



al-Murshid al-Mu`in By Ibn `Ashir Translated

A supplemental Text For
Users of the Guiding Helper

Arabic Text of Ibn `Ashir's
al-Murshid al-Mu`in with English
Footnote Translation
(Presented By the Guiding Helper Foundation)

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Foreword

In the Name Allah, the Merciful, the Benevolent

We are presenting this translation of Ibn `Ashir's original al-Murshid al-Mu`in text to serve as a supplement to the Guiding Helper. This translation is not meant to be a replacement for the Guiding Helper texts (which are unparalleled in their ease of use and teaching of traditional Islam, especially for those who lack a qualified and authorized teacher). Rather, this translation is presented to the public for the following reasons:

- a) A group of the honest students of the Guiding Helper have expressed interest in memorizing the original Arabic version of Ibn `Ashir's text and a clearly printed and voweled copy makes their objective more accessible. Additionally, the accompanying translation will help those students who are still struggling (word-by-word) to understand Arabic excerpts achieve the correct understanding of the verses they memorize at a faster rate.
- b) Some doubt has remained in the minds of those who are not thoroughly experienced in these branches of knowledge about how accurately we have conveyed our great-grandteacher's work in the Guiding Helper. And this text is meant to demonstrate for the layperson that he/she is actually receiving an accurate version of the teachings of Ibn `Ashir and the Maliki Scholars whom he represented in the Guiding Helper.
- c) A literal translation such as this will demonstrate the uselessness of such a text as a stand-alone unit in actually teaching the practice of the din. A translation such as this can only serve as a supplement to a qualified and trained teacher or to a thoroughly detailed manual written and illustrated specifically for beginners. Those who try to learn detailed laws, beliefs, and practices from such bare texts are in danger of misinterpretation. And the various interpretations (there would be multiple valid and invalid interpretations) which would inevitably sprout up from using such a text in the West as the primary means to learn and teach the din will cause fragmentation of the followers after the first generation of teachers still connected to the live Arabic tradition.

Additionally, we want to apprise the student of the following points:

- d) The original text of Ibn `Ashir as it stands does not take into account many of the life situations of the contemporary man. And in order for someone to apply such a medieval text to his life (which no longer resembles the common man's life one thousand years ago), he will have to engage in a type of deciphering which only the qualified are capable of carrying out successfully.
- e) The original text of Ibn `Ashir as it stands is an incomplete teaching instrument even for only the subjects of worship (‘ibādah). Ibn `Ashir's text does not contain many necessary gaps which we have filled in in the Guiding Helper. For example, there is no section on physical impurities, timings of the prayers, and nor a detailed description of ablution nor the formal prayer. And when filling in these gaps, the teachers will inevitably cause irregularities in the teaching of the subjects such that the followers of one teacher are likely develop different and perhaps intolerant views of the followers of another teacher. And this point is related to letter (c) above.
- f) The original text of Ibn `Ashir does not contain any material on the subjects of dealing with people on an everyday basis (mu`āmalāt). Thus, students of this text might devote

much time to learning all the details of the explanation of the contained material but at the end, they will still have only a partial understanding of the laws of the din (outside of the subjects of worship). This will make them unqualified in necessary subjects such as marriage, divorce, trade, and inheritance (which apply to almost every common man). And this in turn will either lead them to fabricate their own laws within this realm or become dependent on those who give adhoc legal rulings (fatāwa) for these subjects.

With that, we ask Allah for forgiveness and repent to Him continuously.

Hashim al-Maghribi
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Main Text and Literal Translation

In the Name of Allah, the Merciful, the Powerful

(Last Minor Arabic Revision : 20 February 2004 C.E. - 29 Dul Hijjah 1424 A.H.)

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بِاسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مَتْنُ الْمُرْشِدِ الْمُعِينِ لِابْنِ عَاشِرٍ
وَوَزْنُهُ الرَّجْزُ وَهُوَ مُسْتَفْعَلُنْ سِتُّ مَرَّاتٍ

(مَقْدَمَةُ الْمَتْنِ)

مَبْتَدَأُ بِاسْمِ الْإِلَهِ الْقَادِرِ ¹	يَقُولُ عَبْدُ الْوَاحِدِ ابْنُ عَاشِرٍ
مِنَ الْعُلُومِ مَا بِهِ كَلَّفَنَا ²	الْحَمْدُ لِلَّهِ الَّذِي عَلَّمَنَا
وَأَلَّهِ وَصَحْبِهِ وَالْمُقْتَدِي ³	صَلَّى وَسَلَّمَ عَلَى مُحَمَّدٍ
فِي نَظْمِ أَبِيَاتٍ لِلْأَمِيِّ تَفِيدُ ⁴	(وَبَعْدُ) فَالْعَوْنُ مِنَ اللَّهِ الْمَجِيدِ
وَفِي طَرِيقَةِ الْجُنَيْدِ السَّالِكِ ⁵	فِي عَقْدِ الْأَشْعَرِيِّ وَفَقْهِ مَالِكٍ

¹ (Introduction to the Text) `Abdul Wahid ibn `Ashir says / beginning in the name of the One God Who is all-Able.

² Praise be to Allah the One Who taught us / from the knowledge which He made us responsible for.

³ May (Allah) bless and give peace to Muhammad, / his family, his Companions, and the follower (of the din which he brought).

⁴ Afterwards, (I ask) help from Allah, the Majestic / in writing metered verses which are beneficial to (even) the illiterate

⁵ Concerning the tenets of belief of (Imam) al-Ash`ari, the jurisprudence of (Imam) Malik, / and the path of Junayd, the (spiritual) traveler.

(مُقَدِّمَةٌ لِكِتَابِ الْإِعْتِقَادِ)

(مُعِينَةٌ لِقَارِئِهَا عَلَى الْمُرَادِ)

وَحُكْمُنَا الْعَقْلِيَّ قَضِيَّةً بِلَا
أَقْسَامُ مُقْتَضَاهُ بِالْحَصْرِ تَمَازُ
فَوَاجِبٌ لَا يَقْبَلُ النَّفْيَ بِحَالٍ
وَجَائِزًا مَا قَابِلَ الْأَمْرَيْنِ سِمٍ
أَوَّلٌ وَاجِبٌ عَلَى مَنْ كَلَّفَا
اللَّهَ وَالرُّسُلَ بِالصِّفَاتِ
وَكُلُّ تَكْلِيفٍ بِشَرَطِ الْعَقْلِ
أَوْ بِمَنْيٍّ أَوْ بِإِنْبَاتِ الشَّعْرِ
وَقَفِّ عَلَى عَادَةٍ أَوْ وَضَعِ جَلَاً⁶
وَهِيَ الْوُجُوبُ الْإِسْتِحَالَةُ الْجَوَازُ⁷
وَمَا أَبَى الثُّبُوتَ عَقْلاً الْمَحَالُ⁸
لِلضَّرُورِيِّ وَالنَّظَرِيِّ كُلُّ قُسِمٍ⁹
مُمْكِنًا مِنْ نَظَرٍ أَنْ يَعْرِفَا¹⁰
مِمَّا عَلَيْهَا نَصَبَ الْآيَاتِ¹¹
مَعَ الْبُلُوغِ بِدَمٍ أَوْ حَمَلٍ¹²
أَوْ بِثَمَانِ عَشْرَةَ حَوْلًا ظَهَرَ¹³

(كِتَابُ أُمَّ الْقَوَاعِدِ وَمَا انطَوَتْ عَلَيْهِ مِنَ الْعَقَائِدِ)

⁶ (An Introduction to the Book of Tenets of Belief Which Helps Its Reciter Obtain the Objective) Our rational proposition is a statement (subject-predicate pair) (for which one does) not | (need to) stop (and verify its truth) using empirical evidence, or a divinely-revealed text.

⁷ The types of its instances in encompassment are distinguished | (as three) and they are the necessary, the impossible, and the possible.

⁸ The necessary is what cannot accept negation in any condition. | What refuses rational affirmation is the impossible.

⁹ And mark as possible that which can accept both these affairs (i.e. negation and affirmation). | Each of these types is divided into both the immediately known and reflectively known (classes).

¹⁰ The first obligation on him who is given responsibility | if he has the ability to search (and reflect) is to know

¹¹ Allah and the Messengers with the attributes | for which He has erected signs.

¹² And every placement of responsibility has the precondition of sanity | along with puberty (reached) by (the appearance of) menstrual blood, pregnancy,

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14 ^o كَذَا الْبَقَاءُ وَالْغِنَى الْمُطْلَقُ عَمٌ	يَجِبُ لِلَّهِ الْوُجُودُ وَالْقَدَمُ
15 ^o وَوَحْدَةُ الدَّاتِ وَوَصْفِ وَالْفِعَالِ	وَخُلْفُهُ لِخَلْقِهِ بِلَا مِثَالٍ
16 ^o سَمْعٌ كَلَامٌ بَصَرٌ ذِي وَاجِبَاتٍ	وَقُدْرَةٌ إِرَادَةٌ عِلْمٌ حَيَاةٌ
17 ^o الْعَدَمُ الْحُدُوثُ ذَا لِلْحَادِثَاتِ	وَيَسْتَحِيلُ ضِدُّ هَذِهِ الصِّفَاتِ
18 ^o وَأَنْ يُمَاتِلَ وَنَفْيُ الْوَحْدَةِ	كَذَا الْفَنَاءُ وَالْإِفْتِقَارُ عُدَّةٌ
19 ^o وَصَمٌّ وَبَكَمٌ عَمَى صَمَاتٍ	عَجْزٌ كَرَاهَةٌ وَجَهْلٌ وَمَمَاتٍ
20 ^o بِأَسْرَهَا وَتَرْكُهَا فِي الْعَدَمَاتِ	يَجُوزُ فِي حَقِّهِ فِعْلُ الْمُمْكِنَاتِ
21 ^o حَاجَةٌ كُلِّ مُحَدَّثٍ لِلصَّانِعِ	وَجُودُهُ لَهُ دَلِيلٌ قَاطِعٌ
22 ^o لِاجْتِمَاعِ التَّسَاوِي وَالرُّجْحَانِ	لَوْ حَدَّثَتْ بِنَفْسِهَا الْأَكْوَانُ
23 ^o مِنْ حَدَثِ الْأَعْرَاضِ مَعَ تَلَازُمِ	وَذَا مُحَالٌ وَحُدُوثِ الْعَالَمِ

¹³ Reproductive fluid, or thick pubic hair. | Or (if none of the previous signs of puberty are seen, then responsibility is reached) by the completion of eighteen years (along with sanity).

¹⁴ (The Book of the Mother of Principles of Belief and What it Contains of Tenets) (The following attributes) are necessary for Allah: (1) existence, (2) beginninglessness, | (3) likewise permanence in continued existence, (4) absolute and universal independence,

¹⁵ (5) Being different from His creation without a similitude, | (6) oneness in His Entity, attribute(s), and actions,

¹⁶ (7) Power, (8) volition, (9) knowledge, (10) life, | (11) hearing, (12) speech, and (13) sight. These are the necessary (attributes of Allah).

¹⁷ And the opposite of these attributes are impossible (for Allah): | (1) non-existence, (2) having a beginning - these are only for created things,

¹⁸ (3) Likewise fading into non-existence and (4) being in need (of others) are also counted, | (5) that He have a similar, (6) the negation of His oneness,

¹⁹ (7) Inability (to perform contingent actions), (8) being forced (to act), (9) ignorance, (10) death, | (11) deafness, (12) dumbness, (13) blindness and silence.

²⁰ It is possible (for Allah) in His right to perform contingent actions | - all of them - and to leave them (unperformed) in non-existence.

²¹ His existence has a conclusive proof: | The need of everything that is created in time for a Maker.

²² If the universe began by itself | equality and preponderance would meet (at the same time (i.e. the metaphor here alludes to the two-sided ancient scale falling to one side (signifying existence) and also be in equality (signifying non-existence) in the same instance. The idea here is that someone must place weight on the two sided scale in order for it to show preponderance. In other words, someone must choose the state of existence for a particular physical phenomenon at a particular time since this physical phenomenon could not choose its own existence since it was not present before it was created.)).

24°	حُدُوْثُهُ دَوْرٌ تَسْلَسُلُ حُتْمٌ	لَوْ لَمْ يَكُ الْقِدْمُ وَصْفُهُ لَزِمَ
25°	لَوْ مَائِلَ الْخَلْقِ حُدُوْثُهُ اُنْحَتَمَ	لَوْ اُمْكِنَ الْفَنَاءُ لِانْتَفَى الْقِدْمُ
26°	لَوْ لَمْ يَكُنْ بِوَاحِدٍ لِمَا قَدَرَ	لَوْ لَمْ يَجِبْ وَصْفُ الْغِنَى لَهُ افْتَقَرُ
27	وَقَادِرًا لِمَا رَأَيْتَ عَالَمًا	لَوْ لَمْ يَكُنْ حَيًّا مَرِيْدًا عَالِمًا
28'	قَطْعًا مُقَدَّمًا اِذَا مُمَائِلٌ	وَالْتَّالِي فِي السِّتِّ الْقَضَايَا بَاطِلٌ
29'	بِالنَّقْلِ مَعَ كَمَالِهِ تُرَامُ	وَالسَّمْعُ وَالْبَصْرُ وَالْكَلَامُ
30	قَلْبَ الْحَقَائِقِ لَزُومًا اَوْجَبًا	لَوْ اسْتَحَالَ مُمَكِّنٌ اَوْ وَجَبًا
31'	اَمَانَةً تَبْلِيغُهُمْ يَحِقُ	يَجِبُ لِلرُّسُلِ الْكِرَامِ الصِّدْقُ
32'	كَعَدَمِ التَّبْلِيغِ يَازَكِي	مُحَالٌ الْكَذِبُ وَالْمَنْهِيُّ
33°	لَيْسَ مُوَدِّيًّا لِنَقْصِ كَالْمَرَضِ	يَجُوزُ فِي حَقِّهِمْ كُلُّ عَرَضٍ

²³ But, that is impossible. And the beginning of the universe | is derived from (looking) at the changes of the attributes (which describe the parts of the universe) and (knowing that attributes are) intrinsically tied (to essences).

²⁴ If beginninglessness were not His necessary attribute, | His having a beginning would obligate an infinite loop or regress.

²⁵ If He were able to pass into non-existence, His attribute of beginninglessness would be negated. | If He were similar to creation, His having a beginning would definitely be true.

²⁶ If independence were not His necessary attribute, He would be in need (of a Maker Himself). | If He were not one, then He would not be able (to perform actions).

²⁷ If He were not Living, Willing, Knowing, | and Powerful, you would not see a world (full of wondrous creation).

²⁸ The second part of the six if-then clauses above are false. | So, (it follows that) the first part is also similar (in being false).

²⁹ Hearing, Sight, and Speech | are taken from the transmission (in the primary texts) and also properly fit in with His perfection.

³⁰ If a contingently possible affair were impossible or necessary, | it would obligate a change in the realities (of the physical world).

³¹ (The following attributes) are necessary for the noble messengers: (1) truthfulness, | (2) trustworthiness in obedience, and (3) conveyance of the message in truth,

³² (The following attributes) are impossible (for the messengers): (2) lying/dishonesty, (2) acting in disobedience, | and (3) not conveying. (So, understand this) O intelligent one (and intelligence is also counted by many as a necessary attribute of the messengers).

³³ It is possible in their right to be described by every (normal human) attribute | which does not diminish (from their role of conveyance), such as mild illness.

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34°	أَنْ يَكْذِبَ إِلَهُ فِي تَصْدِيقِهِمْ	لَوْ لَمْ يَكُونُوا صَادِقِينَ لِلزَّمِّ
35°	صَدَقَ هَذَا الْعَبْدُ فِي كُلِّ خَبْرٍ	إِذْ مُعْجَزَاتُهُمْ كَقَوْلِهِ وَبَرٌّ
36°	أَنْ يُقَلِّبَ الْمَنْهِيَّ طَاعَةً لَهُمْ	لَوْ انْتَفَى التَّبْلِيغُ أَوْ خَانُوا حَتِّمْ
37°	وَقُوعَهَا بِهِمْ تَسَلَّى حِكْمَتَهُ	جَوَازُ الْأَعْرَاضِ عَلَيْهِمْ حُجَّتُهُ
38°	مُحَمَّدٌ أَرْسَلَهُ إِلَهُ	وَقَوْلُ لَا إِلَهَ إِلَّا اللَّهُ
39°	كَانَتْ لِنِذَا عِلَامَةِ الْإِيمَانِ	يَجْمَعُ كُلَّ هَذِهِ الْمَعَانِي
40°	فَاشْغَلْ بِهَا الْعُمَرَ تَفْزُ بِالذُّخْرِ	وَهِيَ أَفْضَلُ وَجُوهِ الدِّكْرِ

(فَصْلٌ فِي قَوَاعِدِ الْإِسْلَامِ)

41°	قَوْلًا وَفِعْلًا هُوَ الْإِسْلَامُ الرَّفِيعُ	(فَصْلٌ) وَطَاعَةُ الْجَوَارِحِ الْجَمِيعِ
42°	وَهِيَ الشَّهَادَتَانِ شَرْطُ الْبَاقِيَّاتِ	قَوَاعِدُ الْإِسْلَامِ خَمْسٌ وَاجِبَاتٌ
43°	وَالصَّوْمُ وَالْحَجُّ عَلَى مَنْ اسْتَطَاعَ	ثُمَّ الصَّلَاةُ وَالزَّكَاةُ فِي الْقِطَاعِ

³⁴ If they were not truthful, it would be necessary | that the God had lied in verifying them -

³⁵ Since their miracles are like His statement which is true, | "This slave (of Mine) has spoken the truth in all his reports."

³⁶ If conveyance were negated or they betrayed the trust (by disobeying), it would obligate | that the prohibited act be turned into an act of obedience for them (since we are asked to imitate them and all acts are arbitrary).

³⁷ The permissibility of normal human afflictions befalling them is the argument against those (who deny the prophets based on their meek humanness). | And these normal states actually befalling them (is the proof that they are possible for them) and the wisdom behind this is to console the messengers (and inform others of the low value of this world as compared to the next world).

³⁸ And the statement: There is no god but Allah | (and) Muhammad was sent by the One God -

³⁹ Gathers all of these meanings (mentioned above). | For this reason, it is considered the sign of faith.

⁴⁰ And this statement is the best of all types of verbal remembrances. | So, busy yourself with it throughout your life and you will be victorious in gaining the treasure.

⁴¹ Section (On the Pillars of Islam) And obedience of all the body limbs | in speech and actions is what is Islam, the High (way of life)

⁴² The pillars of Islam are five necessary acts. | And they are: (1) the two testifications which is a precondition for the rest (of the pillars).

al-Murshid al-Mu`in

الإِيمَانُ جَزْمٌ بِالْإِلَهِ وَالْكَتُبِ
وَقَدْرٌ كَذَا صِرَاطٌ مِيزَانٌ
وَأَمَّا الْإِحْسَانُ فَقَالَ مَنْ دَرَاهُ
إِنْ لَمْ تَكُنْ تَرَاهُ إِنَّهُ يَرَاكَ
وَالرُّسُلُ وَالْأَمْلَاكُ مَعَ بَعَثٍ قَرَبٌ⁴⁴
حَوْضُ النَّبِيِّ جَنَّةٌ وَنِيرَانٌ⁴⁵
أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ⁴⁶
وَالدِّينُ ذِي الثَّلَاثِ خُذْ أَقْوَى عِرَاكٍ⁴⁷

(مَقْدِمَةٌ مِنَ الْأُصُولِ مُعِينَةٌ فِي فُرُوعِهَا عَلَى الْوُصُولِ)

الْحُكْمُ فِي الشَّرْعِ خِطَابُ رَبَّنَا
بِطَلَبٍ أَوْ إِذْنٍ أَوْ بِوَضْعٍ
أَقْسَامُ حُكْمِ الشَّرْعِ خَمْسَةٌ تُرَامُ
ثُمَّ إِبَاحَةٌ فَمَأْمُورٌ جَزْمٌ
الْمُقْتَضِي فِعْلَ الْمُكَلَّفِ افْطِنَا⁴⁸
لِسَبَبٍ أَوْ شَرْطٍ أَوْ ذِي مَنَعٍ⁴⁹
فَرَضٌ وَنَدْبٌ وَكَرَاهَةٌ حَرَامٌ⁵⁰
فَرَضٌ وَدُونَ الْجَزْمِ مَنْدُوبٌ وَسِمٌ⁵¹

⁴³ Then (also among the pillars) are (2) the formal prayer, (3) Zakat (fixed share alms) from livestock and cash savings, | (4) fasting (in Ramadan), and (5) performing Hajj for whoever is able (to find physical and material means).

⁴⁴ 'Imān is a firm belief in the One God, the divinely revealed books, | the messengers, the angels, along with the resurrection (of the dead from their graves) - which has come near -,

⁴⁵ And belief in divine destiny. Likewise (is treated the belief in) the bridge over the Hellfire, the balance set up to weigh actions, | the cistern of the Prophet (May Allah bless him and give him peace), the Paradise (in the next world), and the Hellfire.

⁴⁶ As for Ihsān, then the one who fully grasped it (i.e. the Prophet Muhammad) said: | (It is) that you worship Allah as if you see Him -

⁴⁷ If you do not see Him, then (you should know) that He verily sees you. | And the dīn is (comprised of) these three aspects. So, grab on to it like your firmest handhold.

⁴⁸ (Introductory Chapter About the Foundational Principles of Jurisprudence Which Help One Reach Understanding of its Branches) A ruling in the Shari`ah is the speech of our Lord | which determines (the rank) of the action of the person who is responsible (for his actions). So, understand this well.

⁴⁹ (This ruling is either) a request, a permission, or a stipulation - | with a triggering cause, precondition, or that of prevention.

⁵⁰ The divisions of legal rulings are five desired: | (1) obligatory, (2) recommended, (3) disliked, (4) unlawful,

⁵¹ And lastly (5) neutral and allowed. So the command which is strict | is called a farḍ/wājib. And if it is of a lower level of strictness, it is marked as mandūb.

Main Text and Literal Translation

ذُو النَّهْيِ مَكْرُوهٌ وَمَعَ حَتْمٍ حَرَامٌ مَأْذُونٌ وَجْهِيهِ مُبَاحٌ ذَا تَمَامٍ⁵²
وَالْفَرَضُ قِسْمَانِ كِفَايَةٌ وَعَيْنٌ وَيَشْمَلُ الْمَنْدُوبُ سُنَّةً بِذَيْنِ⁵³

(كِتَابُ الطَّهَارَةِ)

(فَصْلٌ) وَتَحْصُلُ الطَّهَارَةُ بِمَا مِنْ التَّغْيِيرِ بِشَيْءٍ سَلِمًا⁵⁴
إِذَا تَغَيَّرَ بِنَجَسٍ طَرِحًا أَوْ طَاهِرٍ لِعَادَةٍ قَدْ صَلَحَا⁵⁵
إِلَّا إِذَا لَازَمَهُ فِي الْغَالِبِ كَمَغْرَةٍ فَمُطْلَقٌ كَالذَّائِبِ⁵⁶

(فَصْلٌ فِي فَرَائِضِ الْوُضُوءِ)

فَرَائِضُ الْوُضُوءِ سَبْعَةٌ وَهِيَ ذَلِكَ وَفَوْرٌ نِيَّةٌ فِي بَدَنِهِ⁵⁷
وَلَيْنٌ رَفْعٌ حَدَثٍ أَوْ مُفْتَرَضٌ أَوْ اسْتِبَاحَةٌ لِمَمْنُوعٍ عَرَضٌ⁵⁸

⁵² The ruling which contains a (light) prohibition is called *makrūh* and if the prohibition is strict, it is called *harām*. | If both (performing it and leaving it undone) are permissible, it is called *mubāh*. And that completes (the list of legal ruling categories).

⁵³ *Fard* is of two types: (1) communal and (2) individual. | And the *mandub* category contains the *sunnah* ruling and (also) contains these two types (i.e. communal and individual).

⁵⁴ (Book of Purity) Section: Purity is obtained from water | which is safe from being changed with anything (e.g., which fell into it or was mixed with it).

⁵⁵ When water is changed with an impurity it is thrown away | and (if it is changed) with something pure, then it is still proper to use for regular daily tasks -

⁵⁶ Except if (what changed it was pure and is) found along with water in most cases (regionally) | like red dirt. Such water (changed with something pure normally found alongside water) can be considered pure and purifying similar to (water obtained from) melting (ice/snow).

