that are likely to be **najs**, such as in a cemetery, in a public bath or church; but it is not **makrj** to perform it after cleaning or washing such places, or in the dressing room of a bath or in a mosque within the cemetery. In case you cannot perform **namj** at another place because of cold weather or for some other reason, or if you cannot find

another place, it is permissible to perform it in a church individually or in jam'at. But you must leave the place immediately after namāz. For, a church is a place where devils meet together. If you purge a church of the symbols of disbelief, it will never be makrūh to perform namāz there. It is makrūh to perform it against najāz that is not covered.

42 - It is makrūh to perform it against a grave. Wahhabis say that it is **shirk**, (which means to attribute a partner to Allāh) but tajrīh is not.

[It is written in the six hundred and thirtieth page of the second volume of **Hadīth** : ٤٠٠ hadīth ١٥٠-i-sherīf ١٢٠٠ **Beware be upon those who perform namāz on a grave!** To perform namāz on a grave is to imitate a Jew. Therefore it has been said to be makruh. It is written in the books **Khīyāya** ⁽¹⁾ and **Hijāb** ⁽²⁾ that it is not makrūh to perform it at those parts of a cemetery where there are no graves. If the grave is behind the worshipper, or in front of him but so far that it would be permissible for someone else to pass before him within such a distance, it is not makrūh either. Also, to turn the graves of Prophets or pious Muslims into mosques is to imitate Jews. Because it is like attributing a partner to Allāh but tajrīh is not while worshipping, our Prophet prohibited it and entreated: **Wahai Rabb!** O my Rabb, Allāh! **Do not make my grave an idol that is worshipped!** But if a mosque is built at a place close to a (dead) pious Muslim or if you perform namāz at a place close to his grave thinking that you will attain Allāh's compassion through him or that your worship will be useful to him also, and if you do not think of worshipping him or performing namāz towards him, it is not harmful at all. For, Hadrat Ismā'īl ʿalayhissalām's grave is in a place called **Hijāb**, which is close to Ka'bah. Because the most valuable namāz performed in Mesjid al-harām is the one performed at that place, hajjis vie to perform namāz there. It is written in the explanation of **Masā'il** that this is so. It is written on the two hundred and sixty-eighth page of **Mafātīh** : ٢٦٨ it is makrūh to perform namāz against a grave that is not curtained. It is written in the three hundred and twentieth page of the fifth chapter of **Fatāwā Hindīyya** : ٣٢٠ it is not makrūh if there is a curtain between

[1] **Fatāwā Khīyāya**, or **Majmū'at Khīyāya**, by Qāsim bin Ḥasan bin Mansūr al-Farghī ʿalayhissalām, compiled by ʿAbd al-Ḥamīd al-Farghī, d. 592 [1196] was printed on the margins of the book **Fatāwā Hindīyya** in Egypt in 1310 A.H., and was reproduced by way of offset in 1393 [1973 A.D.].

[2] Written by ʿAbd al-Ḥamīd bin Muhammad bin ʿAbd al-Ḥamīd al-Farghī, d. 364 [974 A.D.], Basra 450 [1058], Baghdad 462

something that nullifies namāz according to another Madhhab, e.g. to clean the najāz that is less than one dirham or to make an ablution when you remember that you have touched a woman who is a najāz mahram, you can break your namāz.

THERE ARE TWO REASONS THAT MAKE IT FARD (NECESSARY) TO BREAK ANY NAMAZ

1 - Namāz must be broken in order to save a person who screams for help, to save a blind person who is about to fall down into a well, to save a person who is about to burn or drown, or to put out a fire.

2 - When your mother, father, grandmother or grandfather calls you, it is not wajib for you to break a fard namāz but it is permissible; yet, you must not break it if it is not necessary. But supererogatory namāz [even the sunnats] must be broken. If they call for help, it is necessary to break the fard namāz too. If they call you although they know that you are performing namāz you may not break even the supererogatory namāz. But if they call you and do not know that you are performing namāz you have to break it.

THERE ARE FIVE THINGS THAT ARE MAKRUH TO DO WHEN NOT PERFORMING NAMAZ

1 - It is tahrim makruh to turn your front or back towards the qibla when emptying the bowels or urinating in a restroom or elsewhere. It is not makruh if you forget or if there is the danger that you may dirty your clothes or if there is some other danger.

2 - It is tanze makruh to turn your front or back towards the qibla when cleaning yourself after relieving nature, or to urinate or empty the bowels towards the sun or the moon.

3 - To make a small child relieve itself by holding it towards one of these directions is makruh for the adult who holds it. Likewise, to have a small child do something that is haram for adults is haram for the adult who has the child do it. For example, a person who makes a boy wear silk clothes or ornaments it with jewels or makes it drink alcohol commits a haram by doing so.

4 - It is tahrim makruh to stretch your legs or only one leg towards the qibla without a good excuse. Yet it is not makruh to do so with an excuse (i.e. need) or by mistake.

5 - Also it is makruh to stretch your legs toward a book of the Qur'an or other Islamic books. It is not makruh if they are on a higher level. [It is written in the fifth chapter of **Hindiyya**: It is permissible and even advisable to keep the Qur'an in your house

only for blessings and abundance without ever reading it. It is *makrū* to write in Arabic letters a disbeliever's name and insult it, for Islamic letters have to be respected. ½

It is written in the thirteen hundred and sixty-eighth page of the book **Bergha** : ½ is written in the book **Minhaj**^[1] that an old and torn copy of the Qur'ān ½ that cannot be used must not be burned, but it can be wrapped in a clean piece of cloth and buried, or it can be put in a clean place that never becomes dusty. The book **Fatwa i-Sirjā**^[2] says that it can be buried or burned. The same is written also in the book **Munyatul-mufti**^[3]. The book **Mujtabā**^[4] says that burying it is better than leaving it in flowing water. And the book **Minhajud-dīn**^[5], written by Huseyn Jurjī, a Shafī'ī scholar, says that it is not forbidden to burn it; when Hadrat ½ Ṭhmanī ½ Ṭadiy-Allī ½ Ṭahī burned the copy of the Qur'ān ½ that contained *mansyats* none of the Sahī ½ Ṭadiy-Allī ½ Ṭahī ½ Ṭahim ajma' ½ their disapproval of it. Burning it is better than removing the writing by washing it. For, the water used in washing it will be trodden on sometime later, according to savants. Q. ½ Huseyn said that it was *harī* to burn it because it would be sacrilege. And Nawawī said that it would be *makrū*. As we infer from all of these, it is better to remove the writing by washing it or to bury it than to burn it. Translation from **Bergha** has come to an end. As is understood from all of these citations, it is insulting and *harī* to leave old copies of the Qur'ān ½ *kal-kerī* ½ that cannot be used any more in places where they will be trampled underfoot, to wrap or cover things with them or to use them in making paper bags or other things of this sort. It is necessary to bury them in places where they will not be dug up until they rot and turn back into earth or, if this is impossible, to burn them and bury the ashes or throw them in the sea or river. In order to save them from being disrespected, it is permissible and even necessary to burn them. This is understood also from **Fatwa Sirjā**, from **Minyatul-mufti** and from **Minhaj**.

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- [1] That book, also known with the title *Zil'ul-musī*, was written by ½ bin ½ Ṭahmatullī ½ Ṭahī ½ Ṭahī ½ d. 688 [1289 A.D.]
- [2] Written by ½ bin ½ Ṭahmatullī ½ Ṭahī ½ Ṭahī ½ d. 688 [1180 A.D.]
- [3] Written by Y. ½ bin Ahmad Sijstī ½ Ṭahmatullī ½ Ṭahī ½ Ṭahī ½ d. 688 [1240 A.D.], Sivas.)
- [4] Written by Mukht. ½ bin Mahm. ½ Z. ½ Ṭahmatullī ½ Ṭahī ½ Ṭahī ½ d. 658 [1259 A.D.].)
- [5] ½ *yāt* means verse of the Qur'ān ½ Some ½ *yāts* were changed by other ½ *yāts* that were revealed later. Such changed ½ *yāts* are called **Mansyats**. Those ½ *yāts* that changed them are called **Nakhs**.

19 THE NAME OF TARAWAH and REVERENCE DUE TO MOSQUES

THE NAME OF TARAWAH $\frac{1}{2}$ It is written in the commentary of the book **Imdādul-Fetāwā** ^[1] and also in its annotation: $\frac{1}{2}$ It is sunnat-i muakkada for men and women to perform the tarāwih $\frac{1}{2}$ which consists of twenty rak'at $\frac{1}{2}$ A person who denies this is a heretic and his testimony is not to be accepted. Rasūlullāh $\frac{1}{2}$ Allāh $\frac{1}{2}$ Allāh $\frac{1}{2}$ Maihi wa sallam $\frac{1}{2}$ performed eight rak'at $\frac{1}{2}$ of the tarāwih $\frac{1}{2}$ in jam'at $\frac{1}{2}$ for several nights. [Thereafter he would go home and complete the set of twenty rak'at $\frac{1}{2}$.] According to another report, when alone he performed twenty rak'at $\frac{1}{2}$ of tarāwih $\frac{1}{2}$ [It consists of twenty rak'at $\frac{1}{2}$ in all four Madhhabs.] Hence, it was understood that it is a sunnat. The three Khalīfah $\frac{1}{2}$ and all the Sahābah $\frac{1}{2}$ of that time performed twenty rak'at $\frac{1}{2}$ of the tarāwih $\frac{1}{2}$ in jam'at $\frac{1}{2}$. And a hadīth $\frac{1}{2}$ commands us to adapt ourselves to those Khalīfah $\frac{1}{2}$ and to the ijmā' $\frac{1}{2}$ (unanimity) of the Sahābah $\frac{1}{2}$.

The tarāwih $\frac{1}{2}$ is performed after the final sunnat of night prayer and before the witr. [A person cannot perform the tarāwih $\frac{1}{2}$ before performing the night prayer. (Ibni Qayyim p. 295) It can be performed after the witr. It can be performed any time until morning prayer. It cannot be performed after dawn. It cannot be performed as a qadī' $\frac{1}{2}$ prayer, either. (That is, it cannot be performed later at some other time.) For, the tarāwih $\frac{1}{2}$ is an emphasized sunnat, but not as strongly as the final sunnats of the evening and night prayers. And those sunnats, despite their value, are not performed as qadī' $\frac{1}{2}$ Qadī' $\frac{1}{2}$ is necessary only for those prayers of namāz $\frac{1}{2}$ that are fard and for the witr. The tarāwih $\frac{1}{2}$ is performed as a qadī' $\frac{1}{2}$ prayer in the Shāfi'ī $\frac{1}{2}$ Madhhab. It is sunnat-i kifā' $\frac{1}{2}$ to perform the tarāwih $\frac{1}{2}$ in jam'at $\frac{1}{2}$. That is, when it is performed in jam'at $\frac{1}{2}$ in a mosque, others may perform it alone in their homes, which is not sinful. Yet in that case they will be deprived of the blessings of jam'at $\frac{1}{2}$ in the mosque.] If they perform it in jam'at $\frac{1}{2}$ with one or more people in their homes, they will earn twenty-seven times the blessings they would attain if they performed it individually. To perform tarāwih $\frac{1}{2}$ they stand up for the following rak'at $\frac{1}{2}$ after making the salāh $\frac{1}{2}$ at the end of

[1] This book, and also its commentary entitled **Imdādul-Fetāwā** $\frac{1}{2}$, or **Merqā'ul-fetāwā** $\frac{1}{2}$, were written by the scholar of Fiqh in the Hanafī $\frac{1}{2}$ Madhhab Abul-Ikhlas $\frac{1}{2}$ Hasan bin Ammar Shernblī $\frac{1}{2}$ rahmatullāh $\frac{1}{2}$ alayh $\frac{1}{2}$ 1994-1069 [1658 A.D.], Egypt.) Ahmad bin Muhammad Ismā'īl $\frac{1}{2}$ Tahtī $\frac{1}{2}$ rahmatullāh $\frac{1}{2}$ alayh $\frac{1}{2}$ 1231 [1 wrote an annotation to the commentary **Imdādul-Fetāwā** $\frac{1}{2}$.

every two rak'at. Or they can make the salāt at the end of every four rak'at. They sit for a period equaling the time it takes to perform four rak'at between every four rak'at and they should recite the salawāt or the tasbeeh or the Qur'ān. It is better to make the salāt after every two rak'at and to make the niyyat (intention) before each takbīr of iftitīh (beginning). People who did not perform the night prayer in jam'at cannot come together and perform the tarīh in jam'at. For, the jam'at performing the tarīh have to be the same jam'at that performed the fard. A person who did not perform the night prayer in jam'at can perform the fard alone and then join the jam'at who are performing the tarīh. [See the twenty-third chapter.]

The prayer to be said before standing up to begin the namāz of tarīh wāh:

Subhān zi-l-mulki wa-l-melek Subhān zi-l-izzeti wa-l-izzameti wa-l-jelī wa-l-jemīl wa-l-jebel Subhān-l-meliki-l-mevj Subhān-l-meliki-l-mabī Subhān-l-meliki-l-hayyillez l-yemīn wa l-yemī Subhān quddīn Rabbūn Rabb-ul-melketi wa-r-rā Merhaben, merhaben, merhabī shahr-a-Ramādī Merhaben, merhaben, merhabī shahr-al-bereket-i-wa-l-ghufrā Merhaben, merhaben, merhabī shahr-et-tesbī wa-t-tehlī wa-dh-dhikri wa tilla-t-il-Qur'ān Awwaluhī khairuhī khairuhī khairuhī en illā illāhu.

The prayer to be said at the end of the namāz of tarīh wāh:

Allāmma salli 'alā sayyidinā Muhammadin wa 'alā sayyidinā Muhammad. Bismēd-i-kull-i-dīn wa dewān wa bāz wa sellim 'alāihī wa 'alāhim kethīl. This prayer is recited three times. At the third time the following prayer is added: 'Alā salli wa sellim wa bāz 'alāihī wa 'alāhim kethīlān kethīlān 'alānnī yā dēnnī yā dēyyī yā Burhān Yāzel-fadli wa-l-ihsān erjul-afwa wa-l-ghufrā Wa-jānī min utekī shahr-i-Ramādī bi hurmet-il-Qur'ān

THERE ARE TWENTY-TWO THINGS THAT ARE NOT PERMISSIBLE TO DO IN A MOSQUE:

Places where people come together in order to worship are called **temples** or **places of worship**. Jewish temples are called **Synagogues** or **Hawras**. Christian temples are called **Churches** or **Bāz** or **Sawmē**. Muslim temples are called **Masjids** or **Jam'at**. In temples methods of worship and religious commandments and

prohibitions are taught. People who are responsible for making speeches in today's temples dwell upon two things:

1 - Through bright, sequined sermons, tragic stories, melodious, touching recitals enhanced with musical instruments and loud-speakers, today's preachers try to stir the audience to a level of enthusiasm and compassion and to conquer their hearts so that they will give themselves up and be driven towards a certain purpose.

2 - To teach the commandments and the prohibitions of the religion, and to get people to obey them.

Today in Christian churches and Jewish synagogues only the first aim is being accomplished, which results in the unity of egos and thoughts, rather than in the unity of hearts and souls. And in the name of religious obligations, tenets that were put forward by ancient men of religion are being taught, but these things vary with time and place. Consequently, churches and synagogues are no longer temples but places for politics and conferences, where people are benumbed and dragged behind the desires and thoughts of leaders and chiefs.

Mosques also have many a time and oft been sullied by impostors who infiltrate religious institutions and speak for political and financial purposes. They are religiously ignorant people (**yobaz**) who have not read books written by Islamic scholars, but have been deceived by false books written by the Madhhab and heretical people. They are poor people who, let alone teaching religious tenets and having them practised, have not even learned them for themselves. These ignorant and schismatic people do not even know how to make an ablution or ghusl properly or how to perform namaz suitably with its conditions; they have misled Muslims and harmed Islam and people in every century. They are mere orators and lecturers, who, wearing long loose gowns and big turbans, impress the audience under a rootless and transient influence by reciting melodiously, pronouncing falsely adorned words, and telling exciting stories on minbars and preaching pulpits. Like speakers for political parties, dictatorial and fascist administrators and churches, they have deceived pious people by dosing them with ephemeral enthusiasm. Islamic scholars have referred to them not as men of religion but as thieves of faith and **yobazes**. Those true men of religion, who have always preached from the books of Islamic scholars and whose words, manners and deeds have

always been in conformity with those books, have protected Islam against their harms.

Abussu'ud Efendi rahmatullahi alayhi says in his *Majma'i-jadida*^[1]: "If there is not a mosque in a village or district and if the inhabitants do not perform namaz in the jam'at, the government has to force them to make a mosque, and chastise those who neglect the jam'at. In the year 940 (Hijri) [1533 A.D.] an edict (firman) commanding this course of action was sent to every province by the Khalifa. It is written: 'An old mosque cannot contain the entire jam'at, it is permissible for the people living in that quarter to demolish it and build a larger one at their own expense.'"

It is written on the six hundred and thirteenth page of *Halab kebab*: "Performing namaz in a local masjid is better than performing it in larger mosques, even if the people making the jam'at are fewer than that in larger ones. It is better for someone who is late for the jam'at in his local masjid to go to another mosque in order to perform the time prayer with the jam'at therein. If it is not possible for him to join another jam'at in another mosque, it will be better for him to prefer his own local masjid and perform the prayer individually. If there is not an imam or a muazzin (to conduct the namaz in the jam'at) in a local mosque, one of the Muslims in the jam'at must assume this task. They should not go to another mosque. If the imam of your local masjid performs the night prayer too early, i.e. during the time when the redness in the sky where the sun has disappeared, instead of waiting for the whiteness also to disappear, it will be better for you not to perform namaz with that imam in the jam'at, but to perform it alone when the whiteness has disappeared as well. [Nowadays, the azan for night prayers are being called rather early in big cities. Thus, the ijtiha of Imam al-Nawawi is not being followed. Yet, because they are called in compliance with the qawl of the Imam al-Hafiz, it is better to join these jam'ats.] If the imam of your local masjid is notorious for fisq, that is, if he is known to commit any one of the grave sins, [for instance, if he does not perform the azan in conformity with the Shar'ah], it will be better for you to go to another mosque to perform the prayer in the jam'at. For, abstaining from something that is makruh is given priority when compared with doing something that is sunnat."

[1] Written by Hasan Khayrullah Efendi rahmatullahi alayhi (1316). Please review the final part of fourth chapter.

Ibni Mubārak states:

1 - It is **makrūh** to lock the doors of a mosque. It is not **makrūh** if there is a danger of burglars.

2 - Sexual intercourse on a mosque is **tahrīf** **makrūh**. Also it is **makrūh** to step on the Kaʿbah or on a mosque. It is **harām** for a person who is **junub** to mount the mosque.

3 - It is **tahrīf** **makrūh** to relieve nature on a mosque. [It is written in **Terghūs-salī** that it is **makrūh** to build a toilet under a mosque or in front of the **Mihrah** wall]. For, the area over the mosque is a mosque all the way up to heaven. So is the area below the mosque. However, it is permissible to make a **shadirvan** or a public bath under a mosque.

4 - It is permissible to walk through a mosque sometimes. But it is **makrūh** to make it your regular route. It is not **makrūh** if there is a good reason to do so. At your first passing daily you should perform the **namāz** of **Tahīyyatul-masjid**. You do not have to perform it during your subsequent passings. **Hamawī** states in his (book **Uyūṣ-ul-bayṭ**, which is a commentary to the book **Eshbāḥ**): It is a unanimously-reported **sunnat** that anybody entering a mosque should perform two **rakʿat** of **Tahīyyat-ul-masjid**. Sometimes the word **mustahab** means **sunnat**. If the **Qurʾān** is being recited aloud in the mosque, then the **tahīyyat-ul-masjid** must not be performed because it is **fard** to listen to the **Qurʾān** being read or recited aloud. It is **awḍiḥ** (better) to omit a **sunnat** even for (the sake of doing) a **fard-i kifāʾī**. Reading the **Qurʾān** melodiously and, in turn, listening to it, are **harām**. [Hence, it is necessary to perform the **sunnats** of the four daily prayers of **namāz** with the intention of **qadʿ**. It is stated in **Qiyāṣ**: It is the **imām** who recites melodiously, it is recommendable to go to another mosque. If he is a fornicator or a usurer, [or if it is known that he commits another **harām** or allows his wife or daughters to go out without covering themselves properly as prescribed by Islam,] it becomes a **must** to go to another mosque. A person who makes it a habit to walk through a mosque without a good excuse becomes a **fāḥ**. How one should step in and out of a mosque is written at the beginning of chapter 20.

5 - It is **makrūh** to bring **najāsah** into a mosque. A person who has **najis** on his person cannot enter a mosque. It is permissible to burn a lamp with **najis** oil. It is written in **Fatāwā-fiqhiyya**: A person who sees **najis** in a mosque has to clean it immediately.

It is sinful to delay the cleaning without an excuse. A person who sees najjē ~~šat~~ on another person who is performing namjē ~~ẓor~~ on the place where he is making the sajda should let him know. Letting him know it or waking up a person who is about to miss namjē ~~ẓ~~ (because he is sleeping) is not wjē ~~jib~~, but it is sunnat.jē ½

6 - It is makrjē ~~ẓto~~ to plaster a mosque with mortar or mud made with najs water. It is not makrjē ~~ẓto~~ to plaster it with mud mixed with the dung of a cow. This is because there is a darjē ~~ẓat~~ in doing so (**Hindiyya**). Please see chapter 6.

7 - It is makrjē ~~ẓto~~ to relieve onejē ~~ẓnature~~ in a container in a mosque. The same applies for cupping. It is not makrjē ~~ẓto~~ to break wind inadvertently.

8 - It is harjē ~~ẓ~~ to let mad people or small children who will bring najjē ~~šat~~ into a mosque enter the mosque. It is makrjē ~~ẓif~~ there is no danger of najjē ~~šat~~.

9 - It is tahrjē ~~ẓ~~ ~~ẓmakrjē~~ ~~ẓto~~ to set up markets, to talk loudly, to make speeches, to quarrel, to take up arms, and to punish others in a mosque. [It is harjē ~~ẓ~~ to say the khutbas of Friday and jē ~~ẓyd~~ prayers as though one is making a speech.]

10 - It is makrjē ~~ẓto~~ to enter a mosque with najjē ~~ẓ~~ i.e. shoes worn outdoors. It is much better for men to perform namjē ~~ẓwith~~ clean mests or najjē ~~ẓ~~ than to perform it with their bare feet. This preference sustains a disapproval against imitating Jews. Please see the fifty-fourth chapter of the third fascicle of **Endless Bliss**. [Najjē ~~ẓ~~ or najjē ~~ẓyn~~ are shoes with leather soles and straps. It is makrjē ~~ẓto~~ to walk around wearing najjē ~~ẓyn~~ with wooden soles.]

It is not makrjē ~~ẓto~~ to relieve onejē ~~ẓnature~~ or to have sexual intercourse on a house where one room has been made a masjē ~~ẓor~~ on a room containing a copy of the Qurjē ~~ẓ~~ ~~ẓẓal-kerjē~~ ~~ẓ~~. So is the case with those places where namjē ~~ẓof~~ jē ~~ẓyd~~ or namjē ~~ẓof~~ janjē ~~ẓ~~ is performed; yet the jamjē ~~ẓ~~ in the mosque can follow the imjē ~~ẓ~~ (who is conducting the namjē ~~ẓ~~) at one of those places. A menstruating woman or a person who is junub can enter such places as well as mosque-yards, madrasas and tekkes.

11 - It is permissible to decorate the walls of a mosque, except the wall of the qibla. However, it is better to spend the money for the poor. It is makrjē ~~ẓto~~ to decorate the wall of the qibla with valuable things or with colours. Also, excessive decoration of the side walls is makrjē ~~ẓ~~

The book **Durr-ul-mukhtjē** says at the end of the section

dealing with the makrjē 𐎢𐎠 of namjē 𐎠𐎡𐎹. The best of mosques is the Ka'be 𐎢𐎠-ī mu'jē 𐎠𐎡𐎹zama, next comes Masjē-ī-harjē 𐎢𐎠𐎡𐎹-ī-harjē, which surrounds it, and next comes Masjē-ī-Nebjē 𐎢𐎠𐎡𐎹-ī-Nebjē which is in Medjē 𐎢𐎠-ī munawwara. Then comes Masjē-ī-aqsjē 𐎢𐎠𐎡𐎹-ī-aqsjē in Jerusalem, which is followed by the masjē 𐎢𐎠𐎡𐎹Kubjē 𐎢𐎠𐎡𐎹which is near the blessed city of Medjē 𐎢𐎠-ī munawwara. Masjē 𐎢𐎠𐎡𐎹ī Nebjē 𐎢𐎠𐎡𐎹used to be a hundred dhrjē 𐎢𐎠𐎡𐎹long and a hundred dhrjē 𐎢𐎠𐎡𐎹wide. One dhrjē 𐎢𐎠𐎡𐎹is half a metre. Later it was widened in the course of time. Its present size is good, too. 𐎢𐎠𐎡𐎹 𐎢𐎠𐎡𐎹

[The most valuable soil is the soil which is in contact with the Prophetjē 𐎢𐎠𐎡𐎹Sall-Alljē 𐎢𐎠𐎡𐎹𐎢𐎠𐎡𐎹ī wa sallamjē 𐎢𐎠𐎡𐎹blessed body in the Qabrjē 𐎢𐎠𐎡𐎹Sa'jē 𐎢𐎠𐎡𐎹𐎢𐎠𐎡𐎹 (the Prophetjē 𐎢𐎠𐎡𐎹grave); it is more valuable than the Arsh and than Gardens of Paradise. Times, places, his children, and also all other things that are closer to him, are more valuable and better than those that are farther from him. Mosques and Prophets are exempt from this.]

12 - It is harjē 𐎢𐎠 to beg [importunately] in a mosque.

13 - It is makrjē 𐎢𐎠 to give alms to a beggar who annoys people in a mosque.

14 - It is makrjē 𐎢𐎠 to look for lost things in a mosque.

15 - It is tahrjē 𐎢𐎠𐎡𐎹𐎢𐎠𐎡𐎹 makrjē 𐎢𐎠 to read (or recite) a poem containing a lampoon against a Believer, a love affair or indecency. It produces thawjē 𐎢𐎠 to read poems containing preaches, advice, hikmat, blessings of Alljē 𐎢𐎠𐎡𐎹 ta'jē 𐎢𐎠𐎡𐎹 𐎢𐎠𐎡𐎹 eulogies praising Believers [i.e. iljē 𐎢𐎠𐎡𐎹 𐎢𐎠𐎡𐎹 mawlidjē] without melodies, and it is permissible to read (or recite) historical poems occasionally; yet, it is not something esteemable to busy oneself with poetry. It is permissible to say iljē 𐎢𐎠𐎡𐎹 𐎢𐎠𐎡𐎹 and mawljē 𐎢𐎠 in mosques sometimes [provided you will not prevent others from performing namjē 𐎢𐎠𐎡𐎹]. It is not permissible to do so very often or to make it a habit.

16 - It is fard-ī kifjē 𐎢𐎠 for people without an excuse to listen to the Qurjē 𐎢𐎠𐎡𐎹 𐎢𐎠𐎡𐎹 al-kerjē 𐎢𐎠 being read (or recited) aloud. It is sinful to begin reading the Qurjē 𐎢𐎠𐎡𐎹 𐎢𐎠𐎡𐎹 al-kerjē 𐎢𐎠 aloud in a place where people are working, sleeping, performing namjē 𐎢𐎠𐎡𐎹 or if there is someone preaching. [By the same token, a person who turns up the volume of the radio or the tape recorder (or the CD player) being used in one of these places, and the person, (e.g. the hafiz,) who has allowed his voice to be recorded, share the sin for not having properly respected the Qurjē 𐎢𐎠𐎡𐎹 𐎢𐎠𐎡𐎹 al-kerjē 𐎢𐎠.]

17 - It is makrjē 𐎢𐎠 to splash the water used for making an ablution in a mosque, to dirty a mosque with phlegm or mucus.

However, it is permissible to make an ablution at a place specially prepared (for ablution) in a mosque.

It is not permissible to make an ablution or a ghusl around the well of Zamzam. For, it is within the area of a mosque. Also, it is not permissible for a person who is junub to enter there.

18 - It is makrūh to plant unnecessary trees in a mosque. It is permissible if they give public benefits, such as absorbing the moisture in the mosque or making shades. It is makrūh to plant them for one's personal use.

19 - It is makrūh to eat something or to sleep in a mosque. A musallī is exempted from this. When entering a mosque, a musallī must intend for **niyyah** and perform the namāz of **tahiyyatulmasjid** first. Thereafter he can eat and talk about worldly matters. A person who makes **it** can eat and sleep. **It** is sunnat-i muakkada. It is written **Berga** that neglecting the **it** without a good excuse is like omitting the sunnats of five daily prayers.

A person who eats strong smelling things, such as onions and garlicks [or who smokes], in the mosque, must be prohibited. Butchers, fishermen, sellers of livers, oil sellers, **if** their clothes are dirty or if they smell badly **if** those with bad smelling clothes and those who verbally hurt the jamā'ah must be turned out of the mosque. A person who has eaten something smelling for a medical reason or as a result of inattention should not go to a mosque because he has an excuse. A bad smell annoys men and angels.

20 - Making a contract for buying and selling in a mosque is makrūh. Yet it is mustahab to establish a contract for a **nikah**.

21 - It is tahrim **on** makrūh to busy with worldly conversations instead of worshipping in a mosque. As fire consumes wood, likewise worldly conversations in a mosque removes one's blessings. After worshipping, it is permissible to talk on permissible matters softly. It is never permissible to talk about matters not approved of by the Sharī'ah.

22 - It is makrūh to reserve a certain place for yourself in a mosque. But if you leave your coat in your place lest someone else will sit there when you go out of the mosque, you can sit there again when you come back. The same rule applies in public places, in Minā on Arafah [on ships, buses]. That is, if someone else is sitting in the place where it is your habit to sit, you cannot force him to stand up. If you reserve more seats than you need, someone

else may take the extra seat. If two people ask for the extra seat, the one whom you give the seat can sit there. If before either of the two people asks for the seat one of them sits there, you cannot take it back and give it to the other person. If you swear to tell the truth and say, **لَا** **أَحْبَبْتُ** this seat for him with his instructions and not for myself, **لَا** you can make the (other) person leave the seat. The same applies to cases involving places where sellers set up in a market place; a late comer cannot force an early comer to leave his place. In all these public places, if the first occupant has been causing harm to others, he can be forced to leave his place.

If those who are performing namāz are too closely pressed together, they can make those who are not performing namāz leave their places.

If a district mosque is too small for a large jamāz, those who do not live in that district can be made to leave the mosque.

It is permissible [and necessary] for the people in a district to appoint a mutawallī [administrator] who will collect income for the mosque and who will take care of its maintenance and other expenditures.

If a hujj is reciting the Qurān **فِي** **الْمَسْجِدِ** on one side of the mosque and a pious Muslim of the Ahl as-Sunnat Madhhab is preaching on another side, it is better to listen to the preacher. [In fact, if the hujj is a **فَقِيرٌ** and is reciting the Qurān **فِي** **الْمَسْجِدِ** melodiously, it is not permissible to listen to him. A **مَسْجِدٌ** does not mean a **مَبْنِئٌ** building with a dome on top and a minaret adjacent to it. It means a **مَسْجِدٌ** building wherein namāz **فِي** **الْمَسْجِدِ** is performed five times daily. It is also permissible to preach to the Muslims making up the jamāz before or after the prayers. The preaching is performed by a pious Muslim holding the belief of Ahl as-sunnat; he performs it by reading a passage from a book written by a scholar of Ahl as-sunnat, or by reciting a statement that was made by that scholar, and by explaining what he has read or recited. Speeches made by people without a certain Madhhab or by English spies or by missionaries are not called preaches; they are called orations or conferences. It is not permissible to make speeches or conferences in mosques or to listen to such speeches therein. Each and every statement made by a scholar of Ahl as-sunnat is an explanation based on the Qurān **فِي** **الْمَسْجِدِ** and hadīth **فِي** **الْمَسْجِدِ**]

It is permissible to scare away bats and pigeons in a mosque and to throw out their nests. Otherwise they will dirty the mosque. They are expelled so that the mosque will remain clean. It is written in

Fatwā-ḥiḍḍiyya ^[1] and **Jawāb-ul-fatwā** ^[2]: It is permissible to kill the birds that dirty a mosque if it is impossible to expell them. Animals that give trouble to people can be killed anywhere. It is not permissible to destroy birds' nests outside of a mosque.

It is written in the fatwā **Ḍaḥmatullāh** ^[3] **Ḍaḥmatullāh** ^[4] **Ḍaḥmatullāh** ^[5] the adhj ^[6] (azj ^[7]) is not performed in a city or village or neighborhood, the government has to ensure that it is performed even by using force. It is written in **Fatwā-Hindiyya** ^[8]: The azj ^[9] is performed outside of the mosque, or on the minaret. It is sunnat to say it at an elevated place and not to exert oneself to make one's voice loud. Hence, it can be easily understood that there is no need to say the adhj ^[10] (azj ^[11]) or the iqj ^[12] through a loud speaker. For, the azj ^[13] is said in every neighborhood. It is bidj ^[14] to perform acts of worship with tape recorders, (C.D. players,) radios, or loudspeakers. Bidj ^[15] is grave sins. [The azj ^[16] is said by the muazzin and qirj ^[17] (recital of a sj ^[18] or three ^[19] vats of the Qurj ^[20] al-kerj ^[21] during the standing position in a namj ^[22] performed by the imj ^[23] should be made in their natural voices and loud enough to be heard by the Muslims around the mosque and by the jamj ^[24] therein. It is makrj ^[25] for them to exert themselves so that they will be heard from afar. This should suffice to show the pointlessness of using loudspeakers in mosques. It is written as follows in **Munjid** ^[26]: Any instrument that is used to produce sound is called a **mizmj** ^[27]. A drum, a tambourine, a woodwind instrument such as a reed flute, a violin, a lute, a loud-speaker, a tape recorder, and a television set are a mizmj ^[28] each. **Ḍaḥmatullāh** ^[29] **Ḍaḥmatullāh** ^[30] (899 [1494 A.D.] ^[31] **Ḍaḥmatullāh** ^[32] **Ḍaḥmatullāh** ^[33] **Ḍaḥmatullāh** ^[34] **Ḍaḥmatullāh** ^[35] **Ḍaḥmatullāh** ^[36] **Ḍaḥmatullāh** ^[37] **Ḍaḥmatullāh** ^[38] **Ḍaḥmatullāh** ^[39] **Ḍaḥmatullāh** ^[40] **Ḍaḥmatullāh** ^[41] **Ḍaḥmatullāh** ^[42] **Ḍaḥmatullāh** ^[43] **Ḍaḥmatullāh** ^[44] **Ḍaḥmatullāh** ^[45] **Ḍaḥmatullāh** ^[46] **Ḍaḥmatullāh** ^[47] **Ḍaḥmatullāh** ^[48] **Ḍaḥmatullāh** ^[49] **Ḍaḥmatullāh** ^[50] **Ḍaḥmatullāh** ^[51] **Ḍaḥmatullāh** ^[52] **Ḍaḥmatullāh** ^[53] **Ḍaḥmatullāh** ^[54] **Ḍaḥmatullāh** ^[55] **Ḍaḥmatullāh** ^[56] **Ḍaḥmatullāh** ^[57] **Ḍaḥmatullāh** ^[58] **Ḍaḥmatullāh** ^[59] **Ḍaḥmatullāh** ^[60] **Ḍaḥmatullāh** ^[61] **Ḍaḥmatullāh** ^[62] **Ḍaḥmatullāh** ^[63] **Ḍaḥmatullāh** ^[64] **Ḍaḥmatullāh** ^[65] **Ḍaḥmatullāh** ^[66] 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20 HAMZIN JAMĀ'AT

You step in a mosque with your right foot. When leaving a mosque you step out with your left foot first. It is written in **Uyūl-ul-basī** ٤. When entering a mosque, you take off your left and then right shoe before entering. Then you step in with your right foot first. You put on your right shoe after [or before] leaving with your left foot first. ٥ While explaining the afflictions incurred by one's hands and feet, the book **Hadīḡa** says: ٦ As imī ٧-i Nawawī ٨ ١/2 says in his commentary to **Muslim**, it is mustahab to begin with your right side when doing blessed, honoured and pure deeds. You begin with your right when putting on your shoes, trousers, shirt, when cutting or combing your hair, when trimming your moustache, when using a miswī ٩ 1/2 when cutting your nails, when washing your hands and feet, when entering a mosque, a Muslim ١٠ 1/2 house, a Muslim ١١ 1/2 room, when going out of a rest room, when giving alms, when eating, and when drinking. When doing the opposites of these; for example, when taking off your shoes, socks, clothes, when going out of a mosque, or a Muslim ١٢ 1/2 house, a Muslim ١٣ 1/2 room, when entering the restroom, when expelling mucus from your nose, when cleaning yourself after relieving nature, it is mustahab to begin with your left. It is tanzī ١٤ 1/2 makrī ١٥ to do them conversely, because it means omitting the sunnat in **heyā** (form). ١٦ 1/2 To shave the beard in order to follow the local regulations is an example of this. Please see the final explanations at the end of the following eleventh paragraph!]

