

## *Contents*

TRANSLATOR'S FOREWORD	13
Imām Shurunbulālī	15
A Note on the Translation, Footnotes, and Appendices	16
Acknowledgments	18

## ASCENT TO FELICITY

AUTHOR'S INTRODUCTION	21
ISLAMIC CREED	23
Divine Oneness, Attributes, and Revelation	23
Death, the Grave, and the Afterlife	27
Sins and Disbelief	30
Predestination and Types of Knowledge	31
The Ranks of Prophets, Companions, and Saints	33
Matters of Faith	36
The Divine Names	38
PURIFICATION (ṬAHĀRA)	41
Ablution ( <i>Wuḍū'</i> )	41
The Purificatory Bath ( <i>Ghusl</i> )	48
Dry Ablution ( <i>Tayammum</i> )	50
Wiping Footgear ( <i>Khuff</i> )	52
Wiping Casts	54
Menstruation ( <i>Ḥayḍ</i> ), Postnatal Bleeding ( <i>Nifās</i> ), and Dysfunctional	
Uterine Bleeding ( <i>Istiḥāḍa</i> )	55
Types of Filth and Purification from Them	59
Wells	64
Types of Saliva	65
Cleaning After Relieving Oneself ( <i>Istinjā'</i> )	66

THE RITUAL PRAYER ( <i>ṢALĀT</i> )	69
Prayer Times	69
The Call to Prayer ( <i>Adhān</i> ) and Its Commencement ( <i>Iqāma</i> )	72
Conditions ( <i>Sharā'it</i> ) of the Prayer	74
Integrals ( <i>Arkān</i> ) of the Prayer	76
Mandatory Requisites ( <i>Wājibāt</i> ) of the Prayer	78
Emphasized <i>Sunnas</i> of the Prayer	79
Etiquette ( <i>Adāb</i> ) of the Prayer	82
Supplications of the Prayer	82
Things that Invalidate the Prayer ( <i>Muṣidāt</i> )	83
Things that are Disliked in the Prayer ( <i>Makrūhāt</i> )	85
Things that are Permissible in the Prayer	89
Breaking the Prayer	90
Abandoning the Prayer	90
Praying on a Riding Animal	90
Prayer of the Traveller	92
Prayer of the Sick Person	94
Being Absolved of the Obligation of Praying or Fasting	95
The Witr Prayer	96
The Emphasized <i>Sunna</i> Prayers	97
The Night Vigil of Ramaḍān ( <i>Tarāwīḥ</i> )	99
Praying Inside the Ka'ba	100
Making up Missed Prayers ( <i>Qaḍā'</i> )	101
Catching the Congregational Prayer	102
The Prostration of Forgetfulness ( <i>Sujūd al-Sahw</i> )	106
The Prostration of Recital ( <i>Sajdat al-Tilāwa</i> )	108
The Prostration of Gratitude	110
<i>A method of warding off every harm and stress</i>	111
The Friday Prayer ( <i>Jumu'a</i> )	111
The 'Īd Prayer	114
The Prayer of Eclipse ( <i>Kusūf wa Khusūf</i> )	117
The Prayer for Rain ( <i>Istisqā'</i> )	117
The Prayer of Fear ( <i>Ṣalāt al-Khawf</i> )	118
The Funeral Prayer ( <i>Janāza</i> ) and Burial	119
Martyrs ( <i>Shuhadā'</i> )	125
FASTING ( <i>ṢAWM</i> )	127
The Intention of Fasting	129
The Crescent Moon ( <i>Hilāl</i> )	129
Things that Invalidate the Fast ( <i>Muṣidāt</i> )	130

## CONTENTS

<i>Those that require a makeup as well as expiation</i>	130
<i>Those that require a makeup without expiation</i>	131
<i>Those that require nothing and are not disliked</i>	132
<i>Those that require nothing yet are disliked</i>	133
Exemptions From Fasting	134
Spiritual Retreat in the Mosque ( <i>I'tikāf</i> )	136
ALMSGIVING ( <i>ZAKĀT</i> )	139
Eligible Recipients of <i>Zakāt</i>	141
Charity at the End of Ramaḍān ( <i>Ṣadaqat al-Fiṭr</i> )	143
THE GREATER PILGRIMAGE ( <i>ḤAJJ</i> )	147
How to Perform the Rites of <i>Ḥajj</i>	148
The Lesser Pilgrimage ( <i>ʿUmra</i> )	161
Expiation ( <i>Fidya</i> ) for Violations ( <i>Jināyāt</i> )	162
<i>Violations of Pilgrim Sanctity and Ceremonial Rites</i>	162
<i>Hunting Violations</i>	165
RITUAL SACRIFICE OF ʿID AL-ADḤĀ ( <i>UḌḤIYA</i> )	169
RITUALLY-SLAUGHTERED ANIMALS ( <i>DHABĀʾIH</i> )	173
Animals That are Lawful or Unlawful to Eat	176
HUNTING ( <i>ṢAYD</i> )	179
APPENDIX 1: SUPPLICATIONS	185
Supplications of <i>Wuḍūʾ</i>	185
The Call to Prayer and Its Commencement	189
Supplications of the Ritual Prayer ( <i>Ṣalāt</i> )	190
<i>Supplication of the Witr Prayer (Qunūt)</i>	192
<i>The Prayer of Making a Decision (Ṣalāt al-Istikhāra)</i>	192
<i>The Prayer of Need (Ṣalāt al-Ḥāja)</i>	193
<i>The Fourteen Verses of Prostration</i>	194
<i>The Takbīrs of Tashrīq</i>	195
Supplications Related to the Deceased	197
Supplications of the Pilgrimage ( <i>Ḥajj</i> )	198
APPENDIX 2: VISITING THE MESSENGER ﷺ	209
BIBLIOGRAPHY	219