⁵⁷ (Section on the Wajibs of Wet Ablution) The wajibs of wet ablution are seven and they are: | (1) passing (the underside of) one's hand (over the washed part), (2) doing one action of ablution immediately after the other (without a large break), (3) starting with an intention -

al-Murshid al-Mu`in

وَمَسَحُ رَأْسِ غَسْلُهُ الرَّجْلَيْنِ⁵⁹ وَغَسْلُ وَجْهِ غَسْلُهُ الْيَدَيْنِ
وَالْمِرْفَقَيْنِ عَمَّ وَالْكَعْبَيْنِ⁶⁰ وَالْفَرْضُ عَمَّ مَجْمَعِ الْأُذُنَيْنِ
وَجْهِ إِذَا مِنْ تَحْتِهِ الْجِلْدُ ظَهَرَ⁶¹ خَلَلَ أَصَابِعَ الْيَدَيْنِ وَشَعَرَ

(سُنَنُ الْوُضُوءِ)

وَرَدُّ مَسْحِ الرَّأْسِ مَسْحُ الْأُذُنَيْنِ⁶² سُنَنُهُ السَّبْعُ ابْتِدَاءَ غَسْلِ الْيَدَيْنِ
تَرْتِيبُ فَرْضِهِ وَذَا الْمُخْتَارِ⁶³ مَضْمَضُهُ اسْتِنْشَاقُ اسْتِنْشَارِ
تَسْمِيَّتِهِ وَبُقْعَةٍ قَدْ طَهَّرَتْ⁶⁴ وَأَحَدَ عَشَرَ الْفَضَائِلُ أَنْتَ
وَالشَّفَعُ وَالتَّثْلِيثُ فِي مَغْسُولِنَا⁶⁵ تَقْلِيلُ مَاءٍ وَتِيَامُنُ الْإِنَا
تَرْتِيبُ مَسْنُونِهِ أَوْ مَعَ مَا يَجِبُ⁶⁶ بَدَأَ الْمِيَامِنِ سِوَاكَ وَنُدْبِ
تَخْلِيلُهُ أَصَابِعًا بِقَدَمِهِ⁶⁷ وَبَدَأَ مَسْحَ الرَّأْسِ مِنْ مَقْدَمِهِ
مَسْحُ وَفِي الْغَسْلِ عَلَى مَا حَدِّدْنَا⁶⁸ وَكَرَهُ الزَّيْدُ عَلَى الْفَرْضِ لَدَى

⁵⁸ And the person can intend to lift a state of ritual impurity, intend to perform ablution as a necessary obligation (before performing an act), | or intend to remove a preventive barrier (between him) and an act which requires one to be in ritual purity for -

⁵⁹ (4) Washing the face, (5) and his washing of the two hands/arms, | (6) wiping the head, (7) and washing the two feet.

⁶⁰ And the wajib washed area includes what is between the two ears. | It also includes the two elbows and the two ankles.

⁶¹ Comb in between the fingers of the two hands and the hair | of the face if from beneath (the hair) the facial skin shows.

⁶² (Sunnahs of Wet Ablution) The sunnahs are seven: (1) beginning with washing the two hands, | (2) making a return pass when wiping the head, (3) wiping the ears,

⁶³ (4) Rinsing the mouth, (5) inhaling water in the nose, (6) blowing the inhaled water out, | and (7) performing the wajib parts in the proper order. This is what is preferred.

⁶⁴ And eleven fadilahs have come: | (1) saying Bismillah (at start), (2) (choosing) a pure location,

⁶⁵ (3) Minimizing one's wasting of water, (4) putting the water container (in which one dips one's hands into) on the right side, | (5) washing the parts two or three times,

⁶⁶ (6) Starting with the right limbs before the left, (7) using a natural wood toothstick, and also recommended is | (8) performing the sunnah parts in the proper order and (9) along with (and in between) the wajib parts,

⁶⁷ (10) Starting the wipe of the head from the forehead, | and (11) his combing between the toes of his foot.

Main Text and Literal Translation

69° وَيُبْسِ الْأَعْضَاءَ فِي زَمَانٍ مُعْتَدِلٍ وَعَاجِزُ الْفَوْرِ بَنَى مَا لَمْ يَطُلْ
 70° فَقَطُّ وَفِي الْقُرْبِ الْمُوَالِي يُكْمَلُهُ ذَاكِرُ فَرْضِهِ بِطُولٍ يَفْعَلُهُ
 71° سُنَّتَهُ يَفْعَلُهَا لِمَا حَضَرَ إِنْ كَانَ صَلَّى بَطَلَتْ وَمَنْ ذَكَرَ

(نَوَاقِضُ الْوُضُوءِ)

72° بَوْلٌ وَرِيحٌ سَلَسٌ إِذَا نَدَرَ (فَصْلٌ) نَوَاقِضُهُ سِتَّةٌ عَشَرَ
 73° سُكْرٌ وَإِغْمَاءٌ جُنُونٌ وَدِّي وَغَائِطٌ نَوْمٌ ثَقِيلٌ مَذْيُ
 74° لَدَّةٌ عَادَةٌ كَذَا إِنْ قُصِدَتْ لَمَسٌ وَقُبْلَةٌ وَذَا إِنْ وَجِدَتْ
 75° وَالشَّكُّ فِي الْحَدَثِ كُفْرٌ مَنْ كَفَرَ إِلْطَافٌ مَرَأَةٌ كَذَا مَسُّ الدَّكْرِ
 76° سَلَّتْ وَنَتَرَ ذَكَرٌ وَالشَّدَّ دَعٌ وَيَجِبُ اسْتِبْرَاءُ الْأَخْبَثَيْنِ مَعَ
 77° كَغَائِطٍ لِأَمَّا كَثِيرًا انْتَشَرَ وَجَازَ الْإِسْتِجْمَارُ مِنْ بَوْلٍ ذَكَرَ

- ⁶⁸ And it is disliked to exceed the wajib area (or exceed the number of) prescribed (repetitions) for / wiping and washing.
- ⁶⁹ The person who is unable to perform one part of ablution right after the other can pick up where he left off if the gap is not long - / meaning that the limbs would not dry in a moderate climate.
- ⁷⁰ The person who remembers a missed wajib part after a long gap should do it | alone (when he remembers). But if he remembers shortly afterwards (or while performing ablution), he should do the missed part and all of the parts after it.
- ⁷¹ If this person (who forgot a wajib of ablution) prayed, his prayer is now invalid. And he who remembers | his sunnah (of ablution) should do it (when he remembers to be better prepared) for the next prayer which enters.
- ⁷² Section: (Acts Which Break Ablution) The acts which break ablution are sixteen: | (1) urinating, (2) flatulating, (3) uncontrolled emissions when they occur rarely,
- ⁷³ (4) Ejection of feces, (5) heavy sleep, (6) pre-seminal discharge, | (7) drunkenness, (8) fainting, (9) possession by jinn, (10) post-urinary discharge,
- ⁷⁴ (11) Caressing and (12) kissing if one finds | normal sensual pleasure in it or one desired such pleasure,
- ⁷⁵ (13) A woman gently inserting (her finger(s)/hand in her vagina), likewise (14) a man touching his penis, | (15) doubting about committing an act which makes one lose pureness, and (16) disbelieving for he who becomes an apostate (after being Muslim).
- ⁷⁶ And it is wajib to properly discharge and clean the two waste openings (i.e. anus and urethra) along with | stretching out and shaking the penis (to empty its contents); but, do not do this harshly.
- ⁷⁷ It is permissible to use non-water methods for cleaning the urine of the penis | and also feces but not for that which is much and spread out.

Main Text and Literal Translation

(فَرَائِضُ الْغُسْلِ)

فَصَلِّ فَرُوضُ الْغُسْلِ قَصْدٌ يَحْتَضِرُ⁷⁸ فَوْرٌ عُمُومٌ الدَّكِّ تَخْلِيلُ الشَّعْرِ⁷⁸
فَتَابِعِ الْخَفِيِّ مِثْلَ الرُّكْبَتَيْنِ⁷⁹ وَالْإِبْطِ وَالرُّفْعِ وَبَيْنَ الْأَلْيَتَيْنِ⁷⁹
وَصِلْ لِمَا عَسَرَ بِالْمَنْدِيلِ⁸⁰ وَنَحْوِهِ كَالْحَبْلِ وَالتَّوَكِيلِ⁸⁰

(سُنَنُ الْغُسْلِ)

سُنَّه مَضْمُضَةٌ غَسْلُ الْيَدَيْنِ⁸¹ بَدَأٌ وَالِاسْتِنشَاقُ ثُقْبُ الْأُذُنَيْنِ⁸¹
مَنْدُوبُهُ الْبَدَأُ بِغَسْلِهِ الْأَذَى⁸² تَسْمِيَةٌ تَثْلِيثُ رَأْسِهِ كَذَا⁸²
تَقْدِيمُ أَعْضَاءِ الْوُضُوءِ قَلَّةٌ مَا⁸³ بَدَأَ بِأَعْلَى وَيَمِينِ خُذْهُمَا⁸³
تَبَدُّأً فِي الْغُسْلِ بِفَرْجٍ ثُمَّ كَفٌ⁸⁴ عَنِ مَسِّهِ بِبَطْنِ أَوْ جَنْبِ الْأَكْفِ⁸⁴
أَوْ إِصْبَعٍ ثُمَّ إِذَا مَسَّسْتَهُ⁸⁵ أَعِدْ مِنْ الْوُضُوءِ مَا فَعَلْتَهُ⁸⁵

⁷⁸ Section: (Wajibs of Bathing for Purification) The wajibs of bathing for purification are: (1) bringing to mind one's intention (at the beginning), | (2) performing the various parts of the bath one after the other (without a large break), (3) passing (one's hand or an instrument) over the entire surface of the body, and (4) combing in between the hair.

⁷⁹ So, follow up with the hidden parts (of the body) like (under the) two knees, | the armpit, the crotch, and between the buttocks.

⁸⁰ Reach that which is difficult by using a towel | or something similar, like a rope - or appoint someone (to rub for you).

⁸¹ (Sunnahs of Bathing for Purification) Its sunnahs are (1) rinsing the mouth, (2) washing the two hands | in the beginning, (3) inhaling water in the nose, and (4) wetting the holes of the two ears.

⁸² Its mandubs are (1) beginning by washing the impurities, | (2) (starting with saying) Bismillah, (3) washing the head three times, likewise

⁸³ (4) Washing the limbs of ablution first, (5) minimizing the wasting of water, | and (6) starting with the top and right portions of the body - take these two (recommendations).

⁸⁴ You begin with washing your private part and then refrain | from touching it with the inside or side of the palms -

⁸⁵ Or finger(s). Then if you touch it, | repeat the ablution which you performed.

(مَوْجِبُ الْغُسْلِ)

مُوجِبُهُ حَيْضٌ نَفَاسٌ أَنْزَالٌ
مَغِيبٌ كَمْرَةٌ يَفْرَجُ اسْجَالٌ⁸⁶
وَالأَوَّلَانِ مَنَعَا الْوِطَاءَ إِلَى
غُسْلٍ وَالْآخِرَانِ قُرْآنًا حَالًا⁸⁷
وَالكُلُّ مَسْجِدًا وَسَهُوُ الْإِغْتِسَالِ
مِثْلُ وَضُوءِكَ وَلَمْ تُعِدْ مُوَالٌ⁸⁸

(فَصْلٌ فِي التَّيْمُمِ)

فَصْلٌ لِيَخُوفِ ضُرِّ أَوْ عَدَمِ مَا
عَوْضٌ مِنَ الطَّهَّارَةِ التَّيْمُمَا⁸⁹
وَصَلِّ فَرَضًا وَاحِدًا وَإِنْ تَصَلِّ⁹⁰
وَجَازَ لِلنَّفْلِ ابْتِدَاءً وَيَسْتَبِيحُ
جَنَازَةً وَسُنَّةً بِهِ يَحِلُّ⁹¹
الْفَرَضُ لَا الْجُمُعَةَ حَاضِرٌ صَحِيحٌ

⁸⁶ (Acts Which Necessitate Bathing for Purification) The acts which obligate it are (1) menstruation, (2) post-natal bleeding, (3) ejaculation with pleasure, | and (4) the disappearance of the head of the penis in a lower bodily hole in whatever way it happens.

⁸⁷ The first two make vaginal intercourse unlawful until | bathing and the last two prevent (one from reciting) the sweet Arabic Qur'an.

⁸⁸ All (four) prevent one from entering the masjid. And forgetting to perform parts of a bath of purification | is similar to forgetting to perform parts of wet ablution except that you do not need to perform all parts after a missed part (if you remember shortly afterwards).

⁸⁹ Section: (Dry Ablution) For fear of incurring harm or absence of water | replace regaining pureness (by normal water means) with dry ablution.

⁹⁰ Pray one wajib prayer and if you connect (afterwards) | a Funeral Prayer or sunnah prayer to it, it is lawful.

⁹¹ You can also perform a mandub prayer all alone (starting with it - then you must repeat the dry ablution before praying the next wajib prayer) and dry ablution allows | you to perform wajib prayers but (does not allow you to perform) the Friday Prayer if you are at home (not travelling) and healthy (not sick).

Main Text and Literal Translation

(فُرُوضُ التَّيْمُمِ)

فُرُوضُهُ مَسْحُكَ وَجْهًا وَالْيَدَيْنِ⁹² لِّلْكَوَعِ وَالنِّيَّةِ أُولَى الضَّرْبَتَيْنِ⁹²
ثُمَّ الْمَوَالَاةُ صَعِيدٌ طَهْرًا وَوَصَلُهَا بِهِ وَوَقْتُ حَضْرًا⁹³
آخِرُهُ لِلرَّاجِ آيَسٌ فَقَطُ⁹⁴ أَوْلَاهُ وَالْمُتَرَدِّدُ الْوَسَطُ⁹⁴

(سُنَنُ التَّيْمُمِ)

سُنَّهٗ مَسْحُهُمَا لِلْمِرْفَقِ وَضَرْبَةُ الْيَدَيْنِ تَرْتِيبٌ بَقِي⁹⁵
مَنْدُوبُهُ تَسْمِيَةٌ وَصَفٌ حَمِيدٌ نَاقِضُهُ مِثْلُ الْوُضُوءِ وَيَزِيدُ⁹⁶
وَجُودُ مَاءٍ قَبْلَ أَنْ صَلَّى وَإِنْ بَعْدَ يَجِدُ يُعِدُّ بِوَقْتٍ إِنْ يَكُنْ⁹⁷
كَخَائِفِ اللَّصِّ وَرَاجٍ قَدَّمَآ وَزَمَنِ مَنَاوِلًا قَدْ عَدِمَا⁹⁸

⁹² (Wajibs of Dry Ablution) Its wajibs are (1) your wiping the face, (2) the two hands | to the wrists, (3) the intention accompanying the (4) first strike (on the earth material),

⁹³ (5) Performing all of the parts without a large break, (6) the pure earth crust material, | (7) performing the act of worship shortly afterwards, and (8) performing dry ablution after the time of prayer has entered (for a wajib prayer).

⁹⁴ (Praying in) the end of the first time is for the one who has hope of obtaining water. The one who does not have hope is the only one | (recommended) to pray in the beginning of the first time. And the one who is not sure about whether he will obtain water or not is (recommended) to pray in the middle of the first time.

⁹⁵ (Sunnahs of Dry Ablution) Its sunnahs are (1) wiping the two arms to the elbows, | (2) making a second strike before wiping the two arms, and (3) keeping to the proper order (i.e. face before hands).

⁹⁶ Its mandubs are (1) (beginning with saying) Bismillah and (2) performing it in the praiseworthy transmitted manner. | The acts which break dry ablution are similar to the acts which break wet ablution plus one more act:

⁹⁷ (1) Finding water before praying (with ample time to both perform we ablution and pray) and if | one finds water afterwards, then it is (mandub) to repeat the prayer within the (mandub repetition) time if such time remains.

⁹⁸ (This ruling of finding water is similar to the situations of) he who was fearing a thief, a person who had hope of finding water but prayed in the beginning of the first time anyway, | the chronically ill person in bed-rest who did not have someone to help him perform wet ablution.

(كِتَابُ الصَّلَاةِ)

فَرَائِضُ الصَّلَاةِ سِتَّ عَشْرَةَ⁹⁹ شُرُوطُهَا أَرْبَعَةٌ مُفْتَقِرَةٌ
تَكْبِيرَةُ الإِحْرَامِ وَالْقِيَامُ لَهَا وَنِيَّةُ بِهَا تُرَامُ¹⁰⁰
فَاتِحَةُ مَعَ الْقِيَامِ وَالرُّكُوعُ وَالرَّفْعُ مِنْهُ وَالسُّجُودُ بِالْخُضُوعِ¹⁰¹
وَالرَّفْعُ مِنْهُ وَالسَّلَامُ وَالْجُلُوسُ لَهُ وَتَرْتِيبُ أَدَاءِ فِي الأَسُوسِ¹⁰²
وَالْإِعْتِدَالُ مُطْمَئِنًّا بِالتَّرَامِ تَابِعَ مَأْمُومٍ بِإِحْرَامِ سَلَامٍ¹⁰³
نِيَّتُهُ افْتِدَا كَذَا الإِمَامُ فِي خَوْفٍ وَجَمْعٍ جُمُعَةٍ مُسْتَخْلَفٍ¹⁰⁴
شَرْطُهَا الإِسْتِقْبَالُ طَهْرُ الخَبَثِ وَسَتْرُ عَوْرَةٍ وَطَهْرُ الحَدَثِ¹⁰⁵
بِالدِّكْرِ وَالْقَدْرَةَ فِي غَيْرِ الأَخِيرِ تَفْرِيعُ نَاسِيهَا وَعَاجِزٌ كَثِيرٌ¹⁰⁶
نَدْبًا يُعِيدَانِ بِوَقْتٍ كَالْخَطَا فِي قِبْلَةٍ لَا عَجْزَهَا أَوْ الغَطَا¹⁰⁷

⁹⁹ (Book of Formal Prayer) The wajibs of the formal prayer are sixteen. / Its preconditions are four which are needed.

¹⁰⁰ (The wajibs are:) (1) the initial takbir, (2) standing / for this initial takbir, (3) the intention which is desired to accompany this takbir,

¹⁰¹ (4) Reciting the Fatiḥah, (5) along with standing for this recitation, (6) bowing, / (7) rising up from bowing, (8) prostration with humbleness,

¹⁰² (9) Rising up from prostration, (10) making the terminating salam, (11) sitting / for this salam, (12) keeping to the mandated order of the foundational wajib parts,

¹⁰³ (13) standing and sitting upright, (14) stopping in each posture for a moment as a duty. / (15) The follower should utter the initial takbir and final salam (after his imam).

¹⁰⁴ (16) His intention should be to follow (from the start) and the imam must make a similar intention (to lead) / for the Prayer of Fear, when combining prayers in group (in a night of rain or torrential weather), for the Friday Prayer, and if he is replacing an imam who had to leave (during the middle of the prayer).

¹⁰⁵ Its preconditions are (1) facing the direction of the Ka`bah, (2) being pure from physical impurities, / (3) covering one's nakedness, and (4) ritual purity (with ablution or a bath for purification).

¹⁰⁶ All but the last are only preconditions if one remembers and is able. / The branch rulings of those who forget or are unable are many.

¹⁰⁷ It is mandub for those who forgot to cover properly or prayed with impurities by mistake to repeat their prayers within the allowed time like (the person who made) a mistake / with the direction of Ka`bah but not the person who is unable to face its direction nor the person who is unable to cover his nakedness.

Main Text and Literal Translation

108	يَجِبُ سِتْرُهُ كَمَا فِي الْعَوْرَةِ	وَمَا عَدَا وَجْهَهُ وَكَفَّ الْحُرَّةَ
109	أَوْ طَرَفٍ تُعِيدُ فِي الْوَقْتِ الْمَقْرُوعِ	لَكِنْ لَدَى كَشْفِ لِصَدْرٍ أَوْ شَعْرٍ
110	بِقِصَّةٍ أَوْ الْجُفُوفِ فَاعْلَمْ	شَرَطُ وَجُوبِهَا النَّقْمَا مِنَ الدَّمِ
111	وَقْتُ فَأَدِّهَا بِهِ حَتَّمًا أَقُولُ	فَلَا قِضَى أَيَّامَهُ ثُمَّ دُخُولُ

(سُنَنُ الصَّلَاةِ)

112	مَعَ الْقِيَامِ أَوَّلًا وَالثَّانِيَةَ	سُنَّهَا السُّورَةَ بَعْدَ الْوَأْفِيَّةِ
113	تَكْبِيرُهُ إِلَّا الَّذِي تَقَدَّمَ	جَهْرًا وَسِرًّا بِمَحَلِّ لِهَمَّا
114	وَالثَّانِي لِمَا لِلسَّلَامِ يَحْصُلُ	كُلُّ تَشْهَدٍ جُلُوسٍ أَوَّلُ
115	فِي الرَّفْعِ مِنْ رُكُوعِهِ أَوْ رَدِّهِ	وَسَمِعَ اللَّهَ لِمَنْ حَمِدَهُ
116	وَالْبَاقِي كَالْمَنْدُوبِ فِي الْحُكْمِ بَدَأَ	الْفَدَى وَالْإِمَامُ هَذَا أُكِّدًا
117	وَطَرَفِ الرَّجْلَيْنِ مِثْلُ الرُّكْبَتَيْنِ	إِقَامَةً سُجُودَهُ عَلَى الْيَدَيْنِ

¹⁰⁸ What is other than the face and hands of a free woman | must be covered during prayer just like the nakedness must be covered (while out in public).

¹⁰⁹ But if parts of the chest, hair, | or end body parts are revealed, she repeats her prayer (as a mandub recommendation) in the apportioned repetition time.

¹¹⁰ The precondition for the formal prayer becoming wajib on her is becoming clean from menstrual/post-natal bleeding | with either a clear mucus emission or the drying of the area (on which absorbent cloth is placed); so, know this.

¹¹¹ There is no obligation to make up the missed prayers during menstrual/post-natal bleeding. Then, a final precondition is that | the time of prayer has entered. "So, discharge the formal prayer at its time as an obligation.", I say.

¹¹² (Sunnahs of the Formal Prayer) Its sunnahs are (1) reciting a surah after the Fatihah | (2) while standing in the first and second unit (of the formal prayer).

¹¹³ (3) Reciting out loud and quietly at their proper places, | (4) the (worshipper's) takbirs except the one mentioned before (i.e. the initial takbir is wajib and not sunnah),

¹¹⁴ (5) Each of the Greeting and Testifications, (6) the first sitting, | (7) the second one (also) but not (the amount of sitting required at the end) for the salam (i.e. sitting while making the salam is wajib and not sunnah),

¹¹⁵ And (8) the tahmīd | when rising up from bowing which the person praying utters.

¹¹⁶ (These sunnahs are) for the person praying alone and the imam. These are what are stressed. | The rest (of the sunnahs) are apparently treated like (regular less-stressed) mandubs in their legal ruling.

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118°	عَلَى الْإِمَامِ وَالْيَسَارِ وَأَحَدٌ	إِنْصَاتُ مُقْتَدٍ بِجَهْرٍ ثُمَّ رَدُّ
119°	سِتْرَةٌ غَيْرُ مُقْتَدٍ خَافَ الْمُرُورَ	بِهِ وَزَائِدُ سُكُونٍ لِلْحُضُورِ
120	وَأَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ	جَهْرُ السَّلَامِ كَلِمُ التَّشْهُدِ
121°	فَرْضًا بِوَقْتِهِ وَغَيْرًا طَلَبَتْ	سُنَّ الْأَذَانُ لِحَمَاعَةٍ أَتَتْ
122°	ظَهْرًا عِشَاءً عَصْرًا إِلَى حِينَ يَعُدُّ	وَقَصْرُ مَنْ سَافَرَ أَرْبَعَ بُرْدُ
123°	مُقِيمٍ أَرْبَعَةَ أَيَّامٍ يُتِمُّ	مِمَّا وَرَا السُّكْنَى إِلَيْهِ إِنْ قَدِمَ

(مَنَدُوبَاتُ الصَّلَاةِ)

124°	تَأْمِينُ مَنْ صَلَّى عَدَا جَهْرَ الْإِمَامِ	مَنَدُوبُهَا تِيَامُنٌ مَعَ السَّلَامِ
125°	مَنْ أُمَّ وَالْقُنُوتُ فِي الصُّبْحِ بَدَأَ	وَقَوْلُ رَبَّنَا لَكَ الْحَمْدُ عَدَا

¹¹⁷ (Among these less-stressed sunnahs are) the Call to Commence, prostrating while the (bottom of the) hands are in contact with the floor | like the ends of the feet (i.e. toes) and knees,

¹¹⁸ And for the follower to quietly listen to the out loud recitation (of his imam). Then, also return | the salam of the imam, the person praying on the left (if) such a person

¹¹⁹ is on the left. (Also among the less-stressed sunnahs are) exceeding the minimum stopping time (in each posture) to feel the presence of Allah, | erecting an object (to pray towards) for other than the follower for him who fears that someone will pass,

¹²⁰ Saying out loud the (first) salam, using the words of the Greeting and Testification (narrated by `Umar ibn al-Khattab in the Muwatta'), | and that the person praying send Allah's peace and blessings on the Prophet.