Ibni ١٧ 1/2 ١٨ 1/2 ḡahmatullī ١٩ 1/2 taī ٢٠ 1/2 1/2 1/2 Maihī ٢١ 1/2 says: ٢٢ There are two types of being an imī ٢٣. Let us discuss **Imīyat-i-kubrī** 1/2 first. This will be mentioned again in the explanation of bī ٢٤ 1/2 1/2 (rebels) on the three hundred and tenth page of the third volume. It is also written on the one hundred and forty-third, two hundred and ninety-fourth, and three hundred and fifty-first pages of the book **Al-Hadīḡat-un-nediyya**, written by ٢٥ 1/2 Abdulḡhanī 1/2 Nablusī 1/2 1/2 ḡahmatullī ٢٦ 1/2 taī ٢٧ 1/2 1/2 1/2 Maihī 1/2 The second type of being an imī called **Imīyat-i-sugrī** 1/2, which means being an imī ٢٨ to conduct a namī 1/2 that is fard. It is sunnat for men in the Hanafī 1/2 and Mī 1/2 1/2 Madhhabs to perform the fard of the five daily prayers of namī 1/2 1/2 in jamī 1/2. And it is obligatory (fard) for the prayers of Friday and 1/2 1/2. It is makrī 1/2 to perform the supererogatory prayers of namī 1/2 1/2 in jamī 1/2. In the five daily prayers even one person will suffice as a jamī 1/2. A person whose **qirā** (recitation of the Qurī 1/2 1/2) is beautiful, that is, who knows the letters of the Qurī 1/2 1/2 al-kerī 1/2 and who knows how to read the Qurī 1/2 1/2 al-kerī 1/2 with tajwī 1/2 becomes

the imān, and not a person whose voice is good and who recites the Qur'ān al-kerīm melodiously! It is makrūh for a fāqih to become the imān. It is tahrim for makrūh to follow him even if he is deeply learned. A hadīth-i-sherīf declares: **person who performs namāz with a savant who is muttāq has performed namāz as though he were with the Prophet ﷺ** All-Allāh Hu Ya Haihi wa sallam ½

It is written in the one hundred and thirty-fifth page of the book **Uyūl basīr** : ½ A person who does not go to the mosque [though he does not have an excuse], but instead makes the jamā'ah with his wife at home, cannot attain the blessings of the jamā'ah in the mosque. That is, he cannot get the extra blessings that are peculiar to the mosque. But he gets the blessings of the jamā'ah, e.i. the blessings that are twenty-seven times the number of those received for performing namāz individually. However, we must add that this is so when both of the jamā'ahs fulfill the conditions and sunnats. If the jamā'ah at home is more acceptable, it is necessary to perform it at home. ½ The same is written in the four hundred and second, the six hundred and thirteenth, and the six hundred and nineteenth pages of **Halabī ke bīr**.

[As it can be understood, we must not perform namāz behind those imāns who do not observe the conditions of namāz properly. Their namāz is not sahīh. It is permissible but makrūh to perform namāz behind an imān who knows and respects the fards of ablution and namāz though he commits sins, e.g. drinks alcohol, takes interest for the money he has lent, looks at women and girls, and gambles. It is written in the fatwā of Ebussūf ½ Efendi that the hadīth **perform namāz behind a fāqih as well as behind a pious Muslim!** is meant not for the imāns of mosques but for Emīrs and governors who conduct Friday prayers, so that they will be followed and obeyed. We must not perform namāz behind those imāns who we know are committing (grave) sins. We must not follow an imān who does not have the conditions that an imān must have and who reads the Qur'ān al-kerīm melodiously. We must go to the mosque of an imān who is devoted to his faith. We must go to the mosque for every namāz but when meeting with an imān who is sinful, ignorant, ½ Madhhabī ½ or who is a reformer of Islam, we must not follow him. We must not stop attending the mosque only because we think that there may be such an imān. It is written in the fatwā of Ebussūf ½ Efendi, which exists in the library of Molla Murād (in Istanbul) with number 1114: ½ It is wājib to dismiss an imān who makes a living

through harġ and who takes interest by lending money. It is fard to know how to read the Qurġ ġ2 ġ2al-kerġ ġ2 with tajwġ ġ2 He who does not know the tajwġ ġ2 cannot observe the rules concerning **makhġġ-i hurġ2** (parts of the mouth, tongue, velum, and pharynx where letters and sounds are articulated). The Qurġ ġ2 ġ2al-kerġ ġ2 read (or recited) and the namġ ġ2 performed by a person who cannot observe the places of the letters in the articulatory organs are not acceptable.ġ 2[See Endless Bliss, II, chapter 21.] It is every Muslimġ 2 duty to strive so that a person who fulfills the conditions for being an imġ ġ2 will become the imġ ġ2.

It is written in the annotation to the commentary of **Nġ2ul-ġ22 : Being an imġ2 requires fulfilling six conditions.**ġ2 Namġ ġ2 should not be not performed behind an imġ ġ2 who is known not to fulfil one of these conditions:

1 - To be a Muslim. He who disbelieves the fact that Abġ 2Bakr Siddġ 2and ġ 2Umar Fġ 2ġaq were Khalġ 2as, or who does not believe in the Miġ 2ġ2 for the torment in the grave cannot be an imġ ġ2 unless he is knowledgeable about the teġ 2ġ2 (explanation, documentation) of the matter.

2 - To have reached the age of puberty.

3 - To be discreet. A drunk or senile person cannot be an imġ ġ2.

4 - To be a man. A woman cannot be an imġ ġ2 for men.

5 - To be able to recite at least the Fġ 2ġha-i sherġ 2ġ2 and one more ġ 2yat correctly. A person who has not memorized one ayġ 2ġor who cannot recite with tajwġ ġ2the ġ 2yats he has memorized or who recites the ġ 2yats melodiously cannot be an imġ ġ2.

6 - To be without an ġ 2ġdhr. A person who has an ġ 2ġdhr cannot be imġ ġ2 for those who do not have an ġ 2ġdhr. ġ 2ġdhrs are: continuous bleeding at some part of the body, incontinence in wind-breaking or urination, repeated pronunciation of the letters ġ 2ġ2 and ġ 2ġ2 2lipping, that is, pronouncing the letter ġ 2ġ2 as ġ 2ġ2 (a letter which is pronounced with ġ22 sound), or dyslalia, i.e. pronouncing the letter ġ 2ġ2 as ġ 2ġaynġ 2that is, voiced post-alveolar fricative instead of voiced post-alveolar trill), being without an ablution or being smeared with najġ 2ġ2 in excess of one dirham, and being with bare awrat parts. A person who has an eye sore becomes a person with an ġ 2ġdhr if he cannot control his tears. Any liquid coming out of the ears, navel, nose, nipples because of some pain are an ġ 2ġdhr if it exudes continuously. The same is the case with blood, filth, yellow

liquid exuded by the above-named parts or by a cut or sore even without pain. Those who share the same ٤ ٥٤hr can be im٤ ٥٤ for each other, and a person who has one ٤ ٥٤hr can be im٤ ٥٤ for a person who has two. In the Shafii ٤ ٥٤ and Mi ٤ ٥٤ Madhhabs, a person who has an ٤ ٥٤hr can be im٤ ٥٤ for those who do not have an ٤ ٥٤hr. [A person who makes a masah on the ointment on a wound or on a bandage, or who has had his teeth crowned or filled and therefore imitates the Shafii ٤ ٥٤ or Mi ٤ ٥٤ Madhhab ٤ ٥٤hammatull ٤ ٥٤ ta ٤ ٥٤ ٤ ٥٤ ٥٤hah considered to have an ٤ ٥٤hr.]

It is written in the three hundred and seventy-sixth page of **Durr-ul-mukht ٤ ٥٤** ٤ ٥٤ is makr ٤ ٥٤ for those who are religiously ignorant [even if they are professors], for ٤ ٥٤s, that is, for those who (habitually) commit grave sins, ٤ ٥٤ drink alcohol, commit fornication, take interest, allow their wives and daughters to go out without covering themselves properly ٤ ٥٤ and for blind people, to become im٤ ٥٤. [It is not sah ٤ ٥٤ for a ٤ ٥٤ (person who sins frankly) to be im٤ ٥٤, according to the Mi ٤ ٥٤ Mac(Halab) ٤ ٥٤] We have given the fatw ٤ ٥٤ Ebussu ٤ ٥٤ Efendi ٤ ٥٤hammatull ٤ ٥٤ ٤ ٥٤hah ٤ ٥٤ a blind person is deeply learned he can be im٤ ٥٤. Also, it is makr ٤ ٥٤ for a bastard, that is, one who was born out of a relation between a couple who had not performed (the marriage contract prescribed by Islam and termed) nik ٤ ٥٤ to be im٤ ٥٤. It is makr ٤ ٥٤ for a beardless person who has just reached the age of puberty to be im٤ ٥٤, even if he is deeply learned. For it causes fitna. It is not makr ٤ ٥٤ to perform nam ٤ ٥٤ behind a person whose beard does not grow but who is not attractively good looking. ٤ ٥٤ Therefore, being an im٤ ٥٤ does not require having a beard. Nam ٤ ٥٤ may be performed behind a person who shaves because of a good excuse. A person whose beard does not have the shape prescribed by the sunnat is a bid ٤ ٥٤ holder. A person who slights the fact that one ٤ ٥٤ beard must be in compliance with the sunnat becomes a disbeliever. See twenty-first chapter!]

There are ten conditions to be fulfilled to follow the im٤ ٥٤ correctly:

1 - When beginning nam ٤ ٥٤ you must make the niyyat (intend) to follow the im٤ ٥٤ before saying the takb ٤ ٥٤ It is not necessary to intend with the name of the im٤ ٥٤, (i.e. to add the name of the im٤ ٥٤ into your niyya.)

2 - The im٤ ٥٤ has to intend to become im٤ ٥٤ for women (if he is to conduct a jam ٤ ٥٤ of women). [Ibni ٤ ٥٤ ٤ ٥٤s says while stating the makr ٤ ٥٤ of nam ٤ ٥٤ ٤ ٥٤ is not permissible for girls, women or

old women to go to a mosque for the five daily prayers, for prayers of Friday or **جُمُعَة**, or to listen to sermons. Of old, only old women were allowed to go to mosques for evening and night prayers, but now it is not permissible for them, either **جُمُعَة** or **لَيْلَة** is **حَرَامَة** for women to go to mosques with bare heads, arms and legs for the purpose of listening to mawlid, sermons and **هَيْجَة**. It is a grave sin. Even Christian women are not so freely dressed when they go to church. Places where freely dressed women are mixed with men are not called mosques. One does not go to such places even to perform **نَامَاز**. **۱/۲** An **اِمَام** does not have to make intention (niyya) to be **اِمَام** for men. Yet if he does he will attain the blessings of the **جَامِعَة**. It is written in the hundred and forty-eighth page of the book **Haditha** : **عَلَيْهِ السَّلَام** said that if the **اِمَام** does not make his niyyat to become **اِمَام** for Muslims who will follow him when beginning **نَامَاز**, it is **سَاهِي** to follow him, but he himself will not be given the blessings for conducting **نَامَاز**. **۱/۳** As **اِمَام**. He will be given the blessings of his own **نَامَاز**, **۱/۴** as if he had performed it individually, since his niyyat (intention) did not include **عَلَيْهِ السَّلَام** conducting **نَامَاز**. **۱/۵** In **جَامِعَة**. **۱/۶** When he makes his niyyat to conduct the **نَامَاز**, **۱/۷** he will also be given the blessings for being **اِمَام**, and the blessing will vary, depending on the number of people in the **جَامِعَة**. **۱/۸**

3 - Heels of the people making up the **جَامِعَة** must take up the rear with respect to the **اِمَام**. **۱/۹** Heels.

4 - The **اِمَام** and the **جَامِعَة** must be performing the same fard **نَامَاز**. **۱/۱۰** When a person who has already performed the fard of the time follows the **اِمَام**, he will have performed a supererogatory **نَامَاز**. **۱/۱۱**

5 - There must not be a line of women between the **اِمَام** and the **جَامِعَة**. If the women are fewer than enough to form a complete line and there is a curtain in between or if they are at a lower or higher place, it will be permissible. [It is stated in **Terghaus-sal**: **۱/۱۲**: Four women standing side by side (for the performance of the same fard **نَامَاز** by following the same **اِمَام** being followed by the rest of the **جَامِعَة**), will have made a complete line. In this case the **نَامَاز** performed by all the men (making up all the lines) behind that line of women, will become **فَوْت**, (i.e. null and void.) If there are three women in the line in question, only the **نَامَاز** performed by five of the men, three of them on the line immediately behind that of the women, each of the three men standing right behind one of the three women; and two of them on either side of the line of three women, will

become *fiḥ* ۞. If there were a pillar or a curtain or a wall separating any of the men from the woman immediately before him or beside him, then his *namā* ۞ would not become *fiḥ* ۞. The same rule applies to relations between both sexes concerning matters of being mahram. It is *makrū* ۞ for women at home to perform *namā* ۞ *ẓin jamā* ۞ among themselves without (at least) one of their male (mahram) relatives (to conduct the *namā* ۞ *ẓas* the *imā* ۞).]

6 - A wall (between the *imā* ۞ and the *jamā* ۞) is not a hindrance as long as the *jamā* ۞ see or hear the *imā* ۞. However, there must not be a road or a river whereby a cart or a boat could pass through, which is a hindrance. When two more lines on the road or on a bridge over the river follows the *imā* ۞ the *namā* ۞ *ẓof* the *jamā* ۞ behind will be accepted. Please scan the twenty-fourth chapter!

7 - Following the *imā* ۞ in *jamā* ۞ is not acceptable unless you can hear the *imā* ۞ *ẓor* the *muazzin* ۞ *ẓvoice*, or see the acts of other people who can hear them. There must not be a wall between the *imā* ۞ and the *jamā* ۞ without a window convenient for seeing or hearing the *imā* ۞.

[We have already written in the section concerning the *adhā* ۞ (*azā* ۞) that the voice coming out of a radio, a television or a loud-speaker is not a human voice. The image of an *imā* ۞ that is seen to be conducting *namā* ۞ *ẓin jamā* ۞ on a movie screen or television is not the *imā* ۞ himself. As it is not permissible to follow that image, likewise an act of worship performed in accordance with sounds coming thereof is not *sahā* ۞ (valid); into the bargain, it is an act of *bidā* ۞ and a grave sin.]

It is written in **al-Muqaddimat-ul-hadramiyya**, **al-Anwā** ۞ **li-
al-Imām al-Fiqh al-Madhib-il-erba** ۞ and **Misbāun-
nāj** ۞ in the Shafī ۞ *Madhhab*, if someone outside of the mosque follows the *imā* ۞ who is inside, it will be necessary for him to sense the actions of the *imā* ۞ either by seeing the *imā* ۞ or someone who sees him in the *jamā* ۞, or by hearing the *imā* ۞ *ẓor* the *muazzin* ۞ *ẓvoice*. Moreover, the distance between him and the last line of the *jamā* ۞ should not be more than three hundred *dhur* ۞ $\frac{1}{2}$ [300x0.42=126 meters] approximately. ۞ is stated in **Terghā** ۞ **us-
sal** ۞ *ẓa* person is outside of the mosque, his following the *imā* ۞ is *sahā* ۞ *ẓonly* when the mosque is full. If the mosque is not full or if it is full but there is a distance large enough for a cart (or car) to pass between the last line and the person outside of the mosque,

his following the imj̣ will not be sahj̣. The fact that those prayers performed by following the voice in a loud speaker or the image of the imj̣ on television are not sahj̣ is written in the twelfth issue of the magazine **al-Muqdim**, dated Rabj̣ al-awwal, 1406 [December, 1985], and published by the Indian Muslim scholars of the city of Malappuram, Kerala, India. It is written explicitly in the fifth page of the book **Suyul al-ajilla** ^[1], (1401 [1981 A.D.], Pakistan,) that it is not permissible to join a jamj̣ conducted through a loudspeaker by the imj̣. The book was published as an appendage to the book **Fitna-t-ul-Wahhabya** ^[2] by **Hakkat Kittavi**, Istanbul. See the fatwj̣ of Yahyj̣ Efendi!

8 - The imj̣ must not be on an animal while the jamj̣ are on the ground or vice versa.

9 - The imj̣ and the jamj̣ must not be aboard two different ships that are not adjacent to each other.

10 - The jamj̣ that is following an imj̣ who is in another Madhhab must not know that something that nullifies namj̣ according to their own Madhhab exists in the imj̣. For example, because it is not permissible for the imj̣ to bleed or to have made a masah on less than one-fourth of his head (when making an ablution) according to the Hanafj̣ Madhhab, a Shj̣ j̣m̄ who is known to have done so must not be followed, according to a good majority of scholars. This report is (authentic and) sahj̣. If the Shafij̣ j̣m̄ is seen bleeding, then if he disappears for a while and then comes back, he can be followed. For he may have made an ablution in the meantime. It is good to have (a good opinion called) **husn-i-zj̣**. [Also, according to the same scholars, a Hanafj̣ person must not follow a Shj̣ j̣m̄ who has been seen to have crowned or filled teeth.] As it is written in **Radd al-muhtj̣** in Tahtj̣ ^{3/2} annotation **Imdjad-ul-Fettj̣** and in the two hundred and seventeenth page of the second volume of Ahmad Hamawj̣ ^{3/2} annotation to **Eshbj̣** (v.2, p.217): j̣ There are also savants such as Muhammad Hinduwj̣ who say that a Shj̣ j̣m̄ whose namj̣ is sahj̣ according to his own Madhhab can be followed. The book **Nihya** writes that this report is more conformable to qiyj̣ ^{3/2} adding: j̣ According to this report a Shj̣ j̣m̄ on whom something not permissible in Hanafj̣ Madhhab is seen may be followed. And that this report is sahj̣ (valid) is written in

[1] Written by Muhammad j̣ Shaj̣-ur-Rahmj̣

[2] Written by Ahmad bin Sayyid Zeynj̣ Dahlj̣ Dahmatullj̣ taj̣ j̣ Shaihj̣ 1231 [1816 A.D.], Mekka, j̣ 1304 [1886], Medj̣.)

Halab ½ keb ½. It is permissible in the Mġ 1½ Madhhab, too. According to those savants, it is permissible to follow a Shġ 1½ Mġ 1½ who has been seen to have crowned or filled teeth. This means that a person who is in the Hanafġ 1½ Madhhab but who follows the Shġ 1½ Mġ 1½ Madhhab because he has crowned or filled teeth can also, according to those savants, be an imġ 1½ for those Hanafġ 1½ who do not have crowned or filled teeth. This is because he is like an imġ 1½ who himself is in the Shġ 1½ Mġ 1½ Madhhab. Into the bargain, he adapts himself to the other conditions of his Madhhab and performs, for instance, the witr prayer in a state of awareness of the fact that it is wġ 1½ (in his Madhhab, i.e. in the Hanafġ 1½ Madhhab.). It is not permissible to ask or inquire if he has a crowning or filling, or, supposing he has (a crowning or filling), whether he is imitating Shġ 1½ Mġ 1½ or imġ 1½ in another Madhhab observes the conditions in the Hanafġ 1½ Madhhab, too, following him is better (for people in the Hanafġ 1½ Madhhab) than performing namġ 1½ individually, and still, following a Hanafġ 1½ imġ 1½ is better than following him. [One who has crowned or filled teeth should not assume a duty that will require his conducting namġ 1½ in jamġ 1½ as imġ 1½.]

If the jamġ 1½ is made up of only one person, he stands on the right-hand side of the imġ 1½. It is makrġ 1½ to stand on his left. It is makrġ 1½ also to stand behind him. Unless his heel is ahead of the imġ 1½'s heel, his namġ 1½ will be sahlġ 1½. When there are two or more people they must stand behind the imġ 1½. In a jamġ 1½ the first one stands right behind the imġ 1½, the second one on the right of the first one, the third one on the left of the first, the fourth one on the right of the second, the fifth one on the left of the third, and so on. If the second person arrives after the imġ 1½ has started, he stands behind the imġ 1½, and the first person must move backwards and stand behind the imġ 1½ without breaking his namġ 1½. The imġ 1½ does not move forward. Please see the twenty-third paragraph of the eighteenth chapter.

If there is a space large enough to include two lines or a large pond between the imġ 1½ and the jamġ 1½, it is permissible for the people behind it to follow the imġ 1½; yet it is makrġ 1½ to perform it alone in this case. It is not required for there to be jamġ 1½ (people performing the same namġ 1½ and following the same imġ 1½) on both sides of the pond or the space. So is the case with open or closed places or rooms adjacent to a mosque. [Tahtġ 1½ ½ annotation to the commentary entitled Imdġ 1½ ul-Fettġ 1½. Please see the twenty-fourth chapter.]

A person who made an ablution can follow^[1] an imām who made a tayammum; a person who performs namāz standing can follow an imām performing it sitting; and one performing a supererogatory namāz can follow an imām performing a fard. One must search for an imām who knows and loves Islam and follow him.

In a mosque belonging to a certain quarter, the aqīm and the iqīm that are said before only one of the performances in jamāz of each of the (five) daily prayers. However, in mosques along roads and in mosques that do not have appointed imāms and muazzins, namāz is performed with a new aqīm and iqīm that for each jamāz. A genie can be an imām. An angel cannot be an imām because an angel has not been enjoined (to perform namāz). An angel, a genie or a child can make up a jamāz even if it is only a jamāz of one, (i.e. even if there is no one else in the jamāz.) When a person who is performing a supererogatory namāz follows a person who is performing the fard, both attain the blessing (thawāb) for a jamāz.

There are many savants who say that it is wājib to perform namāz in jamāz. According to the (past) savants of Iraq ḥaḥmatullāh taʿālā ʿalayhīmsalām it is sinful to omit even once without a good excuse. And according to the unanimity of savants, one becomes sinful if one makes it a habit to omit a wājib. Yet it is not sinful to omit a sunnat. It is mustahab for a person who is late for the jamāz in one mosque to try and catch a jamāz in another mosque.

It is not necessary for a sick or paralytic person, for a person whose one foot has been cut off, for a person too old to walk, and for a blind person to go out for the jamāz. It is not necessary even if he (one of these people) has helpers and vehicles. Rain, mud, very cold weather and darkness are excuses, too. A strong wind is an excuse only at night. Fear of losing one's possessions because of thieves or other reasons, a poor person's fear of the person to whom he owes, having trouble with the gas in one's stomach or bowels, one's fear of an evildoer who may cause harm to one's life and property, a traveller's fear of missing the vehicle, constant attendance on an invalid person, fear of missing the food which one longs for, and fear of missing an opportunity to learn knowledge of fiqh are excuses for not attending the jamāz. Also it is an excuse to know that the imām is a bidʿah holder or that he does not observe the principles of ablution, ghusl and namāz. A person who

[1] It would be prudent to remind at this point that to follow an imām means to perform namāz as or within the jamāz conducted by him.

The ones existing in Eshijē ~~the~~ ul-Lemejē ~~the~~ have been transferred into our book **Maz-hariyya**^[1]. The **Ahl-i qibla**, that is, a person who performs namjē ~~the~~ cannot be called ~~the~~ unless he says or does something that causes disbelief. But a person who says or does something that is disagreeable with something that is declared clearly in the Qurjē ~~the~~ al-kerjē ~~the~~ and in hadjē ~~the~~ i-sherjē ~~the~~ and which Muslims have been believing for centuries, is called a ~~the~~, even if he performs namjē ~~the~~ and does all kinds of worship throughout his life. For example, if he says, jē ~~the~~ taē jē ~~the~~ does not know every tiny mote, the number of leaves, or secret things, jē ~~the~~ becomes a kē ~~the~~. A person who speaks ill about a Sahjē ~~the~~ except Abjē ~~the~~ Bakr and jē ~~the~~ Umar jē ~~the~~ adiy-Alljē ~~the~~ anhumjē ~~the~~ for some religious reason becomes a bidjē ~~the~~ holder. A person who says mubjē ~~the~~ (permissible) about a harjē ~~the~~ does not become a kē ~~the~~, if he says so sincerely depending on an jē ~~the~~ yat-i-kerjē ~~the~~ or a hadjē ~~the~~ i-sherjē ~~the~~. If he says so capriciously without depending on Nass (jē ~~the~~ yats and hadjē ~~the~~ with clear meanings), he becomes a kē ~~the~~. It is bidjē ~~the~~ to say that it was unjust to elect Abjē ~~the~~ Bakr and jē ~~the~~ Umar for the caliphate. But it is an act of disbelief to say that they had no rights to become Khaljē ~~the~~.

A fatwē ~~the~~ has been given that if a person who fulfills the conditions for being an imjē ~~the~~ does the duty of an imjē ~~the~~ for a wage or salary it is permissible to perform namjē ~~the~~ behind him. It is written at the end of **Halabjē-kebjē** that it is necessary to re-perform a namjē ~~the~~ performed behind an imjē ~~the~~ who mispronounces or recites melodiously as well as one performed before its time. [One must do onejē ~~the~~ best to be sure that an imjē ~~the~~ who holds the belief of the Ahl as-Sunnat be appointed to the office. This will prevent one who does not fulfill the conditions for being an imjē ~~the~~ and who is known to be a jē ~~the~~ Madhhabjē ~~the~~ or a religion reformer from getting that position.]

[1] **Maqāz-i-Maz-hariyya** is a valuable book which Abdulljē ~~the~~ Dahlawjē ~~the~~ Rahmatulljē ~~the~~ jē ~~the~~ Haijē ~~the~~ wrote, mostly about his valuable Murshjē ~~the~~ Shems-ud-djē ~~the~~ Habjē ~~the~~ Allah Maz-har-i-Jē ~~the~~ Jē ~~the~~ Rahmatulljē ~~the~~ jē ~~the~~ Haijē ~~the~~ 1/2(1111 [1699 A.D.], India-martyred in 1195 [1781].) and which was reproduced by Hakjē ~~the~~ Kat Kitjē ~~the~~ Bevi in Istanbul.

[2] This scholarly statement should not be misconstrued. It does not mean that it is something less criminal to speak ill of the Shaikhayn, (i.e. Abjē ~~the~~ Bakr as-Siddjē ~~the~~ and jē ~~the~~ Umar ul-Fjē ~~the~~ adiy-Alljē ~~the~~ anhumjē ~~the~~ the contrary, it is much more dangerous even to doubt their superiority. For that matter, the afore-quoted statement shows that speaking ill off the blessed Shaikhayn jē ~~the~~ adiy-Alljē ~~the~~ anhumajē ~~the~~ incurs a degradation and squalor far worse than becoming a bidjē ~~the~~ holder.

imj. ~~h~~ and if there is not a thick curtain or a pole more than one finger (2 cm.) thick or an open space wide enough to accommodate one person between them, the manj. ~~h~~namj. ~~h~~ becomes nullified. When a woman (joins the jamj. ~~h~~ and) performs namj. ~~h~~ in a line, only the namj. ~~h~~ of the three men, two of them on her either side, and one right behind her, becomes nullified. If the one behind her is farther back by more than nine feet, his namj. ~~h~~ does not become nullified. It is makrj. ~~h~~ for a man and a woman who are not following the same imj. ~~h~~ to perform namj. ~~h~~ in the same line. When a man sees a woman by his side who is preparing (to join the jamj. ~~h~~ and) to follow the imj. ~~h~~, he must give her a warning with his hand to stand behind him. If she does not move back, the womanj. ~~h~~namj. ~~h~~ will not be accepted. But the manj. ~~h~~namj. ~~h~~ will not become nullified. If the woman is in the same line but on a level higher or lower by an average manj. ~~h~~stature, there is no harm.

A person who cannot make the rukj. ~~h~~ or the sajdas cannot be imj. ~~h~~ for a person who can make them. A person who is performing a supererogatory prayer cannot be imj. ~~h~~ for someone who is performing a fard.

A person who is **alsagh** cannot be imj. ~~h~~ for one who is not alsagh. An alsagh (lisper) is a person who pronounces the letter sin (voiceless alveolar fricative) as se (voiceless dental fricative) (which is pronounced like voiceless ~~h~~ ~~h~~) ~~h~~. Also, a person who cannot pronounce other letters correctly cannot be imj. ~~h~~ for one who pronounces them correctly. It is fard for such people to exercise themselves day and night to acquire an ability to pronounce the letters correctly. If a person cannot pronounce them try hard as he may, his individual namj. ~~h~~ will be acceptable. If he does not try to pronounce them, his namj. ~~h~~ becomes fj. ~~h~~. If he performs his namj. ~~h~~ individually while it is possible for him to perform it in jamj. ~~h~~ by following an imj. ~~h~~ who pronounces the letters correctly, in this case also his namj. ~~h~~ is not acceptable because he has not pronounced the letters correctly. If there is an ~~h~~ yat with no letters that he cannot pronounce correctly, he must memorize it or a few ~~h~~ yats of that nature, and recite them in namj. ~~h~~ While there is an ~~h~~ yat that he can pronounce correctly, if he does not memorize it but recites one that he cannot pronounce correctly, his namj. ~~h~~ will not be acceptable. Since it is obligatory to recite the Fj. ~~h~~ in every namj. ~~h~~ he must try to pronounce it well. [As is seen, if one letter is not articulated correctly the Qurj. ~~h~~ ~~h~~ alkerj. ~~h~~ recited will not be correct and the namj. ~~h~~ thereby performed will not be accepted. Because letters are not produced correctly in sounds sent through radios or loud-speakers, it is not right, not

acceptable to read (or recite) the Qur'ān through them, to listen to it through them, or to perform namāz by following an imām reciting) through them; it is sinful.]

A person who makes masah on his mests or on a bandage can be imām for a person who washes the limbs involved, and one who is performing a namāz that is fard can be imām for one who is performing one that is supererogatory. It is written in Ibn al-Qayyim that the same rule applies to all sunnats including the tarāwīkh. When a person who is performing a sunnat namāz consisting of four rak'at follows an imām who is performing a fard, he performs a namāz as if it were the fard namāz. Reciting the additional sūrah in the third and fourth rak'at, which is wājib, becomes supererogatory now. A person who is performing a supererogatory namāz can become imām for another person who also is performing a supererogatory namāz.

A person about to perform a namāz that is fard in jamā'ah has to intend by also passing the thought **‘I am following the imām who is present’** through his heart. He performs it together with the imām as though he were performing it individually. But, when standing he does not say a prayer, regardless of whether the imām says the sūrah in a whisper or aloud. Only, in the first rak'at he says the **‘Subhānaka’**. It is **tahrīm** in the Hanafī and Mādhhab to recite the Fatiha behind the imām. It is fard in the Shāfi'ī and Mādhhab. In Mādhhab, on the other hand, it is **tahrīm** as the imām recites it loud, and it is mustahab as the imām recites it in a whisper. When the imām finishes saying the Fatiha aloud, he says it in a whisper. He must not say it loudly. When the imām says **‘Allahu liman hamidah’** while straightening up from the ruk'at, he says **‘Rabbani lakal hamd’**. Then, he prostrates for the sajda together with the imām, saying **‘Allahu akbar’** (in a whisper) while doing so. In the ruk'at in the sajdah, and while sitting, he says the prayers in a whisper, as he would if he were performing namāz individually.

A person who finds out that the imām has something (or is doing something) that nullifies a namāz performs the namāz again. If the imām remembers it during the namāz or if something nullifying namāz happens while performing the namāz the imām must immediately inform the jamā'ah. If he notices it after the namāz he writes, tells, or sends somebody to inform the ones he remembers to have joined the jamā'ah. The ones who learn it have to perform the namāz again. Those who do not hear it will be pardoned. According to an authentic report and in the Shāfi'ī and Mādhhab, the imām does not have to inform the jamā'ah. If the

imj. ~~the~~ Ablution breaks while performing namj. ~~if~~ it is permissible for him to put somebody in his place by pulling on his shirt. Then he performs an ablution outside and completes the namj. ~~if~~ by following his deputy. If he performs an ablution within the mosque, a deputy is not needed. If he leaves the mosque without assigning a deputy, the namj. ~~is~~ becomes invalid if the jamj. ~~is~~ are composed of more than one people.

The namāz of witr is performed in jamā'ah ~~in~~ during Ramadān. It is performed individually at all other times.

It is makrūh ~~to~~ perform the namāz ~~of~~ Raghīb ~~in~~ Berj ~~on~~ 1st and Qadr⁽¹⁾ in jamāz ~~in~~. The namāz ~~of~~ Raghīb ~~in~~ is a supererogatory namāz ~~performed~~ on the first Friday night of the blessed month of Rajab. It was invented in 480 A.H. Many scholars have written that it is an unpleasant bidʿ ~~is~~. We must not think it is sunnat only because we see many people perform it.

If other people begin performing a fard namāz ۞ in jamāz ۞ in the presence of a person who is performing the same fard individually, if that person has not made the sajda of the first rakʿah ۞ he breaks his namāz ۞ by making salāh ۞ to one side while standing and begins to follow the imām ۞. If he has made the sajda of the first rakʿah ۞, he makes the salāh ۞ after completing two rakʿah ۞s in those fard prayers that have four rakʿah ۞s in them. If he has not made the sajda of the third rakʿah ۞ he breaks his namāz ۞ by making the salāh ۞ to one side while standing and then joins the jamāz ۞. If he has made the sajda of the third rakʿah ۞ he completes the four rakʿah ۞s. Thereafter it is good if he follows the imām ۞ and performs four (more) rakʿah ۞s; the namāz ۞ he performs thereby is a supererogatory prayer. But he cannot perform late afternoon prayer (۞ Asr) in jamāz ۞ in this manner. In the fard of morning and evening prayers, he breaks the namāz ۞ even if he has made the sajda of the first rakʿah ۞. However, if he has made the sajda of the second rakʿah ۞, he must complete the namāz ۞. ۞ After that he does not perform the supererogatory prayer by (joining the jamāz ۞ and) following the imām ۞. If they begin to perform the fard or if the khutba of Friday prayer begins as he performs qadī ۞ of an omitted fard prayer instead of the sunnat, he does not break the namāz ۞. ۞ He completes its two or four rakʿah ۞s. A person who has made the salāh ۞ after performing two rakʿah ۞s of the sunnat of the early afternoon or of Friday prayer completes it to four rakʿah ۞s by performing two more rakʿah ۞s after the fard. But he had better perform the entire four rakʿah ۞s again. If the namāz ۞ ۞ in

[1] See third fascicle of Endless Bliss chapter 60, Sacred Nights.

[2] The night between Thursday and Friday

jam' 31 begins while he is making q' 32, he does not break the nam' 33 if he has to observe the tert' 34. The same applies in the Mi' 35 Madhhab.

When the az' 36 is said it is tahr' 37 1/2 makr' 38 for a person who is in a mosque to go out without a good excuse before performing the nam' 39 in jam' 40. Examples of good excuse are: habituation, i.e. that person may leave that mosque in order to go to a certain other mosque if it is his habit to perform his daily prayers in jam' 41 with the Muslims who are the habitual congregation of that other mosque; congenial company, i.e. he may leave if he wants to join the jam' 42 in the mosque of his own quarter; learning, i.e. he may leave in order to join the jam' 43 in a mosque attended by his master or another Islamic scholar lest he should miss their lecture; business, i.e. he may leave for the purpose of joining the jam' 44 in a mosque close to his work. Also, a person who has performed the fard individually before the jam' 45 can leave the mosque. Yet it is makr' 46 to perform it individually: Once the recital of iq' 47 has started, none of the aforesaid excuses is valid, and the person who has any one of these excuses can no longer leave the mosque. A person who has performed the fard individually performs the supererogatory prayer with the jam' 48 performing early afternoon and night prayers. It is w' 49 1/2 for a person who has performed any of the other three prayers individually to leave the mosque even while the nam' 50 is being performed in jam' 51. For, it is a grave sin not to join the jam' 52. If a person who has not performed the sunnat of morning prayer apprehends that he will fail to catch up with the jam' 53 at least as they perform the final sitting posture of the nam' 54 in case he performs the sunnat, he does not perform the sunnat, but immediately (joins the jam' 55 and) begins following the im' 56. If he estimates that he will be able to make the last sitting together with the jam' 57 he performs the sunnat quickly in the ante-room of the mosque. If there is not an ante-room he performs it behind a pillar in the mosque. If there is not such an unoccupied place, he does not perform the sunnat. For, it is makr' 58 to begin a supererogatory nam' 59 while a fard nam' 60 is being performed in jam' 61. It is necessary to omit a sunnat in order not to commit a makr' 62 [Since it is necessary to omit even the sunnat of morning prayer in order not to commit a makr' 63 it must be realized that it is necessary to make qad' 64 of omitted fard prayers instead of performing the sunnat prayers.] A person who

[1] What ' 65 observing the tert' 66 1/2 means, is explained in the twenty-third chapter.

arrives in a mosque while early afternoon or Friday prayer is being performed in jam'ah. He does not perform the sunnat if he has the apprehension that he may be too late for the first rak'ah. He begins following the imam immediately. He performs the sunnat of the early afternoon prayer after the fard. It is not right to begin the sunnat and to break it by making the salam immediately thereafter lest you should miss the jam'ah for morning or early afternoon prayer and thereafter to begin following the imam and thereafter to make qad' of the sunnat after the fard. For, it is hara'm to break a namaz without a good excuse. Furthermore, a namaz of nazar for instance, cannot be performed after the fard of morning prayer. Reperforming a sunnat namaz that has been broken is not as important as performing a namaz of nazar. It is wajib to reperform supererogatory prayers of namaz that have been broken. It is fard to reperform broken fard prayers [Uyghul-besir]. For, once you have started a supererogatory namaz it becomes wajib to complete it. A person who has not been able to perform morning namaz makes qad' of it together with its sunnat before noon of that same day. But if he performs it after noon, he makes qad' of the fard only. A person who arrives in the mosque during the performance of the fard of Friday or early afternoon prayer performs the first sunnat after the fard. A person who has not caught the ruk'ah of a rak'ah has not performed that rak'ah together with the imam. A person who arrives when the imam is in the ruk'ah makes his niyyat, says the takbir standing, joins the imam and immediately begins following the imam by bowing for the ruk'ah. If the imam straightens up from the ruk'ah before the newcomer has bowed for the ruk'ah, he has not caught the ruk'ah. Though he has not caught the rak'ah he has to make the sajdah together with the imam. If he does not do so his namaz does not become nullified. But he will have omitted a wajib. If a person has begun following the imam as the imam stands but has not bowed for the ruk'ah together with the imam, it is acceptable if he makes the ruk'ah individually after the imam and catches up with the imam in the sajda. Yet he is sinful because he has been late. It is tahrim makruh to bow for the ruk'ah to prostrate for the sajda, or to get up from the sajda before the imam does. Please see the twenty-fourth paragraph in the seventeenth chapter.

[It is necessary to imitate the imam's movements. It is not necessary to follow his voice. If a person who cannot see the imam

[1] A namaz that was vowed. Please see the fifth chapter of the fifth fascicle of **Endless Bliss**.

imitates the movements of those who see the imām, he will have followed the imām. Since the imām's takbīr and the actions of those who are following the imām signify the imām's actions, it is permissible to imitate them. It is not necessary to install television screens at various places in the mosque so that people who cannot see the imām should follow his actions. Likewise, those who cannot hear the imām's voice have to follow the actions of those who see the imām and the voices of muazzins. In existence of these facilities, to install television screens or amplifiers in mosques means to despise Islamic prescription and adapt the acts of worship to one's own personal thoughts. This, in its turn, is not an attitude that a Muslim would assume. So is the case with installing loudspeakers on minarets.] It is makrūh for the imām to perform the final sunnat at the same spot where he performed the fard. He should perform it after moving a little bit to the right or left of his former position. Also, it is makrūh for him to sit towards the qibla after namāz. If no one in the first line will be exposed to an awkward situation of performing namāz towards the imām, he should sit facing the jamā'ah. If there is a person performing namāz he should turn to his right or left. All these things (that are makrūh for the imām) are not makrūh for the jamā'ah or for a person performing namāz individually. It is written before the subject concerning the azān in the book **Imdād-ul-Fettāh** that it is better for them to perform the final sunnat at some other spot; in fact, it is better to perform it back at home. It is mustahab to undo the lines after the fard namāz.