## *Translator's Foreword*

**I**N THE NAME OF ALLĀH, Most Merciful, Most Compassionate. All praise is for Allāh, the Creator and Sustainer of the universe, the Bestower of sincerity. May His peace, blessings, and mercy be upon the best of creation, His final Messenger, our beloved Master and Liegelord, Muḥammad ﷺ, the Imām of the people of *ikhlāṣ*; and upon his beloved family, venerable Companions, and all those who follow him ﷺ in excellence until the Day of Arising. *Amīn*. The eminent 7<sup>th</sup>-century Levantine scholar Imām Nawawī relates the following ḥadīth in his famous collection of Forty Ḥadīths (*Arbaʿīn*):

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

These five components of the religion serve as its foundation and are hence known as its “pillars,” since the “edifice” of Islam—or one’s entire religious practice—is most centrally based on them. No matter how large a structure one constructs, or how elaborately one decorates that structure, the whole edifice is in peril if its foundation is not firmly established. This is spiritually no light matter. Therefore, an appropriate measure needs to be taken by the believer to ensure his foundation is established in the most perfect and firm fashion. He must learn how the five pillars are performed and diligently apply that knowledge in consistent practice. He then may turn to his Lord in hope of acceptance, in gratitude for the ability to perform them, and in repentance from his shortcomings therein. Aside from the very belief in one’s heart, no

other affair, whether worldly or religious, is of greater import. No tree stands tall or bears fruit unless its roots run deep, providing strength to withstand the forces of nature and ensuring it is adequately nourished; the foundation is of utmost concern.

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

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

Not only is Ibn ‘Ābidīn’s reliance on the *Imdād* a testament to its being a seminal legal work, of which this text is a summarized presentation, but also reflects Imām Shurunbulālī’s aptitude as a jurist. Indeed, Ibn ‘Ābidīn specifically refers to Imām Shurunbulālī as *dhī ’l-ta’līf al-shahīra*, or “one who authored the very well-known works [of jurisprudence]” as well as *faqīh al-naṣī*, a title of utmost reverence and veneration from one jurist to another (*Radd al-Muḥtār* 1:3). Its meaning, as mentioned by Ibn ‘Ābidīn himself, is “one who is *innately*

endowed with the utmost understanding [of jurisprudence].”<sup>1</sup> He gives this title to only one other jurist in his entire marginal gloss, namely, the 6<sup>th</sup>-century master Qāḍikhān.

## IMĀM SHURUNBULĀLĪ

Born in a village in Upper Egypt in 994/1586, his father took him to Cairo at the tender age of six. He memorized the Qurʾān and subsequently studied the Islamic sciences under numerous scholars, specifically Qurʾānic recitation under Shaykh Muḥammad al-Ḥamawī and Shaykh ʿAbd al-Raḥmān al-Masīrī, and jurisprudence under Imām ʿAbdullāh al-Naḥrīrī, ʿAllāma Muḥammad al-Maḥabbī, and Shaykh ʿAlī ibn Ghānim al-Maqdisī. He then went to Azhar University, which at that time was the sanctuary for advanced students. He pursued higher education there and surpassed his peers, for he was foremost in his knowledge of juridical passages and maxims. Word spread of his rank and skill, and he eventually became one of the most renowned juristconsults of the entire Muslim world. He assumed the post of professor at Azhar, whereby numerous aspiring students sat at his feet and benefited from his knowledge, many of whom themselves later developed into notable scholars of law. These included, from Egypt, ʿAllāma Aḥmad al-ʿAjmī, Sayyid Aḥmad al-Ḥamawī, Shaykh Shāhīn al-Armanāwī, and from the Levant, ʿAllāma Ismāʿīl al-Nāblūsī (father of the illustrious saint and jurist, Shaykh ʿAbd al-Ghanī al-Nāblūsī). Moreover, the high demands and taxing lifestyle of his roles as professor, juristconsult (*muftī*) and jurist, did not in the least take away from his occupation as writer. He authored over sixty works, ranging from the aforementioned two commentaries, as well as his distinguished *Shurunbulāliyya*,<sup>2</sup> to numerous smaller treatises covering an array of specialized legal matters.