¹²¹ Adhan is sunnah for a group that comes | to a wajib prayer at its time and wishes that others join also.

¹²² Shortening prayers is for him who travels four barīds (12 miles are in 1 barīd) | for Dhuhr, `Isha', `Aṣr until the time he returns (home) -

¹²³ From (the time of) leaving the last built structures (of his home village until the time) of arriving back (to this place). | The person who resides in a location for four days should complete (the four unit prayers as four units and not pray two like for shortening).

¹²⁴ (Regular Mandubs of the Formal Prayer) Its mandubs are: turning (the head) to the right upon making the (terminating) salam, | saying Āmīn for him who prays except the imam in out loud recitations,

¹²⁵ Saying "rabbana laka l-hamdu" except | by the person who is leading, saying the qunūt (special supplication) in Ṣubḥ is also apparent (in being mandub),

Main Text and Literal Translation

126°	سَدْلُ يَدٍ تَكْبِيرُهُ مَعَ الشَّرُوعِ	رَدًّا وَتَسْبِيحُ السُّجُودِ وَالرُّكُوعِ
127°	وَعَقْدُهُ الثَّلَاثَ مِنْ يَمْنَاهُ	وَبَعْدَ أَنْ يَقُومَ مِنْ وَسْطَاهُ
128°	تَحْرِيكَ سَبَّابَتِهَا حِينَ تَلَاهُ	لَدَى التَّشْهَدِ وَبَسْطُ مَا خَلَاهُ
129°	وَمِرْفَقًا مِنْ رُكْبَةٍ إِذْ يَسْجُدُونَ	وَالْبَطْنَ مِنْ فَخْدِ رَجَالٍ يُبْعَدُونَ
130°	مِنْ رُكْبَتَيْهِ فِي الرُّكُوعِ وَزِدْ	وَصِفَةَ الْجُلُوسِ تَمْكِينُ الْيَدِ
131°	سَرِيَّةً وَضَعُ الْيَدَيْنِ فَاقْتَفَى	نَصَبَهُمَا قِرَاءَةَ الْمَأْمُومِ فِي
132°	رَفَعُ الْيَدَيْنِ عِنْدَ الْإِحْرَامِ خُذًا	لَدَى السُّجُودِ حَذْوِ أُذُنٍ وَكَذَا
133°	تَوَسُّطُ الْعِشَاءِ وَقَصْرُ الْبَاقِيَيْنِ	تَطْوِيلُهُ صُبْحًا وَظَهْرًا سَوْرَتَيْنِ
134°	سَبْقُ يَدٍ وَضَعًا وَفِي الرَّفْعِ الرُّكْبِ	كَالسُّورَةِ الْأُخْرَى كَذَا الْوَسْطَى اسْتِحْبَابٌ
135°	فِي الْفَرْضِ وَالسُّجُودِ فِي الثَّوْبِ كَذَا	وَكَرَهُوا بِسْمَلَةً تَعَوُّذًا

¹²⁶ Wearing a loose outer garment/cloak, glorifying Allah while prostrating and bowing, | leaving the hands to dangle (to the sides during the standing postures), (for the person praying to say) his takbirs when beginning (to move to a new posture),

¹²⁷ (Delaying) it to after he stands (up straight when getting up) from his middle (sitting), | folding three fingers of his right hand

¹²⁸ While reciting the Greeting and Testification, leaving spread out (straight) the other (two fingers of the right hand), | and moving the right hand's forefinger when reciting (the Greeting and Testification).

¹²⁹ The stomach from the thighs men keep apart | and the elbows from the knees when prostrating.

¹³⁰ (And also among the mandubs) is the specific sitting posture adopted, making the hands established | on the knees while bowing, and also add

¹³¹ Putting the knees out a little bit (when bowing), the recitation of the follower in | prayers with quiet recitations, and follow (with) placing the hands

¹³² While prostrating in line with the ear, and likewise | raising the two hands during the initial takbir take (as a ruling).

¹³³ (And also among the mandubs are) choosing a long surah recitation (any surah from al-Hujurāt to an-Nāzi`āt) for Ṣubḥ and Dhuhḥr in the first two units, | choosing a medium-sized surah recitation (any surah from `Abasa to al-Layl) in `Isha', choosing a small-sized surah recitation (any surah from al-Ḍuḥā to an-Nās) in the other two prayers (i.e. `Asr and Maghrib),

¹³⁴ Likewise (it is mandub for) the second surah to be shorter (in the second unit than the first one in the first unit), for the middle sitting posture (to be shorter than the last sitting posture), and for the hands to be the first to touch the ground when going down (to prostrate) and when getting up to use them for support (making them the last to leave the ground).

¹³⁵ And they have disliked (saying) Bismillah and `A`ūdhubillah | in wajib prayers (before the recitations), prostrating on cloth material. Likewise

¹³⁶ وَحَمَلُ شَيْءٍ فِيهِ أَوْ فِي فَمِهِ كَوْرُ عِمَامَةٍ وَبَعْضُ كُمِّهِ
¹³⁷ تَفَكُّرُ الْقَلْبِ بِمَا نَافَى الْخُشُوعَ قِرَاءَةً لَدَى السُّجُودِ وَالرُّكُوعِ
¹³⁸ أَثْنَا قِرَاءَةٍ كَذَا إِنْ رَكَعَا وَعَبَثُ وَالْإِلْتِفَاتُ وَالِدُعَا
¹³⁹ تَخَصُّرٌ تَغْمِيضُ عَيْنٍ تَابِعٌ تَشْبِيهِكَ أَوْ فَرَقَعَةُ الْأَصَابِعِ

(فَرَضُ الْعَيْنِ وَفَرَضُ الْكِفَايَةِ)

¹⁴⁰ وَهِيَ كِفَايَةٌ لِمَيَّتٍ دُونَ مَيِّنٍ (فَصْلٌ) وَخَمْسُ صَلَوَاتٍ فَرَضُ عَيْنٍ
¹⁴¹ وَنِيَّةٌ سَلَامٌ سِرٌّ تَبِعَا فُرُوضُهَا التَّكْبِيرُ أَرْبَعًا دُعَا
¹⁴² وَتَرَكُوفٌ عِيدٌ اسْتِسْقَا سُنَنٌ وَكَالصَّلَاةِ الْغُسْلُ دَفْنٌ وَكَفَنٌ
¹⁴³ وَالْفَرَضُ يُقْضَى أَبَدًا وَبِالتَّوَالٍ فَجْرٌ رَغِيْبَةٌ وَتَقْضَى لِلزَّوَالِ
¹⁴⁴ تَحِيَّةٌ ضَحَى تَرَاوِيحٌ تَلَّتْ نُدْبٌ نَفْلٌ مُطْلَقًا وَأَكْدَتْ

¹³⁶ Is treated (prostrating on) a band from (one's) turban or part of one's sleeve, | carrying something in prayer (in one's hand) or in one's mouth,

¹³⁷ Reciting Qur'an while prostrating and bowing, | thinking in one's heart about affairs which contradict the feeling of servility/humbleness,

¹³⁸ Playing around (with one's hands), turning (the head) to the side, supplicating | during the recitation also when he is bowing,

¹³⁹ Interlacing or cracking/popping the fingers, | placing hands on the waist (with elbows pointing out to the side), and closing ones eyes follows (in being among the things which the Maliki Scholars have disliked).

¹⁴⁰ Section: (Communal Obligations and Individual Obligations) The five daily prayers are wajib on each individual | and the prayer for the deceased is a communal obligation without a doubt.

¹⁴¹ The wajibs if the Funeral Prayer are (1) four takbirs, (2) supplication (for the deceased), | (3) (starting with) an intention, and (4) quietly making salam follows (however, the imam may say it slightly out loud and the followers should all confine themselves to one quietly uttered salam).

¹⁴² Similar to the Funeral Prayer, (it is also a communal obligation) to wash the dead body. bury it, and enshroud it. | (1) Witr prayer, (2) the Solar Eclipse Prayer, (3 & 4) the two `Id Prayers, and (5) the Prayer for Water are sunnahs.

¹⁴³ Fajr is a Raghībah and it is made up until high noon. | Wajib prayers are made up without any end time limit and in succession (in the proper order).

Main Text and Literal Translation

وَقَبْلَ وَتَرِ مِثْلَ ظَهْرِ عَصْرِ وَبَعْدَ مَغْرِبٍ وَبَعْدَ ظَهْرِ¹⁴⁵

(سُجُودُ السَّهْوِ)

قَبْلَ السَّلَامِ سَجَدَتَانِ أَوْ سُنَّ ¹⁴⁶	(فَصَلِّ) لِنَقْصِ سُنَّةٍ سَهْوًا يُسَنَّ
بَعْدُ كَذَا وَالنَّقْصَ غَلِبَ إِنْ وَرَدَ ¹⁴⁷	إِنْ أُكِدَّتْ وَمَنْ يَزِدْ سَهْوًا سَجَدَ
وَاسْتَدْرِكَ الْبَعْدِيِّ وَلَوْ مِنْ بَعْدِ عَامٍ ¹⁴⁸	وَاسْتَدْرِكَ الْقَبْلِيِّ مَعَ قُرْبِ السَّلَامِ
وَبَطَلَتْ بِعَمْدٍ نَفْخٍ أَوْ كَلَامٍ ¹⁴⁹	عَنْ مُقْتَدٍ يَحْمِلُ هَذَيْنِ الْإِمَامِ
فَرَضٍ وَفِي الْوَقْتِ أَعِدَّ إِذَا يُسَنَّ ¹⁵⁰	لِغَيْرِ إِصْلَاحٍ وَبِالْمُشْغَلِ عَنْ
قَهْقَهَةٍ وَعَمْدٍ شَرِبٍ أَكْلٍ ¹⁵¹	وَحَدَثٍ وَسَهْوٍ زَيْدِ الْمِثْلِ
أَقَلَّ مِنْ سِتِّ كَذِكْرِ الْبَعْضِ ¹⁵²	وَسَجْدَةٍ قَيِّءٍ وَذِكْرِ فَرَضٍ

¹⁴⁴ Mandub prayers are recommended without limit (during allowed times) but the following are more stressed: | (1) the Prayer to Greet the Masjid, (2) the Midmorning Prayer, (3) Tarāwīḥ in Ramadan read,

¹⁴⁵ (4) (Two Shaf' units) before Witr, (5) similarly (before) Dhuhr, (6) (before) `Aṣr, | (7) after Maghrib, and (8) after Dhuhr.

¹⁴⁶ Section: (Prostrations of Forgetfulness) For missing a sunnah by mistake (or out of forgetfulness), it is sunnah | to make before the terminating salam two prostrations - and also for missing more than one sunnah.

¹⁴⁷ (This is) if the sunnah is stressed. And he who adds to his prayer by mistake should prostrate | after (the salam) likewise (with two prostrations followed by a salam). And give missing (a sunnah) more weight if it happens (along with adding).

¹⁴⁸ And do forgotten prostrations which had to be before the salam shortly afterwards | and do forgotten prostrations which had to be after the salam even if after one year.

¹⁴⁹ The imam carries the responsibility for both these types of prostrations off of the follower. | Formal Prayer is invalidated with intentional hard breathing or talking

¹⁵⁰ Without an intention to correct (one's imam). (It is also invalidated) by being busied away | from a wajib action (of prayer). And if you missed a sunnah from being busied away, then repeat the prayer (as a mandub action) within the allowed repetition time.

¹⁵¹ (Formal Prayer is also invalidated) by losing one's ritual purity, adding as many units as the prayer originally should have contained, | laughing out loud, intentionally drinking and eating,

¹⁵² Intentionally adding (an extra wajib physical action such as) a prostration, intentionally vomiting, remembering a missed wajib prayer | (if the number of missed prayers is) less than six or remembering (that one did not perform a necessary) part of a previous prayer.

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153° بِفَصْلِ مَسْجِدٍ كَطُولِ الزَّمَنِ وَقَوْتِ قَبْلِي ثَلَاثِ سُنَنِ
154° فَأَلْغِ ذَاتَ السَّهْوِ وَالْبِنَا يَطُوعٍ وَأَسْتَدْرِكِ الرُّكْنَ فَإِنْ حَالَ رُكُوعٌ
155° لِلْبَاقِي وَالطُّولُ الْفَسَادُ مُلْزِمٌ كَفِعْلٍ مَنْ سَلَّمَ لَكِنْ يُحْرِمُ
156° وَلَيْسَ جِدِ الْبَعْدِيَّ لَكِنْ قَدْ يَبِينُ مَنْ شَكَّ فِي رُكْنِ بَنَى عَلَى الْيَقِينِ
157 نَقْصٌ بِقَوْتِ سُورَةٍ فَالْقَبْلِي لِأَنَّ بَنَوْا فِي فِعْلِهِمْ وَالْقَوْلُ
158° وَرُكْبًا لَا قَبْلَ ذَا لَكِنْ رَجَعَ كَذَا كِرِ الْوَسْطَى وَالْأَيْدِي قَدْ رَفَعُ

(صَلَاةُ الْجُمُعَةِ)

159° صَلَاةُ جُمُعَةٍ لِخُطْبَةٍ تَلَتْ (فَصْلٌ) بِمَوْطِنِ الْقُرَى قَدْ فُرِضَتْ
160° حُرِّ قَرِيبٍ بِكَفْرِ سَخٍ ذَكَرَ بِجَامِعٍ عَلَى مَقِيمٍ مَا أَنْعَدَرَ

¹⁵³ (Formal Prayer is also invalidated by) missing a prostration which had to be performed before the salam (in a previous prayer) due to missing three (or more stressed) sunnahs | if one exits the masjid (or place of prayer) or a long time passes (before one makes the necessary prostrations of forgetfulness).

¹⁵⁴ Perform a missed wajib part of the prayer (when you remember) but if an act of bowing comes in between (your remembering and the missed action) | cancel the unit with the missed wajib part and building on the units is now allowed.

¹⁵⁵ This is similar to how a person who made salam too early acts, but he should re-enter prayer with another initial takbir | for the rest of the units. (And know that if) a long time passes (between the prayer and his remembering), it will obligate invalidation (of the previous prayer and he must begin anew).

¹⁵⁶ Whoever doubts about doing a wajib essential should build on what he is sure of | and prostrate after the salam. Then there are (some rules of recitation) which are different (and must be clarified for the person who missed a wajib action in the first two units but only realized it after the bowing of the third unit.)

¹⁵⁷ As they build on the actions of prayer and also (keep to the normal) recitations (in this case what will happen is the third unit which was recited without a surah will now be considered the second unit). | (And for this reason the second unit is now said to be) missing a surah and thus the person must make prostrations of forgetfulness before the salam (in this case).

¹⁵⁸ Also, the person who remembers the middle sitting after his hands have already left the ground (is requested to perform prostrations before the salam) | but not if he remembers (the middle sitting) while his hands are still in contact with the ground; rather, he should sit back down (and there is no need to prostrate prostrations of forgetfulness later).

¹⁵⁹ Section: (The Friday Prayer) In the place of large villages, it is wajib | to pray the Friday Prayer with a sermon read

¹⁶⁰ Performed in a built masjid for the person who is not travelling, has no other excuses, | is free, is within one farsakh (5.565 kilometers) of the minaret (from where the adhan is called), and is male.

Main Text and Literal Translation

وَأَجْزَأَتْ غَيْرًا نَعَمٌ قَدْ تُنْدَبُ	عِنْدَ التِّدَا السَّعْيِ إِلَيْهَا يَجِبُ ¹⁶¹
وَسُنَّ غُسْلٌ بِالرَّوَّاحِ اتِّصَالًا	نُدِبَ تَهْجِيرٌ وَحَالٌ جَمَلًا ¹⁶²
بِجُمُعَةٍ جَمَاعَةٌ قَدْ وَجِبَتْ	سُنَّتٌ بِفَرَضٍ وَبِرُكْعَةٍ رَسَتْ ¹⁶³
وَنُدِبَتْ إِعَادَةُ الْفَدَىٰ بِهَا	لَا مَغْرِبًا كَذَا عِشَاءً مُوتِرُهَا ¹⁶⁴

(شُرُوطُ الْإِمَامِ)

شَرَطُ الْإِمَامِ ذَكَرٌ مُكَلَّفٌ	آتٍ بِالْأَرْكَانِ وَحُكْمًا يَعْرِفُ ¹⁶⁵
وغيرُ ذِي فِسْقٍ وَلَحْنٍ وَأَقْتِدَا	فِي جُمُعَةٍ حُرٌّ مُقِيمٌ عَدَدًا ¹⁶⁶
وَيُكْرَهُ السَّلْسُ وَالْقُرُوحُ مَعٌ	بَادٍ لغيرِهِمْ وَمَنْ يُكْرَهُ دَعٌ ¹⁶⁷
وَكَالأَشْلَ وَإِمَامَةٌ بِلا	رَدًا بِمَسْجِدٍ صَلَاةً تُجْتَلَى ¹⁶⁸

¹⁶¹ Others who pray it fulfill the requirement (for Dhuhr) and yes it is even mandub for them to pray it. | When the call is made, one must hasten towards it.

¹⁶² It is sunnah to take a bath connected with one's departure (towards the masjid). | It is mandub to go when it is sufficiently hot and to go in an appearance which is fair (e.g., clean good-looking clothes and sweet natural scents for men).

¹⁶³ For the Friday Prayer, a congregation is a wajib (precondition) | and for other wajib prayers, it is a sunnah (to pray in congregation). One gets credit for praying in congregations from catching at least one unit with the imam.

¹⁶⁴ For the regular daily wajib prayers, it is mandub for the person who prayed alone to repeat the prayer along with a congregation | but not Maghrib prayer nor `Isha' if one has already prayed Witr.

¹⁶⁵ (Preconditions of the Imam of the Formal Prayer) The preconditions of the imam are that he is (1) male, (2) considered responsible for his actions, | (3) able to perform the wajib essentials, (4) knowledgeable of the rulings of the formal prayer,

¹⁶⁶ (5) Not one of open disobedience (to Allah), (6) not one who alters the meanings of the Arabic words, and (7) not a follower of another imam (rather, he should lead the prayer alone independently and not follow any one). | For the Friday Prayer that he must be a free man and be residing in his home locality is also counted (among the preconditions).

¹⁶⁷ And disliked (in their being imams) are: (1) the person who has a continuous problem in keeping ablution, (2) has a wound which flows with impurities, | (3) is from a rural background when the followers are city dwellers - and he whose imamate is disliked, leave off -

¹⁶⁸ (4) is a paraplegic, (5) is leading without | a loose outer garment in a masjid - also it is disliked to have a row of people praying

169° جَمَاعَةٌ بَعْدَ صَلَاةٍ ذِي التِّزَامِ	بَيْنَ الْأَسَاطِينِ وَقُدَّامَ الْإِمَامِ
170 وَأَغْلَفٌ عَبْدٌ خَصِيٌّ ابْنُ زَنًا	وَرَاتِبٌ مَجْهُولٌ أَوْ مِنْ أِبْنَانَا
171 مُجَدِّمٌ خَفٌّ وَهَذَا الْمُمْكِنُ	وَجَازَ عَيْنَيْنِ وَأَعْمَى أَلْكَنُ
172 زِيَادَةٌ قَدْ حَقَّقَتْ عَنْهَا اِعْدِلًا	وَالْمُقْتَدِي الْإِمَامِ يَتَّبِعُ خَلَا
173 مَعَ الْإِمَامِ كَيْفَمَا كَانَ الْعَمَلُ	وَأَحْرَمَ الْمَسْبُوقُ فَوْرًا وَدَخَلَ
174 أَلْفَاهُ لَا فِي جَلْسَةٍ وَتَابَعَا	مُكَبِّرًا إِنْ سَاجِدًا أَوْ رَاكِعًا
175 أَقْوَالَهُ وَفِي الْفِعَالِ بَانِيًا	إِنْ سَلَّمَ الْإِمَامُ قَاضِيًا
176 مِنْ رُكْعَةٍ وَالسَّهْوُ إِذْ ذَاكَ اِحْتَمَلَ	كَبَّرَ إِنْ حَصَلَ شَفْعًا أَوْ أَقْلٌ
177 مَعَهُ وَبَعْدِيًّا قَضَى بَعْدَ السَّلَامِ	وَيَسْجُدُ الْمَسْبُوقُ قَبْلِيَّ الْإِمَامِ
178 مَنْ لَمْ يَحْصِلْ رُكْعَةً لَا يَسْجُدُ	أَدْرَكَ ذَاكَ السَّهْوُ أَوْ لَا قَيَّدُوا

¹⁶⁹ Cut by pillars, positioned in front of the imam, or to have a second group for the same prayer (after the imam is done) as a continual and regular practice -

¹⁷⁰ (Now continuing with the list of disliked imams) (6) to choose a regular imam who is unknown (to people), (7) is accused (and looked upon with suspicion), | (8) is uncircumcised, (9) is a slave, (10) is castrated, or (11) is a child of fornication.

¹⁷¹ (The following people are permissible to choose as imam): (1) the impotent person, (2) the blind person, (3) the person with speech impediments (which do not alter the meaning of the Arabic words), | and (4) the person with light leprosy. And this amount (of detail) is all that is possible (for a short text such as this).

¹⁷² The follower of the imam follows (in everything) except | an action which is added; so, swerve away from such (following).

¹⁷³ The latecomer makes the initial takbir immediately and enters the prayer | with the imam regardless of what the current action is (that the imam is performing).

¹⁷⁴ The latecomer makes an extra takbir (after the initial takbir) if he finds the imam prostrating or bowing | but not if he find the imam sitting. And then he follows the imam (until the end of the prayer).

¹⁷⁵ When the imam makes his terminating salam, the latecomer stands up to make up | the missed verbal recitations and in the physical actions he builds off (what he prayed with the imam).

¹⁷⁶ (When standing up after the imam's salam), the latecomer says takbir if he obtained a pair of units or less | than one unit (with the imam). And the correctable mistakes which the imam makes while the latecomer is following are the imam's responsibility and the correctable mistakes which the latecomer makes after the imam's terminating salam are the latecomer's responsibility.

¹⁷⁷ The latecomer should prostrate the imam's prostrations of forgetfulness made before the salam | along with the imam and he should make up those the imam makes after the salam after his own terminating salam.

Main Text and Literal Translation

179 عَلَى الْإِمَامِ غَيْرَ فَرَعٍ مَنْجَلِي وَبَطَلَتْ لِمُقْتَدٍ بِمَبْطَلٍ
 180° إِنَّ بَادِرَ الْخُرُوجِ مِنْهَا وَنَدْبٌ مَنْ ذَكَرَ الْحَدَّثَ أَوْ بِهِ غُلِبَ
 181 فَإِنَّ أَبَاهُ أَنْفَرَدُوا أَوْ قَدَّمُوا تَقْدِيمٌ مُؤْتَمِّ يَتِمُّ بِهِمُو

(كِتَابُ الزَّكَاةِ)

182° عَيْنٍ وَحَبِّ وَثَمَارٍ وَنَعَمٍ فُرِضَتِ الزَّكَاةُ فِيْمَا يُرْتَسَمُ
 183° يَكْمَلُ وَالْحَبُّ بِالْإِفْرَاكِ يُرَامُ فِي الْعَيْنِ وَالْأَنْعَامِ حَقَّتْ كُلَّ عَامٍ
 184 ذِي الزَّيْتِ مِنْ زَيْتِهِ وَالْحَبُّ يَفِي وَالثَّمَرُ وَالزَّبَيْبُ بِالطَّيْبِ وَفِي
 185° أَوْ نِصْفَهُ إِنْ آلَةَ السَّقْيِ يَجْرُ وَهِيَ فِي الثَّمَارِ وَالْحَبِّ الْعُشْرُ
 186° فِي فِضَّةٍ قُلِّ مَائَتَانِ دِرْهَمًا خَمْسَةَ أَوْسُقٍ نِصَابٌ فِيهِمَا
 187° وَرُبْعُ الْعُشْرِ فِيهِمَا وَجَبَ عَشْرُونَ دِينَارًا نِصَابٌ فِي الذَّهَبِ

¹⁷⁸ It does not matter whether the latecomer was present during the imam's mistake but they have stipulated | that he who does not obtain even a single unit along with the imam should not prostrate the imam's prostrations of forgetfulness.