In its description of the namāz of witr, the book **Mawqūf** says: **If the imām does not do five things the jamā'ah do not do them, either:**

- 1 - If the imām does not say the prayers of Qunūt the jamā'ah do not say them, either.
- 2 - If the imām does not say the takbīr of ʿilāh the jamā'ah do not say them, either.
- 3 - If the imām does not sit in the second rakʿah of a namāz that has four rakʿahs, the jamā'ah do not sit, either.
- 4 - If the imām does not make the sajda-i-tilāwat though he said an ʿilāh of sajda, the jamā'ah do not make the sajda-i-tilāwat, either.
- 5 - If the imām does not make the sajda-i sahw the jamā'ah do not, either.

If the imām does four things the jamā'ah do not do them:

- 1 - If the imām makes more than two sajdas the jamā'ah does not do so.

2 - If the imām says the takbīr of ʿid more than three times in one rakʿah the jamāʿah do not do so.

3 - If the imām says more than four takbīr in the namāz of janāzah the jamāʿah do not do so.

4 - If the imām stands up for the fifth rakʿah the jamāʿah do not stand up. Instead, (they wait for the imām, and) they make the salāh together.

There are ten things which the jamāʿah must do even if the imām does not do them:

1 - Raising the hands for the takbīr of iftitih (beginning namāz).

2 - Saying the Subhānaka. According to the Imām Māyīn, (i.e. Imām Abū Yūsuf and Imām Muhammad,) the jamāʿah do not say it, either.

3 - Saying the takbīr when bowing for the rukʿah 1/2 1/2

4 - Saying the tasbīh in the rukʿah 1/2 1/2

5 - Saying the takbīr when prostrating for the sajdah and when getting up from the sajdah.

6 - Saying the tasbīh in the sajdah.

7 - Even if he does not say ʿAllahu Akbar the jamāʿah say, ʿRabbaniyya kal hamd.

8 - Saying the Attahiyyah up to the end.

9 - Making the salāh at the end of namāz 1/2

10 - During the ʿid of Qurbān saying the takbīr immediately after making the salāh after every one of the twenty-three fard namāz.

A **masbūʿ** that is, a person who has not caught up with the imām in the first rakʿah, stands up after the imām has made the salāh to both sides, and makes qadī of the rakʿah which he missed. He recites in an order as he would do if he were performing the first rakʿah, then the second, and then the third rakʿah. But he does the sitting postures in a backward order, as if he were performing the fourth, third, and second rakʿah, that is, as if he began with the last rakʿah, and so on backwards. For example, a person who arrives during the last rakʿah of night prayer stands up after the imām makes the salāh, says the fātiha and the additional sūrah in the first and second rakʿah. However, he sits in the first rakʿah, but does not sit in the second rakʿah.

21 FRIDAY (JUM'AH) NAMAZ

Friday Namaz consists of sixteen rak'ats. It is fard-i 'ayn for every man to perform its two rak'ats. He who denies or slights it becomes a kafir. It is a fard more emphatic than the early afternoon prayer. Friday prayer depends on two groups of conditions for being fard: The first group are the **conditions of wujub**, and the second group are the **conditions of adab**. If any one of the conditions of adab does not exist, the namaz will not be sahih. If the conditions of wujub do not exist, the namaz will still be sahih. There are seven conditions of adab:

The first condition is to perform the namaz in **shahr** (city). A shahr is a place whose jam'ah cannot be accommodated by the largest mosque. The majority of Fiqh savants in the Hanafi Madhhab and Imam al-Shafi'i are unanimous in this definition. Also it is written in **Welwajiyah**^[1] that this ijthihad is sahih. Also, a place that has a Muslim governor or commander powerful enough to enforce the commandments of Islam is called a shahr. Even if he cannot enforce all the commandments of the Shari'ah, it will be sufficient if he can protect the people's rights and freedom, prevent faction and mischief, and can take back the rights of the oppressed from their oppressors. It is an excuse if a governor cannot enforce the performance of some of the fards because of the government's oppression.

[Those villages that have headmen confirmed and ratified by today's governments or that have gendarmes, and the regions that are in today's large cities are each a different city for Friday prayer according to both of the above definitions. It is permissible to perform Friday and 'Id prayers in such villages and regions. Moreover, according to the Shafi'i Madhhab, forty people can perform Friday prayer anywhere. When the government gives permission for something permissible in one Madhhab, it becomes permissible in another Madhhab, too. When the government commands a mubah (something permitted by Islam), it becomes wajib to do it; and a mubah prohibited by the government becomes haram. Unaware of this fact, those who think only of today's large cities when they hear the name shahr (city) speak ill of religious books. By way of simplistic arguments such as: 'There is no need to explain that all the people in one city cannot go into one mosque. We are pointing out the fact that

[1] A book of fatwa written by Zahid Uddin Is-haq Abul Mekki (d. 710 [1310 A.D.]).

the points of view concerning Friday are incompatible with the religion and that there are some misstatements on the conditions of Friday prayer. ~~They~~ attempt to blemish books of Fiqh. Shame on these people, whose ignorance has overwhelmed their awareness in such a vulgar complacency as to coax them into traducing Islamic scholars! Even more wretched, though, are those who believe the falsely adorned and enthusiastic articles of such people and who think of these writers as religious men.]

Also, places which the people of a city have reserved as fields, cemeteries or for recreation, are counted as parts of a city.

The second condition is to perform it with the permission of the president of the state or government, or of the governor. A khatib ~~appointed by them~~ can appoint someone else as his deputy. No one other than those who have been deputizing one another in the process of time can conduct Friday prayer. When a person conducts it without permission, the namaz ~~will~~ be accepted if someone who has permission to conduct it performs the namaz ~~by~~ following him. If the governor of a city dies or cannot come to the mosque for one of such reasons as fitna or chaos, it is permissible for his deputy, assistant or for the judge of the law court to conduct the namaz ~~For~~, these people as well as the governor are permitted by the government to conduct the people's ~~religious and worldly affairs~~. While they are present, an imam ~~not~~ elected by the jam'at ~~cannot~~ conduct the Friday prayer. However, if they cannot come to the mosque or if they are not permitted to administer religious affairs, the imam ~~not~~ elected by the jam'at ~~can~~ conduct the namaz ~~Likewise~~, if the Sultan oppresses the people and prevents the jam'at ~~from~~ coming together without a good reason, they may meet together at some place and their imam ~~not~~ may conduct the namaz ~~But~~ they cannot perform it if the Sultan intends to abrogate the status of the city. If the governors and judges in cities captured by disbelievers are administering them compatibly with the Shar' ~~such cities are not Dzul-harb~~. They are Dzul-Islam. In such cities the governor or the judge elected by the Muslims or any imam ~~not~~ elected by them or by the jam'at ~~can~~ conduct the Friday prayer.

While describing the Q' ~~the~~ ~~3/2~~ i.e. judges, the book **Durr al-mukhtār** ~~says~~ on the three hundred and eighth page of its fourth volume: ~~Islamic countries controlled by disbelievers are not d'ul-harb; they are d'ul-Islam~~. For, rules of disbelief have not yet been established in those places. Judges in such places are Muslims and their presidents are Muslims, too. They are obeying the disbelievers unwillingly. If Muslim administrators obey the

disbelievers willingly they become فِيهِمْ $\frac{1}{2}$. In such countries it is permissible for the Muslim governors appointed by disbelievers to conduct the Friday and يَوْمَ الْجُمُعَةِ prayers, to collect خَرَاجُ $\text{تُؤَدُّ$ appoint judges and to see about marriages of orphans. This is because the people are Muslims. The governor $\text{يُؤَدُّ$ $\text{تُؤَدُّ$ obeying the disbelievers is compulsory and tricky. In such countries, if the governor presiding over the Muslims is a disbeliever, too, the Friday and يَوْمَ الْجُمُعَةِ prayers conducted by an إِمَامٌ مِّنْ elected by the Muslims and the religious decisions given by the judge chosen by them are acceptable. Or, the Muslims elect a governor from among themselves. That governor appoints the judge and the كُتَّابُ مِّنْ (the إِمَامٌ مِّنْ who will conduct the Friday prayers). If the Muslims like the Muslim judge appointed by a governor who is a disbeliever, it is permissible for him to make religious decisions and to conduct نَامِزُ $\frac{1}{2}$. If a Muslim has revolted against the Sultan, captured a few places and established a government, it is permissible for him to appoint a judge and an إِمَامٌ مِّنْ $\frac{1}{2}$

In the village of Min بَيْنَ the blessed city of Mekka, Friday prayer can be performed during the time of Hajj. For, during that time it becomes a city and the governor or the أَمِيرُ مِنْ of Mekka is there, too. To facilitate the affairs of the hadjis, the نَامِزُ مِنْ of يَوْمَ الْجُمُعَةِ in Min بَيْنَ has been forgiven. The official who is administering the duties of Hajj cannot conduct the Friday prayer if he does not have special permission for doing so, too. It cannot be performed on Araf بَيْنَ because Araf بَيْنَ is an empty plain. It cannot become a city.

In any kind of city Friday prayer can be performed in several mosques. But some of the scholars of the Hanaf بَيْنَ مَدْحْهَبُ and the majority of the scholars of the other three Madhhabs have said that Friday prayer cannot be performed in more than one mosques. And, since the acceptableness of Friday prayer is doubtful in a place that is doubtfully a city, we must perform four more rak بَيْنَ بَيْنَ between the final sunnat of Friday prayer and the sunnat of the time by intending to perform the نَامِزُ مِنْ بَيْنَ الْجُمُعَةِ , that is, the **latest early afternoon prayer**. When performing these four rak بَيْنَ بَيْنَ we must add the phrase يَوْمَ الْجُمُعَةِ which is fard for me بَيْنَ بَيْنَ our intention. We must not say, يَوْمَ الْجُمُعَةِ which is fard to perform بَيْنَ بَيْنَ . For, although early afternoon prayer is fard at the time of noon it is not fard to perform it immediately. It becomes fard to perform it when there is only time enough to perform four rak بَيْنَ بَيْنَ of نَامِزُ مِنْ before late afternoon prayer. Performing it [ad بَيْنَ بَيْنَ does not become fard before that time.

[1] Please see the first chapter of the fifth fascicle of **Endless Bliss**.

If a Friday namāz has not been accepted, those four rak'at do not become the fard of Friday early afternoon prayer when you say, which is fard to perform. They become the fard of the previous day early afternoon prayer. And since you already performed it on Thursday the four rak'at become supererogatory. But when you say, the last early afternoon prayer which is fard for me, they count for the fard of Friday early afternoon prayer. However, if the Friday namāz has been accepted you will have performed also the fard of the early afternoon prayer, in which case those four rak'at will become supererogatory. For, a sunnat can be performed with the intention of a fard. If you have any namāz of qadī you will not have performed it. If it should be argued that when the Friday prayer is accepted the early afternoon prayer lapses, then you will have made your niyyat for Thursday early afternoon prayer, in which case, again, it will be supererogatory. If there is any early afternoon prayer which you have not performed before, you will not have made qadī of it. If you intend **to perform the last early afternoon prayer that is fard upon me, but which I have not performed.** and if the Friday namāz has been accepted, the namāz stands for the qadī of a namāz so this intention is suitable. A person who does not have any namāz of qadī must say additional sū'as in all four rak'at of the zuhr-i khir. If the Friday prayer is not accepted and the namāz stands for the fard of the early afternoon prayer, and then it is not harmful to say sū'as in the fard. A person who has debts of early afternoon namāz does not say additional sū'as (in the last two rak'at). For, if the Friday namāz is not accepted the namāz stands for the fard of the early afternoon namāz if it is accepted the namāz stands for a namāz of qadī ½

The third condition is to perform it during the time of early afternoon prayer. As soon as the azān for early afternoon prayer is performed a namāz of four rak'at, (the initial sunnat of Friday namāz), is performed. Second, the second azān is performed inside the mosque. Third, the khutba is performed. Fourth, two rak'at, (the fard of Friday namāz), are performed in jamā'at. Fifth, four rak'at, (the final sunnat), are performed, and then the zuhr-i khir is performed by intending, to perform the last early afternoon namāz that is fard upon me but which I have not performed. ½ Finally, two rak'at (the time sunnat) are performed. If the Friday namāz is not accepted these ten rak'at become the early afternoon namāz. Next the Basmala and the tesbeehs are said, and then the du'a is made. Our Prophet sall-Allahu alaihi wa sallam used to perform six rak'at of sunnat after the two rak'at of the fard of Friday namāz ½

preaching. It is necessary (mustahab) for him to mention the names of the four Khalifas (Hadrat Abul Bakr, Hadrat Umar, Hadrat Usman, Hadrat Ali). It is not permissible to mention the name of the Sultan or those of the state authorities. It is haram to praise them with attributes they do not actually have. It has been said by savants that it is permissible to say prayers for them so that they will be just, benevolent, and victorious over their enemies, but when praying nothing must be said that might cause disbelief or haram. It is haram to insert a worldly speech into the khutba. The khutba must not be turned into a speech, a conference. He who praises cruel rulers and says that they are just, or who prays for enemies of religion when they are dead or alive, becomes a disbeliever. Also it is haram to lie in the name of praising a Muslim. To preach in the khutba means to perform amr-i ma'ruf and nahi-i munkar. It does not mean to tell stories or to talk about politics, economics, or other worldly affairs. [Our Prophet Sall-Allahu alaihi wa sallam] **There will come such a time that monkey-natured, human-figured people will climb the minbar and teach you what is against the religion and their irreligiousness in the name of the religion.** Khatibs, preachers, must be careful not to be among those people who are described in this hadith and not to serve as means for irreligiousness. Muslims must not listen to the khutbas and preachings of such people. It is written in the two hundred and eighty-first page of Tahtul-Nail-izhar : It is sunnat to make a short khutba, and it is makruh to make a long one.

While explaining the khutba, the takbir of iftitih and reciting prayers in namaz, Ibnul Qayyim says: Saying the khutba in any language other than Arabic is like saying the takbir of iftitih in another language when beginning namaz. And this, in its turn, is like the other dhikrs of namaz. It is tahrim makruh to say the dhikrs and the prayers within namaz in any language other than Arabic. It was prohibited by Hadrat Umar. He also says while explaining the wujubs of namaz: Committing tahrim makruh is a venial sin, but a person who keeps doing it loses his hajj. It is written in Tahtul-Nail : A person who keeps committing venial sins becomes shayq. We must not perform namaz behind those imams who are shayq or who commit bid'ah; instead, we must perform namaz in another mosque. The Sahih and the Tirmidhi always said the khutbas in

[1] To lose one's hajj shayq means to become shayq, which, and its antonym, shayq (adjectival form of shayq) are defined in tenth chapter.

Arabic both in Asia and in Africa. For, it is bid'ah and makruh to say the khutba in another language. This principle was adhered to even when people who listened did not know Arabic and did not understand the khutbas. Nor did they have any religious information. It was necessary to teach them. But still they said the khutbas in Arabic. It is said in the book **al-Adillatul-kawfiyyah** written by Muhammad Viltor, an Indian scholar, and published in 1395 [1975]: It is bid'ah to say the khutbas of Friday and Id in any language except Arabic, either completely or partially. It is tahrim and makruh. An imam who continuously does so should not be followed when performing namaz in jamah. This fatwa is in Arabic. It was printed in Istanbul in 1396 [1976]. For six hundred years, Islamic savants in Turkey had been desiring to have the khutba said in Turkish so that the people could understand it, yet apprehending that the khutba might not be accepted, they had to ban it despite themselves. On second thoughts they appointed Friday preachers who explained the meaning of the khutba before or after the namaz. Thus the jamah learned what was said during the khutba.

Hadrat Sayyid Abdulhakim Arif, the Buddha sirruh said: Worship means to do Islamic commandments. It is worship to read the Qur'an and to say the khutba. We have not been commanded to understand their meanings. Therefore, it is not something within the worship to understand them. Understanding the Qur'an and the azan-kerah requires learning the seventy-two subsidiary branches of knowledge along with its eight main branches. Thereafter, only, will one develop an aptitude towards understanding the Qur'an and the azan-kerah. And then one can understand it only if Allah ta'ala wills and graces one with the lot. To say that everyone must understand the Qur'an and the azan-kerah is to belittle the religion. For understanding the **Qur'an-kerah**, a person with great talents has to work for ten years and one with average talents has to work for fifty years. Therefore, we with little ability can not understand it even if we study for a hundred years. In the Shar'iah, what is called knowledge is useful information. Useful information is the information that serves as a means for obtaining endless bliss, i.e. for attaining grace of Allah ta'ala. This information is called **Islamic knowledge**.

The fifth condition is to say the khutba before the namaz. It must be said in the presence of discreet men who have reached the age of puberty. But it is not a condition for the jamah to hear it or to understand it.

[It is written in **Hindiyya**, in **Durr-ul-mukhtar**, and in **Imdād-ul-**

been performed; however, it is *tenzi* ~~the~~ *makri* ~~the~~ According to the *Im* ~~the~~ *ayn*, it is necessary to prolong it long enough to say the prayer of *Attahiyy* ~~the~~. It is *sunnat* to make two short *khutbas*. It is sinful not to sit between the two *khutbas*. Our Prophet *ﷺ* ~~the~~ *Sall-All* ~~the~~ *ﷺ* *Maihi wa sallam* ~~the~~ would say an *ﷻ* ~~the~~ *Yat* or a *ﷻ* ~~the~~ at the Friday *khutba*. At the *khutba* or on any other occasion the *A* ~~the~~ *ﷻ* ~~the~~ *Thu* and the *Basmala* is said before saying a *ﷻ* ~~the~~. According to the majority of the *ﷻ* ~~the~~ *Ulam* ~~the~~ *only* the *A* ~~the~~ *ﷻ* ~~the~~ *Thu* is said before saying an *ﷻ* ~~the~~ *Yat*. The *Basmala* is not said. It is *sunnat* for the *khatib* ~~the~~ to wear a black robe and to perform the *sunnat* on the right hand side of the *minbar* before the *khutba*. It is *sunnat* to say the *khutba* standing.

The sixth condition is to perform the Friday prayer in *jam* ~~the~~ *the*. Three men other than the *im* ~~the~~ *the* in the *Hanafi* ~~the~~ *Madhhab*, forty in the *Sh* ~~the~~ *the* *Madhhab*, and twelve in the *M* ~~the~~ *the* *Madhhab*, are sufficient. It is acceptable if the entire *jam* ~~the~~ *the* listening to the *khutba* leave and other people come and perform the *nam* ~~the~~ *the*. The *jam* ~~the~~ *the* may also be formed by *mus* ~~the~~ *the* or by invalids in the *Hanafi* ~~the~~ *Madhhab*.

The seventh condition is for the mosque to be open for the public. If the *nam* ~~the~~ *the* is performed inside the mosque with its door locked, it will not be *sah* ~~the~~ *the*. However, it does not hurt the *nam* ~~the~~ *the* not to allow women into the mosque in order to prevent *fitna*.

There are nine **conditions of wuj** ~~the~~ *the* for Friday prayer. That is, for it to be *fard* for a person requires the existence of the nine conditions that follow: 1- To live in a city or town. It is not *fard* for *mus* ~~the~~ *the* or for villagers. It is *fard* for a villager who is in a city and who hears the *az* ~~the~~ *the*. It is *fard* for a person whose house is one *fersakh*, that is, one hour [six kilometres], from the outskirts of a city. 2- To be healthy. It is not *fard* for an invalid person, for a person who looks after an invalid whom he cannot leave alone, or for a very old person. 3- To be free. Friday prayer is *fard* for workers, for civil servants, for soldiers. Their bosses and directors cannot prohibit them from *nam* ~~the~~ *the*. If the way is long so that they cannot work for a few hours, it is their own wages that will suffer the loss. 4- To be a man. Friday prayer is not *fard* for women. 5- To be discreet and at the age of puberty. 6- Not to be blind. It is not *fard* for a blind person even if he has someone to lead him. However, it is *fard* for a blind person, and for an invalid or squint-eyed person, who can walk along streets without anyone to help him. 7- To be able to walk. Even if there are vehicles, it is not *fard* for a paralysed person or for a person without feet. 8- Not to be in prison, not to have fear of an enemy, the government, or evildoers. 9- There must not to be too much rain,

It is *tahrīj* ۞ *makrīj* ۞ for the *khatīb* ۞ to talk about worldly affairs between the *khutba* and the *namāz* ۞. He may advise to follow the commandments and to avoid the prohibitions. If he delays the *namāz* ۞ by talking about things that are not a part of the *khutba*, his *khutba* will not be *sahīh* ۞. He will have to say the *khutba* again. It is permissible for a child to say the *khutba*, yet the *namāz* ۞ must be conducted by the *imām* ۞. On Friday it is permissible to set out on a journey before noon. However, after noon it is *makrīj* ۞ (to do so) before performing the Friday prayer.

In cities conquered by warfare, such as blessed Mekka and Bursa, the *khatīb* ۞ holds a sword in his left hand when he mounts the *minbar*. He says the *khutba* leaning on the sword.

If the *azān* ۞ is said while a person is eating, he stops eating if otherwise the prayer time will expire. If he will only be late for the *jamāz* ۞ he does not stop eating. He performs *namāz* ۞ alone. But he must not miss the *jamāz* ۞ if it is a Friday *namāz* ۞.

If a villager comes to the city for Friday *namāz* ۞ and to shop, if his intention for the *namāz* ۞ is stronger (than his intention for shopping) he attains the blessings of coming for the Friday *namāz* ۞. The blessings of *namāz* ۞ are another matter. He will attain those blessings anyway. Likewise is the case with every kind of worship mixed with some worldly intentions. [See the beginning of Hajj in the fifth fascicle.]

Before the *khutba* begins, it is permissible to pass through the lines (of Muslims) in order to be closer to the *minbar* and the *mihrij* ۞ provided that you will not step on others' ۞ shoulders and clothes. While the *khutba* is being said, it is *harām* ۞ to change your place or to vex those sitting beside you by pressing against them. It is *harām* ۞ to beg among the *jamāz* ۞ or to give alms to a person who does so. Such a beggar must be sent out of the mosque.

On Friday there is a moment at which any *duā* ۞ (prayer) will be accepted. There are many savants who say that that moment is between the *khutba* and the Friday prayer. During the *khutba* all prayers must be sent through the heart. It is not permissible to utter them in sounds. That moment is different for every city. Friday itself is more valuable than Friday night. During the day or at night there are many blessings in reciting *Sūrah-i Kahf* . [written in *Tafsīr-i Mazhar* ۞].

It is *sunnat* to make a *ghusl* ablution, to put on fragrant scents, to wear new, clean clothes, to have a haircut, to cut the nails, to burn incense in the mosque, to make *Tabk* ۞ [to come to the mosque early] for Friday *namāz* ۞. It is written in the fifth volume of *Durr-ul-*

mukhtalaf is sunnat for every Muslim to have a haircut and to cut his nails before or after Friday namaz on Fridays. It is better to do these after the namaz. Likewise, these are done after the Hajj. He who does not cut them on Friday has to cut them some other day. He must not wait until next Friday to cut them. In warfare it is mustahab to grow the nails and moustache. It is mustahab to get clean by bathing and shaving the hairs in the arm-pits and pubes every Friday. It is permissible to clean the hairs with a chemical [with a razor blade, or Rosma powder] or by plucking. It is permissible as well to clean them every fifteen days. It is tahrim al-makruh not to clean them for more than forty days. This is written in the annotation made to Imdad ul-Fettah by Tahtawi Rahmatullahi alayhi that it is mustahab to remove the hairs around the anus.

The sustenance of a person with long nails comes with difficulty, with trouble. A hadith-i-sharif reads: **person who cuts his nails on Friday becomes safe from calamities for one week.**

It is bid'i to shave the moustache. It is sunnat to clip the moustache so as to shorten it to the length of the eye-brows. It is sunnat to grow the beard as long as a small handful, [as measured so as to include its part on the chin,] and to cut the parts exceeding that limit. It is permissible to pull out the white hairs among the beard and moustache. It has been said by savants that the beard longer than one small handful is a sign of a weak mind.

[It is written within the subject concerning the fards of ghusl in **Tabyatul-haqiqah**, and in its commentary rendered by Ahmad bin Muhammad Shelbi d. 1031 [1621 A.D., Egypt,) Rahmatullahi alayhi that a hadith-i-sharif which **Muslim** declares: **Ten acts are sunnat: To clip the moustache, to grow the beard, to use miswak madmada**, (or mazmaza, to rinse out the mouth with water when making an ablution), **istinshaq**, (snuffing up water into the nostrils when making an ablution), **to cut the nails, to wash the toes, to clean the arm-pits, to clean the pubes, and istinjath with water.** It is declared clearly in the hadith-i-sharif that it is sunnat to grow a beard. It is sunnat to grow a beard as long as one handful and to shorten it when it is longer than one handful. To shave the cheeks and to grow a beard only on the chin, as some people do, is to change the sunnat. Nor is it compatible with the sunnat to grow a beard less than a handful. Maintaining a short beard with the intention of following the sunnat is bid'i. It is harim. It becomes wajib to grow such a short beard as long as a handful. It is makruh not to shave a beard just because

[1] Hajj is dealt with in the seventh chapter of the fifth fascicle of **Endless Bliss**.

it is customary and in order to do as all other people do. But when you live among disbelievers it is permissible and even necessary to shave it altogether for fear you will be mocked, oppressed, or lest you will commit an act of disbelief or harj, in order to carry out Islamic commandments, earn your living, perform amr-i ma' and nahy-i anil munkar to youngsters, serve Islam, help the oppressed, or to prevent fitna. These reasons above are excuses for not doing the sunnat. But they are not excuses for committing bid'.

It is written in the book **al-Halal wal-haram** : hadi-i sheri declares: **Act contrary to polytheists. Grow your beard!** [The author of that book, Yaqub Qardawi proclaims himself to be a Madhhab in its preface. Therefore, his statements cannot be witnesses. Yet he explains this hadi-i sheri correctly and compatibly with the Ahl-as-sunnat.] Ibn Taymiyya said that this hadi shows that it is harj to shave a beard. The **Faith-ul-qadi** quoting from Qadi Izz al-Din Ibrahim bin al-Hafatullah (1150 A.D., Marrakesh,) says that it is makr There are also savants who say that it is mub The truth is that the hadi-i sheri does not show that it is waj to grow a beard. No savant has inferred that it is waj to dye the beard from the hadi **Jews and Christians do not dye their beard. Act contrary to them and dye (your beard)!** These hadi-i sheri show that it is mustahab. The Salaf-i did not shave their beards; at that time it was customary to grow a beard. He who slights the beard becomes a disbeliever. It is harj to shave in order to look pretty or to make your face bright like that of a woman or to shave the chin and grow hair on the cheeks. For, it is harj for men to imitate women and for women to imitate men. It is written in **Kimya-salat** , at the end of the chapter dealing with wud that it is makr to shave the beard in order to look young and handsome, without thinking of resembling a woman. It is makr for women to shave their hair without an **idhr** (excuse). It is harj for women to cut their hair like a man's hair. Women have been prohibited by a hadi-i sheri to shave their head or to gather their hair together to make a knot like the lump of a camel on top of the head or on the neck. This hadi-i sheri is quoted **Bengal and Hadra**, and in Yaqub Qardawi **al-Halal wal-haram fil-islam** . If it is difficult for a woman to cover her long hair, or if it would cause fitna, it is permissible for her to shorten it by having its part extending down below the ear lobes cut off.

It is written in **Hadikat-un-nadiyya** ^[1], in the hundred and forty-

[1] Written by Muhammad Baghdadi 1/2

first page: ﷺ Sunnats are of two kinds **sunnat-i hudī** and **sunnat-i zawī**. **Sunnat-i hudī** are like ﷺ in a mosque, calling the azān or iqāʿat, and performing salāṭ in jamāʿ. They are the characteristic traits of Islam, properties peculiar to this Ummat. [It is written in Ibnī al-Qayyim at the end of the last volume that circumcision of children is also a sunnat of this kind.] If the inhabitants of a city abandon any one of these sunnats, they are to be fought against. The **rawiyya**, that is, the muakkad sunnats, of three of the daily five namāz are of this kind, too. **Sunnat-i zawī** involve the actions which Rasūlullāh, ﷺ Ṣall-Allīhu ʿalayhi wa sallam, habitually did in clothing, eating, drinking, sitting, housing, sleeping, walking, beginning the good deeds with the right-hand side, eating, and drinking with the right hand. It is written in the second volume, page five hundred and eighty-two: ﷺ In some hadīth al-sharīf dyeing the beard has been ordered. In some others, it has been prohibited. It has been declared: **Christians dye. You must not dye. Do not be like them!** That is why some of the Salaf-i ṣalīh dyed their beard, and others did not. For, it is not wājib to obey this order or prohibition. Therefore, in this respect, the custom of the city in which one is living is to be followed. It is an act of notoriety not to follow the local customs and usage. It is makrūh. In the second volume, page three hundred and twenty-four of the book **at-Taḥḥiq**, Shaykh Waliyyullah-i Dahlawī Ḥaḥmatullāh tajrīdī Ṣalīhu ʿalayhi wa sallam India, quotes from the great scholar Muhammad Thanī Allāh Pīrputī Ḥaḥmatullāh Ṣall-Allīhu ʿalayhi wa sallam used to his head with a head-scarf, wear an antī (loose long robe), strapped shoes and the like. Khalīfah Umar ʿadīy-Allīhu ʿalayhi wa sallam also ordered his soldiers in Azerbaijan to clothe themselves in this way. But, today, this kind of attire is not customary. It brings opprobrium to wear things not customary in a country. It causes one to be pointed out, and fitna. A hadīth al-sharīf declares: **Being singled out is an evil enough for any person.** Therefore, it is necessary to follow the Muslims' customary usage in clothing. It was customary among Believers in the time of Hadrat Umar to wear loose long robes, head-scarfs and strapped shoes. Wearing them in this way did not cause distinction, fame or being singled out. But it would cause trouble today. Imām al-Rabbī Ḥaḥmatullāh Ṣalīhu ʿalayhi wa sallam states in his three hundred and thirteenth letter: ﷺ It is understood from valuable Hanafī books that Muslim women used to wear antī (long robes) open in the front. It is necessary for men to wear antī closed in the front in places where women wear them open, and open in the front where women wear them

closed. Fame brings calamities. It causes disasters. In the two hundred and eighty-eighth letter, he states: **May Allah curse be upon the one who arouses fitna!** In a hadith the-i sher 1/2

The book **Eshiat-ul-lemat**, as it explains the hadith the-i-sher 1/2 **Ten beautiful things are Prophets' sunnats**. In the two hundred and twelfth page of its first volume, states that there is not a consensus (among the Islamic authorities) that growing a beard is one of the ten things referred to in the hadith the-i-sher 1/2 These ten things are written in the forty-second chapter of the book **Terghus-sal** wherein it is stated also that they are (among the group of sunnats termed) **sunnat-i-hud**. It is written in **Eshiat-ul-lemat** that growing a beard as long as an amount that can be grasped with the fingers is wj jib. The reason why he says wj jib about growing a beard, distinguishing it from the ten things clearly classified as sunnats in the hadith the-i sher 1/2 is because it will cause fitna to shave your beard or to grow it shorter than a handful in places where it is customary to grow a beard with the length dictated in the sunnat. For, a person who causes notoriety or arouses fitna has been cursed in a hadith the-i-sher 1/2 As shaving the beard will cause fitna in a place where it is the vogue to grow a beard, likewise it may arouse fitna to grow a beard in places where it has become customary to shave the beard. Growing a beard shorter than a handful, on the other hand, is a bid' 2 Hence, it is wj jib to shave your beard if it is customary in your environment, thereby bracing yourself against the danger of falling into the pit of fitna and staying clear of the worse guilt of joining bid' holders. It is written in the one hundred and forty-eighth page of **al-Haditha** : Committing a bid' is more harmful than abandoning a sunnat. A bid' should be avoided while a sunnat need not be done. It is necessary to follow the custom of a country in order not to cause fitna concerning the mub' 13 and the things that are permissible, and in the sunnat-i-zawj 14s. But, in doing things that are fard, wj jib, sunnat-i hud 1/2 and in keeping away from har' 13s, makr' 13s and bid' 13s, customs are not to be followed. These may be altered only in cases involving appropriate excuses and to the extent prescribed in the fiqh books. This hadith the-i sher 1/2 shows clearly that growing a beard is not Islam 1/2 characteristic sign, that it is not peculiar to Islam, and therefore, that it is not sunnat-i hud 1/2 Hence, it is seen that growing a beard is sunnat-i zawj 14. As for people who are in charge of religious duties; it is never permissible for them to omit the sunnat-i-zawj 14s or the mustahabs, not even with the excuse of having to follow the customs. Such people should always grow a beard as long as a handful. It is an alteration

of the sunnat to keep a beard shorter than a handful. Calling the short beard a sunnat is bid'ah, which is a grave sin. It is written in Fiqh books that no savant said it is mubah to keep a beard shorter than a handful, [as measured by including the part on the chin.] A handful is four fingers in width. Measuring it is done by clasp the part of your chin beginning from the lower edge of your lower lip. It is fard for a person who keeps a beard to wet the skin under the beard when performing a ghusl. If he does not wet it, his ghusl and his ablution and consequently his namaz will not be sahih.

It is permissible for men to dye their hair or beard any colour except black. Also there are savants who have said that it is permissible to dye it black, too. It is not permissible for them to dye their hands, feet, or nails. For, it would be an act of imitating a woman. It is permissible for a woman to dye those parts with a dye, provided that it will not prevent them from being washed in an ablution and in a ghusl, and provided they will not show them to men.

It is written in the twelve hundred and twenty-ninth page of the second volume of the 1284 - Istanbul edition of the book **Berriyya** by hadrat Muhammad Hijab, rahmatullah alaihi, that it is permissible for women to shave their hair and for men to shave their beard. If a woman has a beard she is permitted to shave it. A hadith in which the Prophet (s) declared: **Shorten your moustache! Grow your beard.** According to this command, it is against the sunnat to shave the beard. If this hadith denoted wujub it would be haram to shave the beard. The book **Tibhiyya** says, borrowing from **Tajrid**, that this hadith means: **Do not shave your beard, nor grow it shorter than a small handful.** Such statements as, **A person who shaves his beard or who grows it shorter than a handful is not permitted to (conduct namaz in jamah) imams.** Also the namaz which he performs alone becomes makruh. He is accursed and rejected both in this world and in the next. Which are said to have been derived from **Tahqiq** or statements to this effect that are said to have been derived from **Tafsir Qurtubi**, do not have any foundation, nor have they been proven to be true. It is written in the thirteen hundred and thirty-sixth page: **It is also haram for women to slenderize their eye-brows by plucking them, and it is permissible for them to pull out or to shave the hairs**

[1] Written by Burhān al-Dīn al-Bayhaqī, Abū Bakr Merghinī, rahmatullah alaihi, martyred by the hordes of Dzengiz Khan in 593 [1197 A.D.]

[2] Written by Abū Abdullah Muhammad bin Ahmad Qurtubī, (of Cordova), rahmatullah alaihi, d. 671 [1272 A.D.]

growing on their foreheads, cheeks, and chins. After cutting the hair, the beard or other hairs, the hairs cut must be buried or put on a grave or on a place that is not trodden upon, or in the sea. It is not sinful to throw them away. It is makr to throw them into toilets or into wash-basins where kitchen utensils are washed. It is makr to cut the nails with the teeth. It causes the disease called speckles. It is har for women to let men (n mahram to them) see the parts cut off (from their body).

It is sunnat for men to shave their head or to grow their hair and comb it by parting it into two. It is makr for them to curl or plait their hair. It is written in the book **Bahr-ur-r**, in the chapter **el-Kermyya** : It is permissible for a man to shave the top of his head and grow the surrounding hair. Yet it is makr to curl and plait the hanging hair. To plait the hair is to be like some kafirs (disbelievers). That means also that it is makr to do something forbidden because it is like the customs of disbelievers. Therefore, the hadi i sheri **Do not be like mushriks** (polytheists). **Grow a beard!** and **Perform your sal with nakzon**. **Do not be like Jews!** show that it is makr to shave the beard and to perform sal with bare feet. See chapter 18 for **makrs of nam**, article 25!

It is makr to fast only on Fridays or to perform the nam of tahajjud (the nam performed after midnight) only on Friday nights. It is har to perform any nam when the sun is overhead, [that is, during the period of time between the moment as long before the time of early afternoon prayer as the time called Tamkin and the time of early afternoon prayer.] A more dependable statement is that of those savants who say that it is har to perform any nam during that time even on Fridays.

On Fridays souls come together and meet one another. Graves are visited. Torment in graves is suspended on that day. According to some savants, Believers torment does not begin again. But a disbeliever torment continues until Rising Day except on Fridays and in Ramad Those Believers who die on that day or during that night are never tormented in their graves. Hell is not very hot on Friday. Hadrat Adam i al-hissali was created on Friday. He was taken out of Paradise on Friday. People who will be in Paradise will see All ta i on Fridays.