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

1 In Arabic, *shadīd al-fahm bi ’l-ṭabʿ* (*Radd* 4:305, quoting *Al-Talwīḥ*).

2 This work is a marginal gloss (*ḥāshiya*) on *Durar al-Ḥukkām fī Sharḥ Ghurar al-Aḥkām*, spanning all chapters of law in the Ḥanafī school, and considered by some to be the most magnificent of his works (*ajalluhā*). It specifically became well-known during the Imām’s life, as many scholars and students benefited from it, and as such is deemed the greatest indicator of his expertise and proficiency (*malaka*), as well as his profound depth (*tabaḥḥur*) of knowledge in jurisprudence (*Ṭarab al-Amāthil*, addendum to *Al-Fawāʾid al-Bahiyya*, 466).

MANDATORY REQUISITES (*WĀJIBĀT*) OF THE PRAYER

Among them<sup>222</sup> are the following:<sup>223</sup>

1. To say the words *Allāhu akbar* specifically [as opposed to other phrases of remembrance] to begin every prayer [i.e., for the *taḥrīma*];
2. To recite the Fātiḥa<sup>224</sup> as well as a *sūra* or three verses<sup>225</sup> after it, in any two *rakʿas* of the obligatory prayer and in all *rakʿas* of the voluntary prayer;
3. To do the above recitation specifically in the first two *rakʿas* of the obligatory prayer;
4. To perform prostration with [most of] the forehead and [the hard part of] the nose;
5. To perform the second prostration before moving on to other parts of the prayer;
6. To be still for at least a moment<sup>226</sup> in every integral of the prayer;<sup>227</sup>
7. The first sitting;<sup>228</sup>

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

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

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

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

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

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

228 That is, the sitting after the first two *rakʿas* in a three or four-*rakʿa* prayer, for the length

8. To recite the entire<sup>229</sup> *tashahhud* in both sittings;
9. To say the word *as-salām*;<sup>230</sup>
10. To recite the *qunūt*<sup>231</sup> in the witr prayer [see p. 192];
11. To recite the [six] extra *takbīrs*<sup>232</sup> in the two ʿĪd prayers;
12. For the imām, to recite Qurʾān out loud in [the first two *rakʿas* of] the loud obligatory prayers;<sup>233</sup>
13. For both the imām and the one praying alone, to recite Qurʾān silently in the other *rakʿas* of the obligatory prayers.<sup>234</sup>

#### EMPHASIZED *SUNNAS* OF THE PRAYER

Among them<sup>235</sup> are the following:

of time to recite the *tashahhud* therein. The sitting after the forgetfulness prostration is also a mandatory (*wājib*) requisite (*Hadiyya* 66).

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

230 That is, twice when ending the prayer, each one being mandatory. Adding *ʿalaykum wa raḥmatu ʾLLāh* is a *sunna* (*Hadiyya* 67; *Durr, Radd* 1:314).

231 Any supplication (*duʿāʾ*) fulfills this requisite (see related note, p. 97) (*Hadiyya* 67; *Durr* 1:315).

232 That is, three in the first *rakʿa* and three in the second, each one being mandatory (*Durr, Radd* 1:315). This is the optimal method according to the Ḥanafī school, yet to do seven in the first *rakʿa* and five in the second is also valid, for which one must follow the imām in prayer (*Marāqī ʾl-Falāḥ* 2:155–6).

233 Namely, both *rakʿas* of fajr, the first two *rakʿas* of maghrib and ʿishāʾ, both *rakʿas* of the Friday prayer and two ʿĪd prayers, and the *tarāwīḥ* and congregational witr in Ramaḍān. For these *rakʿas*, a man praying alone has the choice of reciting aloud or silently, even if making up the prayer. Women do not recite aloud for any prayer (*Mukhtār* 1:76; *Hadiyya* 67; *Radd* 1:315).

234 Namely, all *rakʿas* of zuhr and ʿaṣr, the third *rakʿa* of maghrib, and the third and fourth *rakʿas* of ʿishāʾ (*Hadiyya* 67; *Radd* 1:315).

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

The following are emphasized *sunnas* that are specific to men, while women do the opposite. While bowing, men clutch the knees with the hands and spread the fingers wide, keep the legs straight without bending the knees, and bend over fully such that the head is even with the bot-