¹⁷⁹ The prayer of the follower is invalidated by that which ruins | the imam's prayer except some apparent branch cases,

¹⁸⁰ Such as if the imam remembers that he is not pure or is overcome with ritual impurity (while praying). | He should in such a case immediately leave the prayer (to allow the followers' prayers to remain valid) and it is mandub for him

¹⁸¹ To appoint one of the followers (as his successor) to finish the prayer with the other followers. | If the imam does not do this (before leaving), then the followers may finish their prayers alone or send one of them forward (as the replacement imam who will finish the prayer with them).

¹⁸² (Book of Zakat) Zakāt is wajib on that which inscribed (in the primary texts) | of gold and silver, cereal and crop harvests, and grazing livestock.

¹⁸³ For gold, silver, and grazing animals, it is due every year | and for crops it is desired when they are ready for harvest.

¹⁸⁴ (It is due for) dates and grapes when they are ripe (close to sweetness) and for | that which gives oil, it is due when it is ready to give oil. And (it is due for) fruits (i.e. dates and grapes) and crops when they are ready for gathering as long as the yield is past the minimum threshold.

¹⁸⁵ The amount due for fruits and crops is one tenth | or half of that if (the farmer) used an instrument of irrigation.

¹⁸⁶ Five wasqs (60 šā` or ~609 volumetric liters) is the minimum threshold value for both types of harvests. | For silver, say "(The minimum threshold is) 200 dirhams."

¹⁸⁷ 20 dinārs is the minimum threshold for gold | and one-fourth of one-tenth is wajib on both gold and silver.

188°	قِيمَتَهَا كَالْعَيْنِ ثُمَّ ذُو احْتِكَارٍ	وَالْعَرَضُ ذُو التَّجْرِ وَدَيْنٌ مِّنْ أَدَارٍ
189	عَيْنًا بِشَرْطِ الْحَوْلِ لِلأَصْلِيِّينَ	زَكَّى لِقَبْضِ ثَمَنِ أَوْ دَيْنِ
190°	مِنْ غَنَمِ بِنْتِ الْمَخَاضِ مُفْنَعَةٌ	فِي كُلِّ خَمْسَةِ جِمَالٍ جَذَعَةٌ
191°	فِي سِتَّةٍ مَعَ الثَّلَاثِينَ تَكُونُ	فِي الْخَمْسِ وَالْعِشْرِينَ وَأَبْنَةُ اللَّبُونِ
192°	جَذَعَةٌ إِحْدَى وَسِتِّينَ وَفَتْ	سِتًّا وَأَرْبَعِينَ حِقَّةٌ كَفَتْ
193°	وَحِقَّتَانِ وَاحِدًا وَتَسْعِينَ	بِنْتًا لَبُونٍ سِتَّةً وَسَبْعِينَ
194°	لَبُونٍ أَوْ خَذَ حِقَّتَيْنِ بِافْتِيَاتٍ	وَمَعَ ثَلَاثِينَ ثَلَاثَ أَيَّ بَنَاتٍ
195°	فِي كُلِّ خَمْسِينَ كَمَالًا حِقَّةٌ	إِذَا الثَّلَاثِينَ تَلَّتْهَا الْمِائَةُ
196°	وَهَكَذَا مَا زَادَ أَمْرُهُ يَهُونُ	وَكُلُّ أَرْبَعِينَ بِنْتٍ لِلَبُونِ
197°	مُسِنَّةٌ فِي أَرْبَعِينَ تُسْتَطَرُّ	عِجْلٌ تَبِيعٌ فِي ثَلَاثِينَ بَقَرٌ
198°	شَاهٌ لِأَرْبَعِينَ مَعَ أُخْرَى تُضَمُّ	وَهَكَذَا مَا ارْتَفَعَتْ ثُمَّ الْغَنَمُ

¹⁸⁸ Merchandise for immediate trade (also has Zakat on it) and also the debts of the one (who constantly loans and receives). | The value of these should be estimated according to the equivalent amount of gold or silver. Then, the person who hoards (gives loans for long periods or sells merchandise only after the market price has risen)

¹⁸⁹ Pays Zakat when he receives the price of the merchandise or loan | (again) according to the price of gold/silver as long an entire year passed for these two cases.

¹⁹⁰ (Now speaking about Zakat on livestock, we say that the representative of the imam should take) one one-year-old sheep for every five camels. | A one-year-old she-camel fulfills the requirement

¹⁹¹ For twenty-five camels owned. A two-year-old she camel | is for thirty-six camels owned.

¹⁹² For forty-six, a three-year-old she-camel is enough. | A four-year-old she-camel discharges the requirement for sixty-one camels owned.

¹⁹³ Two two-year-old she-camels are for seventy-six camels owned and | two three-year-old she-camels are for ninety-one camels owned.

¹⁹⁴ (When there are ninety-one) along with thirty (more camels owned, take) three | two-year-old she-camels or take two three-year-old she-camels according to the opinion (of Imam Malik).

¹⁹⁵ When there are thirty plus one hundred (camels owned), | (then) for each fifty full units there is a three-year-old she-camel

¹⁹⁶ And for each forty full units there is a two-year-old she-camel. | And this is how it is for numbers that are greater. Its ruling is easy.

¹⁹⁷ There is a two-year-old male cattle animal for each thirty cattle owned | and a three-year-old female cattle animal for every forty is written.

Main Text and Literal Translation

199°	وَمَعَ ثَمَانِينَ ثَلَاثَ مُجَزَّةً	فِي وَاحِدٍ عِشْرِينَ يَتْلُو وَمِئَةً
200	شَاةً لِكُلِّ مِائَةٍ إِنْ تَرَفَّعَ	وَأَرْبَعًا خَذٌ مِنْ مِئِينَ أَرْبَعِ
201°	وَالطَّارِ لَا عَمَّا يُزَكَّى أَنْ يَحُولَ	وَحَوْلُ الْأَرْبَاحِ وَنَسْلٍ كَالْأَصُولِ
202°	كَذَاكَ مَا دُونَ النَّصَابِ وَلِيعَمَّ	وَلَا يُزَكَّى وَقَصٌّ مِنَ النَّعَمِ
203°	إِذْ هِيَ فِي الْمَقْتَاتِ مِمَّا يَدْخُرُ	وَعَسَلٌ فَأَكِهَةٌ مَعَ الْخَضْرُ
204	كَذَهَبٍ وَفِضَّةٍ مِنْ عَيْنِ	وَيَحْصُلُ النَّصَابُ مِنْ صِنْفَيْنِ
205°	وَبَقْرًا إِلَى الْجَوَامِيسِ اصْطِحَابِ	وَالضَّانُّ لِلْمَعَزِ وَبُخْتٌ لِلْعَرَابِ
206°	كَذَا الْقَطَانِي وَالزَّبِيبُ وَالثَّمَارُ	الْقَمْحُ لِلشَّعِيرِ لِلسُّلْتِ يُصَارُ
207°	غَازٍ وَعِثْقٌ عَامِلٌ مَدِينِ	مَصْرُفَهَا الْفَقِيرُ وَالْمَسْكِينُ

¹⁹⁸ And this rule holds for numbers which are higher. Then, for sheep/goats, / give one one-year-old for forty sheep/goats owned (and continue to give one one-year-old) even if you have more than forty (up until and including one-hundred-twenty).

¹⁹⁹ For twenty-one followed by one hundred / (two one-year-olds are due) and for eighty more, three are enough to fulfill the requirement (until just under four-hundred are owned).

²⁰⁰ And for four instances of one hundred, take four (one-year-olds). / There is one one-year-old for each hundred sheep if (the number owned is) higher.

²⁰¹ The Zakat fiscal year for profit and offspring (of livestock) is the same as that of the original base capital or the animals' parents. / This is also true for new wealth or animals bought/received as long as the original amount was passed the minimum threshold value for both cases.

²⁰² If the number of animals owned is between two tiers, then no partial Zakat is due (on the extra animals) / similar to how there is no Zakat due on wealth that is below the minimum threshold value. And also encompass (in this ruling of being exempt from Zakat)

²⁰³ Honey, fruits (other than dates and grapes), and vegetables (other than certain string beans) / since all of these sources of nourishment can be stored up (and still be exempt from Zakat).

²⁰⁴ The minimum threshold for cash currency can be achieved from both types / like gold and silver, which are both from (what is considered) cash.

²⁰⁵ Sheep are grouped with goats and large two-humped camels are grouped with regular-sized one-humped camels. / Similarly, cows/bulls with buffaloes are (counted) together.

²⁰⁶ Wheat, barley, and multi-grain cereal crops are gathered together (for measurement). / Similarly, different string bean crops can be grouped together as can different grades of grapes. Lastly, different grades of dates can also be grouped together.

²⁰⁷ Zakat may be spent on the moderately poor, the extremely poor, / the person fighting (for Allah's cause), (slaves) to free (them), the person who works to collect/distribute/manage Zakat, the person in debt,

مُوَلَّفُ الْقَلْبِ وَمُحْتَاجٌ غَرِيبٌ أَحْرَارُ إِسْلَامٍ وَلَمْ يَقْبَلْ مُرِيبٌ²⁰⁸

(فَصَلَّ فِي زَكَاةِ الْفِطْرِ)

(فَصَلَّ) زَكَاةُ الْفِطْرِ صَاعٌ وَتَجِبُ عَنْ مُسْلِمٍ وَمَنْ بَرَزَ قَهْ طَلِبٌ²⁰⁹

مِنْ مُسْلِمٍ بِجُلِّ عَيْشِ الْقَوْمِ لِتَغْنِ حُرًّا مُسْلِمًا فِي الْيَوْمِ²¹⁰

(كِتَابُ الصِّيَامِ)

صِيَامُ شَهْرِ رَمَضَانَ وَجَبَا فِي رَجَبٍ شَعْبَانَ صَوْمٌ نُدِبَا²¹¹

كَتَسَعَ حِجَّةٌ وَأَحْرَى الْآخِرُ كَذَا الْمُحَرَّمُ وَأَحْرَى الْعَاشِرُ²¹²

وَيَثْبُتُ الشَّهْرُ بِرُؤْيَاةِ الْهَلَالِ أَوْ بِثَلَاثِينَ قُبَيْلًا فِي كَمَالِ²¹³

فَرَضُ الصِّيَامِ نِيَّةٌ بَلِيلِهِ وَتَرَكَ وَطْءٍ شُرْبِهِ وَأَكْلِهِ²¹⁴

²⁰⁸ The person whose heart is to be mended (towards Islam), and the person who is away from home and is in need. | These people must be free Muslims (except it is valid to give a non-Muslim Zakat to mend his heart towards Islam) and one does not accept (giving Zakat) to a person who causes one to have (great) doubts (about whether or not he fulfills the requirements of being a target for Zakat).

²⁰⁹ Section(Zakat al-Fiṭr) Zākat al-Fiṭr is a Ṣā` (about two liters) and is wajib | on every able Muslim and those whom he is responsible for financially

²¹⁰ Who are Muslims. (It is given) from the common staple food of a people | to fulfill the (nourishment) needs of a free Muslim for an entire day.

²¹¹ (Book of Fasting) Fasting in the month of Ramādān is wajib. | In Rajab and Sha`bān, fasting is mandub.

²¹² Like the first nine days of Dhu al-Hijjah and even more the last of these days (i.e. the 9th of Dhu al-Hijjah, the day of `Arafah for other than the person performing Hajj), | likewise the month of Muḥarram and even more recommended is the tenth (of Muḥarram, the day of `Ashūrah in which the people of Mūsā crossed through the red sea and escaped from Pharaoh).

²¹³ A lunar month is established by seeing the crescent moon | or by completing thirty days from the previous month in total.

Main Text and Literal Translation

215°	مِنْ أُذُنٍ أَوْ عَيْنٍ أَوْ أَنْفٍ وَرَدَّ	وَالْقَيْءِ مَعَ إِصَالِ شَيْءٍ لِلْمَعِدِ
216°	وَالْعَقْلُ فِي أَوَّلِهِ شَرْطُ الْوُجُوبِ	وَقْتَ طُلُوعِ فَجْرِهِ إِلَى الْغُرُوبِ
217°	صَوْمًا وَتَقْضِي الْفَرَضَ إِنْ بِهِ ارْتَفَعَ	وَلْيَقْضِ فَاقْدَهُ وَالْحَيْضُ مَنَعٌ
218°	دَأْبًا مِنَ الْمَذْيِ وَإِلَّا حَرَمًا	وَيَكْرَهُ اللَّمْسُ وَفِكْرٌ سَلِمًا
219°	غَالِبٌ قَيْءٍ وَذَبَابٍ مُغْتَفَرٌ	وَكْرَهُوا ذَوْقَ كَقِدْرِ وَهَذَرٌ
220°	يَابِسٌ اصْبَاحُ جَنَابَةٍ كَذَاكَ	غُبَارُ صَانِعٍ وَطُرْقٍ وَسِوَاكَ
221°	يَجِبُ إِلَّا إِنْ نَفَاهُ مَا نَعَهُ	وَنِيَّةٌ تَكْفِي لِمَا تَتَابَعَهُ
222°	كَذَاكَ تَأْخِيرُ سُحُورٍ تَبِعَهُ	نُدْبَ تَعْجِيلٍ لِفِطْرِ رَفَعَهُ
223°	كَفَّارَةً فِي رَمَضَانَ إِنْ عَمَدَ	مَنْ أَفْطَرَ الْفَرَضَ قَضَاهُ وَلِيَزِدَ
224°	وَلَوْ بِفِكْرٍ أَوْ لِرَفْضِ مَا بُنِيَ	لِأَكْلِ أَوْ شُرْبِ فَمٍ أَوْ لِلْمَنِيِّ

²¹⁴ The wajibs of fasting are: (1) making an intention in its preceding night, | (2) leaving sexual intercourse, (3) (leaving) drinking (fluids), (4) (leaving) eating,

²¹⁵ (Avoiding intentional) (5) vomiting and (6) making substances reach the stomach | from the ear, eye, or nose as it has come (in some reports within the Maliki School).

²¹⁶ The time for the fast is from the rising of dawn until the setting of the sun | and having consciousness (for other than the person asleep) in the beginning of it is a precondition for it to be obligatory (and acceptable).

²¹⁷ And let the person who does not have consciousness (e.g., due to a fainting spell) make it up. (Know that) menstruation prevents | one from fasting and she makes up her wajib fasts (missed while menstruating including the fast in which the menstruation started during the day) and the fast in which the menstruation stopped and was lifted.

²¹⁸ It is disliked to caress (the other gender) and think about (sensual matters) if one is safe | usually from emitting pre-seminal discharge; otherwise, these two acts are unlawful.

²¹⁹ And they have disliked tasting substances like from a cooking pot and useless talking. | Being overcome by vomit or swallowing flies/gnats by mistake is forgiven -

²²⁰ As is the dust of the laborer (e.g., wood carpenter) or of the road. (Also forgiven is) using a wood toothstick | which is dry likewise waking up in a state of greater ritual impurity (from a pre-dawn penetration or ejaculation with pleasure).

²²¹ And one intention is enough for fasts which must be kept on successive days | (but a new intention must be made) if some preventive factor (e.g., sickness or menstruation) breaks the succession of fasts.

²²² It is mandub to hasten the breaking of the fasts (after sunset) and lifting (of the restrictions). | Just like that, it is mandub to delay the pre-dawn meal at night (e.g., to end twenty minutes before dawn).

²²³ Whoever breaks a wajib fast must make it up and must add | an expiation if it was broken during the days of Ramadan intentionally.

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225° لِلضَّرِّ أَوْ سَفَرٍ قَصْرٍ أَيْ مَبَّاحٍ بِلَا تَأْوُلٍ قَرِيبٍ وَيَبَّاحٍ
226° مُحَرَّمٌ وَلَيَقْضَى لَأ فِي الْغَيْرِ وَعَمْدُهُ فِي النَّفْلِ دُونَ ضُرِّ
227° أَوْ عَتَقَ مَمْلُوكٍ بِالْإِسْلَامِ حَلًّا وَكَفَّرَنُ بِصَوْمٍ شَهْرَيْنِ وَلَا
228° مَدًّا لِمَسْكِينٍ مِنَ الْعَيْشِ الْكَثِيرِ وَفَضَّلُوا إِطْعَامَ سِتِّينَ فَقِيرٍ

(كِتَابُ الْحَجِّ)

229° أَرْكَانُهُ إِنْ تُرِكَتْ لَمْ تُجْبَرَ الْحَجُّ فَرَضٌ مَرَّةً فِي الْعُمْرِ
230° لَيْلَةَ الْأَضْحَى وَالطَّوَافُ رَدِّهِ الْإِحْرَامُ وَالسَّعْيُ وَقُوفُ عَرَفَةَ
231° قَدْ جِبَرَتْ مِنْهَا طَوَافٌ مَنْ قَدِمَ وَالْوَاجِبَاتُ غَيْرُ الْأَرْكَانِ بِدَمٍ
232° وَرَكَعَتَا الطَّوَافِ إِنْ تَحْتَمَا وَوَصَلَهُ بِالسَّعْيِ مَشْيً فِيهِمَا

²²⁴ (One expiates, if one breaks the fast intentionally) with eating or drinking from one's mouth, or from reaching ejaculation/orgasm | even if it is reached from imaginative thought, or by abandoning what the fast is built upon (i.e. one's intention)

²²⁵ Without making a common false assumption. But, it is permissible (to break fasts) | due to fear of incurring harm or while travelling a distance which allows one to shorten prayers - meaning it is allowed.

²²⁶ Intentionally breaking a mandub fast without excuse | is unlawful and let such a person make it up. But, breaking a mandub fast in other circumstances (with a valid excuse or out of forgetfulness) does not necessitate that one make it up. (Also, mandub fast broken out of forgetfulness remain valid.)

²²⁷ Expiate by fasting two lunar months consecutively or | by freeing a slave who has been decorated with Islam (i.e. a slave who is Muslim).

²²⁸ And they have preferred that the person expiate by feeding sixty poor people | one mudd (~0.5 liters) for each poor person from a common staple food found abundantly (in one's region).

²²⁹ (Book of Hajj) Hajj is wajib once in a lifetime. | If its wajib-essentials are left, they cannot be fixed (i.e. made up for):

²³⁰ (1) Entering into sacredness, (2) running/walking the Safa-Marwah circuits, (3) remaining in `Arafah | during (a portion) of the night of `Id al-Adhā (i.e. the tenth of Dhu l-Hijjah), and (4) the circumambulation which follows (after Muzdalifah).

²³¹ The wajib non-essentials are with blood sacrifice | fixed and among these are: (1) the circumambulation of he who enters Makkah,

Main Text and Literal Translation

233	مَبِيَّتُ لَيْلَاتٍ ثَلَاثٍ بِمَنَى	نُزُولُ مُزْدَلِفَ فِي رُجُوعِنَا
234	لَطِيبَ لِلشَّامِ وَمِصْرَ الْجُحْفَةَ	إِحْرَامُ مَيْقَاتٍ فَذُو الْحُلَيْفَةِ
235	يَلْمَلَمُ الْيَمَنُ آتِيَهَا وَفَاقَ	قَرْنٌ لِنَجْدِ ذَاتُ عِرْقٍ لِلْعِرَاقِ
236	وَالْحَلْقُ مَعَ رَمِي الْجِمَارِ تَوْفِيَةَ	تَجْرُدٌ مِّنَ الْمَخِيْطِ تَلْبِيَةَ
237	بَيَانَهُ وَالذَّهْنَ مِنْكَ اسْتَجْمَعَا	وَإِنْ تُرِدْ تَرْتِيبَ حَجِّكَ اسْمَعَا
238	كَوَأَجِبٍ وَبِالشُّرُوعِ يَتَّصِلُ	إِنْ جِئْتَ رَابِعًا تَنْظِفْ وَاغْتَسِلْ
239	وَاسْتَصْحَبِ الْهَدْيِ وَرَكَعَتَيْنِ	وَالْبَسْ رِدَاً وَأُزْرَةً نَعْلَيْنِ
240	فَإِنْ رَكِبْتَ أَوْ مَشَيْتَ أَحْرَمًا	بِالْكَافِرُونَ ثُمَّ الْإِخْلَاصُ هُمَا
241	كَمَشِيٍّ أَوْ تَلْبِيَةَ مِمَّا اتَّصَلَ	بِنِيَّةٍ تَصْحَبُ قَوْلًا أَوْ عَمَلًا

²³² (2) performing the Safa-Marwah circuits shortly after (a wajib circumambulation), (3) walking on one's feet for (the circumambulation and following Safa-Marwah circuits (if able), | (4) the two post-circumambulation units of formal prayer if the circumambulation was a wajib one,

²³³ (5) Descending in Muzdalifah when coming back from `Arafah, | (6) spending three nights in Mina,

²³⁴ (7) Entering sacredness at the appointed stations - so Dhu al-Hulayfah is | for Madinah and Syria. Juhfah is for Egypt.

²³⁵ Qarn al-Manazil is for Najd. Dhatu `Irq is for `Iraq. | Yalamlam is for Yemen. (And these stations are for all those) who come from these directions -

²³⁶ (8) Not wearing sewn clothes (for men), (9) saying the talbiyah, | (10) shaving (or cutting) one's hair (after stoning the biggest pillar the first time), and (11) stoning the pillars (in the days of Mina) - and that completes the list. (We added one wajib non-essential to this list in the Guiding Helper (i.e. being present in `Arafah in the afternoon or evening of the ninth of Dhu al-Hijjah) because of general agreement in the Maliki School and strong words which have come about it in the primary texts.)

²³⁷ If you wish to know the order of the actions in your Hajj, listen carefully | to its explanation and bring your mind to concentration:

²³⁸ When you (leave Morocco and) come to Rābigh (which is near Juhfah), cleanse yourself (e.g., by shaving your pubic hair, clipping you nails, trimming your moustache/beard, etc.) and bathe | like you do for a wajib bath for purification and this is connected to the beginning of your Hajj.

²³⁹ Men, wear a clean (white) upper sheet (as a shirt), a lower sheet (as a long skirt), and two slippers. | Bring along your sacrificial animal and pray a two unit formal prayer -

²⁴⁰ With Surah al-Kāfirun in the first unit (recited after the Fatihah) and Surah al-Ikhlāṣ in the second unit (after the Fatihah); these are the two (recommended surahs for this prayer). | Regardless of whether you rode or walked (to reach your appointed station), you should now enter the state of sacredness

242°	حَالٌ وَإِنْ صَلَّى ثُمَّ إِنَّ دَنَّتْ	وَجَدِدْنَهَا كُلَّمَا تَجَدَّدَتْ
243°	دَلِكٌ وَمِنْ كَدَا الثَّنِيَّةِ ادْخُلَا	مَكَّةُ فَاغْتَسِلْ بِذِي طُوًى بِلَا
244°	تَلْبِيَّةً وَكُلَّ شُغْلٍ وَأَسْلَكَا	إِذَا وَصَلْتَ لِلْبَيْوتِ فَاتْرُكَا
245°	الْحَجَرَ الْأَسْوَدَ كَبِّرْ وَأَتِمَّ	لِلْبَيْتِ مِنْ بَابِ السَّلَامِ وَأَسْتَلِمْ
246°	وَكَبِّرْ مَقْبَلًا ذَاكَ الْحَجَرَ	سَبْعَةَ أَشْوَاطٍ بِهِ وَقَدْ يَسِرْ
247°	لَكِنَّ ذَا بِالْيَدِ خُذْ بِيَانِي	مَتَى تُحَادِثِهِ كَذَا الْيَمَانِي
248°	وَضَعْ عَلَى الْفَمِ وَكَبِّرْ تَقْتَدِ	إِنْ لَمْ تَصِلْ لِلْحَجَرِ الْمَسِّ بِالْيَدِ
249°	خَلْفَ الْمَقَامِ رَكَعَتَيْنِ أَوْقَعَا	وَأَرْمَلْ ثَلَاثًا وَأَمْشِ بَعْدُ أَرْبَعَا
250°	وَالْحَجَرَ الْأَسْوَدَ بَعْدَ اسْتَلِمِ	وَأَدْعُ بِمَا شِئْتَ لَدَى الْمُلتَزِمِ
251°	عَلَيْهِ ثُمَّ كَبِّرْ وَهَلِّلَا	وَأَخْرُجْ إِلَى الصَّفَا فَحَفِّمْ مُسْتَقْبَلًا

²⁴¹ by making an intention (to perform Hajj and be in the state of sacredness) accompanied by some words or some action / like starting to walk towards Makkah or saying talbiyah - all connected to this initial intention.

²⁴² And start repeating the talbiyah again each time your condition changes / like after you finish a formal prayer. Then, when Makkah comes near,

²⁴³ Take another bath by Dhu Ṭuwā but do not / rub your body in this bath (lest you pluck away hair or the like which is forbidden while sacred). And then from Kadā' ath-Thaniyyah, enter the Sacred City.