The following passage is a translation from **Riyun-n** :

All ta i has assigned Friday to Muslims. He declares at the end of Jum i **My slaves who have been honoured with im** When the adh (az) of early afternoon prayer is

said on Friday run to the mosque to listen to the khutba and to perform Friday namāz. Stop buying and selling! Friday namāz and the khutba are more useful to you than your other businesses. After performing Friday namāz you may leave the mosque and disperse so that you can resume your worldly transactions. You work, and expect your sustenance from Allah ta'ālā. Remember Allah ta'ālā very often so that you will be saved! After the namāz those who want to work may go out to work, and those who want to spend their time reading the Qur'ān and praying may stay in the mosque. Buying and selling is sahīb during the prayer time, yet it is sinful. Rasūlullāh ﷺ said: 'Allāh ﷻ is calling the Muslim to the mosque for Friday namāz; the sins he has committed during the week will be forgiven and he will be given blessings for each step.' A hadīth-i sharīf declares: 'The most valuable of days is Friday. Friday is more valuable than the days of 'Īd and the day of Ashūrā (the tenth day of Muharram). Friday is the Believers' day of feast in this world and in the next.' Another hadīth-i sharīf declares: 'Allah seals the hearts of those who do not perform the Friday namāz. They sink back into oblivion.' Another hadīth-i sharīf declares: 'If a person does not perform three Friday namāzes though there is no hindrance, Allah seals his heart. That is, he can never do any good.' A person who does not perform a series of three Friday namāzes without a good excuse becomes a munāfiq. Abū 'Alī 'Daqqāq' rahmatullāhi 'alayhi advised three things as he died: 'On Friday perform a ghusl! Every night go to bed with an ablution! Remember Allah ta'ālā every moment!' A hadīth-i sharīf declares: 'On Fridays there is a moment when any prayer a Believer sends is not refused.' Some savants said that that moment is between the late afternoon and evening azān. Another hadīth-i sharīf which exists in the Fatawā book Terghībus-salāh declares: 'If you say the prayer, Istaghfirullāh 100 times before the morning prayer of Friday wa atbu ilayh, three times before the morning prayer of Friday all your sins will be forgiven.' But this is conditional upon your having paid all your (material and spiritual) debts which you owe to creatures, performed the prayers of namāz which you have omitted, and ceased from committing harām. Another hadīth-i sharīf declares: 'If a person says the shahādah of Ikhlas and the shahādah of

Muḥawwazatayn seven times after Friday namāz. Allahu taʿālā protects him against calamities, troubles and evil deeds for one week. 1/2 Worships done on Friday are given at least twice as many blessings as those that are given for worships done on other days. And sins committed on Friday are registered two-fold. A hadīṡ shērī declares: As Saturday was given to Jews and Sunday to Christians, Friday has been given to Muslims. On this day there are uses, barakats and goodnesses for Muslims. 1/2

The following prayer of istighfār must be said on Fridays and every day: 1/2 Allāhumma ghfir li wa li ʿāli wa ummah li wa li ʿibnī wa bēnī wa li ihvay wa ahawī wa li-ahbābi wa ammī wa li ahwāli wa ḥuḥ wa li zawjati wa abawayhi wa li-es-ṣẓet wa li-l-muḥīn wa li-l-muḥīn wa li-l-hamdu li-illāhi Rabb-il-ʿālamī 1/2

22 THE NAMĀZ OF ʿĪD

The first of the month of Shawwāl is the first day of the ʿĪd of Fitr and the tenth of Zilhijja is the first day of the ʿĪd of Qurbān. On these two days it is wājib for men to perform two rakʿat of ʿĪd namāz at the time of ḍuḥr, that is, after the time of karʿ has passed following the sunrise. The conditions for the namāz of ʿĪd are like the conditions for Friday namāz. 1/2 But in the former, the khutba is sunnat and is said after the namāz. 1/2 In the ʿĪd of Fitr it is mustahab to eat something sweet [dates or candy], to make a ghusl, to use the miswāk to wear the newest clothes, to pay the fitra before the namāz and to say the takbīr softly on the way.

In the ʿĪd of Qurbān it is mustahab not to eat anything before the namāz to eat the meat of Qurbān first after the namāz to say the takbīr tashrīf loudly, but softly by Muslims who have an excuse, when going for the namāz. 1/2

It is written in Halabī keḥf: 1/2 The namāz of ʿĪd consists of two rakʿat. It is performed in jamʿ. It cannot be performed individually. In the first rakʿat, after the Subḥānaka takbīr zawj is said three times; that is, the hands are lifted up to the ears three times; in the first and second times, they are let down hanging on both sides, and after the third time they are clasped under the navel. After the imām says the Fāḥa and the additional s̄ aloud, they (the imām and the jamʿ) bow for the rukʿ. 1/2 In the second rakʿat the Fāḥa and an additional s̄ are said first, then the hands are lifted up to the ears again, three times, and after

[1] Period of time wherein it is not permissible to perform namāz. 1/2 Times of karʿ that are explained in detail in the tenth chapter.

each time they are let down hanging on both sides. In the fourth takbīl, you do not lift your hands up to your ears but instead bow for the rukūl. In the first and second rak'at, the five and four takbīl are said respectively. And in order not to forget where you will put your hands after those nine takbīl, you memorize this procedure as follows: Hang them twice and clasp them once. Hang them thrice and then bow. It is stated in **Mishkūda**^[1]: A person who misses the jam'at does not make qadl of his Iyid prayer. If the entire jam'at have failed to perform a nam'at of Iyid because of some excuse, the nam'at of Iyid of Fitr can be performed on the second, (and not on the third,) and the nam'at of Iyid of Adh'at can be performed on the third day as well (as on the second).

Iyid means bayram. Those days are called **Iyid** because every year Muslims' sins are forgiven in the month of Ramad'at and on the **Arafa** Day and their joy and felicity come back on those days. If the first day of Iyid is a Friday, both the nam'at of Iyid and the nam'at of Friday will be performed according to the Hanaf'at 1/2 Madhhab. They are performed at their appointed times. If there is a jan'at on the morning of the Iyid the nam'at of Iyid is performed first. The nam'at of jan'at is performed after that because the nam'at of Iyid is wājib for everybody. However, the nam'at of jan'at is to be performed before the khutba of the Iyid.

It is makrūh for those who are not on the **Arafa** to assemble at some place and do as the hadjis do on the **Arafa** day. But it is permissible to assemble in order to listen to some Islamic preaching or for doing any other worship. [Please see the seventh chapter of the fifth fascicle of Endless Bliss.]

According to the Imām Shāfi'ī, from morning prayer on the **Arafa** day, that is, the day preceding the Iyid of Qurb'at until after late afternoon prayer on the fourth day, which amounts to twenty-three nam'at in all, it is wājib for everyone, men and women alike, for **hadjis** and for those who are not making the **hajj**, for those who are performing nam'at in jam'at and for those who are performing it alone to say the **Takbīl tashrīf (Allahu akbar, Allahu akbar. Lillahi illallah. Wallahu akbar. Allahu akbar wa lillahi-hamd)** once immediately after making the sal'at in any nam'at that is fard or when making qadl of any fard nam'at for the days of this Iyid. This (takbīl) is said after Friday prayer as well. It

[1] It was written by Then'at al-Hāh Dahlawī. Shāhmatullāh Shāh Taj al-Dīn (1143 [1730 A.D.] to 1255 [1810].) The book was reproduced by Hakīyat Kitāb Navi in 1409 [1989 A.D.].

is mustahab to recite it after the \bar{L} \bar{L} yd nam \bar{L} $\frac{1}{2}$ It is not said after the nam \bar{L} $\frac{1}{2}$ of jan \bar{L} $\frac{1}{2}$. It is not necessary to say it after leaving the mosque or if you have talked (after the nam \bar{L} $\frac{1}{2}$). If the im \bar{L} $\frac{1}{2}$ forgets the takb \bar{L} $\frac{1}{2}$ the jam \bar{L} $\frac{1}{2}$ must not omit it. Men may say it loudly. The second, third and fourth days of the \bar{L} \bar{L} yd of Qurb \bar{L} $\frac{1}{2}$ are called **Ayy \bar{L} $\frac{1}{2}$ i teshr \bar{L} $\frac{1}{2}$** .

It is written in the book **Nigmet-i Isl \bar{L} $\frac{1}{2}$** : \bar{L} $\frac{1}{2}$ is sunnat to do the following things on the \bar{L} \bar{L} yd days: to get up early; to make a ghusl; to clean the teeth with misw \bar{L} $\frac{1}{2}$ to put on perfume; to wear new and clean clothes; to manifest that you are happy; to eat sweetmeat before the nam \bar{L} $\frac{1}{2}$ of the \bar{L} \bar{L} yd of Fitr; to eat dates; to eat an odd number of them; for one who performs the qurb \bar{L} $\frac{1}{2}$ to eat first the meat of qurb \bar{L} $\frac{1}{2}$ to perform morning nam \bar{L} $\frac{1}{2}$ in the masjid of one \bar{L} $\frac{1}{2}$ quarter and to go a large mosque for the \bar{L} \bar{L} yd nam \bar{L} $\frac{1}{2}$ to wear a ring on that day; to go to the mosque early and to go on foot; to say the takb \bar{L} $\frac{1}{2}$ of \bar{L} \bar{L} yd in whispers on the \bar{L} \bar{L} yd of Fitr and audibly on the \bar{L} \bar{L} yd of Adh \bar{L} $\frac{1}{2}$ to take a different route on one \bar{L} $\frac{1}{2}$ way back [from the mosque]. This is because the places where one offers one \bar{L} $\frac{1}{2}$ ib \bar{L} $\frac{1}{2}$ at and the routes that one takes when going for \bar{L} \bar{L} ib \bar{L} $\frac{1}{2}$ at will stand as witnesses on the Day of Judgement; to welcome the Believers [Muslims] with a smiling face and by saying \bar{L} \bar{L} Sal \bar{L} $\frac{1}{2}$ mun \bar{L} \bar{L} Maykum \bar{L} $\frac{1}{2}$ to give alms generously to the poor [and to give help to those who are working to disseminate true Islam]; to give the sadaqa-i fitr before the \bar{L} \bar{L} yd nam \bar{L} $\frac{1}{2}$ $\frac{1}{2}$ is sunnat also to reconcile those who are cross with one another; to visit one \bar{L} $\frac{1}{2}$ relatives and brothers-in-Islam, and to give them presents. Finally, it is sunnat for men to visit graves.

[It is stated as follows in had \bar{L} $\frac{1}{2}$ -i sher \bar{L} $\frac{1}{2}$ **Man takes to those who do him favours. $\frac{1}{2}$ and $\frac{1}{2}$ Give presents to one another and you will love one another. $\frac{1}{2}$** The most valuable and the most useful present is a smiling face and honeyed words. You should always treat everybody with a smiling face and soft words, whether they are friends or enemies, Muslims or disbelievers, unless they are bid \bar{L} $\frac{1}{2}$ holders. You should not quarrel with anybody. Quarreling will destroy friendship. It will aggravate hostilities. You should not become angry with anybody. A had \bar{L} $\frac{1}{2}$ -i-sher \bar{L} $\frac{1}{2}$ **admonis \bar{L} $\frac{1}{2}$: not become angry! $\frac{1}{2}$** At times of fitna, mischief, when you see people worshipping a cow, feed straw to the cow lest you should anger those people.

In the Hanbal \bar{L} $\frac{1}{2}$ Madhhab, it is permissible to make jem \bar{L} $\frac{1}{2}$ of evening and night prayers, (i.e. to perform one immediately after the other,) at home for reasons such as cold weather, winter, mud,

and storm, as well as the excuses stated towards the end of the ninth chapter, during a journey of 80 kilometres. The sunnats are not performed when making *jem'ũ*. You make *niyyat* (intention) for *jem'ũ*. When beginning the earlier one of the two *sal'ũ*. People with duties and jobs inconvenient for them to perform early and late afternoon and evening *nam'ũ*. Yes within their prescribed periods should imitate the Hanbal'ũ. Madhhab and make *jem'ũ*. Of early and late afternoon *nam'ũ*. Yes and evening and night *nam'ũ*. Yes instead of resigning from office. If they resign from office, they will share the responsibility for the persecutions and irreligious activities likely to be perpetrated by people who will fill the vacancies they have occasioned. In the Hanbal'ũ. Madhhab, there are six fards (compulsory acts) for ablution: to wash the face together with inside of the mouth and the nostrils; to make *niyyat* (intention); to wash the arms; to make *masah* (rub the wet hands gently) on the entire head, on the ears, and on the piece of skin above them; [masah is not made on hanging parts of long hair. In the M'ũ. 1/2 Madhhab, on the other hand, *masah* is compulsory on the hanging parts as well;] to wash the feet together with the ankle-bones on the sides; tert'ũ. 1/2 [i.e. to observe the prescribed order;] *muw'ũ*. 1/2 [quickness]. (If the person imitating the Hanbal'ũ. Madhhab is a male Muslim,) his ablution will be broken if he feels lust in case he touches anyone of the opposite sex on the bare skin, or if he touches his male organ. When a woman touches him, however, his ablution will not be broken even if he feels lust. Anything emitted by the skin will break the ablution if it is in a big amount. Eating camel'ũ. Meat will break an ablution. Situations in which a person has an 'ũ. 1/2 are the same as those in the Hanaf'ũ. Madhhab, (which are explained in the last six paragraphs of the third chapter.) In *ghusl*, (which is explained in the fourth chapter,) it is fard to wash inside the mouth and the nostrils and the hair, and for men to wash their plaited hair, (if they have plaited hair). It is sunnat (if *ghusl* is made for purification from *jan'ũ*. 1/2), and fard (if it is made for purification from the state of menstruation), for women to undo their plaited hair. It is fard to sit as long as a (duration of time that would enable a person to say a certain prayer termed) *tashahhud* (during the sitting posture in *nam'ũ*. 1/2) and to make the *sal'ũ*. 1/2 by turning the head to both sides (at the end of *nam'ũ*. 1/2). (These are the essentials that people who imitate the Hanbal'ũ. Madhhab have to learn and observe.)

23 THE QADIMAMES [PRAYERS NOT PERFORMED WITHIN THEIR PRESCRIBED PERIOD]

Being an **ibadat-i badaniyya** (physical worship), namāz cannot be performed on behalf of someone else. Everyone has to perform it themselves. A person who is seriously ill or very old cannot give fidya [money] to the poor in place of performing namāz. However, he can pay fidya as a substitute for fasting when he is not able to fast.

It is written in **Halabī-ke bil**: A person who has omitted a namāz with an excuse or without an excuse has to make qadāz of it (has to perform it later). Since only in the Hanbalī-Madhab a person who omits a namāz without an excuse becomes a renegade, he does not have to make qadāz of his namāz. He has to make his tawba for disbelief first. It is written on its sixth page: Because it is fard to perform namāz he who disbelieves it becomes a kuffār. A person who believes it but does not perform it becomes fāsiq. This rule applies to all the fards that are declared clearly in the Qurʾān al-kerīm, by the sunnat (the Prophet ṣalawāt alayhi wasalim), and by the ijmāʿ (unanimity of the Sahāb). Those fards that have been inferred through ijtihād are called **duqayyad**. A person who denies them does not become a kuffār. However, a person who slights these fards, who follows his own mind, and who despises the word of a mujtahid becomes a kuffār.]

Master Ibriḥīm Muhammad Neshī, rahmatullāh alayhi, representative of the **Jamīʿ azhar** in the Republic of Cameroon, says on the twenty-fifth page of the sixth of the series of books entitled **Islamic Culture**: All savants have declared that it is a grave sin to omit namāz and that it is necessary to make qadāz of it. Ibn-i Taymiyya said that a person who omitted namāz without a good reason would not have to make qadāz of it, that it was not saḥīḥ to make qadāz of it, that the person would have to perform many supererogatory prayers, do many favours, do many good things, and recite istighfār a great deal, instead. These heretical thoughts had been put forth earlier, too, namely by ibn Hazm. Attaching wrong meanings to **ibadat-i kerīm** has and had the **Ahl as-Sunna** in this respect too, and fanned the flames of the heretical idea that good deeds could replace namāz. This was one of the most harmful wounds that they inflicted on Islam.

It is written on the two hundred and fifty-sixth page of **Durr-ul-mukhtār** It is harām to postpone a fard namāz till after its

prescribed time is over, that is, to leave it to qadī. Without a good excuse. It is written on its four hundred and eighty-fifth page: It is a grave sin to perform a fard namā after its prescribed time without an excuse, [that is, without one of the good reasons dictated by Islam.] This sin is not forgiven when the namā is performed later. In addition to making qadī of it, (i.e. paying the debt by performing it afterwards,) it is necessary to make tawba or to make a hajj. When the qadī is made, only the sin of not having performed the namā is forgiven. If you make tawba without making qadī of the namā neither the sin of omitting the namā nor the sin of delaying it is forgiven. The basis for this is that acceptance of the tawba requires eliminating the sin. 1/2

[Some preaching books say that a namā of four rak'at is performed in the name of Kaffiat-i namā after the last Friday prayer of the blessed month of Ramadā. They even prescribe the recitations to be made at each rak'at and after the salā. This namā they say, will serve as the kaffī for all the namāes that you have omitted previously, and all of them will be forgiven. This statement is true. But this namā like all other acts of worship performed at sacred times, is for the admittance of the tawba that you make for the forgiveness of the sin of not having performed the fard namā during their appointed times, provided that you should have made qadī of them. The omitted namāes will never be forgiven unless you make qadī of them. Likewise, the kaffī for fasting does not make up for the debt of fasting; it is necessary also to make qadī for as many days as you did not fast.]

The following extract has been translated from **Durr-ul-mukhtār**

When performing the fard part of the five daily namāes and the namā of Witr and when making qadī of them, it is necessary to observe the **tertib**. That is, when performing namā it is necessary to pay attention to the order of time. Also the fard of Friday namā must be performed at the time of the day early afternoon. A person who cannot wake up for morning namā has to make qadī of it as soon as he remembers it, even if he remembers it during the khutba (of Friday namā). Unless a person performs a namā or makes qadī of it, it is not permissible for him to perform the five namāes following it. A hadīsh-i sherīf declares: **A person who has over-slept or forgotten a namā remembers it while performing the following namā in jamā, he must finish the namā together with the imām and then make**

qadīf of the previous namīf. Then he must perform again the one that he has performed with the imīf.

Performing any kind of namīf in its prescribed time is called adīf. Once you have started to perform a supererogatory namīf it is no longer supererogatory, and it has now become wīf jīb to complete it. If it becomes fīf ʕad (null and void) before being completed, it is wīf jīb to make qadīf of it. Performing any namīf for the second time before its time is over is named iḡa. If a namīf is not performed in its time, performing it after its prescribed time is over is named qadīf. It is fard to make qadīf of a fard. It is wīf jīb to make qadīf of a wīf jīb. We are not commanded to make qadīf of a sunnat namīf that we have failed to perform within its correct time. If a person makes qadīf of a sunnat, the namīf that he has performed becomes supererogatory and he does not get the blessings of the sunnat.

[It is written in a Shiite book: fīf a person who has not performed his namīf ʕas with good excuses dies, his protector performs them or has them performed by someone else in return for money. It is permissible to save a dead person from his debts by hiring someone to perform his other worships as well.]

The qadīf can be performed at any time except the three times cited in the tenth chapter. If a person remembers that he did not perform the witr before he begins the morning namīf ʕor as he performs it, his morning namīf ʕwill not be saḡīf. The morning namīf ʕwill be accepted only in case there is only enough time for him to perform the witr namīf ʕbefore sunrise. This means to say that if at the end of a prayer time there is not enough time to make the qadīf ʕalso, the necessity to make the qadīf ʕfirst lapses. If a person who performed the fard of the time ʕnamīf ʕbecause he misjudged that there was very little time left finds out later that there was enough time, he makes the qadīf ʕand then performs the time ʕfard again. If he forgets that he has a namīf ʕof qadīf ʕas he begins the time ʕnamīf ʕor as he performs the namīf ʕthe namīf ʕthat he performs is saḡīf ʕeven if he remembers the qadīf ʕafter the namīf ʕFor it is an excuse to forget.

Another reason that excuses the necessity of performing the namīf ʕas of qadīf ʕin order of time is when the number of the prayers of qadīf ʕequals six. A person who omitted six successive fard prayers, or performed them but they were unacceptable, is not a person with tertīf. In this case he does not have to pay

attention to the sequence of time between the prayers of qadī ½ themselves or between the qadī ½namī ½es and the daily namī ½es that he is to perform in time. For example, if a person who has not performed a fard namī ½ performs the five daily namī ½es coming after it though he remembers it, the five namī ½es will not be sahī ½ and as a result the number of prayers that he has not performed will be six. The namī ½ of witr is not included in this calculation. But those fard namī ½es that have not been performed before are added into the calculation.

The fourth reason that eliminates the necessity of observing the order of time among the namī ½es is not to know the fact that time order is necessary. It is excusable not to know something on which there is no Nass or ijmī ½. For example, if a person who did not perform the morning namī ½ performs the early afternoon namī ½ ½ though he remembers (that he did not perform the morning namī ½ ½, the early afternoon namī ½ ½is not acceptable. Then if he makes qadī ½ of the morning namī ½ ½and performs the late afternoon namī ½ ½the late afternoon namī ½ ½is sahī ½. ½ For, he thinks that the early afternoon namī ½ ½that he performed has been sahī ½. ½ If a person has more than five namī ½es of qadī ½ and if, as he makes qadī ½ of them, the number of namī ½es which he did not perform becomes fewer than six, the necessity of observing the time order does not reapply. He may perform the remaining namī ½es without paying attention to their sequence.

If a person has fewer than six namī ½es that he did not perform, the daily namī ½es that he performs without observing this time order are not sahī ½. ½ But this, according to Imī ½ ½-i aī ½ ½am ī ½ahmatullī ½ ½ tāī ½ ½ ½ ½ ½ ½ ½ ½ ½ ½ depends on a condition. When number of namī ½es that he has performed later and the number of namī ½es left to qadī ½ add up to six, the namī ½es that he has performed later become sahī ½ again. For example, if a person does not perform one fard namī ½ or the witr, the namī ½es that he performs later are not sahī ½. ½ If he makes qadī ½ of the namī ½ ½which he has omitted before having performed the fifth namī ½ ½ the prayers that he has performed become supererogatory namī ½es. If the time of the fifth namī ½ ½is over before he performs the omitted namī ½ ½the number of namī ½es not sahī ½. ½ when added to the omitted namī ½ ½ becomes six. In this case, the five namī ½es which he has performed become sahī ½ again. However, during each namī ½ ½that he performs he must remember that he has a namī ½ of qadī ½. ½ If he has not remembered during a few of them, they are not added into the calculation. If a person who has not

performed the morning namāz performs the following namāz, at the time of sunrise the following morning, all the five namāz he has performed become saḥīḥ.

According to the Imām Māyn, the unacceptability of the namāz that are performed with no regard to time order does not depend on any conditions; it is categorical.

A person who cannot stand, or who may suffer harm or feels dizzy if he stands, performs the fard namāz sitting at the place where he makes the sajdah. He bows for the rukūʿ and places his head on the floor for the sajdah. For a person who can stand for a little while by leaning on a wall, on a stick or on a person, it is fard to say the takbīr (of ifṭitīḥ) while standing up and to remain standing at least long enough for that. A person who is unable to prostrate for the sajdah must make the sajdah on something hard that is less than 25 cm high and which has been put on the floor beforehand. A person who has a wound on his forehead puts only his nose on the floor, and a person with a wound on his nose puts only his forehead on the floor, for the sajdah. A person who has excuses both on his nose and on his forehead, and who therefore cannot put his head down on the floor or on a similar hard thing, performs the namāz sitting, with signs, even if he could stand. That is, he bows a little for the rukūʿ and bows even more for the sajdah. To make the sajdah, it is taharrūṭ makrūḥ for him or for someone else to lift up something from the floor in order to make sajdah on it. As is written in the books **Fath-ul-qadīr**, **Marāʾiṭ**, **Halabī** and **Majmūʿah**, one day Rasūlullāh ṣallā Allahu ʿalayhi wa sallam visited an invalid person. When he saw that the person lifted up a pillow and made the sajdah on it, he removed the pillow. This time the sick person picked up a piece of wood and made the sajdah on it. Rasūlullāh removed the piece of wood, too, and stated: **Make the sajdah on the floor if you can! If you cannot bow to the floor do not lift something up to your face to make sajdah on it! Perform the namāz by signs and for the sajdah bow more than you do for the rukūʿ.** If a person bends more than he does for the rukūʿ when making the sajdah on something propped up, he will have performed the namāz by signs, and his namāz will become saḥīḥ. Therefore, it is unnecessary to lift up something with hands.

Ibrīḥīm Halabī ḥafṣahmatullāh ʿalayhi taʿālā says in the hundred and eighteenth page of **Halabī**: the medicine put on a person's tooth in order to stop vehement pain prevents him from saying the prayers, he follows the imām if the time is

running short. If there is not an *imj* ~~he~~ he performs the *namj* ~~without~~ without saying the prayers. $\frac{1}{2}$

A person who cannot sit properly because of some pain in one of his limbs, sits as he likes. He may even stretch his legs towards the qibla in order to sit. He leans against a pillow or something else, or someone may support or hold him and prevent him from falling. It is not permissible for him to sit on something high and perform the *namj* ~~with~~ with signs. [The *namj* ~~of~~ of a person who performs it sitting on a chair is not *sahj* ~~For~~ For, there is no *darj* ~~that~~ that for sitting on a chair. He who can sit on a chair can sit on the floor as well, and therefore he has to perform *namj* ~~sitting~~ sitting on the floor. If a person is too ill to get up from the floor after the *namj* ~~whereas~~ whereas it would be easier for him to stand up if he sat on a chair, then someone should help him to his feet. Or, the sick person can perform the *namj* ~~sitting~~ sitting without hanging his feet down from a divan laid towards the qibla. After *namj* ~~he~~ he can hang down his feet from one side of the divan and stand up as he would from a chair.] A sick person who cannot sit up on the floor, lean up against something, or be held up by someone else, must perform *namj* ~~lying~~ lying on his back. He stretches his feet towards the qibla. He puts a pillow under his head, thus his face being turned towards the qibla, or he lies on his right or left with the front of his body towards the qibla. He makes signs with his head for the *rukj* ~~and~~ and the *sajda*. A conscious but sick person who cannot perform his prayers of *namj* ~~even~~ even by such signs does not make *qadj* ~~of~~ of any of them, if he cannot perform *namj* ~~for~~ for more than a day. So is the case with a person who, for some reason not caused by himself or due to an illness, remains unconscious or oblivious so as to forget the number of *sajdas* or *rakj* ~~for~~ for more than a period comprising five *namj* ~~es~~es. One who becomes unconscious by taking alcoholic drinks, narcotics or a medicine has to make *qadj* ~~of~~ of all the prayers he has not performed even if they stretch over a period of several days.

A person who finds himself on his death-bed before having performed his *namj* ~~es~~es, though he could have performed them at least with signs, must order that the *kaffj* ~~that~~ that for his *namj* ~~es~~es be made. The *kaffj* ~~is~~ is $\frac{1}{2}$ of *namj* ~~is~~ is to give half a *sj* $\frac{1}{2}$ [1750 gr.] of wheat to a poor Muslim for each *namj* ~~The~~ The person whom he has enjoined it upon or one of his heirs must pay it. It must be paid out of one-third of the property which the person who enjoined it has left behind. If he did not order it while dying, it is not

appointed time if you have to do so to save someone who is about to drown or because you are up against a situation of equally vital importance. ۞ But it is fard to make qad۞ ۞ of it [as soon as the excuse ceases to exist]. It is permissible to delay the nam۞ ۞es of qad۞ ۞ long enough to earn sustenance for your household and to supply your indispensable needs; however, you will have to perform the qad۞ ۞ nam۞ ۞es in your earliest free time, unless that free time coincides with one of the three periods of time during which it is har۞ ۞ to perform a nam۞ ۞. ۞ You become sinful if you delay them any longer. As a matter of fact, Ras۞ ۞ullah ۞ sall-All۞ ۞ hu ۞ alaihi wa sallam۞ ۞ performed the four prayers, which they had failed to perform because of the severity of the war of Handak (Trench), in jam۞ ۞ on the same night although the Sah۞ ۞ ba ۞ ۞ r-Adiy-All۞ ۞ hu ۞ ۞ ahum۞ ۞ were wounded and debilitated.

As the savants of the Hanaf۞ ۞ Madhhab unanimously declare, ۞ obligation to perform nam۞ ۞ ۞es that are in the category of sunnat is binding only within their dictated periods of time. Those sunnat nam۞ ۞ ۞es not performed within the time allotted to them are not debts that must be paid. So, we have not been commanded to make qad۞ ۞ ۞ of them. However, since the sunnat of morning nam۞ ۞ ۞es verges on to w۞ ۞ j۞, when it cannot be performed in time, it is performed together with its fard before noon the same day. The sunnat of the morning nam۞ ۞ ۞ cannot be made qad۞ ۞ ۞ of in the afternoon, and the sunnats of other nam۞ ۞ ۞es can never be made qad۞ ۞ ۞ of. If you make qad۞ ۞ ۞ of it you do not get the blessings (that you would get) for having performed a sunnat, but you get the blessings of supererogatory nam۞ ۞ ۞. ۞ ۞

As is stated concurrently in the books **Durr-ul-mukht۞ ۞** and **Ibni ۞ ۞** and Taht۞ ۞ ۞ annotation **Marg۞ ۞-il-fal۞ ۞**, and also in the books **Durr-ul-muntaq۞ ۞** and **Jawhara-t-un-nayyira: ۞ ۞** There are two kinds of a Muslim۞ ۞ not performing a nam۞ ۞ ۞ within its prescribed time:

۞ ۞- His not performing it due to some excuse. It is called **fawt** to miss a nam۞ ۞ ۞ due to some excuse. A sunnat is omitted in order not to commit a har۞ ۞ ۞, a makt۞ ۞ ۞ or a bid۞ ۞ ۞, not to miss or even not to delay a fard or a w۞ ۞ j۞. It is permissible, and even necessary, to omit the sunnats for these reasons and purposes. In fact, it is sinful not to omit them in such cases. It is not sinful to miss a fard nam۞ ۞ ۞ because of an excuse, either, but its qad۞ ۞ ۞ must be made immediately.

۞ ۞- His omitting nam۞ ۞ ۞ because of laziness though he knows

that namāz is his duty and esteems it highly. It is not sinful to omit the sunnats insistently without an excuse, but it will incur questioning and scolding in the Hereafter. Kamāl al-Dīn Ibn al-Humayr said: It is sinful not to perform a fard or a wajib, whereas not performing the sunnats would cause one to be deprived of their blessings and high grades. Likewise is stated in Halabiyat saghiyya: It is not sinful to omit the sunnat of morning prayer and other muakkad sunnats. However, it will cause one to be deprived of their blessings, high grades, and one will be scolded. However, omitting the fard namāz without an excuse is a very grave sin. Therefore, in explaining the namāz of qadī, religious books state: A Muslim omits his namāz only when he has an excuse to do so. For this reason, every book refers to the qadī of prayers termed Fiqh, that is, namāz missed (for reasons justified by Islam). For, Muslims of the past would miss their namāz only for reasons they could not help. None of them would omit it without an excuse. It is written in the books Umdat-ul-Islam and Jami' al-fatawa^[1]: In cases of direct confrontation with the enemy, omitting a namāz while it is possible to perform it, is as sinful as committing seven hundred grave sins. As is seen, fiqh namāz means namāz that has been left to qadī involuntarily; (in other words, they are prayers that you have failed to perform within their correct time for reasons that you could not help.) Omitted namāz on the other hand, means namāz that you have left to qadī voluntarily, (although you could have performed it within its allotted time.) Namāz that has been left to qadī can be expressed with the word fiqh namāz as well as with the word omitted. Using these two words interchangeably for this purpose does not indicate that rules to be applied to fiqh namāz are the same as those to be applied to omitted namāz. Fiqh namāz is a namāz that is not sinful, (that is, one does not become sinful on account of fiqh namāz). Omitted namāz on the other hand, incurs a grave sin. For example, a fighter for Islam is a human being. A murderer is a human being, too. That both of them are human does not eliminate the fact that the murderer is sinful. Nor does it abrogate the thawab that the fighter for Islam deserves.

As scholarly information (that we have inherited via basic Islamic books) shows, a person who missed a few of his daily namāz of namāz for reasons which Islam classifies as valid

[1] Written by Abu-l-Qāsim Samarkandī, al-Ḥammatullāh al-tāqī, 556 [1161 A.D.]. The book is also called Jami' al-kebr.

tawba [by postponing the performance of qadī ½ This grave sin becomes twice itself in wickedness at each length of time wherein one could perform the qadī ½ i.e. six minutes, spent at leisure. It is fard to make tawba also for postponing the performance of qadī ½ Once you have performed the qadī ½ for the earliest namī ½ that you omitted, all the sins incurred by postponing the qadī ½ for such a long time, (i.e. since the correct time you should have performed it,) will be forgiven. Therefore, it is necessary to perform the namī ½ of qadī ½ and thereby to pay off your debts, as soon as possible.

فARDS and SUNNATS: [Taking away someone else's ½ property secretly is termed **sirqat** (theft). Outright seizure by way of extortion, violation and usurpation is termed **ghasb** (plunder, pillage). Both of them are harī ½. In either case the rightful owner suffers deprivation; so the sinfulness thereby incurred lasts as long as the deprivation lasts, till the owner is given back what he has been stripped of. It becomes a permanent kind of wrongdoing that demands an extra, continuous, and daily performance of tawba. Supererogatory worship done by a person who does not perform the worship that is fard within its correct time is not acceptable. For, that person is satisfying the desires of his nafs instead of performing the command of Allī ½ taī ½ ½. When zakī ½ is not paid the poor people's ½ right has been expropriated. A rich person who does not pay zakī ½ has robbed thousands of poor people of their right and has disobeyed the command of Allī ½ taī ½ ½. Therefore all his acts of charity and supererogatory donations will be rejected. Likewise, a person who does not pay his debts is under heavy responsibility laden with similar rights.

½ To perform namī ½ is a debt that one owes to Allī ½ taī ½ ½. Not to perform a certain namī ½ within the time allotted to it means to run up this debt along with the debt of benedictions that Muslims invoke on one another during the performance of namī ½. Negligence of this divine and civic duty causes rejection of all the supererogatory and sunnat namī ½ performed until the (payment of debt termed) qadī ½ of the omitted namī ½ is performed. It is a deadly sin to leave a (fard) namī ½ to qadī ½ i.e. not to perform it within the time Islam dictates.) A person who does not make qadī ½ of an omitted or missed namī ½ (i.e. who does not perform it as soon as possible,) will be subjected to fire (in Hell) for a period of time as long as eighty huqba. At each additional six minutes, the torment incurred becomes worse by twice. With this speed of aggravation it becomes ten times worse

in an hour and two hundred and forty times worse in a day. So, the retribution that has been decreed to be eighty huqba for the postponement of each of the namāz ~~is~~ of qadāz ~~for~~ the first day, is multiplied by two at each sixth minute, beginning on the day immediately afterwards. Every Muslim who did not begin to perform their daily namāz ~~is~~ as soon as they reached the age of puberty, which is twelve for boys and nine for girls according to the criteria established by Islam, should make qadāz ~~instead~~ of the sunnats of their daily namāz ~~is~~ for as long as the number of years between the beginning of pubescence and the time when they began to regularly perform their daily namāz ~~is~~. As it is a grave sin not to perform namāz ~~is~~ (five times daily), likewise it is a sin even more grave not to make qadāz ~~of~~ one ~~is~~ missed or omitted daily namāz ~~is~~, and the sin entangled in continues taking a turn for the worse for days on end. A person who leaves a certain daily namāz ~~is~~ to qadāz ~~has~~ to make tawba, not only once for having omitted the prayer, but also at the end of each duration of time, [six minutes,] long enough for the accomplishment of qadāz ~~and~~ yet not spent doing so. Among the components making up a consummate tawba to be made for a certain namāz ~~is~~ missed or omitted, is to have performed the qadāz ~~is~~ i.e. to have paid the debt by performing the missed or omitted namāz ~~is~~. For this reason, whenever Muslims with many debts of namāz ~~is~~ perform one of the daily namāz ~~is~~, they should perform the fard of the earliest omitted namāz ~~is~~ instead of the sunnat of the namāz ~~is~~ they are currently performing. For, the sunnats of a namāz ~~is~~ are not acceptable before its fards omitted have been performed. As they are making qadāz ~~of~~ a certain namāz ~~is~~ (not performed within its correct time) instead of the sunnat of the namāz ~~is~~ (they are currently performing,) they are at the same time performing the sunnat of the current namāz ~~is~~.

~~is~~ Depending on the number of the standard [six-minute] periods long enough to perform a namāz ~~is~~ and spent in leisure after the earliest daily namāz ~~is~~ omitted, a person who omitted that namāz ~~is~~ has gone into a debt of qadāz ~~is~~ with a multiplier to be expressed in terms of millions. By the time that person makes qadāz ~~of~~ the earliest one, all the sins thereby accumulated (and multiplied by two at each stage of deferment) will be forgiven. The importance of performing namāz ~~is~~ of qadāz ~~is~~ must be realized well. A person who dies without ~~is~~ ~~will~~ find no mercy in the Hereafter; what such people will find is eternal fire in Hell. A Muslim who committed grave sins and died without having made

tawba will be forgiven either by way of shafi (intercession) or in return for his efforts to spread Islam. As a matter of fact, a hadith in-i-sherif purports that **As pious deed that Alla loves best is hubb-i-fil** (love for the sake of Allah) and **bughd-i-fil** (dislike for the sake of Allah). A Believer who loves the scholars of Ahl as-sunnat and the Awliya will attain the blessings imparted in this hadith in-i-sherif. And, attaining the blessings purported in the hadith in-i-sherif, **A person who recovers one of my forgotten (or distorted) sunnats will be given thawa** (blessings) **equal to the total sum of the blessings that will be given to a hundred martyrs.** Requires selling, (distributing, dispensing, promulgating) books written by scholars of Ahl-as-sunnat and thereby contributing to the fortunate deed of spreading Islam in its pristine purity as it had when it was conveyed and taught by Muhammad in his-salaf. All the books published by **Hakikat Kitabevi** in Istanbul are facsimiles of works written by scholars of Ahl as-sunnat.]

To perform the sunnat with the intention of making qad you must perform the initial sunnat of the early afternoon nam which has four rakats, by intending also to make qad of the fard of the earliest early afternoon nam that you did not perform. When performing the final sunnat of the early afternoon nam you must intend also to make qad of the fard of the earliest omitted morning nam. When performing the sunnat of the late afternoon nam you must make qad with the intention also of the fard of the earliest late afternoon nam. When performing the sunnat of the evening nam you must also make qad with the intention of the three-rakat fard of the earliest evening nam. When performing the initial sunnat of night nam you must intend also to make qad of the fard of the earliest night nam and when performing the final sunnat of the night nam you must intend also to make qad of the earliest omitted Witr nam and perform three rakats. Thus each day you will pay the debt of a day's qad. Also when performing the nam of tar you must make qad by intending also to make qad. You must go on doing this for as many years as the number of years during which you left your nam to qad. After finishing your nam of qad you must begin performing only the sunnats as usual. See chapter 13!]

[Instead of performing the nam of tar you must make qad in your home. For, it is written in Islamic books that a person who omits the fard nam will not be given blessings for

his sunnat namāz. When certain people perform the namāz of tarīqah in the jamāz in the mosque of a quarter or in a house, a person who has debts of qadāz or who cannot trust that the imām is acceptable performs the namāz of tarīqah in the jamāz in the mosque in order to guide the young beginners of namāz and to accustom them to performing namāz and to prevent gossip or fitna. Yet he does not intend to follow the imām. He pretends to follow the imām. He makes qadāz at the same time. If the imām is making the salāh after every two rak'at, this person intends also to make qadāz of the fard of morning namāz, and if the imām is making the salāh at the end of four rak'at, this person intends also to make qadāz of the fard of other namāz. If he cannot synchronize his actions with the imām's actions, he intends to perform the tarīqah and follows the imām.

