الحفناوي، منصور محمد منصور. *التيسير في التشريع الإسلامي*. القاهرة: مطبعة الأمانة، ١٩٩١، ۳۲٧ ص.

Al-Hafnawi, Mansur Muhammad Mansur. *Al-Taysir fi al-Tashri‘ al-Islami*. Cairo: Matba‘at al-Amanah, 1991, 327pp.

**ABSTRACT**

**Al-Taysir in Islamic Law**

*التيسير في التشريع الإسلامي*

Mansur Muhammad Mansur al-Hafnawi’s book *Taysir in Islamic Law* consists of an introduction, two main chapters and a summary with a conclusion. This abstract is based on its first edition. Al-Hafnawi begins with a general synopsis of the work, including discussion of the mercy of Allah towards His servants. He also explains that *taysir* (facilitation) is a central feature of Islam and outlines the structure of the main chapters.

The first chapter (“*Taysir*”) has two parts. The first of these deals with the definition of *taysir* and discusses its relation to *rakhsa* (permission), *dharura* (necessity) and *nafi al-haraj* (how to avoid embarrassment). It also examines the protections set out in sharia, ways to defend and enhance good practice and the threat that people may pose to these protections. The second part looks at the fundamental sources of *taysir*: the Holy Qur’an and the Sunna.

The second chapter (“Reasons for *taysir*”) focuses on the circumstances and conditions required for *taysir*. Its first part (“Optional aspects of *taysir*”) looks at the aspects of *taysir* that one is free to choose, and deals with issues related to prayer and fasting during travel. The second part, “Obligatory Aspects of *Taysir*”, examines *taysir* for the needy, *taysir* in times of jeopardy and reasons for *taysir* that are neither optional nor obligatory.

The book has a substantial number of footnotes and a bibliography, the latter being organised into references to the Qur’an, the Sunna, jurisprudence and law, and the various theological schools.

There are certain areas that al-Hafnawi does not discuss sufficiently, such as the conditions for *taysir*, its religious aims, and the social, behavioural and legal objectives of *taysir*. Nor does he deal with modern applications of *taysir* and their implications. The book’s printing is of poor quality. Some words are illegible and there are some basic spelling errors. Despite these flaws, the book is a reasonable introduction to the subject.

Dahlia Sabry

Translated by John Peate