²⁴⁴ When you reach the outer boundary edifice of the Sacred Mosque, leave / the uttering of the talbiyah (and become silent in awe) and leave all distractions and head

²⁴⁵ Towards the House (i.e. the Ka`bah) entering from the door labeled "Bāb as-Salām". Then, greet / the Black Stone (by touching it or kissing it) and then utter takbīr and then complete

²⁴⁶ Seven rounds around the House while it is on your left. / And repeat the takbir and kiss that Stone

²⁴⁷ Each time you come in line with it. Similarly, (say takbir) for the Yamāni Corner. / But, the Yamāni corner is only to be touched (and not kissed). So, receive my clarification.

²⁴⁸ If you cannot reach the Stone (and kiss it), then suffice yourself with touching it and then you may bring (the underside of) your hand up to and in contact with your mouth (without actually kissing your hand).

²⁴⁹ And walk in a hastened manner lifting your feet up higher for three rounds and then walk normally for four rounds. / Then, behind the Standing Place of Ibrahim, pray two units (of formal prayer).

²⁵⁰ Then, you can supplicate with what you wish in the Multazam area (to the left of the door of the Ka`bah). / And the Black Stone touch/kiss afterwards.

²⁵¹ Then, go out to Safa and stop on it facing the Ka`bah. / Then, utter the takbīr and tahlīl (la ilaha illa l-lah).

Main Text and Literal Translation

252	وَخُبِّ فِي بَطْنِ الْمَسِيلِ إِذَا اقْتِفَا	وَأَسْعَ لِمَرْوَةٍ فَفَقِّ مِثْلَ الصَّفَا
253	تَقِفُ وَالْأَشْوَاطَ سَبْعًا تَمَّامًا	أَرْبَعٍ وَقَفَاتٍ بِكُلِّ مِنْهُمَا
254°	وَبِالصَّفَا وَمَرْوَةٍ مَعَ اعْتِرَافٍ	وَأَدْعُ بِمَا شِئْتَ بِسَعْيِي وَطَوَافٍ
255	مَنْ طَافَ نَدْبَهَا بِسَعْيِي يُجْتَلَى	وَيَجِبُ الطَّهْرَانِ وَالسِّتْرُ عَلَيَّ
256°	وَخُطْبَةُ السَّابِعِ تَأْتِي لِلصِّفَةِ	وَعُدْ فَلَبِّ لِمُصَلِّي عِرْفَةَ
257	بِعِرْفَاتٍ تَأْسِعًا نَزُولِنَا	وَتَأْمِنَ الشَّهْرَ أَخْرَجَنِّي لِمَنَى
258	الْخُطْبَتَيْنِ وَاجْمَعَنَّ وَأَقْصِرَا	وَأَغْتَسِلَنَّ قُرْبَ الزَّوَالِ وَأَحْضِرَا
259	عَلَى وَضُوءٍ ثُمَّ كُنْ مُوَظِّبًا	ظَهْرِيكَ ثُمَّ الْجَبَلَ اصْعِدْ رَاكِبًا
260	مُصَلِّيًا عَلَيَّ النَّبِيِّ مُسْتَقْبِلًا	عَلَى الدُّعَا مُهَلِّلاً مُبْتَهَلًا
261°	وَأَنْفِرْ لِمُزْدَلِفَةَ وَتَنْصِرْفْ	هُنَيْهَةً بَعْدَ غُرُوبِهَا تَقِفْ
262	وَأَقْصِرْ بِهَا وَاجْمَعْ عِشَاءً لِمَغْرِبِ	فِي الْمَأْزَمَيْنِ الْعَلَمَيْنِ نَكِّبْ

²⁵² Then, hasten on to Marwah and stop (for verbal remembrances and supplications) like you stopped on Safa | and jog in the middle of the valley (between Safa and Marwah) and in this you will be following (Ismā'il's mother Hājirah).

²⁵³ You will stop four times on each of the two hills | and complete seven legs pacing between them.

²⁵⁴ Supplicate as you wish while performing the Safa-Marwah circuits, circumambulation, | and while on Safa and Marwah with what is recognized (to be recommended).

²⁵⁵ Both ritual purity and purity from physical impurities and also covering one's nakedness are wajib for | the person performing circumambulation. And these things being recommended for the Safa-Marwah circuits is apparent.

²⁵⁶ Then, return to saying the talbiyah (after completing the Safa-Marwah circuits) and continue to utter it until reaching the Masjid of `Arafah (after high noon on the 9th of Dhu al-Hijjah). | The sermon (at the Sacred Mosque) on the 7th is given to describe (to people the method of performing Hajj).

²⁵⁷ On the 8th of the month, you should go out towards Minā. | On the 9th, in `Arafah will be our descent.

²⁵⁸ (So, on the 9th), take a bath shortly before noon and attend | the two speeches (after high-noon) and then join and shorten

²⁵⁹ The two day prayers (i.e. Dhuhr and `Asr along with the imam of the `Arafah masjid if possible). Then, the mountain (of `Arafah) climb riding (on an animal or vehicle) | while in a state of ritual purity. Then, be constant

²⁶⁰ In supplication saying the tahlil, fervently praying, | (and) sending blessings on the Prophet while facing the qiblah.

²⁶¹ There, for a while you remain (in `Arafah) after the sun has set. | Then, you head (West) towards Muzdalifah and go between

²⁶² The pathway formed between two large mountains named al-Ma'zamayn which are landmarks (on the route). | In Muzdalifah, you shorten and join Maghrib and `Isha together.

263°	وَصَلِّ صُبْحَكَ وَغَلَسِ رَحْلَتَكَ	وَاحْطُطْ وَبِتْ بِهَا وَأَحْيِ لَيْلَتَكَ
264	وَأَسْرِعْ فِي بَطْنِ وَاْدِي النَّارِ	قِفْ وَادْعُ بِالْمَشْعَرِ لِلْإِسْفَارِ
265	فَارْمِ لَدَيْهَا بِحِجَارٍ سَبْعَةَ	وَسِرْ كَمَا تَكُونُ لِلْعَقَبَةِ
266°	كَالْفُولِ وَأَنْحِرْ هَدِيًّا أَنْ بَعْرَقَةَ	مِنْ أَسْفَلٍ تُسَاقُ مِنْ مُزْدَلِفَةَ
267	فَطُفْ وَصَلِّ مِثْلَ ذَلِكَ النَّعْتِ	أَوْقَفْتَهُ وَأَحْلِقْ وَسِرْ لِلْبَيْتِ
268°	إِثْرَ زَوَالِ غَدِهِ أَرْمِ لَا تُفِتْ	وَأَرْجِعْ فَصَلِّ الظُّهْرَ فِي مَنِيَّ وَبِتْ
269°	لِكُلِّ جَمْرَةٍ وَقِفْ لِلدَّعَوَاتِ	ثَلَاثَ جَمْرَاتٍ بِسَبْعِ حَصِيَّاتٍ
270	عَقَبَةً وَكُلَّ رَمِيٍّ كَبِيرًا	طَوِيلًا إِثْرَ الْأَوَّلَيْنِ أَخِيرًا
271°	إِنْ شِئْتَ رَابِعًا وَتَمَّ مَا قَصِدْ	وَأَفْعَلْ كَذَلِكَ ثَالِثَ النَّحْرِ وَزِدْ
272	فِي قَتْلِهِ الْجَزَاءُ لَا كَالْفَأْرِ	وَمَنْعِ الْإِحْرَامِ صَيْدَ الْبَرِّ
273°	وَحَيَّةٍ مَعَ الْغُرَابِ إِذْ يَجُورُ	وَعَقْرَبٍ مَعَ الْجِدَا كَلْبِ عَقُورُ
274°	بِنَسْجٍ أَوْ عَقْدٍ كَخَاتَمٍ حَكُورًا	وَمَنْعِ الْمُحِيطِ بِالْعُضْوِ وَلَوْ

²⁶³ Descend and spend the night in Muzdalifah and keep alive your night (with worship). | (At dawn) pray the *Subh* prayer while it is still dark and move on

²⁶⁴ To the area known as *al-Mash`ar al-Haram* and stop there and supplicate until there is sufficiently bright (before sunrise) | Then, you must return to Mina speeding through the middle of the Valley of Fire ("where the elephants died").

²⁶⁵ Proceed as you are to the biggest pillar in Mina | and pelt it with seven stones

²⁶⁶ (And you can choose to stand) in a low location while pelting and these seven stones should have come from Muzdalifah | each the size of a bean. Then, slaughter your sacrificial animal (in Mina) if at *`Arafah*

²⁶⁷ You brought it with you. Shave/cut your hair and travel on back to the *Ka`bah*. | Perform a circumambulation in a way similar to that which was described before.

²⁶⁸ Then, return to Mina and pray *Dhuhr* there and spend the night. | After high-noon the next day, do not omit the pelting

²⁶⁹ of the three pillars with seven pebbles | each and stop for the long supplications

²⁷⁰ After the first two and make the last one you pelt | the biggest one. And utter the *takbir* with each pebble throw.

²⁷¹ Do similarly on the third day (counting from the Sacrificial *`Id*) and add | if you want a fourth day (i.e. up to the 13th of *Dhu al-Hijjah*) and now what was desired is complete.

²⁷² The state of sacredness prevents one from hunting land animals. | For killing such animals, a fine/ransom is due but not animals like mice/rats

²⁷³ Scorpions, hawks, voracious dogs, | snakes, along with crows since these animals transgress (against people often).

Main Text and Literal Translation

275	يُعَدُّ سَاتِرًا وَلَكِنْ إِمَّا	وَالسَّتْرَ لِلْوَجْهِ أَوْ الرَّأْسِ بِمَا
276	سَتْرٌ لِيُوجِهَ لَا لِيَسْتَرَّ أُخِذًا	تُمْنَعُ الْأُنْثَى لُبْسَ قُقَّازٍ كَذَا
277	قَمَلٍ وَالْقَا وَسَخٍ ظُفْرِ شَعْرٍ	وَمَنْعَ الطَّيِّبِ وَدُهْنًا وَضَرَرَ
278	مِنَ الْمُحِيطِ لِهِنَا وَإِنْ عُدِرَ	وَيَفْتَدِي لِفِعْلٍ بَعْضُ مَا ذُكِرَ
279	إِلَى الْإِفَاضَةِ يُبْقَى الْإِمْتِنَاعُ	وَمَنْعَ النَّسَا وَأَفْسَدَ الْجِمَاعُ
280	بِالْجَمْرَةِ الْأُولَى يَحِلُّ فَاسْمَعَا	كَالصَّيْدِ ثُمَّ بَاقِي مَا قَدْ مَنَعَا
281	لَا فِي الْمَحَامِلِ وَشَقْدَفٍ فَع	وَجَازَ الْإِسْتِظْلَالَ بِالْمُرْتَفِعِ
282	حَجٍّ وَفِي التَّنْعِيمِ نَدْبًا أَحْرَمًا	وَسُنَّةَ الْعُمَرَةِ فَاَفْعَلَهَا كَمَا
283	تَحَلَّ مِنْهَا وَالطَّوَافَ كَثْرًا	وَإِثْرَ سَعْيِكَ أَحْلَقْنَ وَقَصْرًا
284	لِجَانِبِ الْبَيْتِ وَزَدَ فِي الْخِدْمَةِ	مَا دُمْتَ فِي مَكَّةَ وَارَعَ الْحُرْمَةَ
285	عَلَى الْخُرُوجِ طُفٍّ كَمَا عَلِمْتَ	وَلَا زِمَ الصَّفَّ فَإِنْ عَزَمْتَ

²⁷⁴ (The state of sacredness) prevents men from wearing a closed loop around their limbs even if | it is a flexible knit cloth (e.g., knit bracelet) or a closed rigid article like a ring - they have narrated.

²⁷⁵ (The state of sacredness prevents one) from covering one's face or head (for men) with something | which is considered a cover (e.g., veil or hat). But,

²⁷⁶ The woman is only prevented from wearing gloves and | covering her face but exempt from this is a facial cover (which hangs from above and does not stick to the skin of the face) adopted for reasons of modesty.

²⁷⁷ (The state of sacredness prevents) one from applying perfume, oil, or removing | lice, dirty skin, nails, or hair.

²⁷⁸ One pays a price for doing some of the things which were mentioned | from the prohibition of closed loop articles of clothing to here even if one has a valid excuse for engaging in such.

²⁷⁹ (The state of sacredness prevents one) from engaging in intimate relations with women and sexual intercourse ruins the Hajj. | Up until the circumambulation of the 10th of Dhu al-Hijjah the restriction remains -

²⁸⁰ Similar to the restriction on hunting. Then know that everything else which is prevented | is allowed after stoning the biggest pillar (for the first time); so, listen (and understand).

²⁸¹ It is permissible to seek shade with something that is erected from the ground (e.g., like a tent) | but not from something which is carried (and is movable) like a covered stagecoach (carried on a camel or by people).

²⁸² And the sunnah of `Umrah do it like | Hajj and go out to Tan`im to enter sacredness as a mandub location (to fulfill the requirement of joining between sacred territory and unsacred territory in each act of `Umrah or Hajj).

²⁸³ Following your Safa-Marwah circuits (after the preceding circumambulation and two-unit formal prayer), shave or cut your hair | to break out of the state of sacredness. And make much (mandub) circumambulation

²⁸⁴ As long as you are in Makkah, give the respect (deserved) | in the presence of the House, and increase in service/worship (to Allah).

وَسِرْ لِقَبْرِ الْمُصْطَفَى بِأَدَبٍ
وَيَّيَّةٍ تُجَبُّ لِكُلِّ مَطْلَبٍ²⁸⁶
سَلِّمْ عَلَيْهِ ثُمَّ زِدْ لِلصِّدِّيقِ
ثُمَّ إِلَى عُمَرَ نَلْتَ التَّوْفِيقِ^{287°}
وَاعْلَمْ بِأَنَّ ذَا الْمَقَامِ يُسْتَجَابُ
فِيهِ الدُّعَا فَلَا تَمَلَّ مِنْ طِلَابِ^{288°}
وَسَلِّ شَفَاعَةً وَخَتَمًا حَسَنًا
وَعَجِّلِ الْأُوبَةَ إِذْ نَلْتَ الْمُنَى²⁸⁹
وَادْخُلْ ضُحَى وَأَصْحَبْ هَدِيَّةَ السُّرُورِ
إِلَى الْأَقَارِبِ وَمَنْ بِكَ يَدُورُ^{290°}

(كِتَابُ مَبَادِيِ التَّصَوُّفِ وَهَوَاذِيِ التَّعَرُّفِ)

وَتَوْبَةٌ مِنْ كُلِّ ذَنْبٍ يُجْتَرَمُ
تَجِبُ فَوْرًا مُطْلَقًا وَهِيَ النَّدَمُ^{291°}
بِشَرْطِ الْإِقْلَاعِ وَنَفْيِ الْإِصْرَارِ
وَلِيْتَلَّافَ مُمْكِنًا ذَا اسْتِغْفَارِ^{292°}
وَحَاصِلُ التَّقْوَى اجْتِنَابُ وَأَمْتِثَالُ
فِي ظَاهِرٍ وَبَاطِنٍ بِذَا تُنَالِ^{293°}
فَجَاءَتْ الْأَقْسَامُ حَقًّا أَرْبَعَةٌ
وَهِيَ لِلسَّالِكِ سُبُلُ الْمَنْفَعَةِ^{294°}

²⁸⁵ Stick to the rows (of the five daily group prayers at the Sacred Masjid) and if you resolve | on leaving (Makkah), perform a circumambulation according to the method you know.

²⁸⁶ Travel towards the grave of the Chosen One (i.e. Prophet Muhammad in Madinah) with proper manners | accompanying a good intention and you will be answered for all of your requests.

²⁸⁷ Send your greeting to him, add one for Abu Bakr as-Siddiq, | and then to `Umar ibn al-Khattab and you will have obtained divine success.

²⁸⁸ Know that that place is a location in which one is answered. | So, do not become tired of asking (for what benefits you).

²⁸⁹ Ask for the Prophet's intercession and a death in a good state (i.e. while believing) | and hurry up your return when you have fulfilled your objectives.

²⁹⁰ Enter (back home) in the midmorning and carry with you gifts of joy | for your relatives and those who come around (to visit) you.

²⁹¹ (Book of the Beginnings of the Spiritual Path and That Which Guides to the Knowledge of Allah) Repentance from all misdeeds which are committed | is wajib right away without stipulations and is known as feeling sorry (for what one did).

²⁹² (Repentance) has the preconditions of ceasing the act of disobedience and intending not to persist. | Let the person cancel out the misdeed with as much asking for forgiveness as is possible (for him).

²⁹³ The upshot of god-fearingness is the avoidance (of prohibitions) and the following (of commands) | externally and internally and with this it is obtained.

Main Text and Literal Translation

295	يَكْفُ سَمْعَهُ عَنِ الْمَآثِمِ	يَغُضُّ عَيْنَيْهِ عَنِ الْمَحَارِمِ
296°	لِسَانَهُ أَحْرَى بِتَرْكِ مَا جَلَبَ	كَغَيْبَةِ نَمِيمَةٍ زُورٍ كَذِبٍ
297	يَتْرُكُ مَا شُبِّهَ بِاهْتِمَامِ	يَحْفَظُ بَطْنَهُ مِنَ الْحَرَامِ
298°	فِي الْبَطْشِ وَالسَّعْيِ لِمَمْنُوعٍ يُرِيدُ	يَحْفَظُ فَرْجَهُ وَيَتَّقِي الشَّهِيدَ
299	مَاللَّهِ فِيهِنَّ بِهِ قَدْ حَكَمَا	وَيُوقِفُ الْأُمُورَ حَتَّى يَعْلَمَا
300	وَحَسَدٍ عَجْبٍ وَكُلِّ دَاءٍ	يُطَهِّرُ الْقَلْبَ مِنَ الرِّيَاءِ
301	حُبِّ الرِّيَاسَةِ وَطَرْحِ الْآتِي	وَأَعْلَمَ بِأَنَّ أَصْلَ ذِي الْآفَاتِ
302°	لَيْسَ الدَّوَاءُ إِلَّا فِي الْإِضْطِرَارِ لَهُ	رَأْسُ الْخَطَايَا هُوَ حُبُّ الْعَاجِلَةِ
303°	يَقِيهِ فِي طَرِيقِهِ الْمَهَالِكِ	يَصْحَبُ شَيْخًا عَارِفَ الْمَسَالِكِ
304°	وَيُوصِلُ الْعَبْدَ إِلَى مَوْلَاهُ	يُذَكِّرُهُ اللَّهَ إِذَا رَأَهُ
305	وَيَزِنُ الْخَاطِرَ بِالْقِسْطَاسِ	يُحَاسِبُ النَّفْسَ عَلَى الْأَنْفَاسِ
306	وَالْتَفْلُ رَبْحُهُ بِهِ يُوَالِي	وَيَحْفَظُ الْمَفْرُوضَ رَأْسَ الْمَالِ

²⁹⁴ So, the divisions (of necessary actions in the Path) have come as four in number | and they are for the spiritual traveler the ways which lead to benefit.

²⁹⁵ He must lower his gaze away from the unlawful. | He must restrain his ears away from verbal misdeeds,

²⁹⁶ Such as backbiting, tale-carrying, false witnessing, and lying. | And it is more proper that he restrain his own tongue from engaging in these acts.

²⁹⁷ He must guard his stomach from intaking the unlawful. | He must leave what is doubtful considering it significant.

²⁹⁸ He must guard over his front private part and fear the ever-present Witness (i.e. Allah) | in what he reaches out towards (with his hand) and what he hastens towards (with his feet) of what is forbidden.

²⁹⁹ He must avoid engaging in affairs until he knows | what Allah has ruled about them.

³⁰⁰ He must cleanse his heart from showing off (for people), | resentful envy, conceit, and all (other) diseases.

³⁰¹ Know that the root of all calamities of the heart | is loving leadership and forgetting about the Coming Life.

³⁰² The head of all misdeeds is loving the present world. | There is no (real) cure (for these diseases) except calling to Allah while feeling extreme need.

³⁰³ He must keep the company of a Shaykh, a knower of the various paths. | The Shaykh will save him from the destructive points in his Path.

³⁰⁴ The Shaykh will remind the disciple of Allah when he sees him | and will make the servant reach his Master.

³⁰⁵ He must reckon and take to account the lower self with each breath. | He must weigh his thoughts with the correct balance.

307	وَالْعَوْنُ فِي جَمِيعِ ذَا بَرِّهِ	وَيَكْثُرُ الذِّكْرُ بِصَفْوِ لَبِّهِ
308°	وَيَتَحَلَّى بِمَقَامَاتِ الْيَقِينِ	يُجَاهِدُ النَّفْسَ لِرَبِّ الْعَالَمِينَ
309°	زُهْدٌ تَوَكَّلُ رِضًا مَحَبَّةً	خَوْفٌ رَجَا شُكْرٌ وَصَبْرٌ تَوْبَةً
310°	يَرْضَى بِمَا قَدَّرَهُ الْإِلَهُ لَهُ	يَصْدُقُ شَاهِدَهُ فِي الْمَعَامَلَةِ
311	حُرًّا وَغَيْرَهُ خَلَا مِنْ قَلْبِهِ	يَصِيرُ عِنْدَ ذَلِكَ عَارِفًا بِهِ
312°	لِحُضْرَةِ الْقُدُّوسِ وَاجْتَبَاهُ	فَحَبَّهُ الْإِلَهُ وَأَصْطَفَاهُ
313°	وَفِي الَّذِي ذَكَرْتَهُ كِفَايَةً	ذَا الْقَدْرُ نَظْمًا لَا يَفِي بِالْغَايَةِ
314°	مَعَ ثَلَاثِمِئَةِ عَدُ الرُّسُلِ	أَبْيَاتُهُ أَرْبَعَةٌ عَشْرٌ تَصِلُ
315	عَلَى الضَّرُورِيِّ مِنْ عُلُومِ الدِّينِ	سَمِيَّتُهُ بِالْمُرْشِدِ الْمُعِينِ
316°	مِنْ رَبَّنَا بِجَاهِ سَيِّدِ الْأَنْامِ	فَأَسْأَلُ النَّفْعَ بِهِ عَلَى الدَّوَامِ
317°	صَلَّى وَسَلَّمَ عَلَى الْهَادِي الْكَرِيمِ	قَدْ أَنْتَهَى وَالْحَمْدُ لِلَّهِ الْعَظِيمِ

³⁰⁶ He must guard over the wajib acts (of the din) which serve as his base capital. | The mandub deeds are their profit which he successively obtains.

³⁰⁷ He must do plenteous Arabic verbal remembrance with a clear mind | and the help in doing all of this is from his Lord.

³⁰⁸ He must strive against the lower self for the Lord of the worlds. | He must embellish himself with the stations of certainty:

³⁰⁹ Fear, hope, thankfulness, patience, repentance, | abstinence, dependence (on Allah), contentment, and love.

³¹⁰ He must be true to Him Who sees him in all of his dealings. | He must become happy with what the One God decrees for him.

³¹¹ He will become with this a knower of Allah | who is free and those other than Allah will vacate (leave) his heart.

³¹² So, the One God will love him and choose him | for His sanctified presence and make him among the elect.

³¹³ That is the end of our metered verses and it does not do full justice (to the subjects); | but, in what I have mentioned is a sufficient (teaching for him who is sincere).

³¹⁴ Its verses are four plus ten connected to | three hundred, which is the number of messengers (sent by Allah from Nuḥ to Muḥammad (May Allah bless them all and give them peace)).

³¹⁵ I have named it the Helping Guide | Covering the Necessary Knowledge of the Dīn.

³¹⁶ So, I ask that it benefit continuously (throughout time) | from our Lord (in view of) the noble rank of the leader of all people (i.e. Prophet Muḥammad).

³¹⁷ This work has now reached its completion. Praise be to Allah, the Tremendous. | Peace and blessings be on the Noble Guide (i.e. Prophet Muḥammad).

Main Text and Literal Translation

Appendix - How to Pronounce Arabic Rajz

(Revised: 20 February 2005)

In the Name of Allah, the Merciful, the Mercy-giving

We have added this appendix to our translation of *al-Murshid al-Mu`in* for illustrating the correct method of pronouncing the metered-verse pattern which many texts of knowledge follow, which is al-Rajz الرجز.

It is an unfortunate fact that many students of knowledge today neglect the study of metered-verse patterns outlined in books such as *Mizan al-Dhahab fi Sana`ati Shi`ri al-Arab* which regulate the pronunciation of texts such as *al-Murshid al-Mu`in*. It is more of an unfortunate fact that teachers of knowledge claim mastery of such texts while they are ignorant of the basics its pronunciation.