The number of namāz that could not be performed and were left to qadāz for the defined two reasons or because of sleeping and forgetting is very small, so their qadāz can be made up in a day. In this case it is not necessary to perform the sunnats with the intention of qadāz. Moreover, since it is not sinful to miss them with an excuse, delaying their qadāz long enough to perform the sunnats does not initiate the state of sinfulness.

It is a grave sin not to perform a fard namāz in its prescribed time without an excuse or because of laziness. After committing a grave sin, it is necessary to make **tawba** so that one can be forgiven. A sincere **tawba** requires four conditions: feeling deep penitence; deciding not to commit it again; invoking Allāh to forgive you and expressing istighfār repaying the rights of Allāh and His slaves. If any one of these four conditions is absent, that sin will not be forgiven. Such people must pay the rights of Allāh as soon as possible by performing the sunnats of four daily namāz with the intention of qadāz every day. The additional sūrah is not recited in the third and fourth rak'at of a qadāz namāz.

It is written in **Imdād-ul-Fetāwā** and in the four hundred and fiftieth page of **Ibn al-Qayyim**. The sunnat is omitted in order not to delay the wājib. After saying the same thing in its three hundred and sixteenth page, it goes on: When performing namāz in jamāz, it is fard to follow the imām in actions that are fard. It is wājib to follow him in the wājib. And it is sunnat to follow him in the sunnats. Following the imām means doing the actions with him or after him, or waiting for the imām if you have begun before

the imj̣ ۞. For example, it means to follow the imj̣ ۞ to bow for the rukj̣ ۞ together with the imj̣ ۞ or to bow after the imj̣ ۞ and catch up with him in the rukj̣ ۞ ۞ or to bow after the imj̣ ۞ straightens up from the rukj̣ ۞ ۞, after bowing and straightening before the imj̣ ۞ (if you have done so), to bow again together with the imj̣ ۞ or after him. If you do not bow again you will not have followed the imj̣ ۞; you will have omitted the fard, and your namj̣ ۞ will be nullified. Independent of this taxonomy of rulings, it is wj̣ ۞ to act together with the imj̣ ۞ in the fards and in the wj̣ ۞s. If the imj̣ ۞ straightens up from the rukj̣ ۞ ۞ before a person has said the tasbj̣ ۞ of rukj̣ ۞ ۞ three times, it is wj̣ ۞ for him to straighten up together with the imj̣ ۞ instead of completing the tasbj̣ ۞ ۞. A sunnat must be omitted if it is necessary to do so lest you should delay a wj̣ ۞. ۞ In other words, the act of completing the repetition of the tasbj̣ ۞ ۞ three times, which is sunnat, must be omitted lest you should delay in acting together with the imj̣ ۞, which is wj̣ ۞. The sunnats that are inside namj̣ ۞ ۞ are more important than any sunnat outside namj̣ ۞ ۞. For example, reading (or reciting) the Qurj̣ ۞ ۞ al-kerj̣ ۞ ۞ is sunnat and there are innumerable blessings in doing it. But it has been declared in a hadj̣ ۞ ۞-i sherj̣ ۞ ۞ that there are more blessings in reciting the Qurj̣ ۞ ۞ ۞ kerj̣ ۞ ۞ during namj̣ ۞ ۞. The hadj̣ ۞ ۞-i sherj̣ ۞ ۞ is written in twenty-second page of **Khazinat-ul-asrj̣ ۞ ۞** together with its proofs. This also should make us realize that it is necessary to omit the sunnats in order to get rid of a grave sin by making qadj̣ ۞ ۞ of those namj̣ ۞ ۞s that have been omitted without an excuse. Nevertheless a person who performs the sunnats with the intention of making qadj̣ ۞ ۞ has not omitted the sunnats by doing so.

As we have explained while describing the namj̣ ۞ ۞ in jamj̣ ۞ ۞ in the twentieth chapter, a person who comes to the mosque as the imj̣ ۞ ۞ begins conducting the morning namj̣ ۞ ۞ performs the sunnat outside the mosque or behind a pillar inside the mosque. Then he joins the jamj̣ ۞ ۞ following the imj̣ ۞ ۞. If he cannot find such a place that is apart from the jamj̣ ۞ ۞, he must not perform the sunnat behind the jamj̣ ۞ ۞. He must begin to follow the imj̣ ۞ ۞ immediately. For, it is makrj̣ ۞ ۞ to begin performing namj̣ ۞ ۞ individually as namj̣ ۞ ۞ is being performed in jamj̣ ۞ ۞. The sunnat of morning namj̣ ۞ ۞ is omitted in order not to commit a makrj̣ ۞ ۞. As will be inferred also from this piece of writing from **Durr-ul-mukhtj̣ ۞ ۞** it is necessary to make qadj̣ ۞ ۞ instead of the sunnats. Since even the most emphatic sunnat, the sunnat of the morning prayer, is omitted in order to avoid a makrj̣ ۞ ۞ then a fortiori a sunnat must

be omitted to avoid a harj. Thus, the namaz of qadiz performed instead of a sunnat saves you from a grave sin.

Some people, particularly people who are religiously ignorant and who pass themselves as men of religion, attempt to distort the words of great authorities of Islamic knowledge. Yet, because they know nothing, and all the worse to provide proofs from a book, they say whatever occurs to their minds in the name of an objection. With the vanity flattered by their own ignorance, they make gratuitous assertions. For instance, there are people who say, *Yes, sir, qadiz of the fards cannot be made in place of the sunnats. I cannot accept it. Instead of wasting time sitting for hours in a coffee-house, let them perform their namaz of qadiz.* Why should one omit the sunnats? *Yes, the statement, Let them perform their namaz of qadiz instead of sitting for hours in the coffee-house, is right. But it is wrong to say, One must not omit the sunnats in order to make the qadiz. Delaying the qadiz of omitted namaz and wasting time are two separate grave sins. Yet to ask a person who has already committed the so-called sins not to make the qadiz instead of the sunnats means to ask him to commit a third sin. It is like asking a person who has debts of qadiz and who wastes his time instead of performing his qadiz namaz to gamble or to drink alcohol, too, since he has already sinned. The great saying of our superiors is well-known: If something cannot be done perfectly, one should not entirely give it up. Then, a person who has omitted his namaz without an excuse should not miss the opportunity of making qadiz instead of the sunnats and thus ridding himself of this grave sin. Likewise, a person who does not perform namaz should not give up fasting too.*

It is written in the same page of *Taht* *Yes* *The* sunnat of morning namaz is very virtuous. It is enjoined in many hadith to perform it. There are countless blessings in it. But there is no punishment declared even for a person who omits the sunnat of the morning namaz. However, it is declared that a person who performs the fard not in jamat but alone will go to Hell. This means to say that the value of jamat is very much greater than even the sunnat of the morning namaz.

Ibni *Yes* *Yes* *Yes* says: *Yes* *Yes* a person comes to the mosque when the imam is in the second rakat of the morning prayer he must omit the sunnat and follow the imam. For the sunnat cannot equal even one of the twenty-seven blessings of the fard caused by the jamat. Since the most emphatic sunnat, the sunnat of

been said for the fard namāz. If the iqā'ah is said as he performs the sunnat, he makes the salāh after completing two or four rak'ahs of it, and then begins following the imām. If the iqā'ah is said as he performs the fard of the morning or evening namāz, he stops his fard namāz and follows the imām. For a namāz that is fard can be stopped in order to perform it better. It is like demolishing a mosque in order to build a better one. But the case is not so with stopping a sunnat in order to catch the jamā'ah. ½

It is written in the book **Al-hikam-ul-Atiqya** ^[1]: ½ Of two jobs do the one that comes harder to your nafs! For a job that is right (liked by Allāh) comes difficult to the nafs to do the supererogatory good deeds while being slack in doing the wajib. This is one of the signs of following the desires of the nafs. This statement provides an answer to ibni Taymiyyah's assertion that it is unnecessary to perform qadā'ah of namāz. ½

As is stated in the forty-sixth chapter of the first fascicle of **Endless Bliss**, Hadrat Imām-i Rabbī says: ½ When compared to those worships that are fard, the supererogatory worships are of no value. They are not even a drop of water compared with an ocean. The accursed satan is deceiving Muslims by misrepresenting the fard as insignificant. [He is preventing them from making their namāz of qadā'ah. He is misleading them towards the supererogatory worships. He is preventing them from paying zakā'ah and misrepresenting the supererogatory alms as beautiful. In fact, to give one gold coin to a poor (Muslim) with the intention of zakā'ah is much more blessed than giving a hundred thousand gold coins as alms. For, paying the zakā'ah is performing the fard. But giving without the intention of zakā'ah is a supererogatory worship. He says in his two hundred and sixtieth letter: ½ The value of supererogatory worship, when compared with the fard, is not even like that of a drop of water compared with an ocean. In fact, so is the value of supererogatory worships in comparison to the sunnats. However, the value of a sunnat compared with a fard is not even like that of a drop of water compared with an ocean. ½ As is understood from all these statements quoted from Islamic savants, those who have omitted their namāz without an excuse must look for ways of escaping

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- [1] Written by Ahmad bin Muhammad ibni Atīyah Uthmānī, Mud-dīn Iskenḍerī, Rahmatullāh alayh, d. 709 [1309 A.D.], Egypt.
 [2] Nafs is a malignant force in man that lures him to do what Allāh prohibits and prevents him from doing what Allāh commands.

Hell to torment by making qadā of them as soon as possible. It does not save one from Hell to make qadā from time to time by saying, I intend to make qadā of all my omitted namā. Yes. Islamic savants teach the Sharī. We must follow not the factious and corrupt words of kāfirs and bid'ah holders, but the ḥadīth of Ahl-as-sunnat.

Hadrat ʿAbdulqādir Geylī in the ḥadīth of ʿAbdullāh ibn ʿAbdullāh al-Qaddās-Allī in the same chapter: A person performing the sunnats while he has debts of qadā is like a debtor taking a present to the person to whom he owes, which, normally, is not acceptable. A person who performs the sunnats while he has debts of qadā is like a person who spends his time with the Sultān while the Sultān himself has invited him. A Believer is like a businessman. The fard namā is his capital of which the supererogatory prayers are the profit. Unless the capital is rescued they will yield no profit.

Observed with due attention, both the ḥadīth and the statements quoted from savants declare that the sunnats and the supererogatory namā of a person who has debts of fard namā are not acceptable. Not acceptable does not mean not saḥīḥ. They are saḥīḥ but they produce no blessings, no use. The book **Radd-ul-muhtāj** explains this very well within the subject of Qurbānī. In explaining the ḥadīth **The hajj and the jihād of a person who commits bid'ahs are not acceptable**, the books **Hadīth** and **Berhā** say that: Their worships are saḥīḥ but they are given no rewards. See the ḥadīth which is quoted at the end of the thirteenth chapter!

Some people say, Performing the sunnats with the intention of qadā is in the Shīʿī Ḥadīth. We are Hanafī, not Shīʿī. It would be pertinent to remind them that the compiler of this book, **Endless Bliss**, is in the Hanafī Ḥadīth, too. Those who miss a namā that is fard because of some excuse make qadā of it together with its sunnat. But the Hanafī make qadā of only the missed fard. The case is not so with a namā that has been omitted because of laziness. A Shafīʿī or a Hanafī who omits the namā has to make qadā of it immediately. If he does not make its qadā immediately he will be punished with **hadd**, and killed if he is in the Shīʿī Ḥadīth. But if he is in the Hanafī Ḥadīth he will be put into jail, and will be kept in the dungeon until he makes his qadā or dies. Hadrat Ibnī Hajar-i Makkī, one of the savants of the Shafīʿī Ḥadīth, says on the hundred and eighty-ninth page of his book **Fatāwā fiqhīyya**: A person who does not perform a namā that is fard makes its qadā together with its

supererogatory namāz i.e. its sunnat. For, in the Shāfiʿī and Mādhhab it is sunnat to make qadāʾ of supererogatory namāz, i.e., the sunnats, which are performed together with the fards of five daily namāz. If a person has omitted the fard without an excuse he cannot perform any supererogatory namāz before making its qadāʾ because he has to make qadāʾ of the fard immediately. Otherwise, he will have delayed the qadāʾ of the fard by a length of time equal to the time he has spent performing the sunnats. To say that one has to make its qadāʾ means to say that one has to spend all one's time making the qadāʾ. That is, with the exception of the time that one may reserve for earning one's sustenance and the sustenance of those who it is wājib for one to support, it is not permissible for one to delay the qadāʾ for any other reason, or else one will become sinful. As is seen, it is necessary to make qadāʾ of the namāz omitted without an excuse immediately in the Shāfiʿī and Mādhhab as well as in the Hanafī Mādhhab. There is no difference between the two Mādhabs. On things that are declared clearly in the Qurʾān and in ḥadīth the two Mādhabs do not disagree with one another. They may disagree on things that are not declared clearly but which are inferred through ijtihād. It is declared clearly in a ḥadīth reported by Hadrat Aḥmad that the supererogatory worships of those who have debts of fard will not be accepted. When mentioned with the word fard, the word nāfla (supererogatory) includes the muakkad sunnats, too. This fact not only is shown by Hadrat Abduḥ-Gaylī's statement, but also is written clearly in the books of Hanafī savants, e.g. **Ḥalīmī Keḥ**.

Some other people say, qadāʾ is not made instead of the sunnats. For, qadāʾ can be made any time. But a sunnat cannot be compensated for. To say that qadāʾ is made instead of a sunnat is the word of those who cannot realise the importance of the sunnats. It is wrong to delay the qadāʾ of omitted namāz by saying that qadāʾ can be made at any time. For, it is a grave sin to delay the performance of qadāʾ. We have not been commanded to compensate for the omitted sunnats. Why, then, should there be the question of whether or not it will be possible to compensate for them? Ibnī Qayyim says on the four hundred and thirty-third page: *It is wājib that is omitted for reasons prescribed by Islam. Then fortiori a sunnat must be omitted for reasons prescribed by Islam.*

It is written in the book **Marḥūfah** and in its commentary by, **Taḥṭāwī** that it is tahrīḥ to perform a supererogatory namāz

after the fard of the morning prayer until sunrise. If you have not performed the sunnat of the morning namāz beforehand, its performance also is included in the same prohibition. This time is allotted to perform the fard only. That is, a person who does not perform namāz after the fard until sunrise is considered to be performing the fard all the time. And this is better than performing any supererogatory namāz even if it is the sunnat of the morning namāz. Yet it is not makrūh to make qadāz namāz during that time. For, being considered to be performing the fard is better than performing the sunnat. Making qadāz, on the other hand, is an act of actually performing a fard, which is much better. These statements support the fact that the sunnats are supererogatory namāz. It is written clearly in **Jawhara** that the sunnats are supererogatory namāz and can be performed on an animal without an excuse.

It is written on the same page: When there is very little time left for a certain daily fard namāz it is tahrīm to make makrūh to perform a supererogatory namāz because it causes one to miss the fard. This would mean to miss a namāz that is necessary by performing a namāz which is not necessary, which is something that a reasonable person would not prefer. So is the case with performing a supererogatory namāz as the sun rises, when it is right on top, or as it sets, even if the supererogatory namāz performed is one of the sunnats of the five daily namāz. It is written on the hundred and forty-ninth page of **Hadīqa**: Performing the sunnat which is before the fard while there is little time left will cause the fard to be left to qadāz. It is harīm to perform the sunnat. It is written in the subject concerning the afflictions incurred by the tongue: It is not permissible to omit something that is fard in order to do something which is not fard.

As is written in many Hanafī books, e.g. **Durr-ul-mukhtār**, in **Ibnī Mubār**, in **Durr-ul-muntaqā** a commentary to the book **Multaqā** and in **Nihāt-i Islām**: A judge or a pupil may omit the sunnat of any namāz except the sunnat of the morning prayer, the former in order to do his duty and the latter not be late for his religious class. While a judge's duty, which is not fard-i-ayn, is counted as an excuse for omitting the sunnats, why should it not be an excuse to pay the debts of qadāz which are fard-i-ayn and for which there will be vehement punishment?

There are countless blessings for those who perform the sunnats and some supererogatory namāz. Yet these blessings are for those who do not have any debts of qadāz. It is not sensible

to perform the namāz ¹es of qadāz ¹only when you have free time while performing the supererogatory prayers continuously merely because there are many blessings in them. The book of tafsīr ² entitled **Radd-ul-bayān** ² explains the hundred and sixty-fifth ² **Yat-i-ker** ² **Ma** of Anj ² **Sh** ² **S** ² **as** follows: ² **To** encourage His slaves to doing good deeds, All ² **hu** ² **ta** ² **z** ² **hu** ² **has** promised many blessings. That it has been declared that innumerable rewards will be given for them does not show that they are better than those worships that are commanded but for which not so many blessings have been promised. As is declared unanimously by savants, the fards are superior to the wājib ² **hu** ² **s** and to the sunnats, and there are more blessings in them. Supererogatory worships do not substitute for those fard worships that have not been done. The debts for the fards cannot be paid by doing the supererogatory namāz ² **es**. The ignorant set aside the fard prayers and perform the supererogatory namāz ² **es**. Saying that there are limitless blessings in the supererogatory, they suppose they will pay their debts of fard by performing supererogatory namāz ² **es**. To say as they do is incompatible with Islam. ² **Zerq** ² **hu** ² **s** says in his explanation of **Mawhib** : ² **He** who performs the fards instead of the sunnats has made a good gain (by doing so). He who performs the sunnats instead of the fards has cheated himself. ² **As** is written in the two hundred and twelfth page of **Taht** ² **hu** ² **s** commentary **Dur-ul-Hikmah** ² says that performing the sunnat before the fard has been commanded in order to frustrate Satan, to make him sorry. Satan becomes sorry because he thinks that he can never dupe man into not doing the fards which All ² **hu** ² **ta** ² **z** ² **hu** ² **commands** since he cannot mislead him even in the sunnats which All ² **hu** ² **ta** ² **z** ² **hu** ² **does** not command. This fact is also written in **Dur-ul-mukhtār** ² and in **Radd-ul-muhtār** ²

In explaining how to make qadāz ¹ of omitted prayers in his book **an-Nawāz-ul-fiqhiyya fī Madhhab-il-aimmat-il-Hanafiyya** , copies of which exist at number 1037 in the Es ² **ad** Efendi ² **hu** ² **rahmatull** ² **hu** ² **ta** ² **z** ² **hu** ² **hai** ² **s** section and at number 1463 in the Yahya Tef ² Efendi section of the public library of S ² **aym** ² **hu** ² **ye** in Istanbul, Muhammad S ² **ayy** Efendi, the (then) Q ² **ayy** ² **hu** ² **of** Jerusalem, says: ² **The** great savant Ibn Nujaym was asked: If a person has left some of his namāz ² **es** to qadāz ² **and** if he performs the sunnats of the morning, early-afternoon, late-afternoon, evening, and night namāz ² **es** with the intention of making their qadāz ² **will** he have omitted the sunnats?

² **His** answer was: He will not have omitted the sunnats. For,

the purpose in performing the sunnats of the five daily namāz is to perform namāz in addition to the fard of each prayer time. Satan will always try to prevent you from performing namāz. By performing one more namāz in addition to the fard you will have resisted, disgraced Satan. It is written in Nawāzil⁽¹⁾ that by making qadāz instead of the sunnats you will have performed the sunnats, too. To fulfill the sunnat by performing one more namāz in addition to the fard of each prayer time, those who have debts of qadāz must make qadāz. Many people are performing the sunnats instead of making qadāz. They will go to Hell. But a person who makes qadāz instead of the sunnats will be saved from Hell.

Ibni Nujaym rahmatullāh alayh says: Avoiding prohibitions and harām has precedence over doing good and useful things. A hadīth-i-sherīf reads: **Do my commands as well as you can. Avoid what I have prohibited!** Another hadīth-i-sherīf reads: **Not to do a mote of something prohibited is more blessed than the worships of all people and genies.** For this reason, a wājib may be omitted when there is great difficulty. Yet permission is never given for doing the prohibitions, especially if they are grave sins. While explaining the istinjā, Ibni Mubārak says: It is impossible for you to clean najās without exposing your awrat parts you must perform namāz in that state. For it is a command to clean (the najās), but it is a prohibition to expose your awrat parts. Avoiding sins has priority. The sunnats come even after the commands. The sunnats are observed in order to receive blessings. A sunnat cannot be performed at the cost of committing an act that is makrūh. But a fard can be performed, so that the debt will be paid. For example, it is makrūh to make an ablution with someone else's water, but by doing so the tahajjud, which is fard, will have been made. When a person without an ablution makes an ablution with someone else's water he will not get the blessings of the sunnat. This adds further proof to our rightful argument that absolving yourself from a grave sin by making qadāz has priority over performing the sunnats.

Hadrat Imām al-Rabbī rahmatullāh alayh in his hundred and twenty-ninth letter: A hadīth-i-sherīf declares:

[1] Written by Abd-ul-ʿAzīz bin Ahmad Shems-ul-eimma Hulwī rahmatullāh alayh. Vol. 456 [1064 A.D.], Bukhārā.

three pages of the sixty-seventh letter of the second volume (of **Makṭūb**) in the first chapter of the third fascicle of **Endless Bliss!**

People who assert that one cannot intend for prayers of qadī ½ while performing the sunnats cannot cite any valuable books as proofs to support their antithesis when they are asked why not. Instead, they say that it is written in **Ibn al-Qayyim**, in **Halabī** and in **Taḥṭī** ¼, in annotation **Itḥāṣul-fettah** that ½ The qadī ½ of those namā ½es that have been missed with fawt must be made up as soon as possible. Making qadī ½ of namā ½es missed with fawt is better and more important than performing supererogatory namā ½es, but the case is not so with performing the sunnats of the five daily namā ½es and certain namā ½es that have been praised by ḥadī ½ ḥ-i sherī ½ ḥ, such as the namā ½ ½ of Duḥ ½, ½ the namā ½ ½ of Tesbī ½ the namā ½ ½ of Tahīyyatulmesjī ½ ḥ the four rakʿ ½s of sunnat before late afternoon namā ½ ½ and the six rakʿ ½s of sunnat after evening namā ½ ½. These must be performed with the intention of a supererogatory namā ½ ½. ½ These statements concern those who have failed to perform the fard of the five daily prayers with fawt^[1], that is, for reasons that could not be helped. It says that the qadī ½ of those namā ½es that have been missed thus must not be performed instead of the sunnats, but they must be performed separately. We agree with this entirely. We accept that there is no need to make the qadī ½ of a few fard namā ½es missed with an excuse instead of the sunnats. For, it is not a guilt or sin, we say, to leave namā ½ ½ to qadī ½ because of an excuse, nor is it sinful to postpone its qadī ½ until you have performed the sunnats. But being unable to perform namā ½ because of an excuse is different from omitting it knowingly, which means not performing it because of laziness. The former is not a sin. But the latter is a grave sin. It is quite wrong to confuse the two cases with each other. Reading in books that the fard namā ½es missed with an excuse cannot be performed instead of the sunnats, and to suppose thereby that the fard namā ½es that have been omitted because of laziness cannot be performed instead of the sunnats either and, furthermore, to attempt to adduce the former as a proof for the latter, is not worthy of a man of knowledge. This statement in Hanafī ½ books does not say that ½ people who have committed a grave sin by not performing the fard prayers

[1] To fail to perform a certain prayer with fawt, means to be unable to perform it within its time for reasons justified by Islam.

because of laziness cannot perform the sunnats with the intention of qadī. In fact, it says that the sunnats are supererogatory namāz and are to be performed with the intention of a supererogatory worship. As is written in **Jawhara-t-un-nayyira**, books of Fiqh in the Hanafī Madhhab state: Qadī of the namāz missed with fawt. They do not say, Qadī of the namāz omitted. For, a Muslim does not omit his namāz knowingly. He misses it with such excuses as unawareness, sleep, or forgetfulness. The two situations must not be confused with each other.

Importance of the fard namāz has been stated clearly in the Qur'ān and in hadīth. For instance, it is written in the sixth page of the book **Terghibussalī**, which is in Persian: Our Prophet sall-Allāhu alaihi wa sallam gave sin to bring two prayers of fard namāz together. That is, it is a grave sin not to perform a fard in its prescribed time and to perform it later. Another hadīth declares: **will keep a person who performs a namāz after its time is over in Hell for eighty hukbas.** This is the punishment for performing one namāz after its prescribed time. We must try to imagine the retribution for never performing namāz.

The book **Umdat-ul-islām** exists in the section of Muhammed Esā' Efendi in the library of Süleymaniye. This book, along with the book **Menhaj-ul-fiqh**, was reproduced by Hakīm Kitābevi in 1989. It is written in that book: Our Prophet sall-Allāhu alaihi wa sallam said: **is the arch-stone of faith. He who performs namāz has built up his faith [1]. He who does not perform namāz has demolished his faith.** He stated in a hadīth: **On the Day of Judgement, after the first question will be on namāz. Allāh will say: O My slave, if you get over your account of namāz safety is yours. I shall facilitate your other accounts!** Our Prophet sall-Allāhu alaihi wa sallam stated: **A person who omits one namāz knowingly without an excuse will remain in Hell for one hukba.** One hukba is eighty years, and one day in the next world is as long as a thousand worldly years. At is seen, a person who omits one fard without an excuse will burn in Hell for eighty times three hundred and sixty-five thousand years. [It is written on the five hundred and tenth page of **Medi-un-nubuwwa** and on the one hundred and eighteenth page of **Ma'fatima** : The purpose of giving such

[1] It means being a Muslim.

foregrounded examples is not to give numerical values but to demonstrate the importance of the matter and the graveness of the horrifying situation that would be incurred, by way of numerical evaluation. ½ Then, shame upon those who do not perform namā ½ because of laziness or without an excuse! Our savants say unanimously that ½ A person who does not perform namā ½ is not acceptable as a witness. For, a person who does not perform namā ½ is a fāq one. The fard namā ½ is a debt which a Believer owes to Allā ½ ta ½ He cannot rid himself of the debt unless he performs it during its prescribed time. ½ It is written in the book **Aqdātunnejj** : ½ A person makes tawba-i nasā ½ his sins will be pardoned. Unless he makes qadā ½ of his namā ½ es they will not be pardoned only by making tawba. If he makes tawba after making qadā ½ of his prayers, there is the hope that he will be pardoned. ½

Ibni Nujaym Zayn-ul- ½ bidī ½ says in his **Ukabbā wa saghī** : ½ It is a grave sin to perform the fard namā ½ by trusting the time-table arranged incorrectly on a false calendar before its time begins or after its time is over. A grave sin is pardoned only by making tawba. There are a number of things that will have small sins pardoned. When making tawba, one has to make qadā ½ ½ for the namā ½ es which one has omitted. Those savants who said that an accepted hajj would clear away grave sins did not mean that the qadā ½ of the omitted namā ½ es would not be necessary. They meant that the sin of delaying namā ½ without an excuse until its time was over would be pardoned. It is necessary to make the qadā ½ too. If one does not make the qadā ½ though one is able to do so, one will have committed another grave sin. ½ Namā ½ will be deemed to have been performed during its prescribed time if a Hanafī ½ Muslim says takbī ½ of tahrī ½ a before the time is over. But a Shafī ½ or Malikī ½ Muslim is not considered to have performed the namā ½ unless one rak ½ of namā ½ has been completed before the time is over. It will be considered a venial sin if namā ½ can not be completed within its prescribed time.

It is written in **Durr-ul-muntaqā** ½ A person who does not recognize namā ½ as a duty, who disbelieves the fact that it is fard, becomes a disbeliever. Those who convert to Islam in a country of renegades and disbelievers do not have to make qadā ½ of the prayers of namā ½ which they had not performed until they learned that it is fard to perform namā ½ ½

It is written in the subject concerning the intentions of namā ½ ½ in Ibni ½ bidī ½ and in the twenty-sixth page of **Fatāwā kubrī** : ½ It

a person performs namāz for years but does not know which ones are initial sunnats and which are final sunnats and if he performs every one of them all with the intention of a fard, all of them will be accepted. For, if a certain namāz is performed with the intention of fard although it is in the category of sunnats, the sunnat thereby performed is acceptable. The one which he has performed first in every prayer time becomes the fard. The one which he has performed next becomes the sunnat. It is written in **Halabī saghiḥ**: ٢: ٤٠ A person realizes that there has been a defect in all the namāz for which he has been performing for years, ٤١ That is, if one of the twelve conditions of namāz is missing ٤٢ It will be good if he makes qadī ٤٣ of them all. If there has not been any defects in them, to make qadī ٤٤ of them is makrū ٤٥ according to some savants and not mekrū ٤٦ to other savants. Those savants who said that it would not be makrū ٤٧ said that one must not perform those namāz for of qadī ٤٨ after morning and late afternoon namāz for or else all of them would be supererogatory [if one did not have any namāz for of qadī ٤٩ to perform]. ٥٠

It is written in the book entitled **Eshbūḥ**: ٢: ٤١ The fatwā ٥١ which is saḥīḥ ٥٢ dependable, shows that it is not necessary to intend for a sunnat when performing the first and final sunnats of the five namāz for, that is, the muakkad sunnats. The rawī ٥٣ (prescribed) sunnats will be saḥīḥ ٥٤ when performed with the intention of a supererogatory namāz ٥٥ or even only with the intention of namāz ٥٦ That is, they will be the sunnats of the times within which they are performed. It is not necessary to intend specially for the sunnats. Imī ٥٧-i Zaylāḥ ٥٨ ١٢ Ḥammatullāḥ ٥٩ taḥ ١٣ ١٤ Ḥaiḥ ١٥ said like example, if you perform two rakʿ ١٦ of namāz ١٧ before dawn with the intention of tahajjud (midnight prayer) and then later find out that dawn had already broken before you performed it, this namāz ١٨ stands for the sunnat of morning namāz ١٩ It is not necessary to perform another namāz ٢٠ (of two rakʿ ٢١) as the sunnat of morning namāz ٢٢ If after sitting for the fourth rakʿ ٢٣ of the fard of early afternoon namāz ٢٤ you forget (to make the salāḥ ٢٥) and stand up for the fifth rakʿ ٢٦, you make the salāḥ ٢٧ after making the sixth rakʿ ٢٨. The two additional rakʿ ٢٩ will become a supererogatory namāz ٣٠ The reason why these two rakʿ ٣١ do not make up for the final sunnat is not because you have not intended to perform the sunnat, but because you have not begun the sunnat with a separate takbīr ٣٢ Also, there is a dependable report that it is not necessary to intend for tarīḥ ٣٣ when you are performing the tarīḥ ٣٤. ٣٥ Likewise, if a person who does not have any early afternoon namāz ٣٦ left to

qadī intends to perform the last early afternoon namāz which he has not performed though he has reached its time. As he performs the four rak'at after Friday prayer and if he finds out later that the Friday prayer has been sahī, these four rak'at, according to a dependable and sahī report, become the sunnat of Friday namāz. It is written in its fifty-ninth page: We have already stated that when supererogatory namāz and the prescribed sunnats are performed with the intention of namāz only, or of any kind of namāz other than the sunnats, they will be sahī. As is seen, any namāz [e.g. a namāz of qadī performed during the time of one of the five daily namāz in addition to the time of fard namāz] is (at the same time) the sunnat of the time of namāz.

It is written on the fifty-fourth page of the book **Uyūl-basī** and in **Ibni Māj**, in the chapter dealing with the intention of namāz. According to profoundly learned savants, a sunnat performed only with the intention of namāz becomes sahī. For, the sunnats of five daily prayers means the namāz performed by our Prophet ﷺ. **Ṣall-Allahu ʿalayhi wa sallam**. It was afterwards that those namāz were named sunnats. When performing the sunnats of the five daily namāz, Rasūlullah ﷺ **Ṣall-Allahu ʿalayhi wa sallam** used to intend, to perform namāz for Allah's sake. He did not intend, to perform the sunnat. Any namāz performed so in every prayer time becomes the namāz which is called sunnat. Likewise is written in **Halabī** **Yi kebī** too. It is written in its fifty-second page that, as is communicated in the book **Tajnī** the sunnats of the five daily namāz are supererogatory namāz and can be performed with the intention of a supererogatory worship, too. It is written in **Durr-ul-mukht**, and also in the book **Durer** by Molla Husraw: The sunnats of five daily namāz and the namāz of tarīqah are originally supererogatory namāz. When performing them an intention for namāz only will suffice.

It is written in **Ibni Māj** and in the annotation to **Nizāl**: It is sunnat to perform two rak'at of namāz before you sit down after entering a mosque. This is called the namāz of **Tahiyatulmasjid**. When you enter a mosque, if you perform the fard, the sunnat, or any other namāz you will have performed the tahiyatulmasjid, too. The namāz that is performed does not need the special intention of tahiyatulmasjid. For, the purpose of performing the tahiyatulmasjid is to respect Allahu ta'ālā Who is the Owner of the mosque. And the namāz which you perform serves this purpose.

While explaining the namāz of Tahiyyatulmasjid, Ibnī ʿUmar radī Allahu ʿanhuma says: ʿWhen beginning the fard of the early afternoon namāz if you make two intentions, one for the fard and one for the sunnat, you will have performed the fard only according to the two Imams. But according to Imam-i Muhammad the namāz will not be accepted. For the fard and the sunnat are two different kinds of namāz [Namāz performed within a prayer time are either the time fard namāz or any namāz other than that fard. The sunnats of the time and namāz of qadī are of this second kind. On the other hand, since namāz of qadī and the sunnats are of the same kind, one single namāz can be performed with double intentions.] According to the two imams, you have performed the more important one. On the other hand, since any namāz which you perform after you enter a mosque stands for the namāz of tahiyyatulmasjid, it is permissible to intend for the namāz of tahiyyatulmasjid while performing a fard prayer, according to Imam-i Muhammad as well. When you intend for the fard, too, you will have been deemed to have performed both the fard and the sunnat. Even though the time fard and sunnat are different from each other, because of the fact that the sunnat means all the other namāz except the fard, the similarity between the sunnat and the qadī namāz is identical with the similarity between tahiyyatulmasjid and the fard.

It is stated in the thirtieth page of **Eshb**: ʿA worship causing thawib requires not only its being sahib but also, and more essentially, the worshipper having a true and sincere intention. If a worship performed with a sincere and true intention becomes fad inadvertently, it will not be sahib. However, because one has made niyyat (true intention), it will cause much thawib. For instance, a namāz performed without an ablution though one thinks one has had an ablution will not be sahib. Yet one will be given much thawib in return for one's niyyat (intention). If a person finds some najis water and yet thinks it is clean and makes an ablution with it and performs namāz his namāz will not be sahib because one of its conditions has not been fulfilled; however, he will be given thawib owing to his intention. On the other hand, a namāz that is sahib because it has been performed with all its conditions fulfilled will not be given any thawib if it has been performed for ostentation. A person who makes qadī instead of a namāz that is sunnat will not have omitted the sunnat; yet, for attaining thawib for the sunnat as well, he should make niyyat, that is, pass through his heart the intention to perform the sunnat

though it has not been commanded by Islam. No Muslim shaves his beard in order to get blessings. A Muslim knows that it is **makrū** to shave one's beard. He knows that it is permissible to shave one's beard in order to do a more important religious duty, and thus he obeys the rules of Islam, the Sunnat.

It is written in **Bahr-ur-rā** and in the chapter about things that will not break a fast in **Tahī** annotation **Durr-ul-mukhtār** is **makrū** to put some ointment on your moustache or beard in order to ornament yourself. It is not **makrū** when you do it for **jam** that is, to remove any ugliness or to protect your dignity and honour. If adornment takes place when you do something for **jam** though you do not intend for adornment, it will be acceptable. Also, it is **mub** (permitted) and good to wear new, lovely clothes for **jam**. Yet it is **har** to wear them for arrogance. If your behaviour does not change when you wear them, it will be understood that they are not for arrogance. If the length of your beard is as prescribed by the sunnat, it is **tahr** **makrū** to put ointment on it in order to grow it longer. The length of the beard as prescribed by the sunnat is a small handful. It is **w** to clip off that part of the beard exceeding a small handful, the part on the chin included. The **had** **shar** **Grow your beard!** does not mean, **Grow it longer than a small handful.** It means, **Do not grow your beard shorter than a handful.** Or, **Do not shave it altogether.** The narrator of this **had**, **Abdullah Ibni Umar** **Adiy-All** **ahum** clipped that part of his beard exceeding a small handful. Not one single savant said that it was **mub** to have a beard shorter than a small handful. Shaving the beard is a custom of fire-worshippers and Indian Jews. It is **har** to make yourself look like disbelievers. As is seen, savants say that it is sunnat to grow a beard. Those who say that it is **w** are contradicting the **Jumh** (Islamic savants' consensus) by saying so. It is **har** to keep your beard shorter than a small handful or to shave it entirely in order to be like disbelievers or women. It is **makrū** if you do so not to be like them but to follow the custom in your country. It is **bid** to say that a beard that is shorter than a small handful is sunnat. If a person slights the sunnat he becomes a disbeliever. It is written in Islamic books that it is permissible, and even necessary, to give up the sunnat when you have a prescribed excuse.]

It is written on the seventy-first, three hundred and nineteenth, four hundred and thirty-third, and four hundred and fifty-third pages of **Ibni Mubār** : A person who esteems and values the sunnats of prayers of **nam** but omits them often without an

excuse or because of laziness will be scolded. But he will not be deprived of shaf'ī. The hadīth-i shaf'ī who omits the sunnat which is before the early afternoon prayer will not attain my shaf'ī means, a person who omits it insistently without an excuse will not get my shaf'ī which is for this namāz and which will serve for his promotion. It is written in Ibnī Mubārak and in the two hundred and third page of Taht ul-Fatāwā that omitting it with some excuse will not prevent the shaf'ī. Besides, to perform the sunnats of daily prayers of namāz with the intention of qadī does not mean to omit them.

It is written in the three hundred and ninety-sixth page of Ibnī Mubārak and in the hundred and twelfth page of Majma' ul-anhur : When a person performing a supererogatory namāz follows the imām who is performing the fard, it is not fard for him to say the additional sūras in the third and fourth rak'at; it is supererogatory. For, this namāz of his has taken the shape of a fard. This comes to mean that when making qadī instead of the sunnats it is not fard to say the additional sūras in the third and fourth rak'at. It is written in the one hundred and third page of Uya-ul-basī : It is written in Tuhfat ul-Muayyad that a person who does not know whether or not he has any namāz left to qadī had better say the additional sūras in the sunnats of the early afternoon, late-afternoon, and night prayers. The meaning of this is that it is better for him to intend for qadī when performing the sunnats and to say the additional sūras.

It is written in detail in the 14 Zilqadī, 1388 [1969] issue of a periodical named ash-Shihab published in Beirut that the virtuous Hadrat Rūmī ul-mulk, the superintendent of fatwā in Tripoli, has given a fatwā that it is permissible to make qadī instead of the (daily) sunnats when performing the fard.

recite with a beautiful voice. It was prohibited by a hadīḡ 12-i sherīḡ 1/2 to recite with a sad voice and to listen to it like the fīḡ 34s and the Ahl-i kitīḡ 12 To spoil the tajwīḡ 12, that is, by keeping up with a musical tune, is an ugly bidīḡ 31 and to listen to it is a grave sin.

To give a complete explanation of taghannīḡ 1and music, the eighth article of the first chapter of **Kimyāḡi saḡḡat** is translated below. There is detailed information on singing on page 182 of the book **Akhīḡi 112** and in the last chapter of **Tibb-un-nabawīḡ** by Muhammad ibn Ahmad Zahabīḡ 14mḡ 12-i-Ghīḡ 12 12 32account is as follows:

ḡ There is a force called qalb or inclination in the heart. Beautiful and harmonious sound sets this hidden force into motion, as a spark will be generated when flintstone is struck against a piece of steel [and as a glass or a bakelite rod when rubbed with wool attracts pieces of paper]. Beautiful sounds penetrate into oneḡ 34heart, despite oneḡ 34will, because the qalb (heart) and rīḡ 12(soul) have a connexion with theḡm al-arwḡḡ 12, which is above the ḡ 12Arsh. This non-material and immeasurable ḡ 12ḡm is the ḡ 12ḡm of ḡ 12ḡsn al jamīḡ 12 12or beauty, and the element of beauty is tanīḡ 34b (harmony). Every kind of beauty in this world comes from the beauty of that ḡ 12ḡm. Beautiful, rhythmic and harmonious sounds resemble that ḡ 12ḡm. The hearts of those who obey Islam become pure and strong. Such hearts have a strong connexion with theḡm al-amr , and music influences and sets them into motion in the direction of their inclinations or orientations as the wind sets the glowing fire into flames. If there is love of Allḡ 12taḡ 12ḡ 12ḡ 12in the heart, a mellifluous voice causes that love to increase, and, therefore, it is beneficial. Contrary to this is the case of a person whose heart is corrupt and whose nafs has become stronger because he does not obey Islam but follows his nafs, instead. The sick heart of such a person cannot enjoy music because his nafs is excited by music, so music is harmful and harīḡ 12for him. Those who cannot understand that there can be love of Allḡ 12taḡ 12ḡ 12ḡ 12in a heart say that any beautiful voice is harīḡ 12. They say man can love his like and manḡ 34heart cannot have any relation with anything which is not of his kind, and, therefore, they do not believe in love of Allḡ 12taḡ 12ḡ 12ḡ 12When they are told that Islam orders man to have love of Allḡ 12taḡ 12ḡ 12ḡ 12they say this means that we should obey His orders lovingly.

ḡ A beautiful sound does not bring to the heart anything from

the outside. It excites the *halq* ^۱the connections^۲ in the healthy heart, and, therefore, it is *halq* ^۱to listen to taghann^۲ (singing) for a heart that is not sick. If there is no inclination (or connection) in the heart, his enjoying a beautiful voice is similar to his listening to birds, singing, or his looking at green plants, beautiful streams and flowers. As these refresh the eyes, fragrant scents are pleasurable to the nose, delicious food gives delight to the mouth, scientific knowledge and discoveries are sweet to the intellect, so a beautiful voice is pleasurable to the ears and is *mubq* ^۱as they are.

۲ The nafs of a person with a sick heart fancies a *nq* Mahram girl or boy. This desire in his or her nafs becomes more intense when he or she listens to music. Since it is *harq* ^۱for him or her to be with her or him, listening to any kind of taghann^۲ (singing) causes *harq* ^۱activities.

۲ He whose heart is not sick does not enjoy hearing the voice which is describing girls, lust and desire; on the contrary, he feels uncomfortable. But if the heart happens to be sick, the nafs enjoys it and is excited towards the *harq* ^۱. Therefore, it is *harq* ^۱for such people to listen to music. All young people, both boys and girls, are in this category. Anything that enrages the fire of the nafs, which the Sharq ^۱ has ordered to be extinguished, is *harq* ^۱. And it is only under certain conditions and within limitations that it becomes *mubq* ^۱for a healthy heart to listen to the sounds that increase the love for, or the inclination towards, the *halq* ^۱.

۲ It is *mubq* ^۱for even blessed, for the will-be *hadjis* to listen to songs about Ka^۲, hajj, Mekka and Medina, and for soldiers to listen to songs about warfare and bravery.

۲ **al-Maw^۲ al-laduniyya** , it is written that when Ras^۲ Allah ۲ **Sal-All^۲** ۲ **Maihi wa sallam^۲** entered the city of Mekka, Ibn Raw^۲ was walking in front of the procession and reciting couplets. ۲ Umar ۲ **adiy-All^۲** ۲ **ah^۲** said, ۲ **is it appropriate** to recite poems in the presence of Ras^۲ Allah? ۲ Thereupon, Ras^۲ Allah declared **Let him carry on, o Umar; do not prevent him! These couplets are more detrimental to the k^۲s than arrows.** This shows that it is *jq* ^۱ (permissible) to read poems that harm the morale of the enemy and make them feel sad, whereas it is not *jq* ^۱ to read poems that excite the nafs.

۲ It is a blessing to feel sorry and to repent by reading *qas^۲* ^۱ and *il^۲* ^۱ about faults, sins and the torment in Hell. But, it is *harq* ^۱ to feel sorry while listening to poetry against death, *qad^۲* ^۱.

your qalb by performing dhikr and worship, it will be purified. Love of Allāh ﷻ taʿālī ʿalayhī s-salām will be infused into this purified qalb automatically. When you commit sins, the qalb becomes dark and ill. Consequently, love of the world settles in the qalb instead of love of Allāh ﷻ taʿālī ʿalayhī s-salām. An example of this is: If you fill a bottle with water, the air in it will be expelled automatically. When the water is poured out, air will come into the bottle again automatically.]

Mahmūd ʿAbd al-Anjī ʿabī Faghnaʾī ʿalayhī s-salām, ṣaḥib al-ḥaḍra, spiritual guide in Tasawwuf, states: ʿalayhī s-salām For the dhikr al-ḥaḍra ḥaḍra (the audible dhikr) to be useful [and therefore, permissible], the heart should be in a state of **lewn** (deep sorrow, bleeding), that is, there should not be the stain of lying or backbiting in the heart, nothing ḥarām or mushtabih should have passed through one's throat, and one's mind should be free from **nīya** (hypocrisy) and **sumʿ** (desire for fame) and inclinations towards anything but the sirr-i Hadrat Haqq. For such people only is taghannī (singing) or simʿ beneficial. For those who have not attained such a state, the fiqh ulam say, taghannī is ḥarām. The following couplets, which are translated from Persian, indicate the state of those who practise tasawwuf and taqwā

*Wandering hand-in-hand with my honey,
My eyes caught a flower, unknowingly.*

*Are you ashamed! He said, and added,
How can you see the rose while I am with thee?*

The following five conditions should be observed in order for taghannī to be mubīḥ

1 - It is ḥarām for every [nāḥaḥ] man to listen to the voice of women, girls or attractive boys when he is with them and looking at them. A pure heart is distressed at the sight of such scenes, and is stained; the nafs enjoys them, gets stronger and becomes excessive. The Shayṭān helps the nafs and shahwa. Although it is **ḥalāl** to listen to the voice of an unattractive boy, it is ḥarām to listen to even an ugly girl while near her. Nāḥaḥ men listening to girls or women reading or singing something permissible, such as mawlid or ilqā, without seeing them [for example, from a record-player or radio-receiver], is similar to their looking at a boy's face. That is, it becomes ḥalāl or ḥarām depending on the thought or intention; listening to a mawlid is permissible, while listening to the voice is ḥarām. One should

Why should something be *haram* while it causes *Allahu ta'ala* (and His compassion)? It is a fact unanimously stated (by Islamic scholars) that instrumental music is *haram*. However, it is said that at wedding parties, playing tambourines [and drums] is *mubah* and playing reeds is *makruh*. *Rasulullah* *ﷺ* *Salallahu alaihi wa sallam* plugged his ears with his fingers when he heard the sound of a reed when passing by, but he did not order *Abdullah bin Umar*, who was with him, to do so, too. This means that to avoid hearing the sound of a reed is *taqwah* (fear of *Allahu ta'ala* and His high moral quality). There is a difference of opinion about *simi* (singing). There are those who say it is permissible, as well as those who say it is not. It is better not to do something on which there is a disagreement. It was for this reason that those who had *taqwah* did not perform an audible *dhikr*; they performed *dhikr* silently. These words of *Hadrat Mazhar-i Jami* are written in *Maqalat-i Mazhariyya* .]

On the fourth page of *Durr al-ma'arif* [1], it is written: *Simi* is permissible only for those who have turned towards *Allahu ta'ala* and who know that everything is from *Allahu ta'ala*. Involuntary dancing is called *wajd*, and voluntary dancing is called *tawjud*. There was *simi* in *Hadrat Nizad-din Awliya Rahmatullahi alaihi* *Majlis* (lecture, gathering, meeting), but there was no musical instrument, women or boys; there was not even the clapping of hands. A voice without instrumental music is called *simi* [that is, *taghamni*]. The human voice accompanied with instrumental music is called *ghini* [that is, *music*]. *Ghini* is *haram* according to the unanimity of the *Ulama*. There are those who said that the 64th *ayat* of *Surat al-Isra* declared *ghini* *haram*. The *hadith* *has-i sherif* *Shaykh* was the first one to make *taghamni* and *ghini* *haram* and *ghini* *haram* proves that *ghini* is *haram*. The *Ulama* disagreed on whether *simi* is *haram* or not, while there is no dispute that *ghini* is *haram*. The voice of women or young boys is also classified as *ghini*. The *Ulama* who said that *simi* is *halal* also stated the conditions for it to be *halal*. When these conditions are not fulfilled, *simi* is *haram* according to the unanimity. The above extract from *Durr al-ma'arif* shows that there is no music or musical instrument in Islam. The term **Islamic music**, which has been coined recently, has no connection with Islam. A person who says *halal* for something *haram*

[1] Written by Sayyid Abdullah Dahlawi *Rahmatullahi alaihi* (1158 [1744 A.D.], Punjab-1240 [1827], Delhi.)

becomes a *kij*. Moreover, it should be understood that those who mix the *harj* into their *ibj* become *kij* like the *zindj* who try to demolish and corrupt the image of Islam. Therefore, it is a dangerous bidj to recite the *Qurj al-kerj*, the *takbj* and the eulogies with musical instruments like reeds, for instance. The *Qurj jz al-kerj* should be recited with a beautiful voice and with *tajwj*. It is *harj* to recite it by modifying the words to keep up with tune.

It is *ghinj* and therefore *harj*, for young *hj* *qurrij* to recite the *Qurj jz al-kerj*, *mawlj* or *ilj* to an audience of young women and girls. If a person looks at something with lust his heart also becomes busy with it; the heart gets stained and falls ill. The *nafs* gets stronger and becomes impetuously violent.

Although we said it is permissible to listen to a beautiful voice for those with only love of Allah in their hearts, providing they recite in accordance with the above-mentioned conditions, we should also note that the *Sahj al-j adiy-Allj* *taj jz* *ajmaj* and the *Tj al-jz al-jahmatullj* *taj jz* never did such things. Though *taghannj* is obviously a bidj, we said it was *jz* because it has some uses. *Hasan Basrj* states at the end of *Siyar-ul-aqij*: *jz* A person who listens to *simj* with love of Allah becomes a *siddj*. A person who listens to it by following his *nafs* becomes a *zindiqj*.

When the *Qurj jz al-kerj* is recited on the radio or through a loudspeaker, the original sounds, that is, the original articulation of the letters are distorted most of the time and the meanings of the *jz* *yats* change. The *Qurj jz al-kerj* recited then becomes a common composition of a meaningless waves of sound, and a means of sentimental pleasure like the melodies of a song. In addition, as written in *Radd al-muhij*, in *Majmaj-anhur*, and in *Durr al-munteqj* and also on the 2361st page of the third volume of the *tafsij* by *Elmalj al-alamdi Efendi jz al-jahmatullj* *taj jz* *jz* *Recital of the Qurj jz al-kerj* is its recital by a person conscious enough to recognize what he is reciting is the *Qurj jz al-kerj*. Mosques are built primarily to perform *salj* inside them. There is no quiet corner left for praying when the voice of a *wj* or *hj* *qurrij* fills the whole mosque by means of radios and loudspeakers. Those who are praying in the mosque become confused. *Ibni jz al-jz* wrote that it is sinful for the *imj* to be so loud as to disturb others when it is *wj* to recite aloud. Those who recite through loud-speakers are sinning from this point of view as well.

In the beginning of the section where he described a ghusl in his **Fatāwā-kubrī**, Hadrat Ibnī Hajar al-Makkī **rahmatullāh** **alayh** wrote: **Reciting the Qurān in a mosque is a valuable qurba. But, it is necessary to silence the children who recite loudly and who confuse those who are performing salā** **If the teacher does not keep the children quiet, the authorities should send the children and the teacher out of the mosque.**

[Question: A loud-speaker makes it possible for the azān to be heard from distances; Believers can hear the azān. Therefore, is the loud-speaker not useful and beneficial?

Answer: If the assumption that the azān should be heard over a large area were true, this question then would have a meaning and value. If it had been necessary for the azān to be recited with a voice louder than that of a normal human being, Rasūlullāh **salī-allāh** **alayh** **wa sallam** would have given a solution for this since it was his duty to preach and see that everything necessary in Islam was learnt and done. Although there had been those who proposed that prayer times should be announced by ringing bells like Christians or by blowing horns like Jews to make it heard from distances, he did not accept any of these ideas. **We shall not do it that way. Mount a high place and call the azān** he declared. Thus, it became clear that it was not necessary to make a single azān heard everywhere. We know that any alteration in **de** **is** a bidʿa **and a grave sin, and it is an even more detestable bidʿa** **and a more disgusting sin to mix an** **de** **that with something which was never approved of and even refused by Rasūlullāh** **salī-allāh** **alayh** **wa sallam**. It is written in the nineteenth letter of the thirty-fourth chapter in the first volume: **Even if bidʿas seem to be bright, glorious and beneficial, all of them must be abstained from. Not one bidʿa contains an advantage.** **The 186th letter in the book Mektūb-i-Tercemesi states: Since the hearts of today's men have been darkened, some bidʿas appear to be beautiful and useful, but on the Rising Day, when the hearts will be awakened it will be understood that all the bidʿas were harmful without exception. Rasūlullāh** **salī-allāh** **alayh** **wa sallam** **declares: Any renovation in the religion is harmful. You should throw them out.** **In the 216th verse of sūrah Baqara, Allāh** **taʿālā** **declares: It may happen that you love something which is bad for you.** **As is seen, (See chapter 4, Endless Bliss, Third Fascicle) it does not befit a Muslim to propound the bidʿa of calling the azān through a loud-speaker. In addition to this, in Durr al-mukhtār in the section on yamīn (oath) where the nazr (vow) is**

explained, it is declared: **It is wajib for the government to build a mosque in every town and locality.** It is necessary to get it built with funds from the Bayt-ul-mil. If the government does not build it, then it becomes wajib for the Muslims to build it. On the 480th page of the first volume, it is written: **It is harim to leave a mosque while the azan is being called.** However, it is permissible to leave it in order to join the jamat of one's own locality because it is wajib to pray in the mosque of one's own locality. In summary, it is ordered that there should be a mosque in every Muslim ward, that the azan should be called at every mosque, and that one should hear the azan called at the mosque in one's locality or market and join the jamat there. There must be a mosque in every ward of a town; the azan must be called at each and every mosque, and everyone must hear the azan. There is no need to make the azan heard over great distances. If loud-speakers are used, the result is interference and confusion, and the azan will have been made a play-thing. Therefore, it is unnecessary and harmful to use loud-speakers to amplify the azan. If, following Islamic command, every muazzin calls the azan in accordance with the Sunnat from a minaret, every Muslim will hear clearly the azan closest to his home without the need of a loud-speaker calling it over a distance. Using loudspeakers to make the azan audible over great distances is a manifestation of the wish to have the azan called at one single mosque only and not at other mosques.

In a hadith-i-sharif quoted in **Kunz-ad-daqiq** on the authority of al-Bayheki, **Rasulullah Sall-Allahu alaihi wa sallam** stated: **There will come a time after you when the most miserable and the most debased of Muslims of the time will be the muazzins.** This hadith-i-sharif prophesied that there would be people who would do taghannin and would not recite or call the azan in accordance with the Sunnat, and who would mix bid'as into the azan. May Allah ta'ala protect our muazzin brothers from being like the muazzins condemned in the above hadith-i-sharif.

In our time, it is difficult to see any mosque where the azan is being called on the minaret compatibly with the Sunnat. The practice of not calling the azan on the minaret has spread in both towns and villages. Thankfully, the [Turkish] Authority of

[1] Abul Bakr Ahmad bin Husayn of Beyhek, Nishapur, Rahmatullah alaihi (384 [994 A.D.] 458 [1066].)

Religious Affairs has made all Muslims happy by announcing, in the circular sent to the mufti dated December 1, 1981 and numbered 19, which orders muazzins to call the azan on minarets, that they are resolved to give an end to this ugly bid'ah.

It is necessary for Muslims to know that the muazzin is a Muslim, sane and pious. Therefore, the azan on a tape-recorder or radio is not sah. It is not compatible with the Sunnat even if an sane and pious Muslim calls the azan on the minaret and yet through a loudspeaker. Please see the final part of the eleventh chapter. The azan should be distinguished from customs. Radios and loudspeakers are of course used in functions other than the azan and no one would have any reason to protest simply their being used. But anyone who makes the slightest alteration in the azan becomes a man without a Madhhab.

It is written in all books of fiqh, e.g. in the Persian book **Terghaus-salt**, as follows: It is makruh for a person without an ablution or without a ghusl, (for a person who is junub), for a drunk person, for a sinner, for a child, for a woman or for an insane person to perform the azan. There is a consensus (of Islamic scholars) on that it is necessary to reperform an azan called by a drunk or junub or insane person. If a disbeliever calls the azan at a prayer time, it must be concluded that he has become a Muslim. For, the azan is a sign, a characteristic of Islam. Performing the azan knowing, believing and loving its meaning is a symptom of being a Muslim. A person who commits a grave sin is called **fasiq**. A person who drinks alcohol or gambles or makes friends with (haram) women and girls or does not perform the five daily prayers of namaz is sinner. It is haram for women to let (haram) men hear their voices by calling the azan, reading or reciting the Qur'an al-kerim, or by performing mawlid or ilah aloud. And it is makruh if they do it through loudspeakers, radio or television. These instruments are instruments of merriment, (**al-i-lahw**), at places where it is customary to use them for pleasure. It is not permissible, therefore, to perform acts of worship with them, e.g. to perform the azan with a loudspeaker, which, in this case, would be like having a sinner to perform the azan. It is written **Darar** that it is haram to perform the azan in a manner similar to that of people committing **fisq** (grave sins).

Many examples can be given of the fact that a phonetical distortion made while reciting the Qur'an al-kerim results in an alteration of its meaning and thereby causes kufr. One of many

which have been interpolated by people. For example, it is kufr to make merry by listening to the **Qur'ān-kerī** or Mawlī on the radio in public houses, gambling-rooms, playgrounds, or in places where sins are being committed. And those who cause kufr become kuffars.

There may be those who listen reverently to the **Qur'ān-kerī** or Mawlī on a radio and weep as a result of being touched by the naghma (melodious voice) of the qāri' (reciter). The beautiful voice and the naghma influences the nafs of the sick-hearted; it nourishes the nafs, and the nafs makes the person weep. However, reciting the Qur'ān-kerī is a sunnat, and it is a basic rule in fiqh that a sunnat which brings about a harām or even a makrūh should be abandoned. Therefore, it is better not to recite the **Qur'ān-kerī** or a Mawlī on the radio. Nevertheless, it is necessary to broadcast the human word on the radio about the teachings of Islam and the soul-nourishing words of the Ahl as-Sunnat **al-ʿamī** which fill with admiration the learned minds of the world. Such broadcast (and publications) are certainly very useful and very blessed.

Question: It is true that the sound on the radio is not clear when tuned to the radio stations in distant countries. But, the reception from a local radio-station is perfectly similar to that of the qāri'. Besides, the meaning also is clear. Would such a sound heard from a radio-receiver, a tape-recorder or a loud-speaker still not be regarded as the Qur'ān?

Answer: Scientifically speaking, the sound heard from a radio-receiver is neither **aqs as-sadī** (reflection of sound) nor **naql as-sadī** (transmission of sound). Naql means transmission or the transfer of the sound itself without any transformation. For example, heat may be transferred by conduction as well as by radiation and convection. An iron rod conducts heat without transforming it. Heat is conducted from one iron crystal to the next one and thus from one end of the rod to the other. The voice of the reader is heard by transmission, that is, **Naql as-sadī** by the people within earshot. The vocal chords in the larynx in the throat become tense and the air blown from the lungs sets them (the two fleshy chords) into vibration when we talk. Vibrations of these chords set into vibration the air molecules surrounding them, and this vibration is transmitted by other air molecules to our ears, and thus we hear the voice of someone talking. Sound propagates in the form of spherical pressure waves in air. Air transmits sound; it does not transport (or carry sound) itself. Sound travels

340 metres per second in dry air. Water molecules also conduct sound. Velocity of sound in water is about 1500 metres per second. Solids transmit sound much faster. The velocity of sound in steel and glass is approximately 5000 metres per second.

Sound waves propagating in air or water change their direction when they hit a solid smooth surface like a wall or a rocky cliff. The reflected waves give a second sound of similar qualities. This second sound is called **aqs as-sadi** or **echo**. Although the reflected sound, the echo, is similar in quality to the original sound, it has been stated that it is not necessary to perform *sajdat at-til* (to prostrate) when one hears the echo of an *ayat as-sajda* even if one understands the *ayat* clearly. That is, the echo of **Qur'an** is not the **Qur'an al-kerim**. This sound is not called the Word of Allah. The voice on the radio is neither the *naql* (transmission without transformation) nor even the *aqs* (echo) of the voice of the *qul*. It is a sound different from and only similar to the voice of the *qul*. Looking at the reflections of women in a mirror or water, or the pictures of women on paper or a screen is not the same as looking at them directly. The sound that reaches the microphone is no longer a sound wave when it is converted into, first, electrical impulses and then into electromagnetic waves. The sound heard from the radio is a reproduction through an inverse process: the electromagnetic waves received by the antenna of the radio-receiver are converted into electrical impulses and then into a new sound. A loud-speaker is defined as an apparatus that converts electrical impulses into audible sound waves. (See, for example, the French dictionary **Larousse** for *hautparleur*.)^[1] How can a transmission of the **Qur'an al-kerim** which involves transformations or conversions into another sound be called the **Qur'an** while even an echo of the **Qur'an** is not?

Question: The voice on the radio is not the voice of the *hij* *qur'an* as proved scientifically, but it is still completely similar in all its harmonics. And the meaning is not distorted, either. Why should it not be permissible to listen to it?

Answer: Something similar to something else is not that thing itself. For example, brass bracelets may be similar to gold ones, but they are never the same; brass does not count as gold. The

[1] Also *Loudspeaker* in Macmillan Contemporary Dictionary, 1979, Mac Millan Publishing Co. Inc., New York.

sound from a radio-receiver or a loud-speaker may be very similar to that of the qī ٧٤ but it is not the human voice. It is a metallic sound. Its quality, pitch, volume and harmonics are different. Picture of a woman may be very similar to her, but it is never the woman herself, nor is it something which has a connection with her. This is why it is not harī ٧٥ to look without desire at the ٧٦ of a woman in her picture, while it is harī ٧٥ to look at her very body. Nevertheless, because the picture of a woman is like her, it is makrī ٧٦ to look at the picture. Similarly, it is necessary to respect the like of a respected being because of its close proximity, even if it is not the same.

It is written in valuable books that it is kufr to recite the Qurʾān-al-kerīm accompanied with instrumental music, like the kī ٧٧ singing hymns in a church with organ music. Please see the fortieth chapter in the second part of the Turkish version. Also, it is kufr to profane in this manner the Qurʾān recitation on the radio or through a loud-speaker, which is very similar to the Qurʾān. If the Qurʾān-al-kerīm is recited without any instrumental music, and if it is recited with tajwīd ٧٨ on the radio just for a few minutes after hours of music and other shahwa-inciting programmes, and then the usual sinful broadcasting starts again, this case is similar to that of people in a fiṣq majlis with gambling, drinking, playing and immodestly dressed women reciting some Qurʾān-al-kerīm in an interval between the harī ٧٥; it is sinful. In the commentaries of Multaqī ٧٩ it is written: ٨٠ is sinful to say tesbīḥ ٨١ tahlīl ٨٢ dhikr, takbīr ٨٣ or to read hadīḥ ٨٤, fiqh and the like in a gathering of debauchery or to those who profane. ٨٥ The reason for this is that our Prophet ٨٦ Ṣall-Allā ʿAlayh wa Ṣallam ٨٧ forbade reciting the Qurʾān in such gatherings or without proper reverence. For example, in the book Kimyāʾ-saḥāḥ ٨٨, it is written: ٨٩ Rasūlullāh ٩٠ Ṣall-Allā ʿAlayh wa Ṣallam ٩١ went to Rabīʿ Suḥ ٩٢ ٩٣ house. Small girls were playing tambourines and singing in the house. They stopped singing [and playing thambourines], and started lauding Rasūlullāh ٩٤ **Do not mention my name!** [Go on with what you have been reciting already!] **Eulogizing me** [reciting mawlī ٩٥ or ilḡ ٩٦] **is not permissible** **to perform ٩٧ when playing tambourines** [musical instruments], **making merry and playing,** ٩٨ he stated. ٩٩ It is written in Jawāb al-fiqh ١٠٠ that he who recites Qurʾān-al-kerīm while playing a tambourine or any other musical instrument, or while playing any other thing or game will become a kī ١٠١. It is written in the chapter on ablution in Mizān al-Sharīʿ ١٠٢ : ١٠٣ The ١٠٤ of Islam

declared that the person who recites the **Qur'ān al-karīm** after saying unpleasant words is like that person who puts the **Qur'ān al-karīm** into dirt. There is no doubt about his kufr. ½

It is written in **al-Hadīth** in the chapter on the inflictions of the tongue that a hadīth **al-i-sherīf** states: **Announce nikāḥ to the public! For this purpose, perform the ceremony in mosques and play tambourines!** ½ **Imām Muḥammad** explains this hadīth **al-i-sherīf** and writes: ½ **Tambourines** are not to be played in mosques. This hadīth **al-i-sherīf** does not order that the tambourines should be played in mosques; it orders that only **nikāḥ** could be done in mosques. ½ It is clear as explained in **al-Hadīth** that it is never permissible to play any other musical instruments in mosques while it is prohibited to play even tambourines which are otherwise certainly permissible outside the mosque.

In the hadīth **al-i-sherīf** quoted in **Mukhtasar at-tadhkīr**, it is stated: ½ **the latest time ignorant men of religion and fūqarā will be on the increase. There will come such a time that men of religious profession will be more rotten and putrid than a donkey's carcass.** ½ This hadīth **al-i-sherīf** contains prophecies that as the Rising Day nears **the** and corrupted men of religion will appear. We have heard that in Russia they put a turban and gown on communist spies and anarchists trained with special methods and call them the muftī of Turkmanistan, Azarbaijan, or hadrat so and so. We have seen their photographs in their periodicals published to further their international propaganda. They are sending these spies in the guise of religious men to African and Arabic countries where people are Muslims. Through these spies they are sowing seeds of anarchy and are making brothers enemies to one another. They have thus gotten hold of countries called **the Socialist Islamic Republic.** ½ We see with gratitude that in our pure country there are no such corrupted men of religion among our honourable nation.

Recording the **Qur'ān al-karīm** on magnetic tapes or gramophone discs is like writing it on paper. There can be no arguments against doing this based on the objection that tapes and discs are used for recording music, songs, games and amusements, since paper also is used for printing picture-novels, obscene pictures, amusements and pornographic magazines. The **Qur'ān al-karīm** is called a **Mushaf** when it is written on paper. A **Mushaf** is valuable because it is the cause and means whereby people read and learn and memorize the **Qur'ān al-karīm**. For

this reason, it is very meritorious to write or print Musḥaf and distribute them as gifts. Tapes and discs are also used as means for learning and memorizing the Qurʾān-kerīm for they sound very much like something it. A tape or a disc on which the Qurʾān-kerīm is recorded should be esteemed like a Musḥaf ash-sherīf and nothing else should be recorded on them; they should be kept somewhere high, and nothing else should be placed on them; they should not be touched without a wudūʿ being given to kull fāsiq or fāsiqah; they should not be put together with tapes and discs on which other things are recorded; and they should not be played at places where there is fisq (debauchery), games, gambling, and entertainment. The record player or the tape-recorder used for listening to the Qurʾān-kerīm should in no circumstance be taken to a fisq majlis (gathering for debauchery), and should never be used for playing harīf and indecent recordings. It is not permissible to play the Qurʾān-kerīm on a record-player or tape-recorder which is used also for playing music because it is like listening to the Qurʾān-kerīm recited by a fāsiq hafīẓ or a fāsiqah who also sings songs and lyrics which are not permissible as stated above. In short, the tapes and discs on which the Qurʾān-kerīm is recorded are held in high regard and valued like Mushaf-i sherīf, and disrespecting or dishonoring them causes kufr. However, listening to these recordings of the Qurʾān-kerīm is a way of listening to something very much like the Qurʾān-kerīm, but it is not the same as listening to the ḥafīẓ qurʾān reciting it. One cannot obtain the blessings of listening to the Qurʾān-kerīm from it. For, the tilāwat of a Qurʾān-kerīm (recital of the Qurʾān) is its recital by someone (a Muslim) who is conscious about the fact that he is reciting the Qurʾān-kerīm. This fact is written on the five hundred and sixteenth page of Radd-ul-muhtāj. However, it is fard to listen to any recitation which sounds like the Qurʾān-kerīm. It is written on the three hundred and sixty-sixth page of Radd-ul-muhtāj that the Qurʾān-kerīm recited by a small child who is not conscious of what he is reciting should also be listened to respectfully.

If the radio is always used for listening to useful things and things causing thawīb and never used for listening to things prohibited by Islam, it is permissible, for the purpose of learning, to listen to recitals of Qurʾān-kerīm performed amidst these useful things or performed during the preaches, lessons and other programs on tapes at home, provided these programs be proper

and suitable for Muslims. However, it is written in page 2361 of the third volume of the book of Tafsīl by Hamdi Efendi of Elmalī that this does not mean to listen to Qur'ān al-kerīm. It is a worship to recite (or read) Qur'ān al-kerīm as was done by our Prophet ﷺ and the As-hijāzi-kirīm. To recite in another manner or to listen to such recitals means to change a worship, which is a bid'ah. And bid'ah, in its turn, is the gravest sin. [Please read the twenty-second chapter in the second fascicle of Endless Bliss!]

It was written in a letter from India that the Wahhībīs in a certain town performed salāt without an imām in some mosques. These mosques were connected with a wire to the central mosque and the jamā'ahs followed the imām by hearing his voice through loud-speakers. That the salāt is not sahīb if performed by following the voice of an imām through a loud-speaker is written in chapter 19. It is stated in **Fatāwā Hindiyya** : One of the hindrances against following an imām is the existence of a stream as wide as to let a boat pass or a road wide enough for a cart (car) to pass or there being an empty space of two lines (between the imām and the jamā'ah, or between the last line of the jamā'ah and the people intending to join). In mosques, it is permissible to follow the imām behind a large empty space. Another hindrance is the existence of a wall big enough to prevent the person performing the namāz in or outside the mosque from hearing the imām or one of the jamā'ahs or from seeing the movements of the imām or one of the jamā'ahs. [The voice heard through a loudspeaker is not the voice of the imām himself. Likewise, pictures seen on a television screen are not their originals; they are their visions.] It is not permissible for a person performing the namāz in the mosque or behind the wall to follow someone except the imām or one of the jamā'ahs. If the mosque is full to the entrance, it is sahīb for a person performing the namāz at a place adjacent to the mosque to follow the imām. If it is not full to the entrance, it is sahīb if the distance between him and the last line is not large enough to let a cart (or car) pass. If the distance is larger, his following the imām is not sahīb [even if he hears the imām]. It is stated in **Qiyās** that it is permissible for a person performing the (same) namāz in a building adjacent to the mosque to follow the imām. It is not permissible if this person is in an upper storey or in a building which is not adjacent to the mosque. This plain fact shows that those men of religion who are making Muslims perform namāz in jamā'ah without an imām are

kerjē, the Mawliē ۞ and the Aziē ۞ with music (melodiously) and taghannē ۞ For example, ۞ Allē ۞ akbarē ۞ means Allē ۞ tajē ۞ ۞ Greatest. If it is recited as ۞ Aaaallē ۞ akbarē ۞ with a long ۞ Aē ۞ ۞ means ۞ Is Allē ۞ tajē ۞ ۞ ۞ really) great? ۞ This injects a tone of doubt, which is kufr. Therefore, it is obvious that those who say ۞ Allē ۞ akbarē ۞ with a long initial ۞ Aē ۞ become kē ۞s.

In fiqh books, e.g. in **Halabī-saghī** ۞ on page 252, it is written: ۞ The ۞ ۞ said that it is makrē ۞ to recite the Qurjē ۞ ۞ al-kerjē with naghma (melodiously), even if it does not cause any phonetical distortion. The basis for this is that it is a simulation of the ۞ ۞ singing, and it is harē ۞ if there is phonetical distortion. It is makrē ۞ to listen to something which is makrē ۞ to read, and it is harē ۞ to listen to something which is harē ۞ to read. It is wē ۞ jib (necessary) to do amr biē ۞ naē ۞ ۞ to remind someone of the rules of the Sharjē ۞ to the hē ۞ ۞ qurrē ۞ who recite Qurjē ۞ al-kerjē with taghannē ۞ melody). If reminding them is likely to arouse hostility or enmity, one should not listen and should leave that place. ۞ In **Halabī** on page 297, it is written: ۞ It is necessary to re-perform those salē ۞ performed behind an imjē ۞ who recites melodiously. ۞ On another page it is written: ۞ It is a sinful action to recite the Qurjē ۞ al-kerjē loudly where people are working (or studying) or lying down resting. ۞ ۞

On page 496 of **al-Halabī al-kebi** ۞, it is written: ۞ It is permissible to recite the Qurjē ۞ al-kerjē through oneē ۞ ۞ heart while lying down on oneē ۞ ۞ side with oneē ۞ ۞ legs put together, or to recite when walking, working, taking a bath or sitting beside graves. It becomes a sin to recite the Qurjē ۞ al-kerjē loudly near people who are reading, writing or working while they are not listening. It is tahrē ۞ ۞ makrē ۞ for a group of people to recite the Qurjē ۞ al-kerjē loudly in a chorus. One of them should recite and the others should listen quietly. It is not fard to listen for those who have work to do. It is fard-i kifē ۞ ۞ to listen to the Qurjē ۞ al-kerjē, and listening to the Qurjē ۞ al-kerjē is more meritorious than reciting it or doing any nē ۞ ۞ ۞ ۞ (supererogatory worship). A woman should learn from another woman how to read or recite the Qurjē ۞ al-kerjē. A woman should not learn it from a nē ۞ ۞ mahram man, even if he is blind. It is written in **Berī** and **al-Hadī** ۞ that it is sinful to forget the Qurjē ۞ al-kerjē after one has learnt it. In **Khulī** al-fatmē ۞, it is written: ۞ It is permissible to recite the Qurjē ۞ al-kerjē in the heart or mind while working or walking. ۞ ۞

There is no need to learn music to recite the Qurjē ۞ al-kerjē

correctly and beautifully. It is necessary to learn the **ilm at-tajwīd** (the science of reading or reciting the **Qurʾān-karīm** correctly). According to the majority of Islamic scholars, the **Qurʾān-karīm** cannot be recited correctly, and the **azān** and **salāt** will not be accepted when done without studying the **ilm at-tajwīd** which teaches the articulation places of the letters (**makhṛj al-hurūf**) or correct pronunciation, the madd, that is, the length of vowels, and many other rules.

In **al-Halabīyās-saghīr**, a few lines above the section on **sajdat at-tilāʾ**, it is written: It is a sin to write the **Qurʾān-karīm** in an illegibly small script or to get or own such small-sized copies of **Qurʾān-karīm**. All the **taʾlīfāt** of the **Qurʾān-karīm** to be recited, read, listened to and its contents to be learnt and obeyed. It is an insult to the **Qurʾān-karīm** to write it in an illegibly small script. Khalīfah **ʿUmar** **ʿAdīy-Allāh** punished a man who wrote an illegibly small copy of the **Qurʾān-karīm**. Buying such **Musḥafs**, carrying them in small golden boxes attached to a string around the neck, as Christians do with their icons or crosses, is useless and very sinful.

It is written in **al-Halabīy** that it is **tahrīm** to write the **Yats** or names of **Allāh** and also a picture of the **Kaʿbah** on things spread on the ground or on praying mats (**sajjada**). It is written in **Taḥṭīl** annotation to **Imdād** that it is **makrūh** to write such sacred words on coins or paper bills. The exalted **ʿImām as-Sayyid** **ʿAbd al-Hakīm al-Arwāḥī** **ḥuḍḍisā sirruḥ** states in one of his letters that during the time of the **Sahāb** **ʿAlī-karīm** and the **Talīfāt** of **Imam al-Mahmūd ar-Ridwī** no sacred word was written on money. The reason for this is that money is used in buying and selling, and, therefore, it is not treated with respect. It is permissible to print pictures on it. The non-Sunni governments, for example, **ʿAlī** and the **Rasūl** who belonged to the **Muʿtazila** and who bore the name **Muslim** but who in reality did not obey Islam, had the **Yats** and had them printed on money. This was one of the tricks they played to deceive the people and hide in a Muslim guise. The **ʿUlamāʾ** of Islam [that is, the **Fuqahā**] did not permit writing blessed words even on grave-stones, let alone money. It is written in **Al-fatḥ al-Hindiyya** that it is **makrūh** to touch such money without an ablution. It is written in the explanation of **Shīʿat al-Islām** that it is necessary to bury or burn the old and ruined **Musḥafs**.