In this regard, due to the popularity of *al-Murshid al-Mu`in*, one will readily find available incorrect recorded Arabic recitations produced by people claiming mastery of these texts and full scholarship. Now, we are of a habit of not discouraging the common man from trying his best and hoping for reward from Allah. Thus, we do not condemn any groups for producing recordings which do not conform to the rules laid out in this appendix. But, If one comes across such recordings, one should know that they have been produced by individuals ignorant of the rules of metered-verse pronunciation - and that the standard correct method of pronunciation is the one we outline in this appendix.

Another important note is that we are confident that our version of the Arabic *al-Murshid al-Mu`in* is the most accurate down to the very letters and vowels used due to the rigorous cross-checking between various printed and ancient handwritten manuscripts which we used to produce the present compilation. Thus, any differences which the reader finds between our standard version and other versions should be regarded as either a typographical error or a flaw in the other version. If after learning about our intensive verification, the reader is still in doubt about which copy is correct, he is free to contact us (as long as we are available) and we will explain why his copy is defective. We would then - insha'allah - later compile these discussions (which we already have a bulk of) to settle the raised issues for future generations.

al-Murshid al-Mu`in

Introduction to Rajz Pronunciation Rules

The rules for recitation of Arabic metered-verse differ from that of prose. For example, the text must be recited with a rhythm and also an apparent rhyme (at most times). It is due to this rhythm and rhyme that metered-verse holds more power than prose.

In addition, the vowelizing rules and rules for stopping at the end of phrases differ for Arabic prose and metered-verse.

In this appendix, we will not thoroughly cover all of the rules for pronouncing Arabic metered-verse, but will give enough details to the beginner for him to easily be able to pronounce knowledge texts such as *al-Murshid al-Mu`in* in the correct manner.

There are several patterns which a metered verse text can follow. The most commonly used one for texts of knowledge is called al-Rajz الرجز. This is ideally twelve syllables per half a line with a rhyming end.

In metered-verse, there are rules which regulate the appearance and succession of open and closed syllables. An open syllable is a syllable which has only one letter and one vowel like Ba' with a dhamma on it (i.e. 'bu' بُ). A closed syllable is made up of two letters, a vowel on the first letter and a sukun (or madd) on the second letter. An example of a closed syllable is Ba' with a tanwin dhammatayn (i.e. 'bun' بُ as in 'kitabun' كِتَابٌ).

To achieve the desired open-close syllable patterns, the early Arab linguists came up with three types of building blocks: (1) a sabab سبب, (2) a watad وتد, and (3) a fasilah فاصلة. A sabab is made up of two letters with either a vowel on each letter or a vowel on the first letter and a sukun (madd) on the second letter. A watad is made up of three letters, two which have vowels (i.e. fatha, dhamma, or kasra) and one which has a sukun. The order of vowels in the watad can vary (the sukun can either be at the end or in the middle of the three letters). A fasilah is made up of four letters, three which have vowels (i.e. fatha, dhamma, or kasra) and one which has a sukun or madd.

Main Text and Literal Translation

Now as we mentioned before, we will restrict ourselves in this appendix to explaining only how to pronounce al-Rajz for the purpose of allowing the beginner to correctly and successfully recite texts such as *al-Murshid al-Mu`in*.

The Rajz Pattern

The pattern which al-Rajz follows is Mus-taf-`i-lun مُسْتَفْعِلُنْ repeated three times per half a verse. Thus, a complete verse of al-Rajz has مُسْتَفْعِلُنْ repeated six times:

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ

In the مُسْتَفْعِلُنْ pattern, we have two sababs in two closed syllables followed by a wataad of three letters. [The two sababs are 'Mus' مُسْ and 'taf' تَفْ and the wataad is `i-lun عِلُنْ]

In conclusion, we have two sababs followed by one wataad.

In any case (if you do not want to be confused with such terminology), you can think of the repeated pattern as four syllables:

"Mus-taf-`i-lun" مُسْ - تَفْ - عِلُنْ - لُنْ

In the above, we see that the first, second, and fourth syllables are closed while the third is open.

However, the complication which arises is that it is very hard to get it perfect with Mus-taf-`i-lun مُسْتَفْعِلُنْ three times per half a verse. Thus, it is allowed for the first two syllables to be open also, either one of them or both.

With this basic knowledge, we will examine the first line of Ibn `Ashir's text in regards to its conformity to al-Rajz:

يَقُولُ عَبْدُ الْوَاحِدِ ابْنُ عَاشِرٍ مَبْتَدِئاً بِاسْمِ الْإِلَهِ الْقَادِرِ
yaqulu `adbul wahidi b-nu `ashiri

al-Murshid al-Mu`in

mubtadi'an bi s-mi l-ilahi l-qadiri

This is exactly how we pronounce it, with the ra' ر with a kasra at the end of the phrases. In this particular case, to keep with the meter, we do not stop nor treat the vowel on the ra' ر as a sukun as we would do for prose. Also, most of the time, we also do not end half a verse in tanwin but rather convert it to a single fatha (َ), dhamma (ُ), or kasra (ِ) if the half-verse ends in fathatayn (ً), dhammatayn (ٌ), or kasratayn (ٍ).

Now continuing with the evaluation of the first line:

Ya' fatha يَ is an open syllable - although a closed is desired for the 'Mus' مُسْ of Mus-taf-`i-lun مُسْتَفْعِلُنْ. But, as we mentioned above, this is allowed.

Qaf waw dhamma قُو of يَقُولُ is a closed syllable corresponding to the 'taf' تَفْ of Mus-taf-`i-lun مُسْتَفْعِلُنْ. Lam dhamma لُ of يَقُولُ represents the 'i' اِ (ayn kasra) of Mus-taf-`i-lun مُسْتَفْعِلُنْ.

An important note is that for this third syllable, one tries one's best to make sure that it is open and no exceptions are allowed for the most part (at least for the first two Mus-taf-`i-luns in each half verse).

`Ab عَبْ of عَبْدُ corresponds to the 'lun' لُنْ of Mus-taf-`i-lun مُسْتَفْعِلُنْ.

And then the division for the rest is:

dul-wa-hi-dib دُ الْوَاحِدِ (This is the second Mus-taf-`i-lun.)

nu-`a-shi-ri نُ عَاشِرِ (This is the last Mus-taf-`i-lun in this half of the verse.)

Notice how it is allowed for the last syllable of half a line to be open even though it corresponds to the closed lun لُنْ of Mus-taf-`i-lun مُسْتَفْعِلُنْ.

Main Text and Literal Translation

Then for the second part of the verse, the three patterns are:

Mub-ta-di-'an مُبْتَدِئاً (This is the first Mus-taf-`i-lun.)

bis-mil-'i-la بِاسْمِ الْإِلَهِ (This is the second Mus-taf-`i-lun.)

hil-qa-di-ri هِ الْقَادِرِ (This is the third Mus-taf-`i-lun.)

Why the Student of al-Murshid al-Mu`in Must Learn the al-Rajz Pattern

The reason why the student of texts such as *al-Murshid al-Mu`in* must know the above rules for the al-Rajz pattern breakdown is two fold:

Firstly, the vowelings of certain words in Arabic is not constant, such as Rusul رُسُلٌ and Rusl رُسُلٌ ("Messengers"). In ancient Arabic, (which was centered around metered verses) both forms of this word were used. It is due to the meter that one decides upon a particular vowelings of a word for which multiple (non-standard) pronunciations are possible. This is one reason that the vowelings of these texts appears odd to beginners.

Then, the second reason is that the hamza (ء) is sometimes pronounced and is sometimes omitted due to the meter. Line 5 of the Murshid is to be read:

فِي عَقْدِ الْأَشْعَرِيِّ وَفَقْهِ مَالِكِ
fi `aqdi LASH-`ari wa fiqhi maliki.

And not:

fi-`aq-dil-ash `a-ri-wa-fiq hi-ma-li-ki.

This is why you will see that the hamza (ء) is missing (in our Arabic text) from the word al-Ash`ari الْأَشْعَرِيِّ. The hamza (ء) is not omitted due to some typographical error or laziness, but it is the correct way of writing and pronouncing this text.

al-Murshid al-Mu`in

This omission of the hamza (ء) occurs because the break down of the first half of line 5 of *al-Murshid al-Mu`in* according to the pattern is:

fi-`aq-di-lash فِي عَقْدِ الْأَشْدِّ (This is the first Mus-taf-`i-lun.)

`a-ri-wa-fiq وَعَفَى عَرِي (This is second Mus-taf-`i-lun.)

hi-maa-li-ki هِ مَالِكِ (This is third Mus-taf-`i-lun.)

Now you must remember that we mentioned that of all the syllables of Mus-taf-`i-lun, the third is the most inflexible - it can almost never be different and still be considered Rajz. And the third syllable if we voweled it like prose would be "dil" and not "di" and this is the reason it is "fi `aqdi LASH-`ari wa fiqhi Maliki".

A Guide to Pronouncing Some Other Verses of al-Murshid al-Mu`in

For further clarification, we will also note here the way to pronounce some other verses of the Murshid to serve as a guide to the beginner's understanding of our above lesson:

Line 4 of the Murshid, second half should be read as:

فِي نَظْمِ أَبِيَاتٍ لِلْأُمِّيِّ تَفِيدُ
fi nadhmi abyatin LILUMmiyyi tufid

Line 6 of the Murshid, second half should be read as:

وَقَفَّ عَلَى عَادَةٍ أَوْ وَضَعَ جَلًّا
waqfin `ala `adati NAW wad`in jala

Here we see that the tanwin before a missing hamza is converted to a single vowel (i.e. a kasra) and the ensuing sukun is prefixed by a nun ن consonant which takes the vowel which the hamza would have had if it were present (e.g., in this case, a fatha).

Line 7 of the Murshid, second half should be read as:

Main Text and Literal Translation

وَهِيَ الْوُجُوبُ الْإِسْتِحَالَةُ الْجَوَازُ

wahya l-wujubu LIstihalatu l-jawaz

Line 18 of the Murshid, first half should be read as:

كَذَا الْفَنَّا وَالْإِفْتِقَارُ عُدَّةٌ

kadha l-fana [hamza omitted on purpose] wa LIftiqaru `uddah

Line 44 of the Murshid, first half should be read as:

الْإِيمَانُ جَزْمٌ بِالْإِلَهِ وَالْكِتَابُ

LEEmaanu jazmun bi l-ilahi wa l-kutub

Line 49 of the Murshid, first half should be read as:

بِطَلَبٍ أَوْ إِذْنٍ أَوْ بِوَضْعٍ

bi talabin aw idhni NAW bi wad`i

In Line 83, the hamza is omitted on purpose from the words Wudu` and ma':

تَقْدِيمُ أَعْضَاءِ الْوُضُوءِ قَلِيلٌ مَا

Line 86 of the Murshid, should be read as:

مُوجِبُهُ حَيْضٌ نَفَاسٌ أَنْزَالَ مَغِيبٌ كَمَرَةٌ بِفَرْجٍ اسْجَالَ

mujibuhu haydun nifasu NINzaal
maghibu kamratin bi farji NISjaal

Line 87 of the Murshid, should be read as:

وَالْأَوَّلَانَ مَنَعَا الْوَطْءَ إِلَى غُسْلِ وَالْآخِرَانَ قُرْآنًا حَلَا

wa l-awwalani mana`a l-wat'a ila
ghuslin wa LAakhirani qur'anan hala

al-Murshid al-Mu`in

(As a side note, the kasra on kha' in the word LAAkhirani is the more correct way of vowelizing it according to Muhammad ibn Ahmad Mayyyarah.)

Line 88 of the Murshid, should be read as:

وَالْكُلُّ مَسْجِدًا وَسَهْوُ الْإِغْتِسَالِ مِثْلُ وُضُوئِكَ وَلَمْ تُعِدْ مُوَالٍ

wa l-kullu masjidan wa sahwu LIGHTisal
mithlu wudu'ika wa lam tu`id muwal

Line 89 of the Murshid, should be read as:

فَصَلِّ لِحَوْفِ ضُرِّ أَوْ عَدَمِ مَا عَوَّضُ مِنَ الطَّهَّارَةِ التَّيْمُمَا

faslun li khawfi durri NAW `adami ma
`awwid mina t-taharati t-tayyammuma

[End Appendix]

مَتْنُ الْمُرْشِدِ الْمُعِينِ لِابْنِ عَاشِرٍ
وَوَزْنُهُ الرَّجْزُ وَهُوَ مُسْتَفْعَلُنْ سِتُّ مَرَّاتٍ

(مَقْدَمَةُ الْمَتْنِ)

يَقُولُ عَبْدُ الْوَاحِدِ ابْنُ عَاشِرٍ	مُبْتَدَأً بِاسْمِ الْإِلَهِ الْقَادِرِ
الْحَمْدُ لِلَّهِ الَّذِي عَلَّمَنَا	مِنَ الْعُلُومِ مَا بِهِ كَلَّفَنَا
صَلَّى وَسَلَّمَ عَلَيَّ مُحَمَّدٍ	وَأَلِّهِ وَصَحْبِهِ وَالْمُقْتَدِي
(وَبَعْدُ) فَالْعَوْنُ مِنَ اللَّهِ الْمَجِيدِ	فِي نَظْمِ آيَاتِ لِلْأَمِيِّ تَفِيدُ
فِي عَقْدِ الْأَشْعَرِيِّ وَفَقَهُ مَالِكِ	وَفِي طَرِيقَةِ الْجَنِيدِ السَّالِكِ

(مَقْدَمَةُ لِكِتَابِ الْإِعْتِقَادِ)

(مُعِينَهُ لِقَارِئِهَا عَلَيَّ الْمُرَادِ)

وَحَكْمُنَا الْعَقْلِي قَضِيَّةً بِلَا	وَقَفَ عَلَيَّ عَادَةً أَوْ وَضَعَ جَلَا
أَفْسَامٍ مُقْتَضَاهُ بِالْحَصْرِ تَمَازُ	وَهِيَ الْوُجُوبُ الْإِسْتِحَالَةُ الْجَوَازُ
فَوَاجِبٌ لَا يَقْبَلُ النَّفْيَ بِحَالٍ	وَمَا أَبِي الثُّبُوتَ عَقْلًا الْمُحَالُ
وَجَائِزًا مَا قَابِلَ الْأَمْرَيْنِ سِمِ	لِلضَّرُورِيِّ وَالنَّظَرِيِّ كُلِّ قُسِمِ
أَوَّلُ وَاجِبٍ عَلَيَّ مَنْ كَلَّفَنَا	مُمَكِّنًا مِنْ نَظَرٍ أَنْ يَعْرِفَا
اللَّهُ وَالرُّسُلَ بِالصِّفَاتِ	مِمَّا عَلَيْهَا نَصَبَ الْآيَاتِ
وَكُلُّ تَكْلِيفٍ بِشَرَطِ الْعَقْلِ	مَعَ الْبُلُوغِ بِدَمٍ أَوْ حَمَلِ
أَوْ بِمَنْبِيٍّ أَوْ بِأَنْبِئَاتِ الشَّعْرِ	أَوْ بِثَمَانِ عَشْرَةٍ حَوْلًا ظَهَرَ

(كِتَابُ أُمَّ الْقَوَاعِدِ وَمَا انْطَوَتْ عَلَيْهِ مِنَ الْعَقَائِدِ)

يَجِبُ لِلَّهِ الْوَجُودُ وَالْقَدَمُ
 وَخَلْفُهُ لَخَلْقِهِ بِلَا مِثَالٍ
 وَقُدْرَةُ إِرَادَةِ عِلْمِ حَيَاةٍ
 وَيَسْتَحِيلُ ضِدُّ هَذِهِ الصِّفَاتِ
 كَذَا الْفَنَاءِ وَالِافْتِقَارُ عُدَّةُ
 عَجْزٍ كِرَاهَةٍ وَجَهْلٍ وَمَمَاتٍ
 يَجُوزُ فِي حَقِّهِ فِعْلُ الْمُمْكِنَاتِ
 وَجُودُهُ لَهُ دَلِيلٌ قَاطِعٌ
 لَوْ حَدَّثَتْ بِنَفْسِهَا الْأَكْوَانُ
 وَذَا مُحَالٌ وَحُدُوثُ الْعَالَمِ
 لَوْ لَمْ يَكُ الْقَدَمُ وَصَفَهُ لَزِمَ
 لَوْ أَمْكَنَ الْفَنَاءُ لَأَنْتَفَى الْقَدَمُ
 لَوْ لَمْ يَجِبْ وَصَفُ الْغِنَى لَهُ افْتَقَرُ
 لَوْ لَمْ يَكُنْ حَيًّا مَرِيدًا عَالِمًا
 وَالتَّالِي فِي السِّتِّ الْقَضَايَا بَاطِلٌ
 وَالسَّمْعُ وَالْبَصَرُ وَالْكَلَامُ
 لَوْ اسْتَحَالَ مُمَكِّنٌ أَوْ وَجِبَا
 يَجِبُ لِلرُّسُلِ الْكِرَامِ الصِّدْقُ
 مُحَالٌ الْكُذْبُ وَالْمَنْهِيُّ
 يَجُوزُ فِي حَقِّهِمْ كُلُّ عَرْضٍ
 لَوْ لَمْ يَكُونُوا صَادِقِينَ لِلزَّمِ
 إِذْ مُعْجَزَاتِهِمْ كَقَوْلِهِ وَبَرُّ
 لَوْ أَنْتَفَى التَّبْلِيغُ أَوْ خَانُوا حَتَمَ
 جَوَازُ الْأَعْرَاضِ عَلَيْهِمْ حُجَّتُهُ
 وَقَوْلُ لَا إِلَهَ إِلَّا اللَّهُ
 يَجْمَعُ كُلَّ هَذِهِ الْمَعَانِي

كَذَا الْبَقَاءُ وَالْغِنَى الْمَطْلُوقُ عَمُّ
 وَوَحْدَةُ الدَّاتِ وَوَصْفُ الْفِعَالِ
 سَمْعُ كَلَامٍ بَصَرٌ ذِي وَاجِبَاتٍ
 الْعَدَمُ الْحُدُوثُ ذَا لِلْحَادِثَاتِ
 وَأَنْ يُمَاطِلَ وَنَفْيُ الْوَحْدَةِ
 وَصَمٌّ وَبِكُمْ عَمَى صَمَاتٍ
 بِأَسْرِهَا وَتَرَكَهَا فِي الْعَدَمَاتِ
 حَاجَةٌ كُلِّ مُحَدَّثٍ لِلصَّانِعِ
 لِاجْتِمَاعِ التَّسَاوِي وَالرُّجْحَانُ
 مِنْ حَدَثِ الْأَعْرَاضِ مَعَ تَلَازُمِ
 حُدُوثِهِ دَوْرٌ تَسْلُسُلٌ حَتَمٌ
 لَوْ مَاطِلَ الْخَلْقِ حُدُوثُهُ انْحَتَمَ
 لَوْ لَمْ يَكُنْ بِوَاحِدٍ لِمَا قَدَرَ
 وَقَادِرًا لِمَا رَأَيْتَ عَالِمًا
 قَطْعًا مُقَدَّمًا إِذَا مُمَاطِلٌ
 بِالنَّقْلِ مَعَ كَمَالِهِ تُرَامُ
 قَلْبَ الْحَقَائِقِ لَزُومًا أَوْجِبَا
 أَمَانَةٌ تَبْلِيغُهُمْ يَحِقُّ
 كَعَدَمِ التَّبْلِيغِ يَأْذِكِي
 لَيْسَ مُؤَدِّيًا لِنَقْصِ كَالْمَرَضِ
 أَنْ يَكْذِبَ الْإِلَهَ فِي تَصْدِيقِهِمْ
 صَدَقَ هَذَا الْعَبْدُ فِي كُلِّ خَبَرٍ
 أَنْ يُقْلَبَ الْمَنْهِيُّ طَاعَةً لَهُمْ
 وَقُوعُهَا بِهِمْ تَسَلِّ حِكْمَتُهُ
 مُحَمَّدٌ أَرْسَلَهُ الْإِلَهَ
 كَانَتْ لِذَا عِلَامَةً الْإِيمَانِ

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وَهِيَ أَفْضَلُ وَجُوهِ الدِّكْرِ فَاشْغَلْ بِهَا الْعُمَرَ تَفْزُ بِالدُّخْرِ ٤٠

(فَصْلٌ فِي قَوَاعِدِ الْإِسْلَامِ)

(فَصْلٌ) وَطَاعَةُ الْجَوَارِحِ الْجَمِيعِ
قَوَاعِدُ الْإِسْلَامِ خَمْسٌ وَأَجِبَاتٌ
ثُمَّ الصَّلَاةُ وَالزَّكَاةُ فِي الْقَطَاعِ
الْإِيمَانُ جَزْمٌ بِالْإِلَهِ وَالْكَتُبِ
وَقَدْرٌ كَذَا صِرَاطٌ مِيزَانٌ
وَأَمَّا الْإِحْسَانُ فَقَالَ مَنْ دَرَاهُ
إِنْ لَمْ تَكُنْ تَرَاهُ إِنَّهُ يِرَاكُ
قَوْلًا وَفِعْلًا هُوَ الْإِسْلَامُ الرَّفِيعُ
وَهِيَ الشَّهَادَتَانِ شَرْطُ الْبَاقِيَّاتِ
وَالصَّوْمُ وَالْحَجُّ عَلَى مَنْ اسْتَطَاعَ
وَالرُّسُلُ وَالْأَمْلَاقُ مَعَ بَعْثِ قُرْبِ
حَوْضِ النَّبِيِّ جَنَّةٌ وَنِيرَانٌ
أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ
وَالدِّينُ ذِي الثَّلَاثِ خُذْ أَقْوَى عِرَاكُ

(مُقَدِّمَةٌ مِنَ الْأَصُولِ مُعَيَّنَةٌ فِي فُرُوعِهَا عَلَى الْوُصُولِ)

الْحُكْمُ فِي الشَّرْعِ خِطَابٌ رَبَّنَا
بِطَلَبٍ أَوْ إِذْنٍ أَوْ بِوَضْعِ
أَقْسَامُ حُكْمِ الشَّرْعِ خَمْسَةٌ تُرَامُ
ثُمَّ إِبَاحُهُ فَمَأْمُورٌ جُزْمٌ
ذُو النَّهْيِ مَكْرُوهٌ وَمَعَ حَتْمِ حَرَامٍ
وَالْفَرْضُ قِسْمَانِ كِفَايَةٌ وَعَيْنٌ
المُقْتَضِي فِعْلَ الْمَكْلَفِ افْطِنَا
لِسَبَبٍ أَوْ شَرْطٍ أَوْ ذِي مَنْعٍ
فَرْضٌ وَنَدْبٌ وَكِرَاهَةٌ حَرَامٌ
فَرْضٌ وَدُونَ الْجَزْمِ مَنْدُوبٌ وَسِمٌ
مَأْذُونٌ وَجَهِيهِ مَبَاحٌ ذَا تَمَامٍ
وَيَشْمَلُ الْمَنْدُوبُ سُنَّةً بِذَيْنِ

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(كِتَابُ الطَّهَّارَةِ)

(فَصْلٌ) وَتَحْصُلُ الطَّهَّارَةُ بِمَا
إِذَا تَغَيَّرَ بِنَجْسٍ طُرْحًا
إِلَّا إِذَا لَازَمَهُ فِي الْغَالِبِ
مِنَ التَّغْيِيرِ بِشَيْءٍ سَلِمَا
أَوْ طَاهِرٍ لِعَادَةٍ قَدْ صَلَحَا
كَمُعْرَةٍ فَمُطْلَقٌ كَالدَّائِبِ

(فَصْلٌ فِي فَرَائِضِ الْوُضُوءِ)

فَرَائِضُ الْوُضُوءِ سَبْعَةٌ وَهِيَ
وَلَيْنُورُ رَفَعِ حَدَثٍ أَوْ مَفْتَرَضٍ
وَعَسَلُ وَجْهِهِ غَسْلُهُ الْيَدَيْنِ
وَالْفَرَضُ عَمَّ مَجْمَعُ الْأُذُنَيْنِ
خَلَلَ أَصَابِعَ الْيَدَيْنِ وَشَعْرَ
دَلَّكَ وَفَوْرَ نِيَّةٍ فِي بَدَنِهِ
أَوْ اسْتِبَاحَةَ لِمَمْنُوعٍ عَرَضٍ
وَمَسْحُ رَأْسٍ غَسْلُهُ الرَّجْلَيْنِ
وَالْمِرْفَقَيْنِ عَمَّ وَالْكَعْبَيْنِ
وَجْهِهِ إِذَا مِنْ تَحْتِهِ الْجِلْدُ ظَهَرَ

(سُنَنُ الْوُضُوءِ)