The **Yats** cannot be altered to please men. It is very wrong to think that **Allāh** will be pleased with what man himself is

pleased with. If it were so, then there would be no need for Prophets to be sent; everyone would worship in a way they pleased and Allāh ﷻ would be pleased with it, too. However, in reality, for a worship to be acceptable, it must be in conformity with Islam, though the human mind may not see the reason or appreciate the benefit and use of it.

What has been written above may not please those who have made Islam a means to earn earthly possessions. However, it is not intended for them but for those who want to learn the truth.

Question: Is it sinful to listen to the radio and watch television?

Answer: This question is similar to asking whether or not it is sinful to go to the cinema. Let us answer the two questions together.

Question: Is it sinful to go to the cinema?

Radio, cinema, and television are all media for mass communication. They are like books, newspapers and magazines. They are all means or tools like guns. It is sinful to use guns against faultless, innocent, and harmless people, but it is very meritorious to use them against enemy in warfare. Therefore, it would not be correct to make a clear-cut judgement of the matter by saying that it is all sinful or all definitely meritorious.

Similarly, if the radio programmes and films are prepared by decent people and, therefore, their contents are of what Allāh ﷻ approves of, such as the use and application of Islamic teachings, ethics, trade, arts, factories and production, history, military training and other useful religious or secular information, then it is not sinful but mubārak ﷻ to listen to such radio programmes or watch a television and cinema film. It is even necessary for every Muslim to listen to and to watch them as it is necessary to read useful books and magazines. Please see the eighteenth chapter.

However, if such media are under the control of the enemies of Islam and the programmes are tabled by morally indecent people who propagate such ugly and harmful things as the ideas of enemies of Islam and the promotion of harām ﷻ, then it is not permissible to listen to such radio programmes or to watch such television programmes or to go to the cinemas where they show such films. It is harām ﷻ like reading publications, books and novels with similar harām ﷻ contents.

It is stated in the final sections of **Haditha and Bertha** : ﷻ 1/2 is

sinful to keep tambourines or other sorts of musical instruments in one's home or shop or to sell them or to give them as presents or to hire them out, though one may not be using them oneself.

If **mubaj** (permissible things) and sins are mixed and if there is **haraj** where the programmes are broadcast or where the radio, television or films are listened to or watched, it is necessary to give up the **mubaj** or even the **thawaj** (merits) in it in order to save oneself from the sins. As a matter of fact, although it is sunnat to accept an invitation from a Muslim, one should not accept or attend an invitation wherein there is **haraj**; one should give up a sunnat to avoid **haraj** or **makrij**.

In the book **Akhlaq al-¹**, it is written: Poetry is metred words in verse form. It is certainly **mubaj** to listen to a beautiful voice in which there is no melody or singing. Some said it is **jaj** (permissible) to sing to oneself to rid oneself of boredom or worries. But it is **haraj** to do so to entertain others or to earn money. There are three kinds of naghma, that is, metred sound:

1 - Human voice. (We have explained this kind of naghma above in detail.)

2 - Animal voice, such as birds singing, is certainly **halaj** to listen to.

3 - Sound made by percussion, wind and string instruments [all musical instruments] is certainly **haraj** to listen to. It is not sinful to listen to a stream of water murmuring, waves splashing, wind blowing and leaves fluttering. It is useful to listen to such sounds, for it helps to dissipate worries.

It is written in **Ashih al-lemaj**, in the chapter **Bayawa Shaj**, that a hadith narrated by A'isha radiy-Allahu anha stated: **Poetry is an utterance that makes itself good when it is good and bad when it is bad.** That is, metre or rhyme does not make a word bad or displeasing; it is the meaning which makes it so.

It is written in **al-Hadja**: Music mixed with **haraj** pleases the nafs of fags, in the same way as that taghannaj to which no **haraj** is added pleases the pure hearts and souls of pious men. Neither the former nor the latter enjoy the other music; they feel uncomfortable. This is because what tastes good to hearts and souls makes the nafs uncomfortable, and what tastes

[1] Written by Ali bin Emrullah Rahmatullahi taala in 979 A.D. [1571], Edirne, Turkey.)

sweet to the nafs gives discomfort to pure hearts. This is why the places that offer a life of Jannat (Paradise) to the kufars and the Muslims, the pious. The hadith-i sherif **This Dunya is a dungeon to Believers, and Paradise to the kufars**, communicates this unchanging fact. With this fact in view, everyone can judge the quality of his qalb (heart). Because the nafses of most people have become strong by using the shayats (signs) of kufr and by committing harims their nafses have suppressed their hearts and souls; naghma (singing) excites their nafses causing them to become excessive. And the soul or the heart is not influenced or moved because their talents and attributes have been blunted and made insensible. Thus, people assume the good taste felt by their nafses is also the same taste felt by their hearts and souls, whereas the latter two have no share. As a matter of fact, animals also enjoy naghma.

In the tafsir books (explanations of the Qur'an), for example, in **Tafsir al-madani**, it is written that the **hadd** in the **Surat al-Luqm** is a prohibition against music. In the Persian tafsir **Ma'arib-i Ma'yya** this **hadd** is interpreted: Some people gossip, tell and write false stories and novels, and pay songstresses to get them to sing for the public. By doing so, they are actually trying to hinder people from listening to the Qur'an, from reading and learning the fard and the harims, and from performing salah in short, they are trying to divert them from the way of Islam. Thus, they ridicule Muslims and insult Allah and His commandments. They call Islam regression and Muslims abnormal, old-fashioned, sick men who are retrogressive or reactionary. When these so-called intellectuals are told about Allah and His commandments or the words of the Ahl as-Sunnat they put on an air and turn away their faces haughtily, full of conceit and take no notice as if they do not at all hear what is being said. Give them the news of the fire of Hell and its very bitter torments. This tafsir has been translated into Turkish under the title **Mawhib tefsiri**. The book **Durr-al-munteq** declares: It is harim to recite Qur'an with taghannin (that is, melodiously) and to listen to it being

[1] Written by Abu-l-bereki Hafez-ud-din Abdullah bin Ahmad Nesebi Rahmatullahi alayhi. 710 [1310 A.D.], Baghdad.

[2] Written by Husayn Wajidi-Kashani Rahmatullahi alayhi. 910 [1505 A.D.], Hir.

so recited. Burhān ad-Dīn al-Merginī رحمه الله تعالى ورحمته وبركاته stated that a person will lose his religion if he says, *How beautifully you recite!* to a man who recites **Qur'ān al-kerīm** melodiously. He will necessarily have to renew his religion and nikah (marriage). Hadrat Quhistī رحمه الله also wrote the same. If some people say, *We go into ecstasies by reciting qasidas and ilqas melodiously,* they should not be believed. There is no such thing in Islam. Dances in takkas and melodious recitals [of ilqas and mawlids] are all harām. It is not permissible to go to such places and listen to their un-Islamic practices. The Tasawwuf leaders did not have such practices. They were invented later. Our Prophet ﷺ and Allāh ﷻ and Maihi wa sallam ﷺ listened to poetry. But this is no implication of a permission to listen to naghma (singing). Those who say our **Nabī** ﷺ and Allāh ﷻ and Maihi wa sallam ﷺ listened to songs and went into ecstasies are liars. The taghannī which is harām is to recite or read (Qur'ān al-kerīm) by tuning it up to musical notes. And the taghannī which is sunnat is to recite or read by observing the rules of Tajwīd. There is detailed information on raqs and simā (dancing and singing) in the last chapter of **Maqad-durriyya**.

On page 270 of the fifth volume of **Durr al-mukhtār**, it is written: It is permissible and beautiful to recite the **Qur'ān al-kerīm** with taghannī provided that no letter is added and the words are not misspelt or mispronounced. Otherwise it is harām. There is the fear of kufr if one says, *How nicely you recite!* to someone who performs taghannī in a way that distorts the **Qur'ān al-kerīm**. Ibn al-Qayyim رحمه الله explaining this statement in his commentary, writes: It was said that a person will become a kافر if he says, *How beautifully you recite!* to a man who recites with taghannī. This is because he who says *Good!* for something which is harām, according to all four Madhabs, will become a kافر (disbeliever). Also, he who says, *You recite beautifully!* referring to the distorted words becomes a kافر, and certainly not the one who means his voice or his reciting the **Qur'ān al-kerīm** itself is beautiful. Such a person will enjoy listening to the same man also when he recites without performing taghannī and will say, *He recites beautifully.* Nevertheless, one should not listen to a man who recites with taghannī. It is harām both to recite and to listen to. In **al-Hadīqa**, in the section on the afflictions incurred by the tongue, it is declared: "It is harām to recite the **Qur'ān al-kerīm** by keeping up with a tune and, thereby, altering the harakas and meds (the vocalizations and the prolongations), and

Mathnawī [Listen to the reed...] means a perfect and exalted human being brought up in Islam. Such people have forgotten themselves and everything else. Their minds are always busy seeking Allāh (grace, love). In the Persian language, *ney* means non-existent. Such people have become non-existent from their own existence. The musical instrument called *ney* is a plain pipe and the sound from the ney is completely from the player. As those exalted men are emptied of their existence, the manifestation of Allāh (qualities, attributes of perfection) are observed in them. The third meaning of the word *ney* is reed-pen, which again means, or points to, an insān kamil (perfect human). Movements and writings of a pen are not from itself, nor are the actions and words of a perfect human; they are all inspired to him by Allāh. *Abd al-Pasha* (governor) during the time of Sultan *Abd al-Hamīd the Second*, gave nine proofs in his *Mesnevi* to show that *ney* meant insān kamil.

Also, the Mawlawī *Shaykhs* were learned and pious persons. *Osmān Efendi*, one of them, wrote a book titled *Tezkiya-i-Ahl-i-Bayt*, in which he refuted the book *Husniya* with documents, thus rendering a great service to Islam^[1]. Later some ignorant people thought that *ney* meant musical instrument and began to play musical instruments such as flutes and drums and dance. Musical instruments were placed in the mausoleum of that great master of Tasawwuf (Mevlā *Gelī Kaddī*). Certainly, people who have read the explanations of *Mathnawī* and know that sun of truth well, will not be misled by such falsifications.

Gelī Kaddī did not even perform dhikrs (to say Allāh's name loudly). In fact he declared:

*Pes zi jākun, wasl-i jākaleb,
Bāb-u-bāz mīgāz-i Rabb!*

in his *Mathnawī* which means, Therefore, with all your heart, you desire to attain the Beloved. Without moving your lip and tongue, say [in your heart] the name of your Rabb! Later, people ignorant of Islam entertained their nafs by playing instruments, such as the ney, saz and tambourines and by singing lyrics and

[1] Please see the book **Documents of the Right Word**.

discussed in detail as the seventeenth of the afflictions incurred by the tongue (ع ١٢ ١/٢ al-lis ع ١٢), and Shaikh al-Isl ع ١٢ Abu ع ١٢ Su ع ١٢ Efendi ع ١٢, rahmatull ع ١٢ ta ع ١٢ ع ١٢ ع ١٢ Mai ع ١٢ fatw ع ١٢ is also quoted fatw ع ١٢ a distinction is made between the hal ع ١٢ and har ع ١٢ kinds of taghann ع ١٢ only. And there is nothing written in the fatw ع ١٢ about musical instruments. Despite this fact, some people who play the ney and other musical instruments put this fatw ع ١٢ forward as a support and thus slander Abu ع ١٢ Su ع ١٢ ع ١٢ Efendi.

Ibni ع ١٢, in the fourth volume, within the paragraph concerning people whose testimony is not acceptable, declares: ع ١٢ is unanimously understood that it is har ع ١٢ to sing to people to entertain or to earn money. It is a grave sin to play music and dance. It is not a sin to sing to oneself to dissipate one ع ١٢ worries. It is permissible to listen to poetry in which there is wa ع ١٢ (preaching) and hikmat (wisdom). As for musical instruments, only women are allowed to play tambourines at wedding parties. ع ١٢ But both sexes must not intermingle. There is detailed information on taghann ع ١٢ and musical instruments in the last chapter of the second part of **al-Maw ع ١٢ al-Ladunniyya**. In **al-Had ع ١٢**, in the section dealing with the afflictions incurred by the ear, it is written: ع ١٢ is har ع ١٢ to play or listen to musical instruments with girls dancing in a function where there are fisq and alcohol. These are the kinds of music and musical instruments prohibited in the Had ع ١٢. Although Ras ع ١٢ Allah ع ١٢ sall-Al ع ١٢ ع ١٢ Mai ع ١٢ wa sallam ع ١٢ plugged his blessed ears with his fingers upon hearing the shepherd ع ١٢ flute, he did not order ع ١٢ Abdullah ibn ع ١٢ Umar, who was with him, to do so. This shows that it is not har ع ١٢ to hear when passing by. ع ١٢ In the section on the afflictions of the hand, it is stated: ع ١٢ is har ع ١٢ to play musical instruments for entertainment with alcohol, playing, dancing and women. It was ordered in a had ع ١٢ to play tambourines at wedding parties. It is true that this order includes men, too. [But Ibni ع ١٢ ع ١٢ ع ١٢ prohibiting statement quoted above is preferable.] It is permissible to play drums and similar instruments on the way to hajj and in the army. ع ١٢ The last sentence shows that it is permissible to have musical bands play at schools or at national and political functions.

In the last chapters of Im ع ١٢-i Zahab ع ١٢ rahmatull ع ١٢ ta ع ١٢ ع ١٢ Mai ع ١٢ **Tibbun-nabaw ع ١٢** and Ibni ع ١٢ ع ١٢ ع ١٢ rahmatull ع ١٢ ta ع ١٢ ع ١٢ Mai ع ١٢ fatw ع ١٢ **ad-durriyya**, the har ع ١٢ and the permitted kinds of taghann ع ١٢ are explained in detail in Arabic. The whole of the former was printed in the margins of the book **Tas ع ١٢ al-man ع ١٢** and the chapter on taghann ع ١٢ of the latter was

appended to the book **Al-habl al-matin fī ṭibās-Salaf as-salīḥīn**. These two books have been published by Hakīm Kat Kitāb in Istanbul.

*Oh, do not get lured by the world, the end will be ruination one day,
The moments that you now enjoy will surely be a lie one day.*

*Do not rely on property and post, only the shroud is what you will take away,
And also that will rot in the soil, and you will become one with the earth one day.*

*People will be resurrected from their graves, some unveiled and some naked.
Bare-footed and bare-headed, all will wear their skins one day.*

*Deed-books will fall like snow, men will shiver when they see them.
All people will sweat to their shin, great council will be held one day.*

*Some of them are wholly stained, never have they helped Islam.
He who follows Islam will smile happily one day.*

25 SECOND VOLUME, FORTY-SIXTH LETTER

Translation of the forty-sixth letter in the second volume of **Maktūbāt**, by Imām al-Rabb al-Mujaddid-i-alf-i-thi Ahmad Fī al-Serhendī al-Muddisa sirruhī. The letter, written to Mawlā al-Ḥamīd al-Banghī, explains the superiorities in the Kalima-t-tawhīd and emphasizes that being a Walī is impossible without Islam:

IL-L-ALLAH MUHAMMADUN RASULLAH. This beautiful statement embodies dhils, haqīq (truth, reality), and Islam. As long as the sūfī (person at the stage of sulūk as he makes progress in a path of Tasawwuf) remains at the position of **nefī** which is the stage of **L-NO, NOT**], he is at the position of a **ṭāwīl** (traveller). By the time he is through with **L-NO** so that he sees none but Allāh **ḥaṭṭā** he is also through with his travel, having reached his destination, i.e. the position termed **Farq**. Next after the stage of **nefī** he reaches the position of **ṭhāḥ** [i.e. the rank of **ḥaṭṭā** or **Baqī** which is attained when the person making the progress is transferred from the stage termed **sulūk** to the stage termed **ḥaḥba** by saying **L-ALLAH**. With this **nefī** and **ṭhāḥ** [i.e. by saying, **IL-L-ALLAH** and by way of this travel and haqīq, and by way of this **ḥaṭṭā** and **sulūk** and **ḥaḥba** he attains the grade named **Walī** i.e. being a **Walī**. The nafs (a malignant creature in man's nature) becomes liberated from its dormant maleficence, wherein it is called **ḥaṭṭā** and attains a state of docility termed **ṭhāḥ**.

becomes cleansed and purified. Hence, Wilġ ya is attainable by way of inefyġ 1 and tħb 1/2 which make up the initial half of that beautiful statement. The second half of the statement is the confirmation of the fact that the final Prophet ġ Maihi wa ġ Maihim-us-salawġ ġ is the Messenger of Allah. This second half makes up Islam and brings it to perfection. Islam at the beginning of seyr (travel) and midway through it is the outward appearance of Islam. It is no more than name and shape. Real Islam, its essence, that is, is obtained after the attainment of Wilġ ya. At this time, those who perfectly follow in the footsteps of Prophets ġ Maihim-us-salawġ ġ attain tħam 1/2 nubuwwa ġ allotted for them. The travel (seyr) and the Haqġ ġa, which are the two component parts of Wilġ ya, are, as it were, two conditions to be fulfilled for the attainment of Islamġ 1/2 inner essence (Haqġ ġa of Islam) and the Kamġ ġ 1/2 i-nubuwwa. Wilġ ya is, so to speak, the ablution for namġ 1/2 Islam being the namġ 1/2 itself. In the beginning (iħtidġ 1/2 real [visible, material] dirt (naġġ 1/2 ġa) are, sort of, cleansed away; once Haqġ ġa is obtained, hukmġ 1/2 ġimmaterial, invisible] dirt are gotten rid of. Only after the attainment of this perfect cleanliness is a person capable of performing the Ahkġ ġa-i-islġ ġiyya (commandments and prohibitions of Islam) in the full sense, and only at this level of spiritual perfection can a person adequately perform the namġ 1/2 which is the acme of the avenues leading towards Allġ ġa taġ ġ 1/2 The namġ 1/2 is the pillar of Islam and the Miġ ġ 1/2 of a Believer. And therein lies the way of cultivating oneself so as to perform that namġ 1/2

I see this second half of that beautiful statement as an endless ocean. In comparison to this half, the initial half looks like a drop of water. Yes; the Kamġ ġ 1/2 (perfections) of Wilġ ya are a mere nothing when compared with the Kamġ ġ 1/2 of Prophethood. [What can an atomġ 1/2 weight be in terms of the weight of the Sun?] Subħġ ġa Allah! Some people must be squint-eyed to see things awry, as they do, in that they think more of Wilġ ya than they do of Prophethood and look on Islam, which is the essence of all essentials, as a mere outer cover. How could they see any better with that extrinsic stance of theirs, since what such onlookers would view in the name of Islam would normally be the outer cover of Islam! What is reflected on their shallow vision is the outer cover of something which itself is the essence of what they see. Prophetsġ 1/2 busying themselves with creatures must have led them into thinking less of them. They must have mistaken those prophetic occupations for the social interactions among people.

Their thinking better of wilġ yat must be an optical illusion aggrandized by the fact that Wilġ yat involves progress towards Allġ hu taġ ʔ ʔ ʔ ʔ So, their saying that Wilġ yat is superior to Nubuwwa (Prophethood) is simply an expression of their short-sighted syllogism. They do not know something: as there is progress towards Allġ hu taġ ʔ ʔ ʔ ʔ in Wilġ yat, likewise the improvements accomplished in the Kamġ ʔ ʔ ʔ ʔ nubuwwa have their specific progress towards Allġ hu taġ ʔ ʔ ʔ ʔ In fact, the progress in Wilġ yat is only a vision, an appearance of the progress in Nubuwwa. During the nuzġ ʔ ʔ [i.e. in the course of descent,] there are phases of occupation with the khalq [creatures] both in Wilġ yat and in Nubuwwat. Yet the both types of occupation are unlike each other. In Wilġ yat the ʔ ʔ ʔ ʔ [the heart, the soul, and the other latġ ʔ ʔ ʔ ʔ] are with Allġ hu taġ ʔ ʔ ʔ ʔ as the ʔ ʔ ʔ ʔ [the and the sense organs] ʔ ʔ are with creatures, whereas in Prophethood both the zġ ʔ ʔ and the bġ ʔ ʔ are busy with creatures during the descent. A Prophet calls the born slaves to Allġ hu taġ ʔ ʔ ʔ ʔ with all his existence. This kind of nuzġ ʔ ʔ (descent) is more thoroughgoing and more perfect than the descent in Wilġ yat.

Those great peopleġ ʔ ʔ turning their attention (tawajjuh) to the creation, i.e. their communications with people, is dissimilar to transactions among common people. As common people transact among themselves, they are fond of and attached to one another, which involves a fondness of and attachment to beings other than Allġ hu taġ ʔ ʔ ʔ ʔ Those superior people, however, are not attached to common people as they communicate with them. For, those superiors have freed themselves from all sorts of attachments other than that to Allġ hu taġ ʔ ʔ ʔ ʔ having attached themselves to the Khġ ʔ ʔ (Creator) of the khalq (creation, creatures). Their communication with the khalq is intended to attract them to Haqq (Allġ hu taġ ʔ ʔ ʔ ʔ) and to bring them round to the path Allġ hu taġ ʔ ʔ ʔ ʔ likes and approves of. To communicate with people for the purpose of delivering them from the shameful state of being othersġ ʔ ʔ slaves, is certainly preferable to and more valuable than communication carried on for the purpose of keeping oneself attached to Haqq (Allġ hu taġ ʔ ʔ ʔ ʔ) Imagine a person murmuring the Name of Allġ hu taġ ʔ ʔ ʔ ʔ and a blind man passing by him in the direction of a well quite close by. So urgent is the situation that one more step and the blind man will end up down in the well.

Now, which choice will be more valuable for this person to make; to carry on with his murmuring the Name of Allġ hu taġ ʔ ʔ ʔ ʔ or to stop doing so and save the blind man from falling into the

well? Doubtless, saving the blind man is better than the dhikr-i-il^l ~~ل~~ ^ل For, All^l ~~ل~~ ^ل ta^l ~~ل~~ ^ل ~~ل~~ ^ل does not need him or his making dhikr. The blind man, on the other hand, is a needy born slave. He has to be saved from the danger. In fact, since it is Islam^l ~~ل~~ ^ل commandment to save him, saving him is more important than the dhikr-i-il^l ~~ل~~ ^ل ~~ل ^ل By doing so, he will have obeyed the commandment. Only the right of All^l ~~ل~~ ^ل ta^l ~~ل~~ ^ل ~~ل~~ ^ل is involved in making dhikr, whereas two different rights will have been paid by obeying His command and saving the blind man: one of them is the right of a creature, and the other one is the right of the Creator. As a matter of fact, it would be a sinful act to continue dhikring at such an urgency. For, dhikring may not always be good. There are times when it is better not to dhikr. There are certain days and situations during which it is forbidden to perform nam^l ~~ل~~ ^ل or to fast; it is better on those days or in those situations to omit the so-called acts of worships than performing them.~~

[Enemies of religion suppose that Muslims are egoistic, selfish people. They vilify Muslims by saying that they are concerned only about what they should do to attain to the blessings of Paradise without ever thinking of doing favours to others. The facts written above clearly show that those assertions on the part of the enemies of Islam are lies and slanders.]

^ل Dhikring^ل means ^ل liberating oneself from (the state of) ghafla^ل ^ل ~~ل~~ ^ل Ghafla^ل means ^ل to forget about All^ل ~~ل~~ ^ل ta^ل ~~ل~~ ^ل ~~ل~~ ^ل Dhikring does mean only saying the ^ل Kalima-i-tawh^ل ~~ل~~ ^ل or continuously repeating the Name of ^ل Allah^ل ~~ل~~ ^ل It is ^ل dhikr^ل ~~ل~~ ^ل to somehow deliver yourself from the state of ghafla. Then, acts of worship such as performance of Islam^ل ~~ل~~ ^ل commandments and avoiding its prohibitions, are all dhikr. So is a business transaction such as buying and selling carried out in observance of Islam^ل ~~ل~~ ^ل dictations. And so is a nik^ل ~~ل~~ ^ل (marriage contract performed compatibly with Islam) and a tal^ل ~~ل~~ ^ل (divorce, dissolution of marriage) performed in a way prescribed by Islam. For, these acts are done in a state of consciousness of the source of the commandments and prohibitions; in other words, the state of ghafla is gone. It is also a fact, however, that a dhikr performed in the accompaniment of a repeated (silent) utterance of the Names and Attributes of All^ل ~~ل~~ ^ل ta^ل ~~ل~~ ^ل ~~ل~~ ^ل is fast to take effect, so that love of Him will be attained in a short time. Not so is the case with the dhikr that is realized by way of strict obedience to the commandments and prohibitions. There have been occasions, however, when dhikrs of this nature were seen to produce rapid results, quite rare as they are. Muhammad Beh^ل ~~ل~~ ^ل ad-d^ل ~~ل~~ ^ل Bukh^ل ~~ل~~ ^ل ~~ل~~ ^ل

dhikr-i-jehrī. The dhikr-i-jehrī that Rasūlullāh ﷺ and Allīh ﷺ wa sallam taught Hadrat Aḥmad was no louder than enough to be heard by himself; it was a dhikr-i-khafī in its true sense. His having the door shut shows that this was the case. The author of the book **Tasfi-i-Azīz** Abd-ul-ʿAzīz Dahlawī 1159 [1745 A.D.], Delhi 1239 [1824], Delhi.) ʿAḥmatullāh ḥaiḥ follows in his explanation of the Dahr (Time) s̄ (the seventy-sixth s̄, which is also named the Ins̄ [Man] s̄): Dhikring is intended to expell all sorts of love and fondness except love of Allah from the heart. It is an experiential reality that dhikring is the most potent medication for the elimination of the heart's attachment to creatures. A hadīḥ-i-sherī reads as follows: **By dhikring join the way of those who deliver their hearts from their burden!** To this end they (Islamic superiors) said: In order to attain Allāh ḥaiḥ and His love and grace, we should not be attaching our hearts to creatures and eliminate their keenness on worldly pleasures. No other medication is more useful than dhikring in the liberation of the heart. There are two kinds of simḥ and raqs are widely known among men of Tasawwuf. The first kind happens during the manifestation of the Attributes of Jamīl and Jelī which follows the Fanī of the heart and the nafs. Mind and nafs do not perform a function in this kind. Examples of this kind are the dhikr, simḥ and raqs supervised by superiors such as Celaled-dīn (Jelī ʿAd-dīn Rūḥ 604 [1207 A.D.], Belkh 672 [1273], Konya,) and S̄ (Sunbul) Sinan Efendi, (d. 936 [1529 A.D.], ʿAnbul.) Sh̄-i-Naqshiband Bahī ʿAd-dīn Bukhārī ʿAḥmatullāh ḥaiḥ stated as follows (when he talked about this first kind): We do not reject it. And about the second kind, which consisted in fits of frenzy, as some ignorant and unconscious dervishes yelled and jumped, and which were no more than acrid illustrations of the shortage of mental range they have been suffering from and their helplessness in the talons of an unbridled nafs, he stated as follows: We would not do as they do.

(Some hundred and forty pages, pages from 1059 through 1198, of the Turkish book entitled **Seḥ-i Ebediyye** and written by the Islamic scholar and beloved Waliyyullah H̄ ʿayn Hilmi bin Saḥ ḥaiḥ ʿAḥmatullāh ḥaiḥ has been allotted to biography. The following sample is an abridged and summarized information from the hundred and ninety-fourth article, which is a short biography of Mawlā Jelī ʿAd-dīn Rūḥ.

[It is stated as follows in the hundred and seventh page of Mekī ḥi-sherī: Mawlā Jelī ʿAd-dīn Rūḥ was am

greater ones of the Awliya of the Ahl as-Sunna Muslims. He was in the Qutb Tariqa. His father, Sultan-ul-Ulam Muhammad Bahadur Veled, was a great scholar and Wali-Hadrat Raza was only a child when he attained the fayz in his father's heart. He did not play musical instruments such as reeds or drums, nor was he ever seen to whirl. Such absurdities were invented later in the name of Tariqa by ignorant people.)

Anayat-i-keri Ma in Ra'i Sharihi purpur should be known without doubt that only in the dhikr of Allah ta'ala hearts find satisfaction. (13:28). Itmi means satisfaction, calmness, ease? When the word Dhikr with a harf-i-jer (preposition) is said before the verb, it expresses hasr (restriction to one purpose). So, it was stated (by scholars) that only the dhikr (of Allah ta'ala) hearts find satisfaction. Dhikr means remembrance. Remembrance of Allah ta'ala is possible by saying His Name or by seeing a Wali, a born slave of His whom He loves very much. As a matter of fact, a hadith-i-sherif reads as follows: **When they are seen Allah ta'ala is remembered.** Other thoughts may occupy your mind as you hear or say His Name, and remembrance of Him becomes dubious. Remembering Him continuously requires saying His Name thousands of times daily. As the good news (in the hadith-i-sherif quoted above) asseverates, when you see a Wali and love him, you will definitely remember Allah ta'ala. As the event of seeing is realized with the nūr (light) of eyes, when you bring the outward appearance and the face of a Wali into your imagination and heart, it will be in effect as if you actually saw that Wali which in turn will cause your remembering Allah ta'ala. This kind of seeing a Wali through heart is called **Qutb**. It is a means to have recourse to, to deliver the heart from loving or thinking of beings other than Allah ta'ala. It is a way that leads to the attainment of a heart blessed with the ikhlāq imparted in the Anayat-i-keri Ma and the hadith-i-sherif quoted above. Yes, to adhere to Islam, i.e. to perform the commandments and to avoid the prohibitions, will provide one with the grace and love of Allah ta'ala but it is a condition that this obedience should be accompanied by ikhlāq. Then, we should both adapt ourselves to Islam and obtain ikhlāq.

Let us return to the point we have been discussing! There is one more thing that is beyond the three entities we have so far been dealing with, i.e. Tariqa, Haqiqah, and Islam, and when compared with the value of which that of those three entities is a mere nothing. The spiritual state experienced when the shaykh says, il-

I-Allah, ﷻ at the position of haqīqah, is the appearance, [the vision,] of it, (i.e. haqīqah) and yet it is the haqīqah, the origin of the other visions experienced enroute to that rank. By the same token, every Muslim possesses Islāmī vision in the beginning. After the attainment of Tarīqah and Haqīqah, the Haqīqah of that vision is attained. This subject should be given sobering thought: a sort of haqīqah (reality, truth, essence, origin) whose vision [appearance] is haqīqah and whose beginning is wilāyah. How could that haqīqah ever be defined through words? Even if it were possible to define it, who could ever understand it, and what little of it could they understand? This haqīqah is so superb a rarity that very few, nay, very very few of the inheritors of those Prophets called Ulu'l A'zam, [the six highest ones of Prophets with dispensations,] have been gifted with it. Since there are few Prophets singled out with the attribute Ulu'l A'zam, then a fortiori there are even fewer people to inherit from them.

QUESTION: The explanations made above lead to the conclusion that an Ulu'l A'zam who has attained that haqīqah has gone out of Islam. For, he has attained a rank above Islam.

ANSWER: The ahkām-i-islāmīyah (Islāmī commandments and prohibitions) consist of acts of worship to be performed by the zillat, [i.e. by the discernible limbs]. On the other hand, the haqīqah falls to the lot of the bīyah, [i.e. heart and soul.] The zillat has been enjoined to always obey the ahkām-i-islāmīyah (by doing the commandments and avoiding the prohibitions). In the meantime the bīyah is busy with the deeds of that haqīqah. 'Amals, acts of worship are necessary in this world. These acts of worship are very helpful to the bīyah. In other words, the bīyah's improvement and progress are dependent on the zillat's obedience to the ahkām-i-islāmīyah. Then, in this world both the zillat and the bīyah need the ahkām-i-islāmīyah. The zillat's business is to adapt itself to Islam, and the bīyah's business is to collect the fruits, the benefits of Islam. Islam is the source of all sorts of perfection, the basis of all ennoblements. Islāmī fruitfulness, beneficence, is not confined to this world. The perfections and blessings awaiting in the Hereafter are all products and fruits of Islam. As is seen, Islam is such a 'Shajara-i-tayyibah' [blessed tree] that all creation benefits from its fruits both in this world and in the Hereafter.

QUESTION: That means to say that in the kamālāt-i-nubuwwah (perfections of prophethood) also, the bīyah is with Haqq (Allāh tajāl 'alāh) and the zillat is with the khalk (creation, creatures). In other letters (written by Hadrat Imām Rabbīh)

they are in our imagination. There are no visions in the mirror. Nor can there be a mirror in the place where visions exist. Visions are in our fancy and imagination. If they have a place, it is on the level of fancy; if they have time, it is on the level of imagination. However, because this incorporeal vision of the creatures exists with the power of Allāh ﷻ, it is permanent. It is these visions that will taste the eternal torments or blessings of the Hereafter.

In the world, mirrors, visions are first to come into sight. Seeing the mirror itself requires a specially focused attention. In the mirror of Allāh ﷻ, however, what is seen first is the mirror itself. Seeing the creatures requires special concentration. When the Walī starts to make ruḥ (withdrawal, retreat), the creatures' visions in the mirrors of Divine Attributes start to manifest themselves. When ruḥ and nuzūl (descent) comes to an end and the state of ṣayr der eshyā (i.e. progress in things, assumes its motion, the shuhūd is gone, so that it gets into a state of ghayb; the ḥai-shuhūd changes into ḥai-ghayb. When Walī passes away after the completion of his invitatory mission, the state of shuhūd returns. Yet this state of shuhūd is more close-grained and more immaculate than the shuhūd experienced before the state of ruḥ. It is a perfect state of shuhūd. The shuhūd in the Hereafter is more impressive than the shuhūd in the world.

In conclusion, visions seen in a mirror are not in the mirror. Their existence is only a fancy, which can be said to have been enveloped, covered by the mirror, so that we say that the mirror is with them. However, this state of qurb (affinity, closeness), encompassment and togetherness is unlike the state of affinity, encompassment, and togetherness between objects or between an object and its properties, [such as its colour, etc.] Human brain cannot reason on or comprehend the nature of affinity, encompassment and togetherness between visions and a mirror (wherein they are seen). It is for certain that the visions are close to the mirror, that they are with it, that they are enveloped by it. But its nature cannot be defined or described. So is the case with the nature of closeness, encompassment and togetherness between Allāh ﷻ and the creatures. We believe that these states do exist. But we cannot know what sorts of things these states are. For, these Attributes of Allāh ﷻ are quite dissimilar to the attributes of creatures; there is, in actual fact, no resemblance between them and the properties of objects. This universe is a mere visionary sample of reality; so our mention of visions and the mirror in an attempt to exemplify the relations between attributes

has been intended for people of wisdom to realize this fact from that example. A stanza:

***Make namā for the sake of Allah five times a day,
Waste no time, winter or summer, be it as it may!***

***If you wish to be close to Haqq,
Perform the sunnat and fard, for it's the only way!***

26 SECOND VOLUME, THIRTY-SEVENTH LETTER

The thirty-seventh letter in the second volume of the valuable book entitled **Maktūb**, by the great Walī and profound scholar Imām Rabbī al-Quddisā sirruh, was written for faqīr and haqq Abd-ul-Hayy al-Hammatullāh al-Taj al-Dīn al-Mahī al-Dīn and tells about superior merits and virtues inherent in the Kalima-i-tawhīd **IL-L-ALLAH**. Hadrat Abd-ul-Hayy of Safī India, (was one of those fortunate people who attended, and served in the blessed sohbat of Hadrat Imām Rabbī for years, and thereby attained plenty of fayz. Being commanded by Hadrat Muhammad Majī al-Quddisā sirruh, the third son of Imām Rabbī and his immediate successor in the Mujaddidī order, he compiled the letters making up the second volume of **Maktūb**. He was sent to the city of Putna to teach Tasawwuf to the lovers living there, and guided them to perfection. He educated and trained many a Walī and Khalī. He was honoured with the glad tidings that he was one of the Qutbs.) The following essay is an attempt we have so brazenly made to translate that great letter into English:

Nothing in the world could be more effective than the beautiful utterance **IL-L-ALLAH** to extinguish the Wrath, the Vengeance of our Rabb, (Allāh al-Jalīl al-Sultān). Inasmuch as this pulchritudinous utterance is capable of assuaging the Wrath that is operative enough to drag one to Hell, then *a fortiori* it must bring down His Wrath incurred on account of matters of lesser importance. Why should it not, in the face of the fact that when a born slave repeats this lovely word time and again he shakes off all the occupants other than Him in his cognitive repertory, turns away from all, and directs all his existence to one rightful majīd? The reason for His Wrath is His slaves' turning towards beings other than Him and attaching themselves to those other beings. We observe examples of this state in this world of tokens. Imagine a wealthy person angered by his servant. The servant, a good-hearted one, turns away from others and commits himself thoroughly to the commandments of his overlord. Willy-

ta~~ll~~ will change into good. All~~h~~ ta~~ll~~s off forgiving, most merciful. 1/25:70)

That is something quite simple for All~~h~~ ta~~ll~~ 1/2 1/2 do. O our Rabb (All~~h~~ ta~~ll~~ 1/2 1/2) 1/2 Forgive us our sins, extravagance and excess in our doings. Keep us in the right path! Help us to overcome the faithless! Now, hearken to the merits of this lovely word:

Ras~~l~~ullah 1/2 ~~sal~~-All~~h~~ ta~~ll~~ 1/2 1/2 1/2 ~~mai~~hi wa 1/2 ~~hi~~ wa sallan
b~~l~~ ~~ekaj~~ ~~stated~~: A person who says 1/2 ~~il~~-I-All~~h~~ ~~will~~ enter
Paradise. 1/2 Short-sighted people will be astonished at this statement. 1/2 How could it ever be possible to enter Paradise by saying, 1/2 ~~il~~-I-Allah, 1/2 once, 1/2 they will say. They do not know the barakats, the benefits of this comely word. To the understanding of this faq~~l~~ 1/2 [Im~~l~~ ~~the~~ Rab~~l~~ ~~the~~ 1/2 ~~ah~~matull~~l~~ ~~the~~ 1/2 ~~means~~ himself], it would be fair if they were to forgive all unbelievers and send them all to Paradise in return for saying that beautiful word only once. I see it that if they were to divide the barakats and benefits of that sacred utterance by the number of all the creatures till the end of the world it would satiate them all. Over and above that, when that sacred and beautiful word is complemented with the addition of 1/2 Muhammad-un-Ras~~l~~ullah 1/2 1/2 and thereby tabligh and tawh~~l~~ ~~are~~ arranged side by side like cultured pearls, whereby Ris~~l~~ ~~at~~ (Prophethood) and Wil~~l~~ ~~at~~ will have been brought nearer to each other, all the superior and high qualities of Wil~~l~~ ~~at~~ and Nubuwwa will come together. It is these utterances that make one attain the gateway leading to the two resources of happiness. It is this statement that delivers Wil~~l~~ ~~at~~ from the glooms of shades and reflections, clarifies it, and raises Nubuwwa to heights of culmination. O our Allah! Do not deprive us from the benefits of this beautiful word! Take our souls out at a time when we are in a state of affirmation of this beautiful word! On the Rising Day, make us among those who affirm this beautiful word! For the sake of this word and for the sake of those who taught us this word 1/2 ~~mai~~him-us-salaw~~l~~ ~~wa~~-t-tas~~l~~ ~~the~~ ~~wa~~-t-tehiyy~~l~~ ~~the~~ ~~wa~~-l-barak~~l~~ ~~the~~ 1/2 place us into Janna (Paradise)! 1/2 ~~the~~ ~~the~~

When sight and advance are incapacitated, when the wings of himma fall, and once you have gone beyond the boundaries of all sorts of knowledge and exploration, nothing other than the Kalima-t-at-tawh~~l~~ ~~the~~ 1/2 ~~il~~-I-Allah Muhammadun Ras~~l~~ullah 1/2 will help you make further progress. Unless you find sanctuary in the bosom of this word you will make no progress beyond those heights. One single utterance of that beautiful word

[illegible]

Let us come back to the subject we have been discussing! The Şühûdîs are dissimilar to the Ashû Bîzî-yemî or to the Ashû Bîzî-shimî. They are beyond zulm and nî matters. Their books [i.e. deed-books,] are unlike the books of the other two. And their accounts, on the Rising Day, will be unlike the accounts of the others. They will be served a special treatment. They will be shown exceptional courtesy and kindness. For, the Ashû Bîzî-yemî as well as the Ashû Bîzî-shimî are quite far away from the kamî that these elite people have been honoured with. The Awliyê Qaddas-Allê taî lî asrê ahum-ul-î zî zî lî as well as other Believee incapable of comprehending their hidden superiorities. The

symbols written in different letters in the Qur'ān ۞ signify the hidden superiorities allotted for them. The symbolical ۞ yat-i-ker' ۞as in the Qur'ān ۞ yat-i-ker' ۞ are the treasures signifying the high grades they have obtained. Attaining to the ۞ Asl, they have rid themselves of shades and visions. Those who have attained to the dhils are quite unaware of the rank allotted for these superiors. These persons are the (ones called) muqarrabs, the ones who are close to the ۞ Asl. Comfort and compassion are for these people. It is these people who are safe against the fear of the Rising Day. Unlike others, they will not be frightened by the horror of the Rising Day.