سُنَنُهُ السَّبْعُ ابْتِدَاءَ غَسْلِ الْيَدَيْنِ
مَضْمَضَةً اسْتِنْشَاقًا اسْتِنْشَارًا
وَإِحْدَ عَشَرَ الْفَضَائِلُ أَتَتْ
تَقْلِيلُ مَاءٍ وَتِيَامُنُ الْإِنْسَانِ
بَدَأَ الْمِيَامِنِ سِوَاكَ وَنَدَبُ
وَبَدَأَ مَسْحَ الرَّأْسِ مِنْ مَقْدَمِهِ
وَكُرْهُ الزَّيْدُ عَلَى الْفَرَضِ لَدَى
وَعَاجِزُ الْفَوْرِ بَنَى مَا لَمْ يَطُلْ
ذَاكَرُ فَرَضِهِ بِطَوْلٍ يَفْعَلُهُ
إِنْ كَانَ صَلَّى بَطَلَتْ وَمَنْ ذَكَرَ
وَرَدُ مَسْحِ الرَّأْسِ مَسْحُ الْأُذُنَيْنِ
تَرْتِيبُ فَرَضِهِ وَذَا الْمُخْتَارُ
تَسْمِيَةُ وَبُقْعَةُ قَدْ طَهَّرَتْ
وَالشَّفْعُ وَالتَّثْلِيثُ فِي مَغْسُولِنَا
تَرْتِيبُ مَسْنُونِهِ أَوْ مَعَ مَا يَجِبُ
تَخْلِيلُهُ أَصَابِعًا بِقَدَمِهِ
مَسْحُ وَفِي الْغَسْلِ عَلَى مَا حَدَّدَا
بِيَسِّ الْأَعْضَاءِ فِي زَمَانٍ مُعْتَدِلٍ
فَقَطُّ وَفِي الْقُرْبِ الْمَوَالِي يُكْمَلُهُ
سُنَّتُهُ يَفْعَلُهَا لِمَا حَضَرَ

(نَوَاقِضُ الْوُضُوءِ)

(فَصْلٌ) نَوَاقِضُهُ سِتَّةٌ عَشْرُ
وَعَائِطٌ نَوْمٌ ثَقِيلٌ مَذِي
لَمَسٌ وَقُبْلَةٌ وَذَا إِنْ وَجِدَتْ
إِلْطَافُ مَرَأَةٍ كَذَا مَسُّ الدَّكَرِ
بَوْلٌ وَرِيحٌ سَلَسٌ إِذَا نَدَرَ
سُكْرٌ وَإِعْمَاءٌ جُنُونٌ وَدِي
لَدَّةٌ عَادَةٌ كَذَا إِنْ قُصِدَتْ
وَالشَّكُّ فِي الْحَدَثِ كُفْرٌ مَنْ كَفَرَ

وَيَجِبُ اسْتِبْرَاءُ الْأَخْبَثَيْنِ مَعَ
وَجَازَ الْإِسْتِجْمَارُ مِنْ بَوْلٍ ذَكَرَ
سَلَّتْ وَنَتَرَ ذَكَرٍ وَالشَّدْدَ دَعُ
كَغَائِطٍ لِأَمَّا كَثِيرًا انْتَشَرَ

(فَرَائِضُ الْغُسْلِ)

فَصَلِّ فَرُوضُ الْغُسْلِ قَصْدٌ يَحْتَضِرُ
فَتَابِعِ الْخَفِيِّ مِثْلَ الرُّكْبَتَيْنِ
وَصَلِّ لِمَا عَسَرَ بِالْمَنْدِيلِ
فَوَرَّ عُمُومَ الدَّلْكِ تَخْلِيلُ الشَّعْرِ
وَالْإِبْطِ وَالرُّفْعِ وَبَيْنَ الْأَلْيَتَيْنِ
وَنَحْوِهِ كَالْحَبْلِ وَالتَّوَكِيلِ

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(سُنَنُ الْغُسْلِ)

سُنُّهُ مَضْمُضَةٌ غَسَلُ الْيَدَيْنِ
مَنْدُوبُهُ الْبَدَأُ بِغَسَلِهِ الْأَذَى
تَقْدِيمُ أَعْضَاءِ الْوُضُوءِ قَلَّةٌ مَا
تَبَدَأَ فِي الْغُسْلِ بِفَرْجٍ ثُمَّ كَفَّ
أَوْ إِصْبَعٍ ثُمَّ إِذَا مَسَّسَتْهُ
بَدَأَ وَالْإِسْتِنْشَاقُ ثُقْبُ الْأَذْنَيْنِ
تَسْمِيَةٌ تَتْلِيَتْ رَأْسَهُ كَذَا
بَدَأَ بِأَعْلَى وَيَمِينِ خَذَهُمَا
عَنْ مَسِّهِ بَطْنِ أَوْ جَنْبِ الْأُكْفِ
أَعِدْ مِنَ الْوُضُوءِ مَا فَعَلْتَهُ

(مُوجِبُ الْغُسْلِ)

مُوجِبُهُ حَيْضٌ نَفَاسٌ أَنْزَالَ
وَالْأَوْلَانَ مَنَعَا الْوُطْءَ إِلَيَّ
وَالْكَلُّ مَسْجِدًا وَسَهُوَ الْإِغْتِسَالِ
مَغِيبُ كَمْرَةٍ بِفَرْجٍ اسْجَالَ
غُسْلٍ وَالْآخِرَانِ قَرَأْنَا حَلَا
مِثْلُ وَضُوءِكَ وَلَمْ تُعِدْ مُوَالٍ

(فَصْلٌ فِي التَّيْمُمِ)

فَصْلٌ لِحَوْفٍ ضَرٌّ أَوْ عَدَمِ مَا
وَصَلِّ فَرُضًا وَاحِدًا وَإِنْ تَصَلَّ
عَوْضٌ مِنَ الطَّهَارَةِ التَّيْمُمَا
جَنَازَةً وَسُنَّةً بِهِ يَحِلُّ

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وَجَازَ لِلنَّفْلِ ابْتِدَاءً وَيَسْتَيْسِحُ الْفَرَضَ لَا الْجُمُعَةَ حَاضِرٌ صَحِيحٌ

(فُرُوضُ التَّيْمُمِ)

فُرُوضُهُ مَسْحُكَ وَجْهًا وَالْيَدَيْنِ
ثُمَّ الْمَوَالَاةُ صَعِيدٌ طَهْرًا
آخِرُهُ لِلرَّاجِ آيسٌ فَقَطُ
لِلْكُوعِ وَالنِّيَّةِ أُولَى الضَّرْبَتَيْنِ
وَوَصَلَهَا بِهِ وَوَقَّتْ حَاضِرًا
أَوْلَاهُ وَالْمُتَرَدِّدُ الْوَسْطُ

(سُنَنِ التَّيْمُمِ)

سُنَنُهُ مَسْحُهُمَا لِلْمَرْفِقِ
مَنْدُوبُهُ تَسْمِيَةٌ وَصَفٌ حَمِيدٌ
وَجُودٌ مَاءٌ قَبْلَ أَنْ صَلَّى وَإِنْ
كَخَائِفِ اللَّصِّ وَرَاجٍ قَدَمًا
وَضَرْبَةُ الْيَدَيْنِ تَرْتِيبٌ بَقِي
نَاقِضُهُ مِثْلُ الْوُضُوءِ وَيَزِيدُ
بَعْدَ يَجِدُ يَعْدُ بِوَقْتٍ إِنْ يَكُنْ
وَزَمِنْ مَنَاوِلًا قَدْ عَدِمَا

(كِتَابُ الصَّلَاةِ)

فَرَائِضُ الصَّلَاةِ سِتُّ عَشْرَةَ
تَكْبِيرَةُ الْإِحْرَامِ وَالْقِيَامُ
فَاتِحَةٌ مَعَ الْقِيَامِ وَالرُّكُوعُ
وَالرَّفْعُ مِنْهُ وَالسَّلَامُ وَالْجُلُوسُ
وَالْإِعْتِدَالُ مُطْمَئِنًّا بِالتَّزَامِ
نِيَّتُهُ اقْتِدَاءُ كَذَا الْإِمَامِ فِي
شَرْطِهَا الْاسْتِقْبَالَ طَهْرُ الْخَبَثِ
بِالدُّكْرِ وَالْقُدْرَةِ فِي غَيْرِ الْأَخِيرِ
نَدْبًا يُعِيدَانِ بِوَقْتٍ كَالْخَطَا
وَمَا عَدَا وَجْهَهُ وَكَفَّ الْحُرَّةَ
شُرُوطُهَا أَرْبَعَةٌ مُفْتَقِرَةٌ
لَهَا وَنِيَّةٌ بِهَا تُرَامُ
وَالرَّفْعُ مِنْهُ وَالسُّجُودُ بِالْخُضُوعِ
لَهُ وَتَرْتِيبٌ أَدَاءٍ فِي الْأَسُوسِ
تَابِعٌ مَأْمُومٌ بِإِحْرَامِ سَلَامٍ
خَوْفٌ وَجَمْعٌ جُمُعَةٌ مُسْتَخْلَفٍ
وَسَرُّ عَوْرَةٍ وَطَهْرُ الْحَدَثِ
تَفْرِيعٌ نَاسِيهَا وَعَاجِزٌ كَثِيرٌ
فِي قِبَلَةٍ لَا عَجْزَهَا أَوْ الْغَطَا
يَجِبُ سِتْرُهُ كَمَا فِي الْعَوْرَةِ

لَكِنْ لَدَى كَشْفِ لِصَدْرٍ أَوْ شَعْرٍ
شَرَطُ وَجُوبِهَا النَّقْمَا مِنَ الدَّمِ
فَلَا قُضِيَ أَيَّامُهُ ثُمَّ دَخُولُ

أَوْ طَرَفٍ تُعِيدُ فِي الْوَقْتِ الْمَقْرُ
بِقِصَّةٍ أَوْ الْجُفُوفِ فَأَعْلَمُ
وَقْتُ فَأَدِّهَا بِهِ حَتْمًا أَقُولُ

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(سُنَنُ الصَّلَاةِ)

سُنَّهَا السُّورَةُ بَعْدَ الْوَأْفِيَّةِ
جَهْرٌ وَسِرٌّ بِمَحَلِّ لِهَمَّا
كُلُّ تَشْهَدٍ جُلُوسٌ أَوَّلُ
وَسَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
الْفَدُّ وَالْإِمَامُ هَذَا أُكِّدَا
إِقَامَةَ سُجُودِهِ عَلَى الْيَدَيْنِ
إِنْصَاتُ مُقْتَدٍ بِجَهْرٍ ثُمَّ رَدُّ
بِهِ وَزَائِدُ سُكُونٍ لِلْحَضُورِ
جَهْرُ السَّلَامِ كَلِمَةُ التَّشْهَدِ
سُنُّ الْأَذَانِ لِجَمَاعَةٍ أَتَتْ
وَقَصْرٌ مِنْ سَافِرٍ أَرْبَعٌ بَرْدٌ
مِمَّا وَرَا السُّكْنَى إِلَيْهِ إِنْ قَدِمَ

مَعَ الْقِيَامِ أَوَّلًا وَالثَّانِيَّةِ
تَكْبِيرُهُ إِلَّا الَّذِي تَقَدَّمَ
وَالثَّانِي لِمَا لِلسَّلَامِ يَحْصُلُ
فِي الرَّفْعِ مِنْ رُكُوعِهِ أَوْ رَدَّهُ
وَالْبَاقِي كَالْمَنْدُوبِ فِي الْحُكْمِ بَدَأَ
وَطَرَفِ الرَّجْلَيْنِ مِثْلَ الرُّكْبَتَيْنِ
عَلَى الْإِمَامِ وَالْيَسَارِ وَأَحَدُ
سُتْرَةٍ غَيْرِ مُقْتَدٍ خَافَ الْمُرُورَ
وَأَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ
فَرَضًا بِوَقْتِهِ وَغَيْرًا طَلَبَتْ
ظَهْرًا عِشَاءً عَصْرًا إِلَى حِينَ يَعُدُّ
مَقِيمٌ أَرْبَعَةَ أَيَّامٍ يُتِمُّ

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(مَنَّدُوبَاتُ الصَّلَاةِ)

مَنَّدُوبُهَا تَيَامُنٌ مَعَ السَّلَامِ
وَقَوْلُ رَبَّنَا لَكَ الْحَمْدُ عَدَا
رِدَاً وَتَسْبِيحُ السُّجُودِ وَالرُّكُوعِ
وَبَعْدَ أَنْ يَقُومَ مِنْ وَسْطَاهُ
لَدَى التَّشْهَدِ وَبَسْطُ مَا خَلَاهُ
وَالْبَطْنِ مِنْ فَخْدٍ رِجَالٍ يُبْعَدُونَ

تَأْمِينٌ مَنْ صَلَّى عَدَا جَهْرًا الْإِمَامُ
مَنْ أُمَّ وَالْقُنُوتُ فِي الصُّبْحِ بَدَأَ
سَدْلُ يَدِ تَكْبِيرِهِ مَعَ الشُّرُوعِ
وَعَقْدُهُ الثَّلَاثُ مِنْ يَمَانِهِ
تَحْرِيكُ سَبَابَتِهَا حِينَ تَلَاةٍ
وَمِرْفَقًا مِنْ رُكْبَةٍ إِذْ يَسْجُدُونَ

مِنْ رُكْبَتَيْهِ فِي الرُّكُوعِ وَزَدَ
سَرِيَّةً وَضَعَ الْيَدَيْنِ فَأَقْتَفَى
رَفَعَ الْيَدَيْنِ عِنْدَ الْإِحْرَامِ خُذًا
تَوَسَّطَ الْعِشَاءَ وَقَصَرَ الْبَاقِيَيْنِ
سَبَقَ يَدٍ وَضَعًا وَفِي الرَّفْعِ الرُّكْبَ
فِي الْفَرَضِ وَالسُّجُودِ فِي الثُّوبِ كَذَا
وَحَمَلَ شَيْءٍ فِيهِ أَوْ فِي فَمِهِ
تَفَكَّرَ الْقَلْبَ بِمَا نَأَى الْخُشُوعَ
أَثْنَا قِرَاءَةَ كَذَا إِنْ رَكَعًا
تَخَصَّرَ تَغْمِيضَ عَيْنٍ تَابِعَ

وَصَفَةَ الْجُلُوسِ تَمَكِينَ الْيَدِ
نَضَبَهُمَا قِرَاءَةَ الْمَأْمُومِ فِي
لَدَى السُّجُودِ حَذْوِ أُذُنٍ وَكَذَا
تَطْوِيلُهُ صُبْحًا وَظَهْرًا سُورَتَيْنِ
كَالسُّورَةِ الْآخَرَى كَذَا الْوَسْطَى اسْتَحَبَّ
وَكَرِهُوا بِسْمَلَةَ تَعَوُّذًا
كَوْرُ عِمَامَةَ وَبَعْضُ كَمِهِ
قِرَاءَةَ لَدَى السُّجُودِ وَالرُّكُوعِ
وَعَبَثٌ وَالْإِلْتِفَاتُ وَالِدُّعَا
تَشْبِيكٌ أَوْ فَرْقَعَةُ الْأَصَابِعِ

(فَرَضُ الْعَيْنِ وَفَرَضُ الْكِفَايَةِ)

وَهِيَ كِفَايَةٌ لِمَيَّتِ دُونَ مَيِّنٍ
وَنِيَّةٌ سَلَامٌ سِرٌّ تَبَعًا
وَتَرَكُوفٌ عِيدٌ اسْتِسْقَا سُنَنٌ
وَالْفَرَضُ يُقْضَى أَبَدًا وَبِالْتَّوَالِ
تَحِيَّةٌ ضَحَى تَرَاوِيحٌ تَلَّتْ
وَبَعْدَ مَغْرَبٍ وَبَعْدَ ظَهْرِ

(فَصْلٌ) وَخَمْسُ صَلَوَاتٍ فَرَضَ عَيْنٌ
فَرُوضُهَا التَّكْبِيرُ أَرْبَعًا دُعَا
وَكَالصَّلَاةِ الْغُسْلُ دَفْنٌ وَكَفَنٌ
فَجْرٌ رَغِيْبَةٌ وَتَقْضَى لِلزَّوَالِ
نُدْبٌ نَفْلٌ مُطْلَقًا وَأَكْثَرُ
وَقَبْلُ وَتَرٌ مِثْلُ ظَهْرِ عَصْرِ

(سَجُودُ السَّهْوِ)

قَبْلَ السَّلَامِ سَجَدَتَانِ أَوْ سُنَنٌ
بَعْدَ كَذَا وَالنَّقْصُ غَلَبٌ إِنْ وَرَدَ
وَاسْتَدْرِكُ الْبَعْدِيِّ وَلَوْ مِنْ بَعْدِ عَامٍ
وَبَطَلَتْ بِعَمْدٍ نَفْخٌ أَوْ كَلَامٌ
فَرَضٌ وَفِي الْوَقْتِ أَعْدٌ إِذَا يُسَنُّ

(فَصْلٌ) لِنَقْصِ سُنَّةٍ سَهْوًا يُسَنُّ
إِنْ أُكْثِرَتْ وَمَنْ يَزِدُ سَهْوًا سَجَدَ
وَاسْتَدْرِكُ الْقَبْلِيِّ مَعَ قُرْبِ السَّلَامِ
عَنْ مَقْتَدٍ يَحْمِلُ هَدْيَيْنِ الْإِمَامِ
لِغَيْرِ إِصْلَاحٍ وَبِالْمُشْغَلِ عَنْ

فَهَقَّهَةٌ وَعَمَدٍ شُرْبِ أَكْلٍ
 أَقْلٍ مِنْ سِتِّ كَذِكْرِ الْبَعْضِ
 بِفَصْلِ مَسْجِدِ كَطُولِ الزَّمَنِ
 فَأَلْغِ ذَاتَ السَّهْوِ وَالْبِنَا يَطْوَعُ
 لِلْبَاقِي وَالطُّولُ الْفَسَادُ مَلْزَمٌ
 وَلَيْسَ سَجْدُ الْبَعْدِيِّ لَكِنْ قَدْ يَبِينُ
 نَقْصُ بَفَوْتِ سُورَةٍ فَالْقَبْلِيُّ
 وَرُكْبَا لَا قَبْلَ ذَا لَكِنْ رَجَعُ

وَحَدَّثَ وَسَهْوِ زَيْدِ الْمَثَلِ
 وَسَجْدَةٍ قَبْلِيٍّ وَذِكْرِ فَرَضِ
 وَفَوْتِ قَبْلِيٍّ ثَلَاثِ سُنَنِ
 وَأَسْتَدْرِكَ الرُّكْنَ فَإِنْ حَالَ رُكُوعُ
 كَفَعَلَ مَنْ سَلَّمَ لَكِنْ يُحْرَمُ
 مَنْ شَكَّ فِي رُكْنِ بَنِي عَلِيٍّ الْيَقِينِ
 لِأَنَّ بَنِيَّ فِي فِعْلِهِمْ وَالْقَوْلُ
 كَذَا كَرِ الْوَسْطَى وَالْأَيْدِي قَدْ رَفَعُ

(صَلَاةُ الْجُمُعَةِ)

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صَلَاةُ جُمُعَةٍ لِخُطْبَةٍ تَلَتْ
 حُرِّ قَرِيبٍ بِكَفْرِ سَخِ ذَكَرُ
 عِنْدَ النَّدَا السَّعْيِ إِلَيْهَا يَجِبُ
 نُدْبَ تَهْجِيرٍ وَحَالٍ جَمَلًا
 سُنَّتُ بِفَرَضِ وَبِرُكْعَةٍ رَسَتْ
 لِأَمْرٍ كَذَا عِشَاءً مُوتَرَهَا

(فَصْلٌ) بِمَوْطِنِ الْقُرَى قَدْ فُرِضَتْ
 بِجَمَاعٍ عَلَى مُقِيمٍ مَا انْعَذَرَ
 وَأَجْزَأَتْ غَيْرًا نَعَمْ قَدْ تُنْدَبُ
 وَسُنَّ غُسْلُ بِالرَّوَّاحِ اتِّصَالًا
 بِجُمُعَةٍ جَمَاعَةً قَدْ وَجِبَتْ
 وَنُدِبَتْ إِعَادَةُ الْفَدَى بِهَا

(شُرُوطُ الْإِمَامِ)

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أَتِ بِالْأَرْكَانِ وَحَكْمًا يَعْرِفُ
 فِي جُمُعَةٍ حُرٍّ مُقِيمٍ عَدَدًا
 بَادٍ لغيرِهِمْ وَمَنْ يُكْرَهُ دَعُ
 رَدًا بِمَسْجِدِ صَلَاةٍ تُجْتَلَى
 جَمَاعَةً بَعْدَ صَلَاةِ ذِي التِّرَامِ
 وَأَعْلَفُ عَبْدٌ خَصِيٌّ ابْنُ زَنَا
 مُجَدَّمٌ خَفٌّ وَهَذَا الْمُمْكِنُ

شَرَطُ الْإِمَامِ ذَكَرٌ مُكَلَّفُ
 وَغَيْرُ ذِي فَسْقٍ وَلَحْنٍ وَأَقْتِدَا
 وَيُكْرَهُ السَّلْسُ وَالْقُرُوحُ مَعُ
 وَكَالْأَشْلِ وَإِمَامُهُ بِلَا
 بَيْنَ الْأَسَاطِينِ وَقَدَّامَ الْإِمَامِ
 وَرَاتِبٌ مَجْهُولٌ أَوْ مِنْ أَيْنَا
 وَجَازَ عَيْنِينَ وَأَعْمَى أَلْكَنُ

وَالْمُقْتَدِي الْإِمَامِ يَتَّبِعُ خَلَاً
وَأَحْرَمَ الْمَسْبُوقِ فَوْرًا وَدَخَلَ
مُكَبِّرًا إِنْ سَاجِدًا أَوْ رَاكِعًا
إِنْ سَلَّمَ الْإِمَامُ قَامَ قَاضِيًا
كَبَّرَ إِنْ حَصَلَ شَفْعًا أَوْ أَقْلٌ
وَيَسْجُدُ الْمَسْبُوقُ قَبْلِي الْإِمَامُ
أَدْرَكَ ذَلِكَ السَّهْوُ أَوْ لَا قَيَّدُوا
وَبَطَلَتْ لِمُقْتَدٍ بِمَبْطَلٍ
مَنْ ذَكَرَ الْحَدِيثَ أَوْ بِهِ غُلِبَ
تَقْدِيمُ مُؤْتَمٍّ يَتِمُّ بِهِمْ

زِيَادَةٌ قَدْ حُقِّقَتْ عَنْهَا أَعْدَلًا
مَعَ الْإِمَامِ كَيْفَمَا كَانَ الْعَمَلُ
أَلْفَاهُ لَا فِي جَلْسَةٍ وَتَابِعًا
أَقْوَالَهُ وَفِي الْفِعَالِ بَانِيًا
مَنْ رُكِعَ وَالسَّهْوُ إِذْ ذَاكَ أَحْتَمَلَ
مَعَهُ وَبَعْدِيًّا قَضَى بَعْدَ السَّلَامِ
مَنْ لَمْ يَحْصِلْ رُكْعَةً لَا يَسْجُدُ
عَلَى الْإِمَامِ غَيْرَ فَرَعٍ مُنْجَلِي
إِنْ بَادَرَ الْخُرُوجَ مِنْهَا وَنَدِبَ
فَإِنْ أَبَاهُ أَنْفَرَدُوا أَوْ قَدَّمُوا

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(كِتَابُ الزَّكَاةِ)

فُرِضَتِ الزَّكَاةُ فِيهِمَا يُرْتَسَمُ
فِي الْعَيْنِ وَالْأَنْعَامِ حَقَّتْ كُلَّ عَامٍ
وَالثَّمَرُ وَالزَّبِيبُ بِالطَّيِّبِ وَفِي
وَهِيَ فِي الثَّمَارِ وَالْحَبِّ الْعَشْرُ
خَمْسَةٌ أَوْ سَقِي نَصَابٌ فِيهِمَا
عَشْرُونَ دِينَارًا نَصَابٌ فِي الدَّهَبِ
وَالْعَرَضُ ذُو التَّجْرِ وَدَيْنٌ مِنْ أَدَارٍ
زَكَّى لِقَبْضِ ثَمَنِ أَوْ دَيْنٍ
فِي كُلِّ خَمْسَةِ جِمَالٍ جَذَعَةٌ
فِي الْخَمْسِ وَالْعِشْرِينَ وَأَبْنَةُ اللَّبُونِ
سِتًّا وَأَرْبَعِينَ حَقَّةً كَفَتْ
بِنْتًا لَبُونٍ سِتَّةً وَسَبْعِينَ
وَمَعَ ثَلَاثِينَ ثَلَاثَ أَيَّ بَنَاتٍ
إِذَا الثَّلَاثِينَ تَلَّتْهَا الْمِائَةُ

عَيْنٍ وَحَبِّ وَثَمَارٍ وَنَعَمٍ
يَكْمَلُ وَالْحَبُّ بِالْأَفْرَاكِ يُرَامُ
ذِي الزَّيْتِ مِنْ زَيْتِهِ وَالْحَبُّ يَفِي
أَوْ نَصْفُهُ إِنْ آلَهُ السَّقْيُ يَجْرُ
فِي فِضَّةٍ قُلٌّ مِائَتَانِ دِرْهَمًا
وَرُبْعُ الْعَشْرِ فِيهِمَا وَجَبَ
قِيمَتُهَا كَالْعَيْنِ ثُمَّ ذُو احْتِكَارٍ
عَيْنًا بِشَرَطِ الْحَوْلِ لِلأَصْلِيِّينَ
مِنْ غَنَمٍ بِنْتُ الْمَخَاضِ مُقْنَعَةٌ
فِي سِتَّةٍ مَعَ الثَّلَاثِينَ تَكُونُ
جَذَعَةٌ إِحْدَى وَسِتِّينَ وَفَتْ
وَحَقَّتَانِ وَاحِدًا وَتَسْعِينَ
لَبُونٍ أَوْ حَذَّ حَقَّتَيْنِ بِأَفْتِيَاتٍ
فِي كُلِّ خَمْسِينَ كَمَالًا حَقَّةً

وَكُلُّ أَرْبَعِينَ بِنْتًا لِلْبُيُوتِ
عَجَلٌ تَبِيعَ فِي ثَلَاثِينَ بَقْرًا
وَهَكَذَا مَا ارْتَفَعَتْ ثُمَّ الْغَنَمُ
فِي وَاحِدٍ عَشْرِينَ يَتَلَوُ وَمِئَةٌ
وَأَرْبَعًا خِذْ مِنْ مِئِينَ أَرْبَعِ
وَحَوْلُ الْأَرْبَاحِ وَنَسْلٌ كَالْأَصُولِ
وَلَا يَزَكَّى وَقَصٌّ مِنَ النَّعَمِ
وَعَسَلٌ فَكَاهَةٌ مَعَ الْخَضِرِ
وَيَحْصُلُ النَّصَابُ مِنْ صِنْفَيْنِ
وَالضَّانُّ لِلْمَعَزِ وَبِخْتٌ لِلْعَرَابِ
الْقَمْحُ لِلشَّعِيرِ لِلسُّلْتِ يُصَارُ
مَصْرُفُهَا الْفَقِيرُ وَالْمَسْكِينُ
مَوْلَفُ الْقَلْبِ وَمَحْتَاغٌ غَرِيبٌ

وَهَكَذَا مَا زَادَ أَمْرُهُ يَهُونُ
مُسْنَةٌ فِي أَرْبَعِينَ تُسْتَطَرُّ
شَاهٌ لِأَرْبَعِينَ مَعَ أُخْرَى تُضْمُ
وَمَعَ ثَمَانِينَ ثَلَاثٌ مُجَزَّةٌ
شَاهٌ لِكُلِّ مِائَةٍ إِنْ تَرَفَّعَ
وَالطَّارِ لَا عَمَّا يَزَكَّى أَنْ يَحْوَلَ
كَذَاكَ مَا دُونَ النَّصَابِ وَلِيَعْمَ
إِذْ هِيَ فِي الْمُقْتَاتِ مِمَّا يَدَّخِرُ
كَذَهَبٌ وَفِضَّةٌ مِنْ عَيْنِ
وَبَقْرٌ إِلَى الْجَوَامِيسِ اصْطِحَابُ
كَذَا الْقَطَانِي وَالزَّبِيبُ وَالثَّمَارُ
غَازٍ وَعَتَقٌ عَامِلٌ مَدِينُ
أَحْرَارُ إِسْلَامٍ وَلَمْ يَقْبَلْ مَرِيبٌ

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(فَصْلٌ فِي زَكَاةِ الْفِطْرِ)

(فَصْلٌ) زَكَاةُ الْفِطْرِ صَاعٌ وَتَجِبُ
مِنْ مُسْلِمٍ بِجُلِّ عَيْشِ الْقَوْمِ

عَنْ مُسْلِمٍ وَمَنْ بَرَزَ قَهْ طَلَبُ
لِتَغْنُ حُرًّا مُسْلِمًا فِي الْيَوْمِ

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(كِتَابُ الصِّيَامِ)

صِيَامُ شَهْرِ رَمَضَانَ وَجَبَا
كَتَسَعَ حِجَّةٌ وَأُخْرَى الْآخِرُ
وَيَثْبُتُ الشَّهْرُ بِرُؤْيَا الْهِلَالِ
فَرَضُ الصِّيَامِ نِيَّةٌ بِلَيْلِهِ
وَالْقِيءِ مَعَ إِبْصَالِ شَيْءٍ لِلْمَعِدِ
وَقْتُ طُلُوعِ فَجْرِهِ إِلَى الْغُرُوبِ

فِي رَجَبٍ شَعْبَانَ صَوْمٌ نَدَبَا
كَذَا الْمُحَرَّمُ وَأُخْرَى الْعَاشِرُ
أَوْ بِثَلَاثِينَ قُبَيْلًا فِي كَمَالِ
وَتَرَكَ وَطءَ شَرْبِهِ وَأَكْلِهِ
مِنْ أُذُنٍ أَوْ عَيْنٍ أَوْ أَنْفٍ وَرَدِ
وَالْعَقْلُ فِي أَوَّلِهِ شَرْطُ الْوُجُوبِ

وَلْيَقْضِ فَاقِدَهُ وَالْحَيْضُ مَنَعٌ
وَيَكْرَهُ اللَّمْسُ وَفَكْرٌ سَلِمًا
وَكْرَهُوا ذَوْقَ كَقِدْرٍ وَهَذَرٌ
غَبَارُ صَانِعٍ وَطَرْقٍ وَسِوَاكَ
وَنِيَّةٌ تَكْفِي لِمَا تَتَابَعَهُ
نَدْبٌ تَعْجِيلٌ لِفَطْرِ رَفَعَهُ
مَنْ أَفْطَرَ الْفَرَضَ قَضَاهُ وَلِيَزِدْ
لِلْأَكْلِ أَوْ شَرِبِ فَمِ أَوْ لِلْمَنِيِّ
بِلَا تَأْوِيلٍ قَرِيبٌ وَيَبَاحٌ
وَعَمْدُهُ فِي النَّفْلِ دُونَ ضَرِّ
وَكَقْرَنَ بِصَوْمٍ شَهْرَيْنِ وَلَا
وَفَضَّلُوا إِطْعَامَ سِتِّينَ فَقِيرٍ

صَوْمًا وَتَقْضِي الْفَرَضَ إِنْ بِهِ ارْتَفَعَ
دَابًّا مِنَ الْمَذْيِ وَالْأَحْرَمَا
غَالِبٌ قِيٍّ وَذَبَابٌ مُعْتَفَرٌ
يَأْسٌ اصْبَاحُ جَنَابَةٍ كَذَاكَ
يَجِبُ إِلَّا إِنْ نَفَاهُ مَانِعُهُ
كَذَاكَ تَأْخِيرُ سَحُورٍ تَبِعَهُ
كَفَّارَةٌ فِي رَمَضَانَ إِنْ عَمِدْ
وَلَوْ بِفِكْرٍ أَوْ لِرَفْضِ مَا بَنِي
لِلضَّرِّ أَوْ سَفَرٍ قَصْرٌ أَيْ مَبَاحٌ
مُحْرَمٌ وَلْيَقْضِ لَا فِي الْغَيْرِ
أَوْ عَتَقَ مَمْلُوكًا بِالْإِسْلَامِ حَلَا
مُدًّا لِمَسْكِينٍ مِنَ الْعَيْشِ الْكَثِيرِ

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(كِتَابُ الْحَجِّ)

الْحَجُّ فَرَضٌ مَرَّةً فِي الْعُمْرِ
الْأَحْرَامُ وَالسَّعْيُ وَقُوفٌ عَرَفَةَ
وَالْوَأْجِبَاتُ غَيْرُ الْأَرْكَانِ بِدَمٍ
وَوَصَلُهُ بِالسَّعْيِ مَشْيٌ فِيهِمَا
نُزُولٌ مُزْدَلِفَ فِي رَجُوعِنَا
إِحْرَامٌ مِيقَاتٍ فَذُو الْحَلِيفَةِ
قَرْنٌ لِنَجْدِ ذَاتِ عِرْقٍ لِلْعِرَاقِ
تَجْرُدٌ مِنَ الْمَخِيطِ تَلْبِيَّةٌ
وَإِنْ تَرُدَّ تَرْتِيبَ حَجِّكَ اسْمَعَا
إِنْ جِئْتَ رَابِعًا تَنْظِفُ وَاغْتَسِلُ
وَالْبَسُ رِدَاً وَأَزْرَةً نَعْلَيْنِ
بِالْكَافِرُونَ ثُمَّ الْإِخْلَاصُ هُمَا

أَرْكَانُهُ إِنْ تَرَكْتَ لَمْ تُجْبِرَ
لَيْلَةَ الْأَضْحَى وَالطَّوَافُ رَدْفُهُ
قَدْ جُبِرَتْ مِنْهَا طَوَافٌ مِنْ قَدَمٍ
وَرَكْعَتَا الطَّوَافِ إِنْ تَحْتَمَمَا
مَبِيتُ لَيْلَاتٍ ثَلَاثٍ بِمِنَى
لَطِيبٌ لِلشَّامِ وَمِصْرُ الْجَحْفَةِ
يَلْمَلُمُ الْيَمَنِ أَتِيهَا وَفَاقِ
وَالْحَلْقُ مَعَ رَمِي الْجِمَارِ تَوْفِيَةً
بَيَانُهُ وَالذَّهْنُ مِنْكَ اسْتَجْمَعَا
كَوَأَجِبِ وَبِالشُّرُوعِ يَتَّصِلُ
وَاسْتَصْحَبِ الْهَدْيِ وَرَكْعَتَيْنِ
فَإِنْ رَكِبْتَ أَوْ مَشَيْتَ أَحْرَمَا

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بِنِيَّةٍ تَصْحَبُ قَوْلًا أَوْ عَمَلًا
 وَجَدَدْنَهَا كَلَّمَا تَجَدَّدَتْ
 مَكَّةُ فَأَغْتَسِلُ بِذِي طُوًى بِلَا
 إِذَا وَصَلْتَ لِلْبَيْوتِ فَاتْرُكَا
 لِلْبَيْتِ مِنْ بَابِ السَّلَامِ وَأَسْتَلِمُ
 سَبْعَةَ أَشْوَاطٍ بِهِ وَقَدْ يَسُرُّ
 مَتَى تُحَاذِيهِ كَذَا الْيَمَانِي
 إِنْ لَمْ تَصِلْ لِلْحَجَرِ الْمَسِّ بِالْيَدِ
 وَارْمِلْ ثَلَاثًا وَأَمْشِ بَعْدَ أَرْبَعَا
 وَادْعُ بِمَا شِئْتَ لَدَى الْمُلتَزِمِ
 وَأَخْرَجْ إِلَى الصَّفَا فَحَفِّ مَسْتَقْبِلًا
 وَأَسْعَ لِمَرَوَةٍ فَحَفِّ مِثْلَ الصَّفَا
 أَرْبَعَ وَقَفَاتٍ بِكُلِّ مِنْهُمَا
 وَادْعُ بِمَا شِئْتَ بِسَعْيٍ وَطَوَافٍ
 وَيَجِبُ الطُّهْرَانُ وَالسِّتْرُ عَلَى
 وَعَدُ فَلَئِبًا لِمُصَلِّي عِرْفَةَ
 وَثَامِنَ الشَّهْرِ أَخْرَجَنِّي لِمَنِي
 وَأَغْتَسِلُنَّ قُرْبَ الزَّوَالِ وَأَحْضُرَا
 ظَهْرِيكَ ثُمَّ الْجَبَلَ اصْعَدُ رَاكِبًا
 عَلَى الدُّعَا مَهْلًا مُبْتَهَلًا
 هُنِيهَةً بَعْدَ غُرُوبِهَا تَقِفُ
 فِي الْمَازَمِينِ الْعَلَمِينَ نَكَبٍ
 وَأَحْطُطُ وَبِتَ بِهَا وَأَحْيِ لَيْلَتَكَ
 قِفْ وَادْعُ بِالْمَشْعَرِ لِلْإِسْفَارِ
 وَسِرِّ كَمَا تَكُونُ لِلْعَقَبَةِ
 مِنْ أَسْفَلِ تُسَاقُ مِنْ مُزْدَلِفَةَ
 أَوْقَفْتَهُ وَأَحْلِقُ وَسِرِّ لِلْبَيْتِ

كَمَشِيٍّ أَوْ تَلْبِيَّةٍ مِمَّا اتَّصَلَ
 حَالٌ وَإِنْ صَلَّى ثُمَّ إِنْ دَنَتْ
 ذَلِكَ وَمِنْ كَذَا الثَّنِيَّةِ ادْخُلَا
 تَلْبِيَّةً وَكُلَّ شُغْلٍ وَأَسْلُكَا
 الْحَجَرَ الْأَسْوَدَ كَبِيرًا وَأَتَمُّ
 وَكَبِيرًا مُقْبِلًا ذَاكَ الْحَجَرَ
 لَكِنَّ ذَا بِالْيَدِ خُذْ بِيَانِي
 وَضَعْ عَلَى الْفَمِّ وَكَبِّرْ تَقْتَدِ
 خَلْفَ الْمَقَامِ رَكَعَتَيْنِ أَوْ قَعَا
 وَالْحَجَرَ الْأَسْوَدَ بَعْدَ اسْتَلِمِ
 عَلَيْهِ ثُمَّ كَبِّرْ وَهَلَلَا
 وَخُبِّ فِي بَطْنِ الْمَسِيلِ ذَا اقْتِفَا
 تَقِفُ وَالْأَشْوَاطِ سَبْعًا تَمَّمَا
 وَبِالصَّفَا وَمَرَوَةٍ مَعَ اعْتِرَافٍ
 مِنْ طَافَ نَدْبَهَا بِسَعْيٍ يُجْتَلَى
 وَخُطْبَةُ السَّابِعِ تَأْتِي لِلصَّفَا
 بِعِرْفَاتٍ تَسَاعَا نَزُولِنَا
 الْخُطْبَتَيْنِ وَاجْمَعَنَّ وَأَقْصُرَا
 عَلَى وَضُوءٍ ثُمَّ كُنْ مُوَاطِبَا
 مُصَلِّيًّا عَلَى النَّبِيِّ مُسْتَقْبِلًا
 وَأَنْفِرْ لِمُزْدَلِفَةَ وَتَنْصَرِفُ
 وَأَقْصُرْ بِهَا وَاجْمَعْ عِشَاءً لِمَغْرِبِ
 وَصَلِّ صَبْحَكَ وَغَلَسَ رِحْلَتَكَ
 وَأَسْرِعَنَّ فِي بَطْنِ وَادِي النَّارِ
 فَارْمُ لَدَيْهَا بِحِجَارٍ سَبْعَةَ
 كَالْفُولِ وَأَنْحَرْ هَدِيًّا إِنْ بِعِرْفَةَ
 فَطُفُّ وَصَلِّ مِثْلَ ذَلِكَ النَّعْتِ

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وَأَرَجِعُ فَصَلَ الظُّهْرَ فِي مَنِيِّ وَبَيْتٍ
ثَلَاثَ جَمْرَاتٍ بِسَبْعِ حَصِيَّاتٍ
طَوِيلًا أَثَرَ الْأَوَّلَيْنِ أَحْرَأَ
وَأَفْعَلُ كَذَاكَ ثَالِثَ النَّحْرِ وَزِدْ
وَمَنْعَ الْإِحْرَامِ صَيْدَ الْبَرِّ
وَعَقْرَبَ مَعَ الْحَدَا كَلْبَ عَقُورٍ
وَمَنْعَ الْمُحِيطِ بِالْعَضْوِ وَلَوْ
وَالسُّتْرَ لِلْوَجْهِ أَوْ الرَّأْسِ بِمَا
تَمْنَعُ الْأَنْثَى لُبْسَ فُقَّازٍ كَذَا
وَمَنْعَ الطَّيِّبِ وَدَهْنًا وَضَرَّرَ
وَيَفْتَدِي لِفِعْلِ بَعْضِ مَا ذُكِرَ
وَمَنْعَ النَّسَاءِ وَأَفْسَدَ الْجَمَاعَ
كَالصَّيْدِ ثُمَّ بَاقِي مَا قَدْ مَنَعَا
وَجَازَ الْاسْتِظْلَالَ بِالْمُرْتَفِعِ
وَسُنَّةَ الْعُمَرَةَ فَافْعَلْهَا كَمَا
وَأَثَرَ سَعِيكَ أَحْلَقْنِ وَقَصْرًا
مَا دُمْتَ فِي مَكَّةَ وَارِعَ الْحُرْمَةَ
وَلَا زِمِ الصَّفَّ فَإِنْ عَزَمْتَ
وَسِرْ لِقَبْرِ الْمُصْطَفَى بِأَدَبٍ
سَلِّمْ عَلَيْهِ ثُمَّ زِدْ لِلصِّدِّيقِ
وَأَعْلَمْ بِأَنَّ ذَا الْمَقَامِ يَسْتَجَابُ
وَسَلِّ شَفَاعَةً وَخْتَمًا حَسَنًا
وَأَدْخُلْ ضَحَى وَأَصْحَبْ هَدِيَّةَ السُّرُورِ

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إِثْرَ زَوَالِ غَدِهِ أَرْمِ لَا تُفِتْ
لِكُلِّ جَمْرَةٍ وَقِفْ لِلدَّعَوَاتِ
عَقِبَةً وَكُلِّ رَمِيَّ كِبْرًا
إِنْ شِئْتَ رَابِعًا وَتَمَّ مَا قُصِدَ
فِي قَتْلِهِ الْجَزَاءُ لَا كَالْفَأْرِ
وَحِيَّةٍ مَعَ الْغُرَابِ إِذْ يَجُورُ
بِنَسِجٍ أَوْ عَقْدِ كَخَاتِمِ حَكْوًا
يُعَدُّ سَاتِرًا وَلَكِنْ إِثْمًا
سَتْرٌ لَوَجْهِ لَا لِسِتْرِ أَخِذًا
قَمْلٌ وَإِلْقَا وَسَخِ ظْفُرٍ شَعْرٍ
مِنَ الْمُحِيطِ لِهِنَا وَإِنْ عَذِرْ
إِلَى الْإِفَاضَةِ يُبْقَى الْإِمْتِنَاعُ
بِالْجَمْرَةِ الْأُولَى يَحِلُّ فَاسْمَعَا
لَا فِي الْمَحَامِلِ وَشَقْدَفِ فَعِ
حَجِّ وَفِي التَّنْعِيمِ نَدْبًا أَحْرَمًا
تَحِلُّ مِنْهَا وَالطَّوَافُ كَثْرًا
لِجَانِبِ الْبَيْتِ وَزِدْ فِي الْخِدْمَةِ
عَلَى الْخُرُوجِ طِفْ كَمَا عَلِمْتَ
وَنِيَّةٍ تُجِبُ لِكُلِّ مَطْلَبٍ
ثُمَّ إِلَى عَمْرٍ نَلْتَ التَّوْفِيقِ
فِيهِ الدُّعَا فَلَا تَمَلِّ مِنْ طِلَابِ
وَعَجِّلِ الْأُوبَةَ إِذْ نَلْتَ الْمُنَى
إِلَى الْأَقَارِبِ وَمَنْ بِكَ يَدُورُ

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(كِتَابُ مَبَادِيِ التَّصَوُّفِ وَهَوَادِيِ التَّعَرُّفِ)

وَتَوْبَةٌ مِنْ كُلِّ ذَنْبٍ يُجْتَرَمُ تَجِبُ فُورًا مُطْلَقًا وَهِيَ النَّدْمُ

بِشَرِّطِ الْأَقْلَاعِ وَنَفِي الْإِصْرَارِ
وَحَاصِلِ التَّقْوَى اجْتِنَابِ وَأَمْتِثَالِ
فَجَاءَتِ الْأَفْسَامُ حَقًّا أَرْبَعَةٌ
يَعُضُّ عَيْنِيهِ عَنِ الْمَحَارِمِ
كَغَيْبَةِ نَمِيمَةٍ زُورٍ كَذِبِ
يَحْفَظُ بَطْنَهُ مِنَ الْحَرَامِ
يَحْفَظُ فَرْجَهُ وَيَتَّقِي الشَّهِيدَ
وَيُوقِفُ الْأُمُورَ حَتَّى يَعْلَمَا
يُطَهِّرُ الْقَلْبَ مِنَ الرِّيَاءِ
وَأَعْلَمُ بِأَنَّ أَصْلَ ذِي الْأَقَاتِ
رَأْسُ الْخَطَايَا هُوَ حُبُّ الْعَاجِلَةِ
يَصْحَبُ شَيْخًا عَارِفَ الْمَسَالِكِ
يُذَكِّرُهُ اللَّهَ إِذَا رَأَاهُ
يَحَاسِبُ النَّفْسَ عَلَى الْأَنْفَاسِ
وَيَحْفَظُ الْمَفْرُوضَ رَأْسَ الْمَالِ
وَيُكْثِرُ الذِّكْرَ بِصَفْوَلِيهِ
يُجَاهِدُ النَّفْسَ لِرَبِّ الْعَالَمِينَ
خَوْفٌ رَجَا شُكْرًا وَصَبْرٌ تَوْبَةً
يَصْدُقُ شَاهِدَهُ فِي الْمَعَامَلَةِ
يَصِيرُ عِنْدَ ذَلِكَ عَارِفًا بِهِ
فَحَبُّهُ الْإِلَهَ وَأَصْطَفَاهُ
ذَا الْقَدْرُ نَظْمًا لَا يَفِي بِالْغَايَةِ
أَبْيَاتُهُ أَرْبَعَةٌ عَشْرٌ تَصِلُ
سَمِيَّتُهُ بِالْمُرْشِدِ الْمُعِينِ
فَأَسْأَلُ النَّفْعَ بِهِ عَلَى الدَّوَامِ
قَدْ أَنْتَهَى وَالْحَمْدُ لِلَّهِ الْعَظِيمِ

وَلِيَتَلَفَافَ مُمْكِنًا ذَا اسْتِغْفَارٍ
فِي ظَاهِرٍ وَبَاطِنٍ بِذَا تَنَالِ
وَهِيَ لِلْسَّالِكِ سُبُلُ الْمَنْفَعَةِ
يَكْفُ سَمْعَهُ عَنِ الْمَأْتِمِ
لِسَانُهُ أَحْرَى بِتَرْكِ مَا جَلِبِ
يَتْرِكُ مَا شَبَّهَ بِأَهْتِمَامِ
فِي الْبَطْشِ وَالسَّعْيِ لِمَمْنُوعٍ يَرِيدُ
مَالَهُ فِيهِنَّ بِهِ قَدْ حَكَمَا
وَحَسَدَ عَجَبٍ وَكُلَّ دَاءِ
حُبُّ الرِّيَاسَةِ وَطَرْحُ الْآتِي
لَيْسَ الدَّوَا إِلَّا فِي الْإِضْطِرَارِ لَهُ
يَقِيهِ فِي طَرِيقِهِ الْمَهَالِكِ
وَيُوصِلُ الْعَبْدَ إِلَى مَوْلَاهُ
وَيَزِنُ الْخَاطِرَ بِالْقِسْطَاسِ
وَالنَّفْلُ رِبْحُهُ بِهِ يُوَالِي
وَالْعَوْنُ فِي جَمِيعِ ذَا بَرِّهِ
وَيَتَحَلَّى بِمَقَامَاتِ الْيَقِينِ
زَهْدٌ تَوَكَّلْ رِضًا مَحَبَّةً
يَرْضَى بِمَا قَدَّرَهُ الْإِلَهَ لَهُ
حَرًّا وَغَيْرَهُ خَلَا مِنْ قَلْبِهِ
لِحَضْرَةِ الْقُدُّوسِ وَاجْتِنَابَهُ
وَفِي الَّذِي ذَكَرْتَهُ كِفَايَةً
مَعَ ثَلَاثِمِئَةِ عَدُّ الرُّسُلِ
عَلَى الضَّرُورِيِّ مِنْ عُلُومِ الدِّينِ
مِنْ رَبِّنَا بِجَاهِ سَيِّدِ الْأَنْبِيَاءِ
صَلَّى وَسَلَّمْ عَلَى الْهَادِي الْكَرِيمِ

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تم متن المرشد المعين لابن عاشر