O our Allah, Most Great! Make us lovers of them! For, on that day every person will be with the person they love. As an alms for the Master of all Prophets, do accept this du'ā ۞ of ours ۞ ۞ Maihi wa ۞ ۞ ۞ Maihi wa ۞ ۞ ۞ Maihim wa ۞ ۞ ۞ kullin as-salī ۞ ۞ wa-t-tehiyy ۞ ۞ wa-l-barak ۞ ۞ ۞ ۞

H ۞ SEYN H ۞ LMİK ۞
۞ Rahmat-Allahi ۞ Maihi ۞ ۞

H ۞ Seyn Hilmi ۞ K ۞ Rahmat-Allahi ۞ Maihi ۞ ۞ publisher of the Hakikat Kitabevi Publications, was born in Eyyub Sultan, Istanbul in 1329 (A.D. 1911).

Of the one hundred and forty-four books he published, sixty are Arabic, twenty-five Persian, fourteen Turkish, and the remaining are books in French, German, English, Russian, and other languages.

H ۞ Seyn Hilmi ۞ K ۞ Rahmat-Allahi ۞ Maihi ۞ ۞ guided by Sayyid ۞ Abdulhakim Arw ۞ ۞ Rahmat-Allahi ۞ Maihi ۞ ۞ a profound Islamic scholar and perfect in virtues of Tasawwuf and capable to guide disciples in a fully mature manner; possessor of glories and wisdom), was a competent, great Islamic scholar able to guide to happiness, passed away during the night between October 25, 2001 (8 Sha' ۞ ۞ 1422) and October 26, 2001 (9 Sha' ۞ ۞ 1422). He was buried at Eyyub Sultan, where he had been born.

Appendix I

FINDING

THE FIRST DAY OF AN ARABIC MONTH

There are various methods for finding what the first day of an Arabic (lunar) month is. The most valid of them is the one written by Ulu" Bey. According to his method, initially the first day of Muharram, the first month of the Hijrī year, is found. To find the first day of Muharram, the year in question is always divided by 210. The last digit of the remainder of this division is subtracted from the remainder and this second remainder is looked up in the first column of the first table [below left]. In the other columns of the same table, the number corresponding to the first digit of the remainder written in the first line of the table is obtained to be the number corresponding to the day of the week beginning from Sunday. And it is the first day of Muharram. Let's find the first day of Muharram of the Hijrī year 1316, for example:

$$\begin{array}{r} \text{1316} \\ \text{210} \overline{) 1316} \\ \underline{420} \\ 996 \\ \underline{840} \\ 156 \\ \underline{105} \\ 51 \end{array}$$

The first digit, 6, is subtracted from 56, the remainder, and thus 50 is obtained. Across from the number 50 in the first column, 1 is written in the column headed by 6, the first digit. Thus, the first day of the year is found to be Sunday. After finding the first day of the year, the first day of a month is found by the use of the second table. In the line containing Muharram, the number corresponding to the first day of the year is found. The number below this and across from the month in question is the day, as numbered from Sunday, of the month in question. Let's find, for example, the first day of Ramadī in 1316: the first day of this year is Sunday, i.e. the first day of the week, and, in the column headed by 1 in the first line of the second table, 6 is written across from Ramadī. Thus, the first day of Ramadī is the sixth day of the week, i.e. Friday.

ULU'Ō BEYĀ TABLES FOR LUNAR (QAMARĪ) MONTHS

THE UNIVERSITY OF CHICAGO

[illegible]

\$%+#+/\$ž = <;:9?>

(' 085'	' ' 2	(' 085'	' ' 2
# '12	# '12	# '12	# '12
Zi 1	1, 1	fi, 1	Zi 1
Zi fi	1, fi	fi " 1	1 "
Zi //	1, 2	fi 1	fi 1
Zi 12	/ 1 fi	1, 1	1, 1
Zi fi	/ fi	1, 1	Zi "
Zi / fi	/ 1	1, 1	Zi fi
Zi fi "	1 fi	/ 1	Zi, 1
Zi fi 2	1 fi	/ fi	1 12
Zi fi fi	1 1	/ fi	1 fi
Zi 1,	Zi 1	1 1	1 //
Zi fi "	Zi fi "	1 fi	1 1 1
Zi 1,	Zi 1	1 fi	1 fi
Zi, 1	Zi fi	Zi 1	1 1
Zi, 1	Zi fi	Zi fi	1 fi
Zi 1	Zi 1	Zi fi	1 "
Zi fi	Zi fi	Zi fi	fi 1
Zi /	Zi fi	Zi fi	fi fi
Zi 22	Zi 1	Zi 1	fi "
Zi 1	Zi fi	Zi fi	fi 1
Zi, fi	Zi, fi	Zi fi	fi 1
1 "	Zi 1	Zi 2	fi 2

Appendix III

FINDING THE MESEH YEAR COINCIDING WITH THE BEGINNING OF THE HIJRI YEAR

Every hijri year begins in the meseh (Christian) year following the year wherein the previous hijri year began, and approximately eleven days earlier. Every 33.58 hijri and 32.58 meseh years, the beginning of the hijri year takes place during the first ten days of January. TABLE III contains the hijri years beginning in December. The hijri year beginnings following each of these move backwards from this twelfth month, coinciding with each of the meseh months in rearward order. For finding the meseh equivalent of any one of the hijri year beginnings that are not written on the table, the hijri year previous to it and written on the table and the meseh year level with it are found on the table. Difference between the two hijri years is added to the meseh year found on the table. For example, to find the meseh year coinciding with the beginning of the hijri year 1344: $1344 - 1330 = 14$; hence $1911 + 14 = 1925$. When it is checked on the table indicating the months (TABLE IV), it will be seen that it coincided with July, which is the month below number 14 on the table. The meseh year with which a solar month in a certain hijri year coincides is one year ahead of the number found if the month concerned is previous to the month with which the beginning of the hijri year coincides.

Appendix IV

TABLE EQUATION OF TIME and DECLINATION OF THE SUN (1986 *)

00:00 in Universal Time (UT, GMT)

DATE	E min.sec.	δ °	DATE	E min.sec.	δ °	DATE	E min.sec.	δ °	DATE	E min.sec.	δ °
Jan. 01 02 48	23 07	23 07	Feb. 15 14 12	12 31	12 51	Apr. 11 04 06	+04 20	04 44	May 17+03 40	+19 13	19 13
1 03 16	23 03		16 14 09	12 31		2 03 48	04 44		18 03 38	19 26	19 26
2 03 44	22 58		17 14 06	12 10		3 03 30	05 07		19 03 36	19 40	19 40
3 04 12	22 52		18 14 01	11 49		4 03 13	05 30		20 03 33	19 52	19 52
4 04 40	22 47		19 13 56	11 28		5 02 55	05 53		21 03 30	20 05	20 05
5 05 07	22 40		20 13 51	11 06		6 02 38	+06 15		22+03 26	+20 17	20 17
6 05 34	22 33		21 13 44	10 45		7 02 21	06 38		23 03 22	20 29	20 29
7 06 01	22 26		22 13 37	10 23		8 02 04	07 01		24 03 17	20 40	20 40
8 06 27	22 19		23 13 29	10 01		9 01 47	07 23		25 03 12	20 51	20 51
9 06 52	22 11		24 13 21	09 39		10 01 31	07 45		26 03 06	21 02	21 02
10 07 17	22 02		25 13 12	09 17		11 01 15	+08 08		27+03 00	+21 13	21 13
11 07 41	21 53		26 13 02	08 55		12 00 59	08 30		28 02 53	21 23	21 23
12 08 05	21 44		27 12 52	08 32		13 00 44	08 52		29 02 46	21 32	21 32
13 08 28	21 34		28 12 42	08 10		14 00 28	09 13		30 02 38	21 42	21 42
14 08 51	21 24	Mar.	1 12 31	07 47		15 00 13	09 35		31 02 30	21 51	21 51
15 09 13	21 13		2 12 19	07 24		16+00 01	+09 56		1+02 21	+21 59	21 59
16 09 34	21 02		3 12 07	07 01		17 00 15	10 18	June	2 02 12	22 07	22 07
17 09 55	20 51		4 11 54	06 38		18 00 29	10 39		3 02 02	22 15	22 15
18 10 15	20 39		5 11 41	06 15		19 00 43	11 00		4 01 52	22 22	22 22
19 10 34	20 27		6 11 28	05 52		20 00 56	11 21		5 01 42	22 29	22 29
20 10 52	20 14		7 11 14	05 29		21+01 09	+11 41		6+01 31	+22 36	22 36
21 11 10	20 01		8 10 59	05 05		22 01 21	12 01		7 01 20	22 42	22 42
22 11 26	19 48		9 10 45	04 42		23 01 33	12 22		8 01 09	22 48	22 48
23 11 42	19 34		10 10 30	04 18		24 01 44	12 42		9 00 58	22 53	22 53
24 11 58	19 20		11 10 14	03 55		25 01 55	13 01		10 00 46	22 58	22 58
25 12 12	19 05		12 09 59	03 31		26+02 06	+13 21		11+00 34	+23 02	23 02
26 12 26	18 51		13 09 43	03 08		27 02 16	13 40		12 00 22	23 07	23 07
27 12 39	18 35		14 09 26	02 44		28 02 25	13 59		13 00 09	23 11	23 11
28 12 51	18 20		15 09 10	02 20		29 02 34	14 18		14 00 03	23 14	23 14
29 13 02	18 04		16 08 53	01 57		30 02 43	14 37		15 00 16	23 17	23 17
30 13 13	17 48		17 08 36	01 33	May	1+02 51	+14 55		16 00 29	+23 20	23 20
31 13 22	17 32		18 08 19	01 09		2 02 58	15 13		17 00 42	23 22	23 22
1 13 31	17 15		19 08 01	00 46		3 03 05	15 31		18 00 54	23 24	23 24
2 13 39	16 58		20 07 44	00 22		4 03 11	15 49		19 01 07	23 25	23 25
3 13 46	16 40		21 07 26	+00 02		5 03 17	16 06		20 01 20	23 26	23 26
4 13 53	16 23		22 07 08	+00 26		6+03 22	+16 24		21 01 33	+23 26	23 26
5 13 59	16 05		23 06 50	00 49		7 03 26	16 40		22 01 46	23 27	23 27
6 14 04	15 46		24 06 32	01 13		8 03 30	16 57		23 01 59	23 26	23 26
7 14 08	15 28		25 06 13	01 37		9 03 34	17 13		24 02 12	23 25	23 25
8 14 11	15 09		26 05 55	02 00		10 03 36	17 29		25 02 25	23 24	23 24
9 14 13	14 50		27 05 37	+02 24		11+03 39	+17 45		26 02 38	+23 23	23 23
10 14 15	14 31		28 05 19	02 47		12 03 40	18 00		27 02 50	23 21	23 21
11 14 16	14 11		29 05 00	03 11		13 03 41	18 15		28 03 03	23 18	23 18
12 14 16	13 52		30 04 42	03 34		14 03 42	18 30		29 03 15	23 16	23 16
13 14 16	13 32		31 04 24	03 57		15 03 42	18 45		30 03 27	23 12	23 12
14 14 14	13 12	Apr.	1 04 16	+04 20		16+03 41	+18 59	July	1 03 39	+23 09	23 09
15 14 12	12 51		2 03 48	+04 44		17+03 40	+19 13		2 03 50	+23 05	23 05

(Continued)

E: equation of time, (: declination of the Sun, min: minutes, sec: seconds.

* These values are for solar years 1986+4n (n=0,1,2,3,...). For 1987+4n, values corresponding to 6 hours earlier; for 1988+4n, values corresponding to 12 hours earlier (prior to March) and to 12 hours later (from March on); for 1989+4n, values corresponding to 6 hours later are used. For example, for 0 Jan. 1989 (31 Dec. 1988) the declination is determined as follows:

Declination (() = 23° 27' - [-23° 27' - (-23° 03')] x 6/24 = -23° 06'. Ibn al-Fazl, the earliest Muslim to devise the quadrant and use it to measure the Sun's altitude. Among the very valuable books that he wrote are Zay-i-Fezli, Amal-i-bi-l-usturlu, and Kitabul-mikyaz-zawaj. He passed away in 188 [A.D. 803]. Two other extremely valuable books are Kitabul-usturlu, by Usbu' al-Shirni of Granada, who passed away in 426 (hijri 1034) and Kitabul-mubtadi

Appendix IV (continued)

DATE	E	o	DATE	E	o	DATE	E	o	DATE	E	o
	min.sec.	122		min.sec.	122		min.sec.	122		min.sec.	122
July	1 03 39	+23 09	16 04 24	+13 54		Oct.	1 10 06	02 59	Nov.	16 15 21	18 36
	2 03 50	23 05	17 04 12	13 35			2 10 25	03 22		17 15 10	18 51
	3 04 02	23 00	18 03 59	13 16			3 10 44	03 46		18 14 58	19 06
	4 04 13	22 55	19 03 46	12 57			4 11 03	04 09		19 14 46	19 20
	5 04 24	22 50	20 03 32	12 37			5 11 21	04 32		20 14 32	19 34
	6 04 34	+22 45	21 03 17	+12 17			6 11 39	04 55		21 14 18	19 48
	7 04 45	22 39	22 03 03	11 57			7 11 57	05 18		22 14 03	20 01
	8 04 54	22 32	23 02 47	11 37			8 12 14	05 41		23 13 48	20 14
	9 05 04	22 25	24 02 32	11 17			9 12 31	06 04		24 13 31	20 27
	10 05 13	22 18	25 02 16	10 56			10 12 47	06 27		25 13 14	20 39
	11 05 21	+22 11	26 01 59	+10 36			11 13 03	06 50		26 12 55	20 51
	12 05 29	22 03	27 01 42	10 15			12 13 19	07 12		27 12 37	21 02
	13 05 37	21 54	28 01 25	09 54			13 13 34	07 35		28 12 17	21 13
	14 05 44	21 46	29 01 07	09 33			14 13 48	07 57		29 11 57	21 23
	15 05 51	21 37	30 00 49	09 11			15 14 02	08 20		30 11 35	21 34
	16 05 57	+21 27	Sept. 31 00 31	+08 50			16 14 16	08 42	Dec.	1 11 14	21 43
	17 06 03	21 17	1 00 13	08 28			17 14 29	09 04		2 10 51	21 53
	18 06 08	21 07	2 00 06	08 06			18 14 41	09 26		3 10 28	22 02
	19 06 12	20 57	3 00 25	07 45			19 14 53	09 48		4 10 04	22 10
	20 06 16	20 46	4 00 45	07 23			20 15 04	10 09		5 09 40	22 18
	21 06 20	+20 34	5 01 05	+07 00			21 15 15	10 31		6 09 15	22 26
	22 06 23	20 23	6 01 24	06 38			22 15 24	10 52		7 08 50	22 33
	23 06 25	20 11	7 01 45	06 16			23 15 33	11 13		8 08 24	22 40
	24 06 27	19 59	8 02 05	05 53			24 15 42	11 34		9 07 58	22 46
	25 06 28	19 46	9 02 26	05 31			25 15 50	11 55		10 07 31	22 52
	26 06 28	+19 33	10 02 46	+05 08			26 15 57	12 16		11 07 04	22 57
	27 06 28	19 20	11 03 07	04 45			27 16 03	12 36		12 06 36	23 02
	28 06 28	19 06	12 03 28	04 23			28 16 08	12 57		13 06 09	23 07
	29 06 26	18 53	13 03 49	04 00			29 16 13	13 17		14 05 40	23 11
	30 06 25	18 38	14 04 11	03 37			30 16 17	13 37		15 05 12	23 15
	31 06 22	+18 24	15 04 32	+03 14			31 16 20	13 56		16 04 43	23 18
Aug.	1 06 19	18 09	16 04 53	02 51		Nov.	1 16 23	14 16		17 04 14	23 20
	2 06 16	17 54	17 05 15	02 27			2 16 24	14 35		18 03 45	23 22
	3 06 12	17 39	18 05 36	02 04			3 16 25	14 54		19 03 15	23 24
	4 06 07	17 23	19 05 58	01 41			4 16 25	15 13		20 02 46	23 25
	5 06 02	+17 07	20 06 19	+01 18			5 16 24	15 31		21 02 16	23 26
	6 05 56	16 51	21 06 41	00 54			6 16 22	15 50		22 01 46	23 27
	7 05 49	16 34	22 07 02	00 31			7 16 20	16 08		23 01 16	23 26
	8 05 42	16 17	23 07 23	+00 08			8 16 17	16 25		24 00 47	23 26
	9 05 34	16 00	24 07 44	00 16			9 16 13	16 43		25 00 17	23 25
	10 05 26	+15 43	25 08 05	00 39			10 16 08	17 00		26 00 13	23 23
	11 05 17	15 25	26 08 26	01 02			11 16 02	17 17		27 00 43	23 21
	12 05 08	15 08	27 08 46	01 26			12 15 55	17 33		28 01 12	23 19
	13 04 58	14 50	28 09 07	01 49			13 15 48	17 50		29 01 42	23 16
	14 04 47	14 31	29 09 27	02 12			14 15 40	18 06		30 02 11	23 12
	15 04 36	+14 13	30 09 47	02 36			15 15 30	18 21		31 02 40	23 08
	16 04 24	+13 54	Oct. 1 10 06	02 59			16 15 21	18 36		32 03 09	23 04

E = (true time)-(mean time).

The above values are determined when it was 00:00 in London i.e. at 24:00 (the previous midnight). They are used after correction in direct proportion to a given longitude. The time t in standard time is calculated from $t = (2 + ((2 - 1) \times (t - (S/15))) / 24$ where (1) and (2) are the values on that day and on the following, respectively; S is the degree of the meridian determining standard time; all used with their algebraic signs.

TABLE of TAMKINS

(With latitudes zero through sixty by threes and heights zero through five hundred by twenty-fives)

	Z	1	\$	£	\$	£	\$!	\$	£	\$	fi	\$	fi	\$	"	\$	/	
#	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
0	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
2	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56
3	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75
4	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94
5	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113
6	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132
7	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151
8	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170
9	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189
10	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208
11	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227
12	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246
13	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265
14	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284
15	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303
16	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322
17	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341
18	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360
19	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379
20	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398
21	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417
22	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436
23	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455

Height is the elevation of the highest place of a location above its lowest place. Information about Tamkin is given in the tenth chapter, **Prayer Times**, of this book. Muhammad bin Ali **Baghdadi** **ra** and Abu Bakr Muhammad bin **Umar Munajjim** **Baghdadi** explained how to determine the time by using the **Rub** **al** **ira** [quadrant] in their books **Mal-u bi-l-Isturlu** . The former passed away in 205, and the latter in 320 [A.D. 932]. Another valuable source is the book **Rub al-muqantar** by Abdullah bin Ali **Maradi** . He passed away in 779 [A.D. 1377].

Captain Mustafa Hilmi Efendi, a teacher of fann-i hey'at (astronomy) in the Mekteb-i bahriyya-i-shij'at (Royal Naval Academy), gave perfect calculations of prayer times and of the beginnings of Arabic months in his book *Hey'at-i felekiyye*, printed in 1306 [A.D. 1888].

Appendix VI

Sunġ Altitudes at Time of Late Afternoon Prayer for Any Latitude

Għajr Irtif	Fay-i zaw	Għajr Irtif	Fay-i zaw	Għajr Irtif	Fay-i zaw	Għajr Irtif	Fay-i zaw	Għajr Irtif	Fay-i zaw
0.15	229.182	10.30	5.395	25.30	2.097	40.30	1.171	61	0.554
0.30	114.589	11.00	5.145	26.00	2.050	41.00	1.150	62	0.532
0.45	76.390	11.30	4.915	26.30	2.006	41.30	1.130	63	0.510
1.00	57.290	12.00	4.705	27.00	1.963	42.00	1.111	64	0.488
1.15	45.829	12.30	4.511	27.30	1.921	42.30	1.091	65	0.466
1.30	38.188	13.00	4.331	28.00	1.881	43.00	1.072	66	0.445
1.45	32.730	13.30	4.165	28.30	1.842	43.30	1.054	67	0.424
2.00	28.636	14.00	4.011	29.00	1.804	44.00	1.036	68	0.404
2.15	25.452	14.30	3.867	29.30	1.767	44.30	1.018	69	0.384
2.30	22.904	15.00	3.732	30.00	1.732	45.00	1.000	70	0.364
2.45	20.819	15.30	3.606	30.30	1.698	45.30	0.983	71	0.344
3.00	19.081	16.00	3.487	31.00	1.664	46.00	0.966	72	0.325
3.15	17.611	16.30	3.376	31.30	1.632	46.30	0.949	73	0.306
3.30	16.350	17.00	3.271	32.00	1.600	47.00	0.933	74	0.287
3.45	15.257	17.30	3.172	32.30	1.570	47.30	0.916	75	0.268
4.00	14.301	18.00	3.078	33.00	1.540	48.00	0.900	76	0.249
4.15	13.457	18.30	2.989	33.30	1.511	48.30	0.885	77	0.230
4.30	12.706	19.00	2.904	34.00	1.483	49.00	0.869	78	0.213
4.45	12.035	19.30	2.824	34.30	1.455	49.30	0.854	79	0.194
5.00	11.430	20.00	2.747	35.00	1.428	50.00	0.839	80	0.179
5.30	10.385	20.30	2.675	35.30	1.402	51.00	0.830	81	0.158
6.00	9.514	21.00	2.605	36.00	1.376	52.00	0.781	82	0.141
6.30	8.777	21.30	2.539	36.30	1.351	53.00	0.754	83	0.123
7.00	8.144	22.00	2.475	37.00	1.327	54.00	0.727	84	0.105
7.30	7.596	22.30	2.414	37.30	1.303	55.00	0.700	85	0.087
8.00	7.115	23.00	2.356	38.00	1.280	56.00	0.675	86	0.070
8.30	6.691	23.30	2.300	38.30	1.257	57.00	0.649	87	0.052
9.00	6.394	24.00	2.246	39.00	1.235	58.00	0.625	88	0.035
9.30	5.976	24.30	2.194	39.30	1.213	59.00	0.601	89	0.017
10.00	5.671	25.00	2.145	40.00	1.192	60.00	0.577	90	0.000

For instance, the Sunġ declination on February 2 is -16.48°. In Istanbul; hence, għajr i-rtif (point of solar culmination, the Sunġ maximum altitude) is -16.48°. Fay-i-zaw (the shortest shadow) of a one-metre-long perpendicular rod is 1.58m.; and the length of its late-afternoon shadow is 2.58m.; and the Sunġ late-afternoon altitude is 21.20°. The fadl-i-dġ (temporal value of the arc of complement of the Sunġ true altitude) is 2 hours and 41 minutes, which will be found by using a calculator. Thereby the time of late afternoon will be found to be 9.42 hours, adhġ (and) 3.09 hours, in standard time, since the equation of time is -13.39; (please see Appendix IV.) A method to be used in the absence of the chart above is to get a privilege calculator, touch the buttons for the computation: $90 - 32.12 = \tan^{-1} = \arctan$ MS 90-MR = 57.88 and find the Sunġ altitude at the time of 57.88 (the earlier time of late afternoon) to be 21.08°. There is yet another method: The Rub-i-dġ (quadrant). Its khayt, (thread that represents the daily rotation,) is brought over the number representing the għajr i-rtif (the number on the arc of zill-i-mebs) and crossed by the khayt shows the length of the shortest shadow termed fay-i-zaw.

GLOSSARY

Adab: performing namāz within its appointed time.

Adab: there is a special adab in doing everything. The adab of doing something means to follow the conditions necessary for doing it in the best way.

Aqīqah: animal killed (by cutting its throat) to thank Allahu ta'ālā for a newly born child. Two are killed for a son, while one is killed for a daughter. It is not fard. It is mustahab to kill it. That is, it is not sinful not to kill it. Please see the fourth chapter of the fifth fascicle.

Alastu: Allahu ta'ālā's declaration: Alastu bi-rab-bikum? Am I not your Allah? Which, when He created Hadrat Adam, He asked to all the souls of Hadrat Adam's descendants that would come until the end of the world.

Anṣār: Muslims who lived in Madīnah and helped Rasūlullāh when he migrated to Madīnah. Companions of the Prophet who migrated to Madīnah from Mekka are called **Muhājirīn**.

Arsh: end of the world of matter surrounding the seven heavens.

Asbāb al-kahf: seven great people who survived in a cave in Tarsus. One pious action they did they migrated to another country when their country was invaded by enemies made them so beloved by Allahu ta'ālā.

Awliyā: a person whom Allahu ta'ālā loves is **awliyā**. **Awliyā** is the plural form of **Walī** though we sometimes use the word for both singular and plural.

Āyat: a verse in the Qur'ān. There are 6236 āyats in the Qur'ān.

Āyat-al-kursī: one of the āyats in the Qur'ān. It explains the greatness of Allahu ta'ālā and the fact that His power is infinite.

Azān: at each prayer time, a Muslim goes up the minaret and calls all Muslims to prayer. He has to recite prescribed words. Meanings of these Arabic words are explained in the eleventh chapter.

Bid'ah: wrong, false information about the dīn or an action or word that did not exist in the Dīn originally but which was concocted later. All bid'ahs are corrupt.

Dhikr: to mention the name of Allahu ta'ālā through the heart, to remember.

Faqir: a poor person who has property more than his subsistence but less than what will make him rich with respect to the level of richness (nisj) prescribed by Islam. Nisj is the amount of money or property a person has, excluding what he needs for his subsistence. Nisj is equivalent to 96 grams of gold or 672 grams of silver (in the Hanafi Madhhab). Faqir also means a person who does not regard worldly property and who does not hesitate to give his property in the way of Allah. Also, a faqir is a person who knows that he needs everything and who expects what he needs from Allahu taj only. He asks from men, but expects from Allahu taj only.

Fard: an action, word or thought which Allahu taj clearly commands in the Qur'an-kerim. There are two kinds of fard: 1- **Fard-i ayn** has to be done by everybody, e.g. performing namaz. 2- **Fard-i kifaya** lapses from other Muslims when one Muslim does it. For example, it is sunnat to greet a Muslim when meeting him by saying the prescribed Arabic word: **Salatu alaikum**. And it is fard (Allah's command) to respond to a Muslim who greets you. That is, you say, **Wa alaikum salatu**. If no one acknowledges the greeting they all will become sinful. If one of them greets back the duty will lapse from the others.

Firha: first sura in the Qur'an-kerim. It is recited during every standing position when performing namaz. It is also recited and the rewards (called thawab) are sent to the souls of dead Muslims.

Fitra: alms that must be paid (to poor Muslims) when the month of Ramad is over. About two kilograms of wheat or equivalent silver is paid. Please see third chapter of the fifth fascicle.

Hadith: any blessed word or tradition of the Prophet.

Hadith-i qudsi: a hadith inspired by Allahu taj but said by the Prophet.

Haj: continuous variation of the kashfs and manifestations that come to the heart. Also see **Kashf**.

Halal: action, word or thought permitted by Allahu taj.

Hamd: thanking, praising and lauding. Also **Hamd-u theni**.

Haram: an action, word or thought prohibited by Allahu taj.

Hubb-i filli: loving for Allah's sake. Hating, being hostile for Allah's sake is called **Bughdh-i filli**.

Ibni Mubarriz : Sayyed Muhammad Amīn bin ʿUmar bin Abdulʿazīz is one of the savants of Fiqh. He was born in Damascus in 1198 and died there in 1252 A.H. He became mature with the tawajjuh of Mawlā Khayr al-Dīn al-Baghdādī, keeping company with him. When that sun of will set in Damascus, he conducted his janāzā namāz as the ʿimām. He wrote many books. His explanation of **Durrulmukhtār** consists of five volumes and has been printed several times with the title **Raddulmuhtār**. It is the most dependable book of fiqh in the Hanafī Madhhab. Most of the information concerning Fiqh and covering 130 chapters of the Turkish version of **Endless Bliss** has been translated from its five volumes that were printed in Egypt in 1272 A.H.

Ijtihād : ability to understand the symbolic, hidden meanings in the **Qurʾān**. Work of this kind. It is explained in more detail in **Islamic Reformers**.

Iftāʾ : the act of breaking a fast. Fasting is done for thirty days in Ramadān. Iftāʾ is done when the sun sets. Please see the second chapter in the fifth fascicle of **Endless Bliss**.

Ijtibāʾ : Means to choose, to like.

Ikhlāq : quality and intention of doing everything for Allāh's sake.

Imām : (pl. aʾimma) 1- Profound savant **Imām al-Madhhab**, leader, founder of a Madhhab; **twelve aʾimma** (imāmāt), three male members of the Ahl-i bayt and their nine successors; **Imām al-aʾim** (the greatest leader), title of Abū Ḥanīfah, leader of the Hanafī Madhhab. 2- Leader in public salāṭ (namāz in jamāʿah).

Inbat : to repent for having sinned. It has been used to mean to get attached and to adapt oneself to an Islamic savant.

Irbat : to wish; to wish to get attached to an Islamic savant.

Ism-i aṭam : a Name of Allāhu tajī which He likes best among His Names which He has made known. He will positively accept a prayer sent by mentioning this Name. We do not know this Name.

Istighfār : prayer for repentance; prescribed prayer recited in order to entreat Allāhu tajī for forgiveness.

Jadhba : means the murīd progresses with the fayd that flows into his heart from the Murshid's heart.

Jalʿi ilayh : jalʿ means to stay together. A person who thinks of Allāh every moment is called so.

Jam'ah : a congregation of Muslims. One person performs namaz in the front; the others, behind him, perform it like him by adapting themselves to him. The person who performs it in the front is called the imam. Those who perform it behind him are called the jam'ah.

Janazah namaz : a namaz performed when a Muslim dies. His relatives, neighbors and acquaintances make a line in front of his dead body. They beg Allah for his forgiveness. It is necessary to beg by saying the prayers prescribed by the Deeds.

Junub: a person who needs a ghusl ablution. What causes a person to become junub is prescribed by Islam. The causes are explained in the fourth chapter.

Kalim : its lexical meaning is a word, speech.

Kashf: manifestation, appearing of Allah's attributes.

Kayfiyyat: peculiarity of something, showing how it is.

Khutba: the speech made in the mosque by the Imam during Friday prayer or Eid prayer.

Latifa : fineness.

Latifa: see first fascicle, Fan and Baq in 38th chapter.

Lawh: a smooth surface.

Mekruh: things which our Prophet did not like and said were unpleasant. It is not a guilt to do them, but it dirties the heart.

Mashhur: known by the majority of people.

Mubayn: action, word of thought permitted by Allah ta'ala.

Muhim : see **Ans**

Mujaddid: restorer. Hadrat Muhammad informed that every hundred years there will be an Islamic savant restoring Islam.

Mujaddid: a great savant who follows the path of the great Islamic savant Hadrat Imam-i Rabb and who educates youngsters with his methods.

Mulhid: he who goes out of the Deeds by misunderstanding one or more parts of Islam.

Murid: chosen person to whom the deeds causing Allah's love has been shown and facilitated.

Murqaba : paying attention, thinking always of one thing only.

Murshid-i kamil : a great savant who has reached perfection and can make others attain it, too.

Mushhad : a word used by men of tasawwuf. We may say it is to see through the heart ۞ eye.

Mustahab: action, word or thought that brings a lot of thawib ۞

Nafs: (Nafs-i ammiyyah ۞). Nafs is ammiyyah ۞ by creation, that is, it always wishes evil and harmful deeds to be done. It is reluctant to obey the Shar' ۞. The nafs of a man who obeys the Shar' ۞ and makes progress in the way of tasawwuf becomes mutmainna. It wishes to obey the Shar' ۞.

Najisat : any kind of dirt, filth, that prevents one from performing namaz ۞ It is explained in more detail in the sixth chapter.

Rak'at: In performing namaz ۞ the actions of standing, bowing and putting the head on the ground twice are altogether called a rak'at ۞. Most prayers of namaz ۞ consist of two or four rak'at ۞. One of them contains three rak'at ۞.

Sahaba : if a Muslim has seen the Prophet, or talked to him, at least once when the Prophet was alive, he is called **Sahabi** ۞ Plural form of Sahabi ۞ **Sahaba** or **Ashab** ۞. The word **Sahaba-i kiram** includes all those great people each of whom has seen the Prophet at least once. The lowest of the Sahab ۞ is much higher than the highest of other Muslims. If a person has not seen the Prophet but has seen or talked to one of the Sahab ۞ at least once, he is called **Tabi** ۞ Its plural form is **Tabi** ۞. In other words, the **Tabi** ۞ ۞ are the successors of the Sahab ۞. If a person has not seen any of the Sahab ۞ but has seen at least one of the Tabi ۞ ۞ he is **Taba** ۞ **Tabi** ۞. The Sahab ۞, the **Tabi** ۞ ۞ and the **Taba** ۞ **Tabi** ۞ ۞ are called the **Salaf-i sakin** (the early savants).

Sahabi ۞ see Sahab ۞.

Sahih 1- Valid, lawful; 2- A kind of hadith ۞. Kinds of hadith ۞ are explained in the sixth chapter of the second fascicle of Endless Bliss.

Sajda-i sahw: two sajdas (prostrations) done as soon as namaz ۞ is over in order to have some errors forgiven that may have been done while performing namaz ۞ ۞

Salatun tunji ۞ : the word **salat** ۞ means both prayer and namaz ۞ ۞ Muslims send their prayers to Allahu ta'ala ۞ ۞ so that the Prophet ۞ ۞ grade will go up and he will be given more goodness. Such prayers are called salat ۞ too. Allahu ta'ala ۞ ۞ loves those who pray so. He rescues them from troubles. **Salatun tunji** ۞ ۞ means to invoke a blessing on the Prophet in order to get rid of troubles.

Sayr: to go, travel.

Sayyid: title given to the Prophet ﷺ & descendants. When they are through Hadrat Husayn, Hadrat Ali ﷺ & second son, they are called Sayyid, and when they are through Hadrat Hasan, Hadrat Ali ﷺ & elder son, they are called Sher ﷺ & 1/2

Shar'ia makr ﷺ : things which our Prophet disliked and said to be loathsome. It is not a guilt to do them, but it dirties the heart.

Sher ﷺ see **Sayyid**.

Silsila-i aliyya: a valuable chain. It is the chain of Islamic savants beginning with our Prophet up to today, each of whom saw the one previous to him, and followed his path, footsteps.

Sohbat: to make friends, to stay together for a long time; to talk to one another and to derive use from one another.

Shuh ﷺ : a word used by men of tasawwuf. See **Mush** ﷺ .

Sull ﷺ : to make progress by striving in the way shown by men of tasawwuf.

Sufiyya-i aliyya: Great men of tasawwuf.

Sunnat: 1- (when used alone) The **Shar'ia** 2- (when used together with the name **Book**) The hadith ﷺ of the Prophet; 3- (when used together with the word **Fard**) Any action, word or thought liked and commanded by the Prophet.

S ﷺ : a chapter of the **Qur'an** ﷺ .

Tabi'a makr ﷺ : anything that one is loath to do although it is not something that our Prophet disapproved of.

T ﷺ : see **Sah** ﷺ .

Ta ﷺ : see first and second fascicles of Endless Bliss.

Tahr ﷺ : of those things that are **Shar'ia** ﷺ & **mekr** ﷺ the ones that are loathsome and harmful. Those that are not loathsome and harmful, but should not be done are called **tenz** ﷺ **makr** ﷺ .

Takb ﷺ the word **Allahu akbar**, means: Allahu ta'ala ﷻ ﷻ ﷻ the greatest.

Taqd ﷺ : to declare to be without defects or faults.

Tasbih: may be used for the word **taqd** ﷺ , though there is a very subtle difference between their meanings.

taw ﷻ : to be known by Muslims all over the world.

Tawba: (after committing a sin) to repent, to promise Allah

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